I think it is often like it is in our visits to some homes in the winter time. Sometimes we go into a house and there is a babe there, and the mother is very proud of it, and she wants you to see the little babe, and the babe when brought out is all wrapped up in blankets, and you hardly see how you are going to see it at all; but by and by you see a little place there, a little hole between the blankets, and you look through it and can see a corner of the baby's nose, and the mother says, "Don't you think he is the image of his father?" "I cannot see enough of him to tell, but I suppose he is." That is the way with God's people. They are all the image of the Father, only you must not expect to see too much of the image; that image is wrapped in a blanket of flesh, as it were, and you and I want to be among that class that will not think of one another according to the flesh, but remember how the apostle says, "We know no man henceforth after the flesh."

Dear friends, let us not then forsake the assembling of ourselves together. Let us be among those who appreciate fully this opportunity for communion. May the Lord bless us as we go from this great gathering to the little gatherings where we are located. May the seasons we have enjoyed here together strengthen us in the Spirit of the Lord, so that when we go to that little company, that company will be strengthened and helped, not merely by what we are able to say, but by the spirit we show, the life we live; and if this convention has lifted us to a little higher plane than we have been on before, our suggestion is, stay on that plane; do not go back to the old plane—indeed, do not stay on that higher plane, but try to go to a still higher one, until by and by in God's providence, having enjoyed the blessings of these little gatherings, we may all be prepared and fitted for a place in that great gathering we hope to share with our Lord and Master.

Farewell Address by Brother Russell



DEAR FRIENDS, we have come to the closing hour of the convention. From all that I can learn, I am sure all of those in attendance have been greatly pleased by this session of fellowship together and study of God's Word. We are learning more and more how precious is our heavenly Father's Word. We are learning more and more that in past times we have misunderstood it greatly, and that a great blessing comes to us in connection with its study. It is not inappropriate that we remind all of the dear friends that the Bible is not understood by the majority of people, and not intedned to be understood by the majority. Our heavenly Father's plan is that to the great mass of mankind it shall be a sealed book. The only ones to whom he is pleased to reveal the secret of that Book are those who are his people. And by his people we mean not those of any particular sect, or party or denomination or shibboleth, but those who are his through consecration of their hearts, through full devotion to the Lord—the class that is mentioned, you remember, by the Lord when he says, "The secret of the Lord is with them that reverence him, and he will show them his covenant."

So then, I trust that the Bible students at this convention have for the major part been of this fully consecrated class, and I trust therefore that their eyes being anointed by the Holy Spirit they have been enabled more and more to see and know and appreciate the deep things of God, the things pertaining to the divine plan, as it relates to the present life, and also those features of the divine plan which relate to the life which is to come, both for the church on the plane of glory and for the world on the earthly plane, because the secret of the Lord is for those, and they may know it more and more as they seek to grow in grace, grow in knowledge, and grow in love, and grow in all the fruits and graces of the Holy Spirit. I will trust, then, that you have made progress, and as you go from here this afternoon, or tomorrow morning, to your homes that you will carry blessings with you to the other dear friends there, many of them just as sincere as ourselves, and their heart sympathies and prayers have been with us I know, and many letters tell us so. As you go back to your homes I wish you would carry, amongst other things, my love to the dear ones at home; tell them they were remembered here every day; that we were of those who were favored with the opportunity and means to come, and we thought of the others not thus highly favored, not thus highly privileged; and that while we were drinking at the fountain of grace and truth, we were hoping and praying that some blessing would extend out to them; and then in harmony with those prayers and those desires, as you go to your homes try to unfold to others some of the blessings you have received, As your cup has been filled, may it continue to overflow like the widow's cruse of oil, you remember, they brought vessels and poured oil into them until they were filled, and then more were filled, and they kept bringing more vessels, and they were filled; and so it is with God's Holy Spirit: if we shall as vessels of the Lord go from here full of the Spirit of the Lord, his blessing will be with us so that these shall overflow upon all the dear ones with whom we come in contact, that they may have a share of these blessings. God who is rich in grace is able thus to provide for those afar off as well as those who are near.

And now may the God of grace and peace be with us and bless us, and may we carry with us to our homes the divine blessings. Amen.

God's Plan of Salvation in the Great Pyramid

Lecture by Morton Edgar



IT MAY appear strange that the Great Pyramid of Egypt should be chosen for a religious topic, for one properly associates religion with spiritual things which cannot be seen with our natural eyes, nor touched with our natural hands. The Great Pyramid is so material; it measures close on 500 feet high, and 762 feet along the base, or nearly two-thirds of a mile round its four sides. It weighs 6,000,000 tons in all. There certainly appears to be little that is *spiritual* about the Great Pyramid.

Nevertheless, we have Scriptural authority for choosing material things to illustrate or symbolize great spiritual truths. In the first Psalm, for instance, a tree is likened to a righteous man. There is nothing in common between a tree and a man to outward appearance. Why, then, did the Psalmist liken a tree, "Planted by the rivers of water," to a righteous man? For the inspired writer to have made such a comparison, it must have been revealed to him that, in some important features, the one symbolized the other. And so we find, when we study the tree planted beside a flowing river, that its various properties correspond in a wonderful way to the various attributes of a good man, and the more we know of the tree and compare its properties with the righteous characteristics of the man, the more we realize how well the one symbolizes or illustrates the other. Then again, in the 37th Psalm, the *wicked* man is symbolized by a different kind of a tree: "I have seen the wicked in great power, and spreading himself like a green bay tree." Here again we find on investigation, that the peculiar properties of the green bay tree symbolize in a remarkable manner the evil propensities of the wicked or unrighteous man.

These are only two of the many hundreds of material symbols used in the Scriptures to illustrate spiritual truths. Yet it may be answered that we have Scriptural sanction for using various kinds of trees to symbolize different characters of men, but have we Scriptural authority for using the *Pyramid* as a symbol to illustrate any feature in God's great plan of redemption? Yes, the Scriptures undoubtedly refer to the pyramidal form of building, and uses it to symbolize the most important truth in all God's glorious plan of salvation, namely, the exalted pre-eminence of our Lord Jesus Christ.

Turn to Matthew 21:42-44, and we shall find that Jesus himself referred to the pyramidal form of building: "Jesus sayeth unto them, did ye ever read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes?' Therefor say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Here we see that Jesus likened himself to a stone in some building, which at first was rejected, but afterwards became the head corner-stone of the edifice. When we look around us at the various forms of buildings, and compare them with the symbolical language used by Jesus in our text, we at once see that he had the pyramid form of building in view. It is true that every important building, such as, for instance, a national

library, has what is called "the corner-stone," or "the foundation stone," at the laying of which there is much ceremony and pomp, the highest in the land, sometimes, taking the principal part in the function. But when we examine this stone we do not find any distinguishing feature about it which would necessarily mark its pre-eminence above the numerous other corner-stones. The stone may, indeed, have an inscription carved upon it; but were it not for the importance thus attached to it because of the conditions in which it was laid, there would be nothing to draw particular attention to it more than to any of the other corner-stones.

How different is the case of the *pyramid* form of building. Here we see a stone which has pre-eminence above every other stone, and which is distinctively apparent as *the* corner-stone, the *head* of the corner. Without this stone, the edifice would not be complete. Indeed, such a building could not properly be called a pyramid, until the "head corner-stone" is placed in position; for the geometrical definition of a pyramid requires that it should have a regular rectilinear base, and plane triangular sides meeting in a *point* exactly above the center of the base. No matter, therefor, how well constructed and beautifully jointed the other stones might be with one another, the building cannot be complete and called a pyramid without the addition of the head corner-stone which contains this point. Thus we see how apt the Scriptural symbol is, when, in Eph. 2:20, it likens our Lord Jesus to a "chief corner-stone," for without him the whole spiritual temple of our God would be incomplete, unfinished.

See how beautifully the Apostle Peter refers to Jesus as being the head corner-stone in God's great spiritual pyramid, in Acts 4:10-12. Before, however, considering these verses, it might be well to briefly summarize the events which brought forth the apostle's remarks. In the third chapter (of Acts) it relates how Peter and John were one day entering the temple, and a man lying at the gate asked them for alms. This man had been lame from his birth; and the apostles saw an opportunity to shadow forth the glory and power of the great Millennial kingdom of Christ. Instead, therefor, of giving him alms, they healed him. Read verse six. "Then Peter said, 'Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk,' " and catching him by the right hand he lifted him up, and the man was immediately made whole.

This was a wonderful miracle. It was by such manifestations of power, and by gifts and signs that the Lord established the Gospel message and began the selection of his church. All the people were amazed, and rejoiced that the man had received strength to walk. The Scribes and Pharisees, however, were angry, not that the man had been made whole, but because he had been made whole in the name of Jesus Christ of Nazareth, whom they had only recently rejected and crucified. Peter and John boldly continued to teach in this name; and as we read in the second verse of the fourth chapter (of Acts), still more grieved the rulers by preaching the resurrection of the dead in the name of Jesus. So much did this annoy the rulers, that they laid hands on the apostles and put them into prison. Next day the apostles were examined, as we read from the fifth verse: "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem." They evidently considered this matter a most important one. "And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Spirit, said unto them, "Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The apostle did not seek to mince matters, but told them straight that it was by the power and name of the rejected Jesus that the man had been healed. Then he added, as if by sudden inspiration, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

Peter had here pictured before his mind a symbolical pyramid, with Jesus as the head corner-stone. Using as his authority the inspired prophecy of the Psalmist (118:22), he saw that God had prefigured his Son Christ Jesus by the top corner-stone of a pyramid. The apostle knew that God had centered all hope of salvation in his well-beloved Son, and he reasoned, therefor, that all who would ultimately attain salvation must of necessity come under that great spiritual headstone—there could be salvation under no other name, for a pyramid has only one headstone, and "this is the stone," *Jesus*!

See how beautifully the same apostle, in one of his epistles (First Pet. 3:1-8), brings the similitude of the headstone of a pyramid to our Lord Jesus. Read from the first verse, and remember that all the epistles of the New Testament were written to the church and not to the world: "Wherefor, laying aside all malice, and all guile, and hypocrises, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be, ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed by men, but chosen of God, and precious, ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scriptures (*i. e.*, the Old Testament), 'Behold I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.' Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

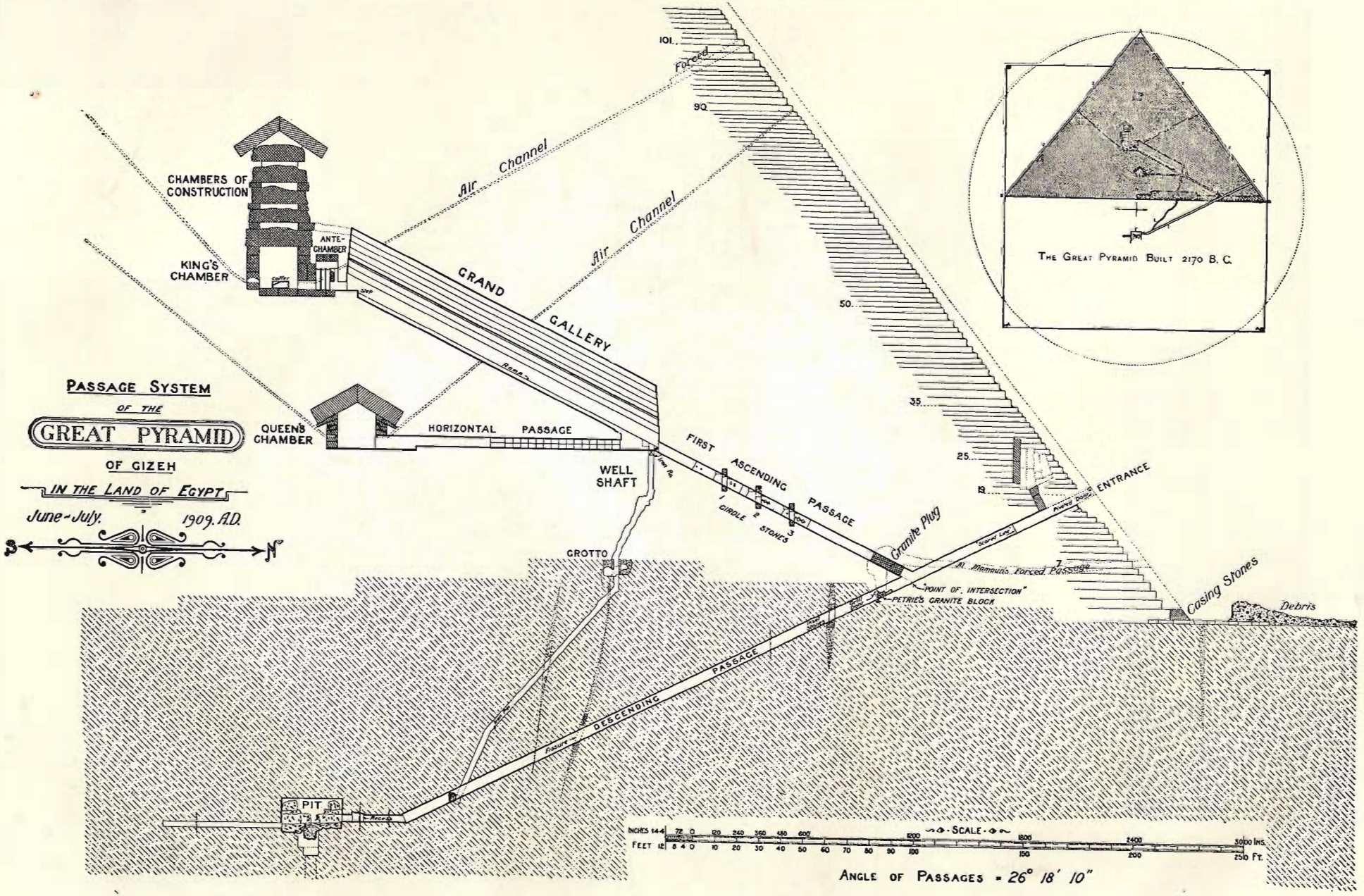
To those who recognize that Jesus is elected by God to be the chief corner-stone in his great spiritual pyramid of salvation, he is indeed precious, for they know that salvation cannot be attained except they are built up in line with him. They, therefore, will not be confounded; but those who reject the word of the Lord, being disobedient, *shall* be confounded; for they will ultimately find themselves outside the pale of salvation, because they have not come in under the shelter of the heavenly top-stone—they have had no faith in Jesus as the only name under heaven, given among men, whereby they must be saved.

They are like the ancient workmen which the inspired prophet David must have had in mind, when he wrote the words: "The stone which the builders refused, is become the headstone of the corner." (Psa. 118:22). History tells us that Egypt was at one time invaded by a nation from the East, called Hyksos, or Shepherd Kings, who subdued the Egyptians and caused them to close their idolatrous temples, and compelled them to erect the Great Pyramid. (There are records of another and much later invasion of a nation similarly named Shepherd Kings, but they were not the same people as the earlier invaders, and had nothing to do with the Pyramid.) These Egyptians, being forced into the work, and having no personal interest in it, would be quite in the dark as to what they were engaged in erecting; for the Great Pyramid was the first of its kind to be built. During the building operations which must necessarily have taken a very long time (it is supposed, on the strength of the Greek historian Herodotus, that the erecting operations took thirty years; but the period might quite well have been much longer, so large and well constructed is the building), the ignorant workmen would find one stone lying there which would be a constant cause of annoyance to them, namely, the head corner-stone.

Disregarding the instructions of their architect who would inform them that this peculiarly shaped stone would one day be required to complete the structure, these ignorant men would try to find some place where it could be fitted; but as it is impossible to place this stone anywhere except at the very head, they would reject it as of no use. It would become to them as the psalmist indicated, "a stone of stumbling," and a "rock of offence."

But had they known it, this peculiar stone was a little model of the Pyramid, for it contained the *angles* to which all the other stones required to be shaped. Then, one day, when the building was almost finished, they found that the very stone which they formerly rejected as of no use, was now the only stone which could possibly complete the work. Thus we see that the stone which the builders rejected or refused or disallowed, the same became the head corner-stone. This is the Lord's doing, it is marvelous in our eyes! The similarity between the rejection of the literal stone of the Great Pyramid, and the rejection of Jesus by the Jewish nation, is obvious. The inspired prophets and apostles and Jesus himself, inform us that the one typified the other.

Being convinced that the pyramid form of building is undoubtedly referred to in the Scriptures, we naturally turn to Egypt where only we shall find the true pyramidal structure. The so-called pyramids of Mexico, Babylonia, Assyria, etc., do not conform to the geometrical definition of a pyramid for generally they are built in steps or terraces and have a temple on top in which were offered human sacrifices to the sun god. There are altogether thirty-eight pyramids in Egypt, most of which (but not all) might quite well symbolize God's plan in the way in which we have considered it. If we desire, however, to find symbolical representation of the details of that plan, we shall require to go to one particular pyramid, namely, the Great Pyramid of Gizeh.


PASSAGE SYSTEM
OF THE
GREAT PYRAMID
OF GIZEH
IN THE LAND OF EGYPT
June - July. 1909. A.D.
S
N
CHAMBERS OF CONSTRUCTION
KING'S CHAMBER
ANTE-CHAMBER
QUEEN'S CHAMBER
HORIZONTAL PASSAGE
GRAND GALLERY
Air Channel
Air Channel
Forced
WELL SHAFT
FIRST ASCENDING PASSAGE
1 CIRCLE
2 STONES
3
Granite Plug
ENTRANCE
Al Mamoun's Forced Passage
"POINT OF INTERSECTION"
PETRIE'S GRANITE BLOCK
GROTTO
Casing Stones
Debris
DESCENDING PASSAGE
PIT
101
90
50
35
25
19
THE GREAT PYRAMID BUILT 2170 B. C.
SCALE
ANGLE OF PASSAGES = 26° 18' 10"

Although we might be attracted to the Great Pyramid more than to the others because of its greater size and the finer workmanship which it displays, and also because of its most distinctive and peculiar arrangement of passages and ventilated chambers, the Scriptures aid us to identify this pyramid as the one erected under God's supervision. The Lord in His Word refers us directly, although in hidden language, to the Great Pyramid as his "sign" and "witness" in the land of Egypt (Isa. 19:19-20). Turn to Job 38:4-7. Here the Lord calls out to Job from the whirlwind: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading). In the sixth verse we see a reference to foundation "sockets," "made to sink." When we examine the foundations of the Great Pyramid, we find that the stones at the four base corners were made to sink into corresponding sockets in the rock. (These foundation stones were removed many centuries ago, and the sockets in the rock are exposed to view, but are now much worn and dilapidated by the feet of visitors.) None of the other pyramids throughout Egypt possess such socket foundation-stones. This Scriptural reference to a constructional feature so distinctive of the Great Pyramid justifies us, therefore, to expect to find in this pyramid the details of the Lord's plan set forth in symbol. Although the utterance in Job 38 is in reference to the earth, it is obvious that this is only to screen the true meaning, for the earth has no socket-stones made to sink anywhere, nor has it a corner-stone, at the laying of which the sons of God are said to have shouted for joy. It is important to notice, however, that a number of patient investigators, prominent among whom was Professor C. Piazzi Smyth, Astronomer Royal for Scotland, have discovered many distinct and wonderful analogies between the earth and the Great Pyramid, showing that the author of the Bible was also the law-giver to the courses of nature; and that he caused the truths of both the Bible and science to be incorporated in the structure of the Pyramid.

It is generally agreed to by competent authorities, even though they do not all believe in the Bible as the inspired Word of God, that the Great Pyramid was the first to be built, and that the other pyramids are subsequent erections, copies of the great one. This explains why none of the other pyramids possess an upper system of passages and chambers; for history tells us that *their* builders were totally unaware of the existence of the ascending passages and chambers constructed high up in the masonry of their great model. For 3,000 years these were a profound secret. They were, indeed, discovered by accident. It is recorded that in the year 820 A. D., a Caliph of Bagdad, Al Mamoun by name, journeyed to Egypt with a company of men, intent upon plundering the great treasure supposed to be hidden in the Pyramid. At that time the Great Pyramid was encased with beautiful smooth casing-stones (all of which, along with the headstone, have since been stripped off and taken away to build temples and houses, excepting only a few at the bases of the four sides); and the entrance of the low narrow descending passage appears to have been closed by a pivoted stone door, balanced in such a way that it could easily be swung open by one or two men. The ancient geographer Strabo, who lived in the first century B. C., referred to this stone door. He wrote: "The greater (Pyramid) a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations." There is still evidence existing at one of the pyramids of Dashur that its entrance was originally closed by a stone swinging on side pivots.

At the time of Al Mamoun's expedition, the exact location of the stone door of the Great Pyramid had become lost, and there was only an indistinct tradition to the effect that it was situated on the northern flank. We may well imagine that Al Mamoun would search long and carefully for this pivoted door; but he was evidently unsuccessful. When we remember that the entrance of the descending passage is situated at a distance of nearly 50 feet vertically above the ground level; and, additionally, when we remember that this door was comparatively small, and lay among many thousands of stones of similar size (if the average width of the casing-stones was three and a half feet, *i. e.*, the width of the entrance passage, about 22,000 stones would be required to encase each flank of the mighty building), we can realize how hopeless would be the search for this door without a more certain knowledge of its position than Al Mamoun possessed. It would be like trying to find the proverbial "needle in the haystack."

It does not astonish us, therefore, to learn that Al Mamoun was unsuccessful in his search for the entrance to the Pyramid; and as he was determined to get the treasure which he was persuaded lay hidden somewhere within that huge bulk, he required to force an entry for himself. He chose a spot midway between the ground and the entrance (see chart). After penetrating to a depth of about 120 feet without making any hopeful discovery, his men were nearly giving up in despair, when, one day, they heard a noise as if something had fallen in an interior cavity. They immediately worked with renewed energy in the direction indicated by the noise, and soon broke into the descending passage a little below the junction of the first ascending passage.

There they saw a peculiar angular-shaped stone lying on the floor of the descending passage. On examining the roof they saw an opening from which, evidently, the stone had fallen, thus causing the noise. It was this stone, fitted in flush with the general line of the roof of the descending passage, which had for so long effectually concealed the lower opening of the first ascending passage. The ancient Egyptians, Grecians and Romans, when creeping down this low and very steep passage, had never thought for a moment that, at a certain spot above their heads, there was a stone, which, with a little forcing, could be dislodged from its setting and reveal the entrance to a most wonderful upper system of passages and chambers. Had it not been for a jarring caused by Al Mamoun's men, forcing their way through the masonry a short distance to the west (for the plane of the Pyramid's passages lies about 24 feet to the east of the central line of the building), and thus causing the stone to loosen and fall, it is probable that the Pyramid's great secret system would have remained sealed many centuries longer.

We believe, nevertheless, that the entrance of the first ascending passage would have been discovered by a more scientific method than forcing, when, in due time, the right man, imbued with a conviction that the great stone edifice was of more than human origin, visited the Pyramid and began a careful investigation of every accessible part of the building.

When Professor C. Piazzi Smyth, during his extensive operations at the Great Pyramid in 1865, was measuring in the descending passage, he noticed that the portion of the floor immediately underneath the ascending passage entrance is exceedingly hard, so that he could barely make a mark upon it with a steel tool. The soft nature of the remainder of the floor is evident by its worn, dilapidated condition, contrasting greatly with the smooth appearance of the hard portion, the surface of which is only slightly hollowed by the traffic of centuries. Below this hard part of the floor, the passage is bored through the natural rock which is comparatively soft. Professor Smyth noticed, additionally, that the joints between the stones of the hard portion are diagonal, whereas the joints between all the other floor-stones run square across the passage.

This hard part of the descending passage floor with its unique diagonal joints, is situated so conspicuously opposite the entrance of the first ascending passage that, Professor C. Piazzi Symth rightly judged, it must sooner or later have served as a "pointer" to that entrance, had the concealing roof-stone not prematurally fallen out as a result of the work of Al Mamoun's men.

If it should seem incredible that the entrance of the first ascending passage could have remained unknown for so long a period as 3,000 years, let it be remembered that another important part of the Pyramid's system remained secret for over 4,000 years, namely, the air-channels of the queen's chamber, the existence of which was not known till so recently as the year 1872. The builders had channelled out air-conductors for this chamber similar to those of the king's chamber, but had abruptly stopped their inner ends five inches short of the wall surfaces. Mr. Waynman Dixon's investigation of a crack in the south wall accidently led to their discovery. The motive of the builders in so laboriously constructing two long air-channels which could not conduct air because of the incompleted inner ends, is unaccountable on any other grounds than that of symbolism. The Great Pyramid stands unique in respects to its *ventilated* chambers, for none of the other pyramids are provided with air-channels.

Al Mamoun, however, found it impossible to go up this newly discovered passage; for immediately behind the dislodged roof-stone is a series of three granite stones, which, unlike the limestone block that once concealed them, are *wedged* into their place, and can never fall out. These stones are still in position, and are known collectively as the "granite plug." So tightly is the granite plug fitted that Al Mamoun soon saw it is with extreme difficulty it could be removed; but as he was determined to penetrate to the as yet unknown interior of the Pyramid in the direction indicated by the lower end of the revealed passage, he directed his men to force their way round through the soft limestone to the upper end of the plug. We can picture to ourselves the expectation of these men, when, on gaining access to the passage above and making their way (as well as they could) up its steep and slippery floor, they began an eager exploration of the dark mysterious passages and chambers, sealed up three

thousand years before by the ancient builders, and now visited for the first time. Surely, they would think, great hoards of untold wealth must lie stored somewhere within this wonderful interior. But their expectation was doomed to disappointment; for the Pyramid's treasures are not of the kind to appeal to Arabian adventurers—they are the treasures of wisdom and knowledge.

Having the Pyramid's interior passages and chambers clearly before us, it will be asked, in what way is the plan of God represented therein. Has the Lord caused his message to be written in hieroglyphics upon their walls. Egypt is pre-eminently the land of the hieroglyph, for in all of its temples, tombs, sphinxes and obelisks, these abound. We would not, therefore, be surprised if the walls of the inner recesses of the Great Pyramid were covered with this peculiar writing. But we do not so find it. With the exception of a few markings on the walls of the *four* upper "Chambers of Construction" (and not in the lowest one to which access seems to have been always possible), discovered by Col. Howard Vyse in 1838 when he *excavated* his way upwards to these low spaces, the Pyramid is entirely devoid of any kind of ancient writing. Col. Howard Vyse records that these markings are ill defined, for they are totally unlike the finely carved hieroglyphics everywhere to be found in Egypt, being merely "quarry-marks" roughly executed with red paint, and intended to guide the builders in their placing of the stones. Among these rude hieroglyphics are the cartouches or royal-ovals of two kings, named Shufu, Khufu or Cheops, and Nu-Shufu or Khnumu-Khufu. (Great variety of names is given to these two kings by the different writers.) Nu-Shufu is said to have been a brother of Khufu or Cheops, and was co-regent with him in the fourth dynasty during which the Great Pyramid was built.

Idolaters though the Egyptians were, they were employed, king as well as people, to erect God's great monumental witness, under the direction of the invading Hyksos, whose memory, we are informed by Herodotus, was ever after detested by the Egyptians. So also with the preparation of the heavenly headstone of God's great Antitypical Pyramid, Jesus Christ, who was cut and polished by the idolatrous rulers of Israel, whom Peter addressed as "you builders;" and likewise with the preparation of all the "living stones" who are "built up" to their headstone; we see that the Lord typified the conditions under which his glorious Spiritual Pyramid is being erected, by the conditions under which the typical material Pyramid was built.

It was the custom for the kings of Egypt to have their names stamped on the bricks made by their subjects, or painted or carved on the stones cut in their quarries; but except on the stones in the chambers of construction which were built in with solid masonry and never intended to be visited, the Egyptian builders of the Great Pyramid were not allowed to have names or other quarry-marks exposed to view anywhere throughout the building. It is not, therefore, by hieroglyphics nor writings of any kind that the Lord's altar in the land of Egypt witnesses to the Divine plan of salvation as contained in the holy Bible, but by symbol, measure and angle; and by this means more effectively than by any other system of sculptured writing.

As each feature of the plan of salvation unfolds from the Scriptures, we shall find that the Pyramid in some manner contains corroborative evidence. What, then, is the Scriptural plan of salvation. I shall not require to enter into details, for you all know the plan of God well; it will be necessary only to briefly summarize its outstanding features in order to bring the details to your remembrance, and to demonstrate how close is the Pyramid's symbolical agreement.

The Bible declares that Adam, the first man, was created perfect and was placed in the Garden of Eden, where he enjoyed life and sweet communion with his Maker. Adam was to have retained these favors to all eternity, but the Scriptures record that he failed in the test of obedience to which God saw good to subject him, and was therefore driven out of the garden. "By the disobedience of one, sin entered into the world," and there began the downward course of mankind deeper into degradation and death; for the sentence of death passed upon Adam extended through him to all of his posterity, as the apostle says: "In Adam all die."

In the Great Pyramid the descending passage symbolizes this downward course of the race, and the final destruction in death is represented by the subterranean chamber or pit. In symbol, Adam and Eve are represented as outside the Pyramid enjoying the full light of heaven, with nothing between them and God; but immediately after their transgression they were cast out of this light, and began to enter the darkness of sin and death represented by the dark interior of the Pyramid. (Had there been no fall into sin and death, there would have been no Bible, and, therefore, no corroborating Pyramid; for the Bible is mainly a record of the means by which God proposes to reclaim fallen men and reinstate them in life.) At first they enjoyed a little light, but the lower they descended the darker became the way until at last, when they reached the lower extremity of this long descending passage and looked back, they saw only a little light at the outside entrance, sufficient merely to remind them of the great light and freedom they once enjoyed. When, however, they passed the bend of the passage and were forced to creep on hands and knees along the low horizontal passage leading to the pit, they lost even that little trace of light, and were compelled to go on in complete darkness till they fell into the pit of death.

When passing the sentence of death on Adam and Eve, God did not leave them altogether without a little hope. He intimated that one day the seed of the woman would bruise the serpent's head. This sentence on the serpent inspired in Adam and Eve a hope that there might yet be a reversal of the death sentence imposed upon them; for if a serpent be bruised on the head it will die. Thus God was pleased to reveal that the great "Seed of the woman," Christ, would, by means of the truth, bruise the head of the "father of lies," Satan, and destroy him forever.

Nevertheless, God did not then state that after the tempter was destroyed the race would be released from condemnation. It was not until fully 2,000 years had passed that God said anything respecting favor to the world. To Abraham this promise was made, that in his seed all the families of the earth would be *blessed.* It is recorded that Abraham believed God and it was accounted to him for righteousness. In due time Isaac, the seed, was born, and yet God did not fulfill his promise in the lifetime of Abraham. He renewed the promise with Isaac and later with his son Jacob, but when Isaac and Jacob died the families of the earth were still far from being blessed. These three men died in faith, believing that God would one day fulfill his promise—for God had sworn by an oath, and because he could swear by no greater he had sworn by himself that all the families of the earth would surely receive a blessing. They believed in the resurrection of the dead—Heb. 11:17-21.

When Jacob was 130 years of age he was caused to enter Egypt, and there his descendants became a great nation in fulfillment of what God had said to him: "I will there make of thee a great nation"—Gen. 46:2, 3. At the time of Moses when this nation was called out of Egypt to be separated to the Lord, there were 600,000 men able to go to war; but with the women, and the children under 20 years of age and all the camp-followers, it is computed that the multitude of about two millions took part in the great exodus from Egypt under Moses—Ex. 12:37, 38.

We read in the Scriptures how the Lord made a covenant with these people, which, if they would observe it, would give them life; but if they failed even in one particular the "curse of the law" would be visited upon them. This opportunity of attaining life was something entirely new, for the apostle tells us (Rom. 5:14) that "death reigned from Adam to Moses," a long period of over 2,500 years, and now the Jews were given an opportunity to escape this death condition and gain life if they would only keep this law. We can appreciate the joy with which these Israelites exclaimed when Moses gave them the Lord's commandments: "All that the Lord hath spoken we will do"—Ex. 19:1-8. They thought they could render perfect obedience and thus gain life; but they little realized the imperfection of their flesh (Rom. 7:18), and they soon found it impossible to come up to the exacting requirements of God's perfect law—the divine law blocked the way of life.

In what way does the Great Pyramid corroborate the Scriptural plan stated thus far? As the descending passage symbolizes the downward course of the race to the pit or "chamber of death," so, by contrast, the ascending passages symbolize the upward ways to life. It was to the Jewish nation, separated from the world at the exodus, that the first offer of attaining life was given. The first ascending passage, therefore, symbolizes the Jewish dispensation.

One requires, when walking down the descending passage, to keep his head and back bowed very low, for the passage is only four feet in height; and it is so steep that progression down its slippery floor is both painful and dangerous. The visitor cannot fail to realize how aptly this descending way symbolizes the groaning condition of mankind burdened under the yoke of sin, sickness and pain, and laboring downwards to death. But when he reaches the junction of the first ascending passage and finds that he does not here require to stoop, but can stand upright and so relieve his aching back and head, and no longer being compelled to look down the way of death, can throw back his head and look up the passage which symbolizes the upward way of life, he can appreciate the joy experienced by the Israelites when God covenanted with them through Moses that law which was "ordained to life," and can realize their feelings of elation when they

shouted: "All that the Lord hath spoken we will do." The hard portion of the descending passage floor on which he now stands, symbolizes the firm footings which the Jewish nation had with God when given the law.

But the visitor's joy will be short-lived, for, looking more intently above him, he will presently perceive when his eyes become more accustomed to the darkness of the place, the lower end of the granite plug, and it will be forcibly impressed upon him that this upward way is closed; even as the Jewish nation when they had leisure to consider the perfect law of God, found it an impassable obstacle in the way of life. How effectually, therefore, does this "granite plug" barring all progress up the ascending passage, symbolize the Divine law blocking the way of life!

Remember how, when Moses was in the mount, the people made a golden calf and worshipped it, thus transgressing one of the most important requirements of God's law—"Ye shall have no other gods besides me. Ye shall not bow down before graven images." God in anger threatened to blot out the whole nation, but Moses interceded and beseeched the Lord rather to blot him out and spare the people—Deut. 9:14; Ex. 32:30-32. Of course it was not possible for Jehovah to accept the offer of Moses, who was himself imperfect; but we see how this was used of the Lord as a figure or type of Jesus offering himself on behalf of the Jews and becoming a "curse" for them.

The Jewish nation was permitted to exist; but as it was impossible for the Lord to forgive their sin, sacrifices were instituted which year by year made atonement. But these sacrifices were merely typical (for it is not possible that the blood of bulls and of goats should take away sins—Heb. 10:4), and only gave the Jewish nation a typical standing with God.

As the Jews could not actually attain life by the law owing to the inherent weaknesses of their flesh, we would wonder why the Lord dealt with them for so many centuries; but the apostle explains the reason when he states that "the law was our schoolmaster to bring us [the Jews] unto Christ"—Gal. 3:24. The nation, therefore, during its dispensation or age, was nominally represented as keeping the statutes and requirements of the law, which like a schoolmaster, taught and disciplined the people, so that when the Messiah would come they would be prepared to receive him as the great deliverer. In the Great Pyramid, therefore, the Jewish nation are in symbol *typically* represented as progressing upwards along the first ascending passage (ignoring for the time being, the granite plug which actually prevents any possibility as ascending this way, even as the Jews could not really pass the test of the Divine law and thus gain life).

When Christ came at the end of the Jewish age he came as a perfect man, holy, harmless, undefiled and separate from sinners. As the first ascending passage symbolizes the "law-schoolmaster" leading the Jews to Christ, we would expect that in some way the Pyramid would represent Christ standing, as it were, at the upper end of this passage ready to receive them. The Pyramid symbolizes this feature of the plan of God in the following manner:

We have recognized that the subterranean chamber symbolizes the condition of death, so, we would understand, the conditions of life are symbolized by the upper chambers. The lowest form of life which can be attained and maintained by the race is human life in its perfection, like that possessed by Adam before his fall. This condition of life is symbolized by the queen's chamber. The highest form of life which man may attain, under certain circumstances arranged by the Lord, is the spirit life. This condition of spirit life is symbolized by the king's chamber. The king's chamber is constructed entirely of granite and the queen's chamber of limestone. Both of these materials are perfect, but the limestone is inferior to the granite in hardness and durability and also in value. This fact symbolically agrees with the Scriptural declaration: "Thou hast made man a little *lower* than the angels."

Jesus, as we have seen, was born "of a woman," he was "made flesh;" but he is not represented in the Pyramid as being born with fallen mankind on the downward course of the descending passage, symbolical of death, but on the plane or level of the queen's chamber, symbolical of human perfection; for in him was no sin, he was separate from sinners. The Scriptural statement that Jesus was, additionally "born under the law," is symbolized in the Pyramid by the fact that the level of the floor of the queen's chamber, if projected northwards, will intersect the floor of the first ascending passage thirty-three and one-half inches exactly from its upper extremity. By the Pyramid method of indicating a year, these thirty-three and one-half pyramid inches represent the thirty-three and one-half years of our Lord's earthly life, during which period he was subject to the law. He was therefore ready to receive the Jewish nation at the end of their dispensation, as the Scriptures state: "He came to his own." (John 1:11.)

At thirty years of age Jesus was baptized at Jordan. His immersion in the water symbolized his consecration to death, and his raising out of the water his resurrection in "newness of life." John the Baptist declared that he saw the Holy Spirit descending upon Jesus in the form of a dove, and heard a voice from Heaven saying: "This is my beloved Son in whom I am well pleased." (Matt. 3:16, 17.) Jesus had always been a son of God, but he was now a son in a special sense, begotten to the same nature as the Father. (John 5:26). During the three and one-half years from his begetting of the Spirit at Jordan, Christ as the "new creature" laid down his human life in sacrifice until it was consummated at Calvary; then the third day after his crucifixion he was "born from the dead," a glorious spirit being of the Divine nature. (First Pet. 3:18.)

What was God's purpose in leading the Jewish nation to Christ! When we turn to Gal. 3:16, we shall see that the "seed of Abraham" which was to bless all the families of the earth was Christ. "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ." Thus we see that although Isaac was the seed of promise (for God had said "In Isaac shall thy seed be called"), yet he was not *the* seed, but merely a figure or type of the great spiritual seed, Christ. But why, if Christ was the seed, were the Jews the only nation led to him? God had sworn by an oath that *all* the families of the earth were to receive a blessing, yet the other nations were aliens and strangers, having no hope and without God in the world. (Eph. 2:12.)

The apostle reveals the purpose of God in thus specially dealing with the Jewish nation. In Gal. 3:29, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It would seem at first sight that the apostle was contradicting himself when, in verse sixteen of this third chapter of Galatians he is so careful to impress the thought that Abraham's seed is only *one*, and then in the twenty-ninth verse he addresses the church and says: "If *ye* be Christ's, then are *ye* Abraham's seed," as if there were many after all. But the apostle explains his meaning in his first epistle to the Corinthians (12:12) where he says: "For as the body is one and hath many members, and all the members of that one body, being many, are [nevertheless] one body, so also is Christ." It was for this purpose, that they might become "members in particular" of the great antitypical seed of Abraham of which Jesus was the "head," that the Lord led the Jews under the law—schoolmaster to Christ.

All the members of this seed must also be, like their "Head," spirit beings; and thus we read that to as many of the Jews as received Jesus, "to them gave he power to become the sons of God, even to them that believe on his name "John 1:12. Just as Jesus is the Son of God, so those who exercise faith in him become his brethren, sons of the heavenly Father.—Heb., 2:11. The faithful Jews presented their bodies a living sacrifice as Jesus had done (Rom., 12:1), and God begat them to the spirit nature. This important change is stated in John, 1:13.—"Which were born (or, rather begotten), not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In the verse in Corinthians already quoted (1 Cor., 12:12) where the apostle likens Christ to a human body, we learn that memberships in the great Spiritual seed is limited to a definite foreordained number. It is seldom that a man has more or less members in his body than God set at the beginning when he created Adam. If a child is born with, say, six fingers on his hand, the medical profession call it a monstrosity, it is so unusual and very unsightly; and I understand that the extra finger would not only be useless, but would hinder the useful employment of the other fingers. By this illustration the Lord desires to teach us that there will not be one *more* member in the body of Christ than he has foreordained. Then should a man lack, say, the index finger of his right hand, he is greatly inconvenienced and constantly feels his need of the missing finger. Here again the Lord desires to impress on us the exactness of the membership of the body of Christ, that there will be not one *less* than the foreordained number.

I believe the number is revealed in the book of Revelation as 144,000. That this is not a symbolical, but an exact number, seems certain from the fact that in the same chapter (Rev. 7:) reference is made to another company, also spirit-begotten. In the 9th verse we read: "I beheld, and lo, a great multitude which no man could number." It is not probable that this multitude is so great that no one could actually *count* them, but rather, that none can state their number, God having left it indefinite.

To the Jews was given the first opportunity to fill up the appointed membership in the Body of Christ. One would have expected that the Israelites, laboring under the yoke of the law in their vain endeavour to gain life, would have gladly embraced the proferred aid of Jesus when, at the end of their age, he stretched

forth his hands and said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On the contrary we read that when he came to his own "his own received him not."—John, 1:11. The religious leaders of the nation had become self-righteous, and their traditions had made void the plain teaching of the Scriptures, so that the majority of the people were unable to recognize the meek and lowly Jesus as God's anointed.

Of all that nation only a remnant believed in Jesus and became his footstep followers, and their number was far short of the fore-ordained 144,000. Did this mean, then, that Christ, the seed of Abraham, was to be maimed, lacking certain members? No, the Scriptures declare that after the faithful among the Jews were selected, God "did visit the Gentiles to take out of *them* a people for his name." But how was it possible for the Lord to extend this favor to the Gentiles, seeing that *they* were not led to Christ under the law—schoolmaster? The Scriptures show that, after all, there was no difference between Jew and Gentile, for they all alike came short of the glory of God; and the Pyramid corroborates this fact, for the Jews are only *typically* represented as progressing up the first ascending passage, the granite plug, symbolizing the perfect law of God, blocks the way. Before the Jews could be given the privilege of becoming members in the great seed, Jesus required to become a "curse" for them, as it is written: "Cursed is everyone that hangeth on a tree."—Gal. 3:13.*

But not only did the death of Jesus redeem the Jews from under the "curse of the law," but it was sufficient to redeem all the Gentiles from under the curse of death passed upon Adam at the beginning, for "He, by the grace of God, tasted death for every man." It was therefore possible for the Gentiles to become members in the body of Christ, should God give them the opportunity. That God did give the Gentiles this opportunity is clearly shown in Acts 13:44-48, where we read: "And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" and it is recorded that the Gentiles gladly received the message.

In what way does the Pyramid corroborate this feature of the plan of God? As we have seen, the Jews alone are represented as going up the first ascending passage to meet Christ, while the other nations are symbolized as going down the descending passage to the pit of destruction. How, then, is it possible for the Gentiles to meet Christ, who is represented as standing far above on the level of the queen's chamber? Here we see the necessity for that peculiar shaft called the "well." If the well-shaft were lacking in the Pyramid's interior system, the symbolism of the various passages and chambers would be rendered void; for this mysterious perpendicular shaft is really the "key" to the proper understanding of the Pyramid's corroboration of the Scriptural plan of salvation.

You remember how Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."—John 12:24. Jesus was here referring to himself, for had he not died he would have remained alone to all eternity on the plane of human perfection. It was for this reason that he came into the world, that he might lay down his life in sacrifice, and give his flesh for the life of the world, so that both Jew and Gentile might be ransomed from the grave and be given an opportunity to live. In symbol, Christ is represented as falling down in death into the well-shaft, sacrificing and laying aside his human nature; then, as it was not possible that he, the innocent one, should be holden of death, God burst the bonds of death and raised his well-beloved Son, now no longer a human being, but a glorious spirit being of the Divine nature; that is, he is not now represented as standing on the level of the queen's chamber, but high above on the king's chamber level. The well-shaft, therefore, symbolizes both the death and resurrection of Christ. The surroundings of the upper mouth of the well suggests the thought of the bursting of the bonds of death, for it appears at one time to have been covered with masonry which, later, was violently burst open from underneath.

The well-shaft is the only way by which one in the descending passage may ascend to the upper parts of the Pyramid; and we see how this symbolizes the fact that the Gentiles were "made nigh by the blood of Christ." But the Scriptures declare that only those who exercise *faith* in the ransom—sacrifice of Christ can pass from death unto life, and the Pyramid corroborates this requirement, for no one can ascend the well-shaft, which symbolizes Christ's ransom sacrifice without exercising faith. I refer, of course, to the average visitor to the Pyramid. Finding that he cannot reach the upper parts of the Pyramid by means of the first ascending passage, owing to the granite plug blocking the way, the traveler might be informed, when he arrives down at the lower end of the well, that he can ascend by this means. But he certainly would never venture to ascend that long perpendicular shaft, no matter how greatly he might desire to do so, for should he lose his hold at any part of his ascent it would mean his death. Thus the Pyramid corroborates the Scriptural teaching, that by his *own efforts* man cannot escape the condemnation of death symbolized by the descending passage, even though an open way *is* provided.

All who visit the Pyramid may enter the interior, but only when accompanied by Arab guides who are in the employ of the government. These guides are very strong and nimble, and are well accustomed to climbing in the numerous tomb-shafts of the neighborhood. One of them might offer to climb the well-shaft, and lower a rope to aid the traveler on his way up. Should the latter agree to this proposition, and, binding the rope round him, commence the ascent, it is evident that he would be exercising faith all the way till he reached the upper end of the long dangerous shaft, which is 200 feet in length. Should he at any time slip and lose his footing in the shallow footholds, he would immediately realize his helplessness, and his necessity for placing implicit faith in the integrity and strength of his guide at the head of the well. Thus does the Pyramid symbolizes the necessity for our exercising absolute faith in the power and integrity of *our* great Guide, the Lord Jesus, who opened a way of escape for us.

But what about the great majority of the Jewish nation whom the Lord rejected because of their unbelief? Has he cast them off forever? No, but had the Lord not found a faithful remnant, the Apostle says that the nation would have been destroyed like Sodom and Gomorrah.—Rom. 9:29; Isa. 1:9. When Abraham interceded for Sodom, he was promised that if ten righteous men were found in the city, it would not be blotted out on *their* account. Because of the remnant of Israel, therefore (which demonstrated that the law-schoolmaster had been effective in preparing at least a small number to receive the meek and lowly Jesus), the nation was not destroyed but merely had "blindness in part" passed upon them, until the Lord makes with them the New Covenant which he foretold by the prophet Jeremiah.—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31. In the interim of waiting, the Gentiles have been filling up the number lacking in the membership of the body of Christ. The New Covenant cannot be put into operation until the "fulness of the Gentiles" has come in (Rom. 11:25-27); for every member of the "body" shares with their "head" in the sacrifice, the blood of which, in the end of this age, will be used in sealing with Israel the New Covenant. Therefore, the closing of the high calling to become members in the body of Christ, opens the way by which human perfection may be attained, to the Jew first, and afterwards to the Gentile.

The Great Pyramid corroborates this important phase of the Lord's plan; and the symbolism is beautiful, though a little difficult to make plain from the chart. To appreciate this corroboration fully, one must have clearly before his mental eyes, the actual appearance of the lower end of the grand gallery. In the chart it would appear as if the well-shaft descended directly from the floor of the grand gallery, but this is not really so. The mouth of the well is situated to the west side of the grand gallery. (Those who have "Great Pyramid Passages" may see this point in Plates Numbers XII and XIII.) On each side of the grand gallery there is a peculiar stone bench which runs along the floor the whole length of the passage, from the lower end up to the great step at the south end. These benches are called "ramps," and are about twenty inches high by twenty-one inches wide. The width between the ramps is three and one-half feet, so that the floor of the grand gallery is exactly the same in width as the floor of the first ascending passage. The mouth of the well is formed by a portion of the west ramp having been broken away.

*Of course, at present, visitors to the Pyramid have access to the first ascending passage by taking advantage of the cavity forced by Al Mamoun round the west side of the granite plug (see Plates Numbers LXIV and LXV, in "Great Pyramid Passages"); but Al Mamoun was a "thief and a robber," "climbing up some other way."—John 10:1. If this forced cavity was built up and the Pyramid at this part restored to its original condition, the granite plug, which is still in position, would absolutely prevent all visitors from ascending to the upper system by means of the first ascending passage. The dangerous well-shaft would then be the only way of gaining access to the upper passages and chambers. It is important to realize this fact, for the corroborative symbolisms are, properly, based upon the original condition of the Pyramid.

(See Plates Numbers CXLV and CXLVII in "Great Pyramid Passages.") If this missing portion of the ramp was restored the well-mouth would be entirely concealed. It is the bursting away of the ramp-stone which symbolizes the resurrection of Christ, when God burst the bonds of death and raised his beloved Son.

In addition to the bursting of the ramp-stone at the head of the well, it would appear that the lower end of the *floor* of the grand gallery had also been forcibly broken away. It seems as if, formerly, the floor of the grand gallery had continued upwards unbroken from the north wall, but that afterwards an explosion had taken place which broke away about 16 feet at the lower end. (See Plates Numbers XVIII CLVI and CLVIII, in "Great Pyramid Passages.") Thus we see that *two* violent explosions have taken place in the Great Pyramid; or, rather, the appearance of the lower end of the grand gallery gives this impression; for we believe the ancient builders purposely arranged the masonry of this part of the passage to *suggest* the thought of explosions for symbolical purposes. If the missing portion of the floor of the grand gallery was restored, the opening of the horizontal passage leading to the queen's chamber would be entirely concealed, so that any one emerging from the first ascending passage and continuing on his way up the grand gallery, would be totally unaware of the existence of the horizontal passage.

This peculiar feature of the Pyramid's system symbolizes the Scriptural teaching that the faithful among the Jews passed directly from Moses into Christ. They partook of the high calling to joint-heirship with Christ, and are symbolized as walking with him upwards along the *floor* of the grand gallery (which at this stage is understood to be unbroken and entire) to the Divine nature represented by the king's chamber. Although both passages rise at the same steep angle, and although the floors of both are equally slippery, yet there is a great difference between them in two important respects. In the first place, the grand gallery is far higher in the roof than the other passage, so that there is no necessity for one to stoop as when coming up the first ascending passage. This symbolizes the great difference between the two ages. The exacting requirements of the law was a burden to the Jewish nation and bowed them down; but Christ became an end of the law for righteousness to every one who believed; and those receiving the Gospel message, experienced the glorious liberty wherewith Christ makes free. Symbolically they passed from the low confined first ascending passage into the great liberty of the grand gallery.

The other difference between the two passages is that, should one slip when ascending the floor of the grand gallery, he can grasp the ramps with his hands and thus steady himself until he regains his footing; but in the first ascending passage there is nothing to which one can lay hold should he feel his feet sliding from under him. This again symbolizes the great difference between the two ages; for although the followers of the Lord in the Gospel age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the "exceeding great and precious promises" of the Lord's word to sustain and reinstate them on their upward way. They have such promises as these that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness, etc. By these and many other such promises, those who have taken up their cross and followed the Lord are enabled to become "partakers of the Divine nature." During the Jewish age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: "For whosoever shall keep the whole law (in an endeavor to merit life thereby), and yet offend in one point, he is guilty of all," and must therefore come under the curse of the law.—James 2:10.

To the remainder of the Jews who refused to believe and follow the Lord up the grand gallery (high calling), God pronounced the sentence: "Let their eyes be darkened, that they may not see, and bow down their back alway."—Rom. 11:10. They are still represented as standing with bowed heads and backs in the low first ascending passage, with their eyes blinded that they cannot see in front of them the glorious liberty of the high grand gallery. Nor can they perceive that the Gentiles who sometimes were far off, are made nigh by the blood (the ransom-sacrifice) of Christ," and are coming up, as it were, through the well-shaft and broken ramp into the grand gallery (walk of the high calling), filling up the places which they, through their unbelief, have left vacant in the membership of the body of the great seed of Abraham.

When the "fullness of the Gentiles" has come in, not one more member in the body of Christ will be required. The Jews will then have their blindness removed, and they will see that the walk of the high calling is forever closed. But the Lord will graciously reveal to them another way of life. He will make with them the New Covenant opportunity for life on the plane of human perfection.

The resurrection of Jesus is symbolized by the bursting of the ramp-stone, which provided an open way by which the Gentiles who had "ears to hear" could have access to the grand gallery privileges. So, also, we find, the Pyramid corroborates the Scriptural teaching that when the last member of the body of Christ has burst the bonds of death, it will open *another* way of life for all the temporarily blinded Jews, as well as for the "residue" of the Gentiles, who, because of their former unbelief, lost the opportunity to become members on the Body of Christ. This second bursting of the bonds of death is symbolized by the violent breaking away of the lower part of the grand gallery floor, which as you will readily see, while necessarily closing the "walk" of this passage, reveals and opens, as a consequence, the horizontal passage leading to the queen's chamber.

The horizontal passage, therefore, symbolizes the New Covenant. Like the first ascending passage which symbolizes the Old Covenant, this newly revealed passage is low in the roof, so that one has to bow down considerably when walking in it. This corroborates the Scriptural teaching that the exacting requirements of the law, symbolized by the low roof, will be operative in the Millennial reign of Christ. The law was holy, just and good (Rom. 7:12); but the sacrifices, mediator and priesthood of the Old Covenant were incapable of bringing fallen men into harmony with God's righteous laws. The New (law) Covenant will be based upon better sacrifices, and will have a better mediator and a better priesthood, and under it all mankind will attain to life on the human plane.

The difference between the arrangements of the Old and New (law) Covenants is well symbolized by the difference between the first ascending passage and the horizontal passage. As we have seen already, should one slip in the ascending passage, he cannot prevent himself from falling; and as the angle of the floor is very steep he soon begins to slide backwards. He will then realize, as did the Jews under the Old Covenant, that this upward way, although "ordained to life," is after all a way to death.—Rom. 7:10. Gathering impetus on that slippery inclined floor, he will at last fall with terrible force against the upper end of the granite plug, and be stunned, if he is not indeed killed. *

When the Jews slipped and fell, they were condemned to death by the perfect law of God, which is particularly symbolized by the granite plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the Jewish nation attaining life, neither actually nor typically, by means of the Old Law Covenant.

How different it is in the case of the horizontal passage, however, for although one requires to bow very low here, as in the first ascending passage, symbolizing therefore that he is under law, yet should he slip and fall it does not necessarily mean his death.

The passage being horizontal he will not slide backwards. He may be bruised, but raising himself to his feet, he can continue on his way to the queen's chamber. There is hope under the New Covenant, and none need go backwards if he allows himself to be rightly excercised by the rule and discipline of the righteous judge. Profiting by the lesson of his fall and henceforth taking more heed to his steps, he can progress towards the condition of human perfection symbolized by the queen's chamber.

To the Jews first will this opportunity be given. They will pass directly from under the Old Law Covenant (for they are still under this Covenant, as Christ became an end of the law only to those *who believed*), into the New Law Covenant.

Although there is necessarily no roof to the horizontal passage at the grand gallery end, yet the symbolism of the low roof is at this part sustained by another method. By actual measurements, Professor C. Piazzi Smyth demonstrates that the level of the roof of the horizontal passage is in direct line with the upper termination of the inclined roof of the first ascending passage. In this way it might be said that the roof of the one passage commences where the other terminates, and thus the symbolism of the law is carried from the ascending into the horizontal passage.

After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me"; and again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall

*It is because of the danger thus attending an exploration of the Pyramid's interior, that visitors are nor allowed to enter except when accompanied by guides. One of the first works that my brother (Dr. Edgar) and I caused to be done when we visited the Great Pyramid in 1909, was to have the shallow footholds in this passage made deeper and have others formed. We understand that the floor of the passage would originally be quite smooth.

hear his voice, and shall come forth"—John 12:32; 5:28, 29. By the power that Christ will exert, the Gentiles will, symbolically, be raised from the descending passage condition of death, through the well-shaft to the horizontal passage condition of the new covenant; for through the ransom-sacrifice of Christ all mankind will be redeemed and placed upon that "highway of holiness."

The prophet Isaiah said: "No lion shall be there, nor any ravenous beast shall go up thereon * * * but the redeemed shall walk there"—Isa. 35:8-10. Satan, the "roaring lion" (1 Pet. 5:8), will not be allowed to deceive men during the time of the New Covenant, for he is to be bound and cast into the "bottomless pit," symbolized in the pyramid by the subterranean chamber (Rev. 20:1–3); and all "ravenous beasts" represented by the evil institutions of "this present evil world," will be destroyed in the pit. They shall not rise again, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

Should any in the horizontal passage condition of the New Covenant rebel against the righteous laws of that time, and deliberately retrace his steps, he will fall into the well-shaft which, although particularly symbolizing the death and resurrection of Christ, also symbolizes *sheol* or *hades*, the death-state in general. This corroborates the Scriptural statement, that "all the wicked will be returned into sheol"—Psa. 9:17, R. V. To be *returned* into sheol would be to come under a second condemnation to death: and from this second death there will be no resurrection, for "Christ dieth no more."

The drop in the floor at the queen's chamber end of the horizontal passage symbolizes the final little season of trouble, owing to the testing and sifting consequent upon Satan being "let loose" from the bottomless pit—Rev. 20:7-10. By that time men will be fully restored to human perfection. They will be no longer *bowed* under the law, for the law is the measure of a perfect man's ability. They will be able to stand upright, as Adam was at first when created by God (Eccl. 7:29); and with the knowledge of good and evil they will now have acquired, they ought to be able to resist the wiles of Satan when he seeks to deceive them. This condition of mankind at the end of the New Covenant rule is symbolized by the greater headroom at the end of the passage. The distance of the roof above the floor at this part, however, leaves only height enough for the man of *average* stature to walk upright, and should any become "heady," and in pride seek to raise himself above his fellows, he will "bruise" his head by knocking it against the roof, that is, the perfect law of God symbolized by the roof will condemn and destroy him along with Satan.

After the final testing when Satan and all who follow him are destroyed in the second death, the meek shall inherit the earthly kingdom prepared for them from the foundation of the world. They shall enjoy forever that human perfection and liberty so well symbolized by the high seven-sided and *ventilated* queen's chamber.

The horizontal passage, in addition to symbolizing the New Covenant arrangement, symbolizes also the whole seven-thousand-year period of the world's preparation for the queen's chamber condition of human perfection and liberty. The first six-sevenths of the length of the passage being only four feet in height, symbolizes the bowed condition of mankind under sin and death during the first six-thousand-year periods; and the final one-seventh of the passage, owing to the greater headroom consequent upon the lower level of the floor at this part, symbolizes the greater freedom of the seventh Millennium. The well-shaft being situated at the commencement of the passage, symbolizes the fact that Christ was the "Lamb slain from the foundation of the world," thus making it possible for mankind to escape the condemnation and everlasting destruction symbolized by the *desending* passage and pit, and rise to the *hopeful* condition of the *horizontal* passage. Therefore, although the human race is represented, in one way, as stumbling down the descending passage leading to the pit, symbolizing its condemnation to death, yet all this cursed condition was altered by the ransom-sacrifice of Christ symbolized by the well-shaft, so that death is changed to *sleep*, and despair is changed to *hope*. The whole world now "sleep in Jesus," and will be awakened in due time.

Because of God's foreknowledge that his beloved Son would delight to do his will and die as Adam's substitute, the heavenly Father at the very beginning subjected the whole creation in *hope* that there would one day be a reversal of the death-sentence.—Rom. 8:20. The Lord, therefore, designs the whole 6,000 years' experience with sin and its dreadful consequences as part of man's training and preparation, making him ready to enjoy by contrast that glorious condition of human perfection symbolized by the queen's chamber. The one thousand years of Christ's reign will give experience of righteousness, also necessary for the races' preparation, so that men shall know good as well as evil, and thus *choose* the good that they may live. In the meantime, the whole world "groaneth and travaileth in pain together until now," waiting for the "manifestation of the sons of God" (Rom. 8:22, 19), who, as members in particular of the great seed of Abraham, shall come forth and bless them. Praise the Lord!

You will agree that the Great Pyramid of Egypt, that wonderful stone witness of the Lord, corroborates the glorious plan of salvation in a marvelous way. There is not a feature of the plan that is not symbolized in some manner in the Pyramids, even the Scriptural teaching respecting the New Covenant, which for a time was little understood by most of us, is now demonstrated to be corroborated by this "Miracle in stone."

I could have said much more, as you know, of the Pyramid's corroboration of numerous other features of the plan, but most of these are already fully treated in "Great Pyramid Passages;" and as regards the time-features I am hoping, if the Lord will, to present these in Volume II of this work. These time-features are exact and convincing; yet I think you will agree that the "philosophy" of the plan of salvation is more important, for it was not belief in "dates" which constrained us to consecrate our all in the Lord's service, although knowledge of the times and seasons is stimulating and needful to enable us to co-operate intelligently with the Lord in the "harvest" work. Jesus said: "The harvest is the end of the age," and the time-features show us that we are *now* in the end of the age. May the Lord's blessing rest on you all. Amen.

TOPICAL INDEX

		PAGE
Aaron, Whom Did He Represent in Blessing People?	Q. 48	29
Abraham and Terah's Sons	Q. 32	20
Abrahamic Covenant, Sealing of	Q. 79	80
Adamic Death, After Time of Trouble	Q. 157	175
Adams, P. R., Sermon		95
Adams, J. W., Discourse, "Heavenly Rest"		90
"A Holy Nation," Brother Rutherford		217
Allen, Arthur, Symposium, "Kindness"		268
Analysis of Steps of a Christian	Q. 185	183
Ancient Worthies and Spiritual Nature	Q. 62	31
Ancient Wothies, When in Covenant Relationship?	Q. 49	29
Ancient Worthies, When Resurrected?	Q. 204	264
Ancient Worthies, Spirit-plane, Second Death	Q. 147	147
Ancient Worthies, Relationship to God in M. Age	Q. 74	80
Angels, Are the Fallen on Trial?	Q. 41	28
Annointing and Sealing	Q. 146	146
Apostles, Did All Receive Baptism?	Q. 11	15
Atonement Day, When Closed?	Q. 202	264
Atonement Sacrifices During Babylonian Captivity	Q. 77	80
"Babylon, Typical and Antitypical," by Brother Russell		143
Baker, W. A., Response at Vancouver		162
Baker, W. A., "Murmurers and Murmuring"		164
Baker, Response to Welcome, Vancouver		57
Baptism, Did All Apostles Receive One?	Q. 11	15
Baptism, Was John's for Avoidable or Unavoidable Sins	Q. 12	15
Baptism, Discourse by A. I. Ritchie		9
Baptism, Discourse by Geo. B. Raymond		245
Baptism, Discourse by Brother Russell		162
Baptism, Name of Father, Son and Holy Spirit, Trinity	Q. 28	20
Barbour, Brother, Symposium "Gentleness"		104
Barker, T. E., Symposium, "Love"		270
Barton, Brother, "Benefits of Christian Fellowship"		295
Barton, Brother, Discourse on "Moses"		46
Basketful, Significance of	Q. 140	146
"Be not Weary in Well Doing," Discourse, Geo. Draper		179
"Beautiful Feet," Discourse, Dr. R. L. Robie		58
Beast, Number of	Q. 55	29
"Beholding and Meeting Bridegroom," by O. L. Sullivan		209
"Benefits of Christian Fellowship," Benj. H. Barton		295
Benjamin, G. E., Symposium, "Gentleness"		52
Benjamin, G. E., Symposium, "Patience"		123
"Bewailing the Burning the Lord Kindled"	Q. 57	29
Bible, How to Study	Q. 144	146
Bible, Devoid of Error	Q. 161	175
"Blasphemy," Symposium, J. F. Stephenson		266
"Born of Spirit," by E. W. Brenneisen		287
"Bowels of Mercy," Symposium, P. D. Pottle		268
Breaking and Teaching so of Commandments	Q. 190	183
"Breastplate," Symposium, Elliott Thompson		234
Brenneisen, E. W., "Volunteer Work"		255
Brenneisen, E. W., Discourse, "Born of the Spirit"		287
Bridges, C. L., Symposium, "Long Suffering"		279
"Brotherly Kindness," Symposium, Capt. McKeague		123
"Brotherly Kindness," Symposium, Dr. D. H. Thornton		106
Bundy, Walter H., "The Lost Coin"		90
Burgess, A. E., "Called to be Saints"		214
Calgary Convention		169
"Called to be Saints," A. E. Burgess		214
Catholics, Are They Cannibals?	Q. 177	176
Children of Consecrated in Resurrection	Q. 145	146
Children, How Know Ancient Worthies from Demons?	Q. 108	116
Children of Consecrated and Spirit Nature	Q. 45	28
Children's Consecration Service, Brother Russell		79
Christ's Reign, How Long?	Q. 64	31
Christ, Remembering Prehuman Condition	Q. 56	29
Clark, Brother, Symposium, "Peace"		70
Cole, Jas. H., Symposium, "Faith"		280
Colorado Springs Convention		45

At the evening meeting it was estimated that about five hundred Jews were present. They heard very coldly and cautiously until we were about half through, when their interest seemed to grow. When they heard things respecting their nation and its history, and the outworking of prophetic promises, they were apparently greatly interested. We feel here like reminding our readers afresh that we are not to expect any considerable number of Jews to manifest interest in present truth now. We hope for them that the message they are now hearing will direct their hearts and minds and prayers toward God and the Holy Scriptures, and thus prepare them for further glorious experiences in the midst of troubles in the near future. We remind you afresh that it is our expectation that the interest of the Jews will really come in the midst of the time of trouble, and that the great company will have the opportunity and honor of leading them to a fuller appreciation of the divine program, with the Messianic seed of Abraham on the spirit plane, and the Jews in conjunction with Abraham, Isaac and Jacob and the prophets on the earthly plane, to bless the world of mankind.

AT OAKLAND, CAL.

Monday was given to Oakland, which lies just across the bay from San Francisco. In many respects, the two classes are one—their interests at least co-operated happily with our program for the day. Our first meeting was with the elders and deacons of the two classes, numbering about thirty. It was a pleasant experience and lasted for nearly two hours. We talked of the local interests of the work and the best methods of promoting them. At 10 o'clock there was a general rally and testimony meeting which we could not attend. The First Baptist church was at our disposal for the entire day. Its capacity is estimated at fifteen hundred.

At 2 p. m. we gave a talk on the propriety of parents consecrating their children to the Lord. We reminded our hearers of how the Jewish parents had a custom of consecrating their male children to the Lord by a circumcision ceremony. We reminded them that many Christian denominations practice infant sprinkling with really the significance of consecration. We pointed out the unscripturalness of infant sprinkling, because it is understood to mean baptism and to be performed instead of it, baptism being prescribed in the Bible only for the consecrated believers. We reminded our hearers of how the parents of Samuel had specially presented him to the Lord for service. We called their attention to how Jewish mothers brought their children to our Lord, desiring them to be blessed.

We explained that there is nothing in the nature of a command in connection with such consecration of children—at very most it is a privilege, an opportunity to such as may desire to avail themselves of it without the slightest reflection against those who might think and act differently. We recommended that it be considered applicable only to children who have not reached maturity of judgment so as to have a will of their own in such a matter. We suggested that, later in life, children coming to know that they have been devoted to the Lord in infancy might to some extent gain a measure of blessing in this connection. We suggested to the parents that we hoped that the consecration of their children formally to the Lord would help to impress upon them their responsibility toward their children and toward the Lord—furthermore, from this standpoint they might be helped to a fuller acknowledgment of the divine will in respect to the child—for sickness or health, for life or death, for interests great and small. Approximately forty-two participated in the consecration and its prayer for divine blessing.

Next came a discourse on Baptism, which was followed by the symbolical immersion of forty-three. We learned afterward that three Baptist ministers were in the audience and that one of them in particular was very angry because we had intimated that water baptism was the door into the Baptist church, so that none were permitted to partake of the Lord's Supper or be classed as members of the church of Christ unless immersed in water. Thus we intimated also that their theory is that all others, not immersed, not being members of the church of Christ, cannot be partakers of his blessings—one of which is the heavenly estate, and that all unimmersed, therefore, are lost, by which Baptists in general must mean that Episcopalians, Congregationalists, Methodists, Lutherans and others, not immersed, will spend eternity in torment. We certainly had no unkind intentions, but on the contrary endeavored to choose such words as would express the truth in the least offensive form. One member of the church thanked us, rejoicing that her daughter had been led by the discourse to give her heart to the Lord.

The church was crowded for the night service, and approximately two hundred of the friends of the truth gave place to strangers and constituted an overflow meeting, which was held in a Disciple church nearby.

AT SACRAMENTO, CAL.

Tuesday, June 27, found our party at Sacramento, where the class of Bible Students numbers about twenty. The first session of the morning was a Testimony Meeting. This was followed by a talk on Baptism by Brother Swingle, three being immersed later in the day. In the afternoon we had a symposium, participated in by twelve brethren, our own talk in conclusion being based upon a colloquy between Moses and the Lord: "If thou go not up with us send us not up hence"; and the Lord's reply: "My presence shall go with you, and I will give you peace." The evening meeting, topic "Hereafter," was held in Clunie Theater. A splendid audience of about a thousand was present, and the closeness of the attention could scarcely be exceeded. We will hope for some good results and some encouraging reports. At all events the dear friends at Sacramento, ourself and touring party may well rest contented that, having done what we could, the matter is in the Lord's hands, for His over-ruling according to His own will.

We are writing this report on the day following the Sacramento meetings, as we are en route for Portland. Mt. Shasta has been in sight for several hours, its snowy peak rising fourteen thousand four hundred feet above the sea level. Our train stopped for a few minutes at Shasta Springs, allowing us to drink of the effervescent waters. We anticipated the pleasure of meeting a company of friends assembled on the railway platform at Ashland, Oregon, but our special arrived nearly two hours ahead of schedule, so we missed all but two. One dear brother met us at another station. He had ridden nearly seven miles on a bicycle. We would have had but a few minutes with them, but would have been glad to greet them and to receive their greetings in return. We spelled our disappointment with an h instead of a d. How wonderful the Spirit of the Lord, in his people of every nation, kindred, tongue and place—manifesting love for the Lord, the truth and the brethren!

PORTLAND AND HOMEWARD CONVENTIONS

We had a fine time at Portland. All along the Pacific coast the weather was cool and bracing. The attendance at the meetings for the interested in Portland averaged about four hundred, while the public service at the Auditorium on Thursday night had about fifteen hundred in attendance. Friday night was a question meeting with an attendance of about seven hundred. Their questions were unusually good, and the entire audience seemed deeply interested in the answers. The meeting lasted for two hours, some remaining with other questions. Brother Bohnet was to follow us the following Sunday. We feel sure that the work in Portland is making considerable progress.

TACOMA, WASH.

Saturday, July 1, was devoted to Tacoma. Nowhere have we had more interesting meetings. The Tacoma Theatre was crowded, a remarkable thing for a religious meeting on Saturday night. About two thousand were present. The meetings for the interested were precious ones, and attended by about three hundred and fifty. The city seemed to have been greatly stirred.

SEATTLE, WASH.

We were warmly welcomed here, also. About five hundred attended the meetings for the interested. Some of these came with our party from Portland and Tacoma. Others came to meet us from Victoria and Vancouver. We had a splendid season of spiritual fellowship and refreshment, which concluded Monday night with a love feast, although the convention was carried over a day after our leaving. Two of our party remained to give addresses. About twenty-five children were presented in consecration to the Lord, and eighteen adults were immersed. Here again Brother Morton Edgar gave a discourse on the Pyramid. Brother Swingle preached the baptism sermon, and Brother Ritchie gave the address preceding the love feast.

The Sunday service consisted of a rally and testimony meeting, participated in by many. Then followed our Sunday morning discourse, which already has been published in the newspapers, topic, "The Two Babylons." The afternoon meeting for the public drew a crowded house, estimated at twenty-two hundred. We had excellent attention for two hours. The evening service in the same place was for questions, about a thousand being present. Questions were good, the interest was excellent, many hearing for the first time some of the things of the Word of the Lord explained.

VICTORIA, B. C., CAN.

Wednesday morning, July 4, we proceeded by steamer to Victoria. The ride was a very enjoyable one, cool and brac-