



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night?
The Morning Cometh, and a Night also!"—Isaiah

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"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts falling them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine arose from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT for many centuries God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE of the peoples of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life and those who obey will live on earth for ever in a state of happiness.

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Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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MOTTOES

This year's assortment includes a number of the designs which proved to be so popular at the Detroit convention, as well as many others. The variety is such that several packets of the same kind may be ordered with the assurance that there will be few or no duplicates of design or text.

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CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of opening the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

(Continued from page 352)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WOBu	Charleston, W. Va.	580	516.9	250
Wed pm	9-9.30			
WOCL	Jamestown, N. Y.	1210	247.8	25
Sun am	10.30-11 (first and third, monthly)			
WODA	Paterson, N. J.	1250	239.9	1000
Sun am	10-10.30			
WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2	500
Sun pm	12.30-1.30			
WOOD	Grand Rapids, Mich.	1270	236.1	500
Sun pm	9-10			
WORD	Chicago (Batavia), Ill.	1480	202.6	5000
Sun am	10-12, pm 2-4, 6-7.40			
Mon Tue	Wed Thu Fri Sat am 10-11, pm 6-8			
WREC	Memphis, Tenn.	600	499.7	500
Sun pm	1.30-2			
WRHF	Washington, D. C.	1270	236.1	150
Sun pm	5.30-6			
WRHM	Minneapolis, Minn.	1230	243.8	1000
Sun am	9.15-10.30			
WRK	Hamilton, Ohio	1420	211.1	100
Sun pm	1.15- (second and fourth, monthly)			
WRR	Dallas, Tex.	1190	252	500
Sun pm	2.15-3; Thu pm 8.30-9			
WSMK	Dayton, Ohio	570	526	200
Tue pm	8-8.20			
WSPD	Toledo, Ohio	1450	206.8	250
Sun pm	1.15-1.45			
WTAR	Norfolk, Va.	780	384.4	500
Sun pm	7-7.30			
WWVA	Wheeling, W. Va.	1020	293.9	250
Sun pm	1-2			

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

NOVEMBER 15, 1928

No. 22

THE ALTAR IN EGYPT

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."—Isa. 19: 19, 20.

PART 1

JEHOVAH'S lightnings are revealing to his anointed ones much of prophecy that has heretofore been hidden from view. The reason is apparent; that is to say, it is God's due time. He has gathered his anointed into the temple condition and he begins to unfold to them some of the deep things contained in his Word. "The temple of God was opened in heaven, . . . and there were lightnings, and voices, and thunderings."—Rev. 11: 19.

² As Jehovah fulfills his prophecy he gives some vision thereof to those who love him. That means that the Lord is feeding his people on 'food that is convenient for them'. Many honest seekers after truth may induce themselves and others to believe that they understand prophecy before its fulfilment; but manifestly an attempt to explain prophecy before God's due time is merely a guess, to say the most for such attempt. It hardly seems reasonable that creatures on earth would understand prophecy until it has been fulfilled or is in process of fulfilment.

³ The text first above quoted from Isaiah is undoubtedly a prophecy which the Lord God in his own due time and good way unfolds to his faithful servant class. This does not mean that the Lord would be displeased with those who diligently seek to understand the prophecy even before the due time for its fulfilment. The angels sought to understand certain hidden things before God's due time to reveal those things, and it does not appear that God was displeased with their efforts. (1 Pet. 1: 12) God did not permit them to understand, however. The same rule would apply to the new creation while on earth. When the child of God learns that he has been subscribing to the wrong interpretation of a prophecy, he will not be discouraged, but will rejoice that the Lord is pleased to give him further light. When the Christian finds that he has been following a wrong interpretation and sees a more reasonable and harmonious explanation thereof, he will readily and

gladly forsake the old and turn to the later and better understanding.

⁴ God reveals his truth in a progressive way. (Prov. 4: 18) In no other way could the Christian walk in the light. He is admonished to be ready to give a reason for his hope. (1 Pet. 3: 15) That reason must be based upon the Word of God, and not upon science and philosophy so called.—Isa. 1: 18; 1 Tim. 6: 20; 2 Tim. 1: 12, 13; Col. 2: 8.

⁵ In the land of Egypt, in the northern part of the continent of Africa, there is set up a great structure of stone which is called the great pyramid of Gizeh. For the past half-century many students of the Word of God have been taught and have believed that the great pyramid of Egypt is that which God through his prophet Isaiah refers to in the text first above quoted. Many have relied upon that structure of stone to corroborate the testimony concerning the divine plan which is set forth in the Word of God. In fact, some have designated the pyramid "the Bible in stone" and "God's stone witness". Some by reference to that structure of stone have made calculations and determined in their own minds just the time when God would bring his plan to a climax. By certain measurements and mathematical calculations they have attempted to decide just the exact time God would take all his children from earth and receive them into heaven. Those relying thereupon have suffered sorrow and disappointment. When the important event expected to come to pass on a day certain failed to materialize, the devotees of the pyramid have sought out measurements therein by which they have fixed other and later dates and pinned their faith to such testimony.

⁶ Some facts that can not be successfully disputed and that are worthy of consideration are these: That those who are devotees of the great pyramid have not seen and appreciated the distinction between the Elijah and the Elisha work of the church;

they have not discerned the distinction between the Devil's organization and God's organization, and have failed or refused to take part in declaring the day of the vengeance of our God against Satan's organization; they have failed to comprehend the birth of the nation and the coming of the Lord to his temple. In fact, they are not in harmony with present truth, which truth has impelled those who are devoted to God to zealously take part in the proclamation and exaltation of Jehovah's name.

⁷ Devotees of the pyramid have concluded that all the truth upon God's plan, due to be received by the church while on earth, was revealed prior to 1917 and that since that time the church has only to wait and watch in idleness while the members develop character, thereby fitting themselves to be taken to heaven. They continue to measure and consider the measurements of the great pyramid to determine just what day they are going to heaven. It is manifest that they are not making any progress in the truth and that they have not entered into the joy of the Lord. In fact, they do not understand what constitutes the joy of the Lord. May it not be that there has been a great mistake made by many of the consecrated concerning the pyramid of Gizeh and that those who have relied upon the pyramid and its measurements have been led away from God and from his service?

⁸ In this and a subsequent issue of *The Watch Tower* proof will be submitted which it is believed shows beyond a doubt that the prophecy of Isaiah 19:19, 20 has no reference whatsoever to the great pyramid of Egypt; that the prophecy could not be understood prior to the Lord's coming to his temple; that the prophecy applies to the anointed remnant class; and that we are now in that day of its fulfillment. Also, consideration will be given as to who built the pyramid and why it was built.

REASON

⁹ Jehovah has a reason for everything he does, and when he reveals his Word to his anointed they may expect to see some reason for God's action. Otherwise why would he invite his children to reason with him? (Isa. 1:18) The question at once arises, Why would God erect or cause to be erected in the land of Egypt a structure of stone and mark certain measurements thereon? If the claim be made that he did so to show his plan of salvation, the appropriate answer is that such course seems contrary to his Word. God can not contradict himself, and he is and always must be consistent. When Jehovah gave the Israelites the fundamental law by which they were to be governed, the first part of that command was that they should have no other god before him. To emphasize the necessity of faith in and devotion to him he commanded: "Thou shalt not make unto

thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."—Ex. 20:4.

¹⁰ Manifestly God's purpose was that his people should trust in him and in his Word which he gives them. There is no intimation that they were to refer to the great pyramid for corroborative evidence, although at the time of the giving of the law covenant the pyramid was undoubtedly built. When God said in the above-quoted law, "or any likeness of any thing that is in heaven above," he must of necessity have intended to include and did include the divine plan which was made in heaven and is in heaven. Why, then, should he erect on earth, or cause men to erect, that which is in the likeness of something above? To do so would be a direct contradiction of his own law. It is quite probable that the divine plan is shown in the stars; but even if that is true the child of God would not be authorized to study the stars in order to find out the divine plan. Some have made an attempt to corroborate the divine plan by studying the stars, and soon they have lost interest in and become blind to God's Word of truth. Invariably they have turned to spiritism or the teaching of the demons.

¹¹ Without a question of doubt it is the will of God that the church must be guided by his Word and not by any object. God's children must walk by faith and not by sight. Faith is the proof of things not seen, and such proof is the basis of things for which the child of God hopes. Without faith it is impossible to please God. (Heb. 11:1, 6) Faith is the result of hearing and understanding the Word of God and then confidently relying upon that Word. (Rom. 10:17) The child of God must hear the truth and rely upon the truth as written in the Word. How is he to know the truth by looking at the measurements of a pile of stone? There is no room left to quibble about obtaining the truth and whence it must come. Jesus declared, "Thy Word is truth," and that by the truth the consecrated must be sanctified. (John 17:17) Jehovah magnifies his Word above everything, and even above his own name. "For thou hast magnified thy word above all thy name." (Ps. 138:2, R. V.) Could God magnify his Word by having a pile of stone erected in any place? One of the titles given to God's beloved Son is "The Word of God". Jehovah caused his prophet to write for the benefit of the church: "O that my ways were directed to keep thy statutes!" (Ps. 119:5) Nowhere is it written in God's Word that a structure of stone or any other object is to be a guide for the child of God.

¹² But it is contended by some that "the great pyramid of Gizeh is strong corroborative proof of God's plan as set forth in his Word". If that were

true, that would be an admission on God's part that his Word needs corroborative proof and is therefore insufficient in itself. If his Word needs corroborative proof, then the statement in the Psalms, that his Word is the guide for his children, could not be true. If his Word is sufficient as a guide for his children, then corroborative proof of his Word is superfluous. God does not do superfluous and unnecessary things. It belittles his written Word to say that it needs corroborative proof. The Scriptures lay down the rule that the man of God is made perfect by knowing and obeying the Word of God. (2 Tim. 3:16, 17; John 17:17) Therefore it was prophetically written for the benefit of the child of God: "Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in thy statutes: I will not forget thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. For ever, O Lord, thy word is settled in heaven. Order my steps in thy word: and let not any iniquity have dominion over me. Thy word is very pure: therefore thy servant loveth it. Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever. Let my cry come near before thee, O Lord: give me understanding according to thy word. My tongue shall speak of thy word: for all thy commandments are righteousness."—Ps. 119:11, 16, 42, 89, 133, 140, 160, 169, 172.

¹³ It was Jehovah who said: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:11.^a

¹⁴ The burden is upon the devotees of the pyramid of Gizeh to show from God's Word that he had anything whatsoever to do with the building of that structure of stone. If they make the proof, then they show that the Word of God is insufficient. If they fail to make the proof, then the great pyramid should be put out of the mind of every one who serves God. The facts are, however, that nowhere in the Word of God is the pyramid of Gizeh either directly or indirectly mentioned, as will be seen by examination of the argument that follows.

¹⁵ The Scripture says: "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. 6:6) If therefore the Word of God does not refer to the pyramid, teaching of and concerning the pyramid, and its measurements, then the drawing of conclusions therefrom is not only contrary to the Scriptures and out of order, but is presumptuous before the Lord. To take a measurement from this visible structure and use that measurement to teach the people of God that such measurement shows that on a day certain God will take his children from earth into heaven is attempting to run

ahead and surely running ahead of the Lord and is therefore presumptuous. He who teaches that which is not found in the Word of God is not teaching "good things".

¹⁶ Before the giving of the holy spirit (John 16:13) and for the manifest purpose of establishing the faith of his disciples Jesus caused them to see a vision of transfiguration in the mountain. After the giving of the holy spirit at Pentecost the apostles did not rely upon the evidence furnished by that vision. They looked to and relied upon the Word of God, which they then understood. This proves that all members of the new creation must do likewise and rely upon the Word of God, as it is written: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet. 1:19.

¹⁷ God has caused his light to shine upon his Word, illuminating it for the guidance of his people. Whatsoever things he caused to be written in his Word are put there for the benefit of the church. (Rom. 15:4) Therefore Paul, instructing those who would be teachers in the church, said: "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9) He who relies upon the measurements of the pyramid is not able to "convince the gainsayers", and especially when he produces measurements and attaches important events thereto and these events do not come to pass.

¹⁸ Is it not passing strange that if God intended his church to be taught by the measurements of a pile of stone neither Jesus nor any of the apostles has one word to say about it, but, on the contrary, emphasize the necessity of adhering closely to the Word of truth and unselfishly serving it? If, therefore, God did not intend his church to be taught by, of and concerning the great pyramid of Gizeh, then to teach it in the church is a waste of time, to say the least of it. It is more than a waste of time. It is diverting the mind away from the Word of God and from his service.

¹⁹ If the pyramid is not mentioned in the Bible, then following its teachings is being led by vain philosophy and false science and not following after Christ. (1 Tim. 6:20; Col. 2:8) If we find that the great pyramid is not mentioned in the Bible, but still insist on holding to it because of so-called scientific measurements, we are treading upon dangerous ground, because we are seeking truth from a source from which God did not command we should seek it. (Ex. 20:5) God has not promised protection to any one who goes outside of his Word for instruction concerning his plan.

LOCATION

²⁰ By an ingenious method of drawing lines an effort is made to prove that the great pyramid of Gizeh is located 'at the border of Egypt and in the midst of the land'. Many conscientious persons have swallowed this philosophy, bait, hook, sinker, line and all, without stopping to consider. In the first place it is a physical impossibility to place a tangible object in the midst of a certain tract of land and on the border thereof. By referring to the map of the land of Egypt it is easy to be seen that the great pyramid of Gizeh is situated neither in the midst of the land of Egypt nor on the border thereof.

²¹ Egypt is approximately 600 miles long from north to south, and 250 miles broad in the widest part. Ancient Egypt was bounded on the south by Ethiopia, and on the north by the Mediterranean Sea. The Prophet Ezekiel mentions the tower of Syene (Hebrew, *Seveneh*), which was in the southern part of Egypt, and which is nearer the border than the pyramid. (Ezek. 29:10; 30:6) The location of the pyramid of Gizeh is approximately 100 miles south of the Mediterranean Sea, and 400 miles north of the tower of Seveneh; and of course the southern border of Egypt is still farther than that tower. Therefore the location of the pyramid can not be fitted to the words of the prophecy, even if the prophecy referred to the land of Egypt.

ALTAR

²² The prophecy says, "In that day shall there be an altar to the Lord in the midst of the land of Egypt." The claim is made that the altar here mentioned refers to the pyramid of Gizeh. There is a complete absence of proof to support that claim. The Hebrew word from which the word "altar" is here translated means a place of sacrifice. There is nothing in the Scripture to indicate that the pyramid is or ever will be a place of sacrifice. Surely it is not now a place of sacrifice. When the church is all complete there will be no occasion then for sacrifice. The covenant by sacrifice will be done.

²³ If this scripture is given a literal interpretation, and applied to the land of Egypt, the facts must show that there has been, is now, or shall be in the future, sacrifice performed in Egypt at the pyramid of Gizeh. There is not one word in the Bible that would justify or support the conclusion that the pyramid of Gizeh is an altar, within the meaning of the scripture. We must therefore abandon the conclusion that the prophecy refers to the pyramid of Gizeh when it mentions the "altar".

PILLAR

²⁴ Continuing, the prophet says, "And a pillar at the border thereof to the Lord." The word "pillar" here used means a memorial column, or a pillar of

testimony. In support of the correctness of this definition the prophet further says, "And it shall be for a sign and for a witness unto the Lord of hosts." Never at any time in the past has the pyramid of Gizeh given testimony to the name of Jehovah; and surely it is not doing so now.

²⁵ Not very many people are giving any attention at all to the pyramid at this time. The few who do give heed to it are the Anglo-Israelites of Great Britain, who believe that they are God's chosen people to carry out his purposes. It is manifest that they are misguided and deluded. There are a few others who claim to be followers of Christ and who also claim that the pyramid corroborates the testimony of the divine plan. The Anglo-Israelites know nothing about the divine plan, and the pyramid is not giving to them any corroborative testimony. If any one does know anything about the divine plan, he gained it from the Word of God; and the pyramid of Gizeh can not add anything whatsoever thereto.

SHAPE

²⁶ A pyramid is properly defined as a solid body standing on a triangular, square or polygonal base, and terminating in a point at the top. Such is the shape or form of the pyramid of Gizeh, except there is no capstone or point at the top. Many men can stand on the top of it now. It has been stated that "the pyramid figure represents perfection and completeness" and 'symbolically represents the plan of God and particularly represents Christ Jesus the Head or top Stone of the structure'. (See C-330, E-232.) In support thereof the words of the apostle are cited as follows: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."—Eph. 2:19, 20.

²⁷ It is quite manifest that the apostle did not have in mind the pyramid of Gizeh or any other pyramid when he wrote the above. He is there addressing the anointed class and tells them that they are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner Stone. Then the apostle specifically adds: "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit." (Eph. 2:21, 22) Again the apostle says: "Ye are God's building." (1 Cor. 3:9) "Ye are the temple of the living God."—2 Cor. 6:16.

²⁸ Clearly, in these scriptures the apostle had in mind Solomon's temple, which symbolically represents The Christ, Head and body. He could not have had in mind a pyramid. Solomon's temple was not in the shape of a pyramid. God's kingdom

organization is described in Revelation 21:10-16. Neither is that in the form of a pyramid. Neither a pyramid nor any building of the shape of a pyramid is anywhere mentioned in the Scriptures. The facts show that Christ Jesus is the chief corner Stone of the new creation; but that fact is no evidence that the pyramid or its top-stone represents Christ, even if it had a top-stone. The pyramid can in no possible way be fitted to the description of the building of God described in the Scriptures.

²⁹ Another prophet writes: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. 4:7) This scripture is cited as a proof that Jesus is brought forth as the head Stone at the completion of the structure and is therefore represented by placing the capstone on the pyramid. The scripture does not warrant any such conclusion. Jesus Christ is the Head or chief corner Stone of the kingdom class because he is God's anointed One and therefore King. As the chief corner or head Stone of the new creation he was anointed before any other stone was even selected. He was laid as that chief corner Stone in miniature when he presented himself as King of Israel, and laid in completion when he came to his temple. There is no scripture that refers to Jesus as a capstone or top-stone of the pyramid or anything else. The Scriptures describe the house of God as his temple, Christ Jesus as the chief One in that house, and the Head of it, and the other members are likened unto living stones built into the house. The pyramid is not a house.

WHO BUILT IT?

³⁰ It is certain that the pyramid of Gizeh was not built by Jehovah God; nor was it built at his command. It is written: "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 foundations thereof fastened? or who laid the corner stone thereof?"—Job 38:4-6.

³¹ This scripture is cited to prove that the pyramid is "God's building". There is no sound reason for such a conclusion. Job's three friends had been expressing their learning and understanding. Job had given utterance to his knowledge and understanding and wisdom. God's reply thereto was a crushing blow and a rebuke to all human wisdom, knowledge and understanding. Paraphrasing the words of Jehovah, he said to Job: 'Who are you that gives counsel without knowledge? Be now a real man and answer my questions. I laid the foundations of the earth before the creation of man. Where were you then? Do you know anything about who stretched the measuring line over it? Who laid the foundation

or the corner stone thereof?' Such was equivalent to telling Job and his friends that their wisdom was foolishness in God's sight. Surely God was not magnifying the importance of a pile of stone when he gave utterance to these words! It is so manifest that he referred to laying the foundations of the earth that there can be no doubt about it. Then he tells of another great thing that took place at that time: "The morning stars sang together, and all the sons of God shouted for joy." (Job 38:7) All these things occurred centuries before the creation of man, and many more centuries before the pyramid was built.

³² From the above scriptures it may be properly concluded that there was a great ceremony at the time Jehovah God laid the foundations of the earth. On that occasion he disclosed to those present, doubtless, and especially to the Logos and Lucifer, his purpose concerning the earth and the creation of man to be its keeper. The two sons of God, Lucifer and the Logos, together sang an anthem of praise to Jehovah, and all the angelic hosts of heaven there assembled shouted for joy. This is strong proof that God disclosed to those present something of his purposes in the creation of earth and man and that this knowledge induced the creatures to praise the great Creator. It is reasonable to conclude that Lucifer there learned about the measurements of the earth and its relationship to the stars and planets and that he afterward used that information for his own selfish purpose to mislead others. Knowing of the measurements of the earth and the relationship thereof to the stars he could use this information in constructing the pyramid.

³³ The following is quoted from *Studies in the Scriptures*:

It is conjectured that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. And to some extent the traditions of Egypt support such a theory. They reveal the fact that Egypt had a peculiar invasion about this date by a people whom tradition merely denominates Hyksos (i.e., Shepherd Kings or Peaceful Kings). These invaders seem not to have attempted to disturb the general government of Egypt, and, after staying a time for some purpose not recognized by the tradition, they left Egypt as peacefully as they had come. These Hyksos or Peaceful Kings are supposed to include Melchizedek, and are assumed to have been the builders of the Great Pyramid—God's altar and "witness" in the land of Egypt.

³⁴ If Egyptian labor was used to construct the great pyramid, that of itself is conclusive proof that God had nothing to do with its building. It is said that the pyramid of Gizeh contains stones the estimated weight of which is 80 tons. Some of these stones are thirty feet in length. There is evidence that the stones were taken from a quarry on the east side of the River Nile and were dragged over to the

site of the pyramid. If that work was done by human hands or human power, then it must have been done by men who were slaves. That being true, without a doubt many of them died from exhaustion or from being cruelly driven to the task. If there was any sacrifice about that pyramid, it was the sacrifice of slaves to build it. Jehovah God does not accomplish any of his work in that way. The great God of justice and love would not erect a structure which would result in the oppression of slaves and the great loss of life.

⁸⁵ It is more reasonable to conclude that the great pyramid of Gizeh, as well as the other pyramids thereabout, also the sphinx, were built by the rulers of Egypt and under the direction of Satan the Devil. The rulers of Egypt are known for their oppression of slaves. The Devil is the great oppressor.

⁸⁶ Of the sons of Noah that came out of the ark with him Jehovah God chose Shem and blessed him. Abraham was a descendant of Shem, and to Abraham God made promise concerning the carrying out of his plan to bless all the families of the earth. It was to the descendants of Abraham that God gave the Bible, his Word of Truth.

⁸⁷ Satan the Devil chose Ham, another son of Noah. Egypt is known as the land of Ham. Nimrod was a descendant of Ham, and the Devil exalted Nimrod in the eyes of the people as one greater than Jehovah God. The Devil, by the use of the descendants of Ham, set up Egypt, or the land of Ham, as the first great world power. Then Satan put his knowledge in dead stone, which may be called Satan's Bible, and not God's stone witness. In erecting the pyramid, of course, Satan would put in it some truth, because that is his method of practising fraud and deceit.

⁸⁸ The information which Lucifer gained at the laying of the foundation of the earth doubtless included much concerning its measurements and God's unit of measurements; and by applying such knowledge Satan could put much in the pyramid that would harmonize with truth and which would serve to deceive men.

⁸⁹ Based upon astronomical measurements, Professor Smyth concluded that the great pyramid was built in the year 2170 B. C. His conclusion is that at midnight of the autumnal equinox in 2170 B. C. the dragon star, which is a symbol of the Dragon or Devil, shone directly into the entrance of the pyramid of Gizeh; and upon this calculation he fixes the date of its completion. Further (as stated in *Scripture Studies*, Vol. 3, p. 321), using the ascending passage as though it were a telescope, it is claimed that the Pleiades was exactly in line with the ascending passage at the same time and that therefore the ascending passage pointed toward Jehovah. Admitting, for the sake of the argument, that the Pleiades

represents the place of Jehovah's throne, what would these calculations mean? From the entrance passage the dragon star could be seen, but the ascending passage ends in a dead stone and therefore a view of the Pleiades was impossible. It has always been Satan's purpose to exalt himself and to push Jehovah out of sight. (2 Cor. 4:3,4) If the above calculations are correct, then such is further corroborative proof that the Devil himself superintended the building of the pyramid of Gizeh.

⁴⁰ Egypt was the place of great learning. Even Moses was instructed in the learning of the Egyptians. (Acts 7:22) It was the birthplace of astrology and soothsaying. The astrologers and soothsayers were undoubtedly the instruments of Satan the Devil.

SATAN'S PURPOSE

⁴¹ Other pyramids built near Gizeh are undoubtedly the tombs for the dead. It was in Egypt that the embalming of dead bodies had its origin. God had said: "Dust thou art, and unto dust shalt thou return." Manifestly the purpose of embalming dead bodies was to dispute and deny the law of God by keeping the body from moldering and returning to the dust. Of course Satan was the author of that, because it is in exact line with his first lie. Satan would reason something like this: 'It is to be expected that I will receive credit for building these tombs and embalming dead bodies, and the men who reverence God will turn away from them because of me. The pyramid of Gizeh shall not be a tomb, but shall contain many things that will apparently corroborate God's plan, and the men who reverence God will look upon it as the building of God. They will devote much time to the study of this dead stone and try to figure out God's purposes. In doing this they will be going contrary to his plain command. (Ex. 20:4,5) Also, I will be turning them away from the Word of God.'

⁴² Of course no one can tell exactly how Satan reasoned, but the facts show that the above process of reasoning is exactly in line with what has come to pass. Those who have devoted themselves to the pyramid have failed to see some of the most important things that God has revealed for the benefit of his church. The mind of such was turned away from Jehovah and his Word.

⁴³ In another place the prophet says: "Woe to them that go down to Egypt for help." (Isa. 31:1) Whether we give this text a literal or a symbolic meaning, it is a warning to Israel after the spirit, that is to say, the new creation. If we apply it literally, it means that the new creatures have gone down to literal Egypt to find proof to corroborate God's plan, which is wrong. If we apply it symbolically, it means that new creatures have gone down to the world for help. They have such corroborative proof

of worldly wisdom expressed in stone. This wisdom proceeds not from God but from the Devil. The correct interpretation of this text undoubtedly is that the Christian should not seek wisdom from the world or from anything that is in the world, but should always look unto Jehovah, who speaks to his children through his Word. The Devil's purpose at all times is to turn the mind of man away from God's Word.

⁴⁴ The sphinx undoubtedly is a representation of the Devil. Surely no one will claim it was erected by the hand of Jehovah. There sits the sphinx and with a supercilious air seems to say as the mouthpiece of the Devil: 'I have succeeded in fooling the Christians and turning their minds away from God's Word, and now they are seeking knowledge in this dead stone.' God, through his prophet, says: 'Should we in behalf of the living inquire of the dead? To the law and to the testimony; if they speak not according to his Word it is because there is no truth in them.'—Isa. 8:19, 20, *Leeser*.

⁴⁵ Then, it is asked, what is the meaning of Isaiah's prophecy (19:19, 20) concerning the altar and the pillar in the land of Egypt if it does not refer to the pyramid of Gizeh? In another issue of *The Watch Tower* an attempt will be made to answer that question.

QUESTIONS FOR BEREAN STUDY

To whom does Jehovah give an understanding of his prophecies, and when? Does God approve the effort to understand prophecy before its fulfilment? What should be the attitude of truth-seekers in this connection? ¶ 1-3. Apply Proverbs 4:18. Where only is the light to be found upon which to base our conclusions? ¶ 4. What and where is the great pyramid here under consideration? Why has it been carefully studied? Does it contain information on prophecies now due to be under-

stood? Does it reveal a distinction between the Elijah and the Elisha work of the church? Does it show anything to distinguish between the Devil's organization and God's organization? Does it encourage zealous proclamation of the kingdom message and a declaration of God's vengeance against Satan's organization, now due? In view of this, to what would reliance upon the pyramid for information now lead? ¶ 5-8.

Why does God invite his children to reason with him? Here apply Psalm 119:105 and John 17:17. What, then, should be the source of information on which to base our conclusions and our faith? Quote other scriptures further showing the importance and sufficiency of God's Word. ¶ 9-13.

Does God in his Word refer to pyramid measurements as a means of instructing his people? If not, and if no other points of the pyramid bear record of his purposes, what may be the reasonable conclusion as to the pyramid's being a part of his witness? ¶ 14-19.

Describe the location of the great pyramid. For what was the structure used? Do these facts agree with the description in our text and with the meaning of "altar" and of "pillar to the Lord"? To what conclusion should this lead? ¶ 20-25.

To what "building" does the Apostle Paul refer? Why does he speak of it as a "temple"? Explain the meaning of "the chief corner stone". Does the pyramid fit the description here given by the apostle? ¶ 26-29.

On what occasion and for what purpose were the words of Job 38:4-6 spoken? To what do these words refer? Could the pyramid be here referred to? ¶ 30, 31.

What was the occasion mentioned in Job 38:7? In this connection, account for the measurements of the pyramid. A consideration of the material used and the methods employed in the construction of the pyramid leads to what conclusion as to who directed the building thereof? ¶ 32-35.

Show Satan's direction in Egypt's becoming a world-power. What claims, based upon astronomical calculations, further indicate that God did not direct the building of the pyramid? ¶ 36-40.

For what purpose were other pyramids in Egypt used? What was probably the reason for this pyramid's being used differently? ¶ 41, 42.

Explain 'going down to Egypt for help'. In the light of Isaiah 8:19, 20, of what should the Lord's people be particularly careful? ¶ 43-45.

WAITING FOR THE KINGDOM ENDED

"And it shall be said in that day, Lo, this is our God; we have waited for him."—Isa. 25: 9.

WHEN God Almighty changed Abram's name to Abraham and promised him, saying, "I will make nations of thee, and kings shall come out of thee," it must have thrilled the patriarch to think that he should be the forefather of doubtless the most illustrious nation and king that earth should produce. It was reasonable for him to think this because God had previously promised that in him all the families of the earth should be blessed. Unquestionably these divine statements gave Abraham visions of Messiah's kingdom, so that later Jesus could say: "Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

These kingdom hopes were transmitted to Abraham's descendants, the nation of Israel. In time there came a change in their form of government and a hu-

man king was enthroned among them, and the kingdom reached the height of its splendor in the days of the wise and opulent king, Solomon. But there is much to show that the Israelites became selfishly narrow in their view of God's promised kingdom. They became more eager for the vainglory of being the topmost nation of earth than for the blessings which God intended to bestow upon all the families of the earth through the kingly seed of Abraham, through his holy nation. What hopes they had were grievously shocked when after about five hundred years of rule their kingdom was overturned by the heathen. Their disappointment must have been as keen as that of the two disciples who met the resurrected Jesus incognito on the road to Emmaus and who said to him, "We trusted that it had been he which should have

redeemed Israel." Weary must have been the long centuries during which the much-buffed Jewish people passed successively under Babylonian, Persian, Grecian and then Roman rule. Besides this, for several hundred years the voice of God's prophets was hushed. This prophetic silence must have been painful and disconcerting.

After all this what a stir the announcement must have made that the kingdom was imminent. The first announcement was made by God's heavenly angel to the mother of the King. Telling of the child to be born, the angel said: "The Lord God shall give unto him the throne of his father David: and he shall reign . . . and of his kingdom there shall be no end." Three months later, when John the Baptist was born and given a name, his father Zacharias' lips were unlocked and said: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David." (Luke 1:32, 33, 68, 69) He spoke as though the "horn" or strong One of the royal family of David were already raised up, thus indicating that the kingdom of God bringing salvation was near.

Six months after this a heavenly host appeared and sang unto the shepherds in Bethlehem's fields. The Savior's birth was announced but he was not there spoken of as a future king. The shepherds made known abroad the saying which was told them concerning the child. If they talked about the child as Israel's future King it is not so stated. At any rate, if the matter came to the ears of the political, financial and ecclesiastical ruling powers of that day in Judea, they evidently considered it merely idle talk and gossip among the common rabble. At this the Devil very likely thought his "crowd" was asleep or slow as to the true situation, and he planned a way of violently stirring them up. He saw to it that Christ, God's Anointed King, was preached, not out of love or good will but out of envy, strife and contention. (Phil. 1:15, 16) He informed three of his servants, who were astrologers or magi, of Jesus' birth. Then he used them to air the matter to the cruel king, Herod. Not only was Herod agitated, but all Jerusalem with him. Herod tried to settle the matter promptly by slaughtering the babes of Bethlehem. Thus the matter rested for about thirty years, until a new generation had come to manhood. Meantime kingdom hopes must have ebbed except in those who treasured these memories in their hearts.

It must have thrilled the newly risen generation when the voice of John the Baptist was heard in the wilderness, crying: 'The kingdom of heaven is at hand. Repent ye.' (Matt. 3:2) John did not have in mind that the people should repent in order to enter a kingdom in heaven; neither was it his thought that the king would be a spiritual or heavenly being. By

his expression "the kingdom of heaven" he likely had in mind a kingdom set up on this earth by heaven's intervention. True to his prophecy the kingdom did come six months thereafter in the spring of 29 A. D. It came not "with observation" or "with outward show". (Luke 17:20, margin) Its coming was marked simply by the immersion and the descent of the holy spirit upon a plain man who came from the despised town of Nazareth. The kingdom came at that time because there God anointed with his spirit his 'elect servant' to be King. (Isa. 42:1) It was a considerable time before even Jesus' disciples waked up to that fact.

As far as the final disposal of his earthly life was concerned, Jesus came to earth as a man to die for our sins according to the gospel, giving himself as a ransom for all. (Matt. 20:28) But as far as his earthly activities were concerned he came from heaven to preach God's message. When the eager people wanted to detain him longer than was due, "he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." (Luke 4:43) He kept this his mission in mind down to the last, for when questioned by Pilate just before his crucifixion he said: "Thou sayest [correctly] that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) Here was God's royal heir, preaching the kingdom of God, thus setting a faithful example for all his joint-heirs to imitate. The message he proclaimed was a welcome one bringing cheer and light; therefore it was called the gospel or glad tidings of the kingdom of God.—Matt. 4:12, 17; Luke 8:1.

When did Jesus begin his proclamation? Matthew 4:12, 17 replies: "Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Mark 1:14, 15 states it this way: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark that Jesus declared that the news that the kingdom was at hand was the gospel.

So Jesus took up the kingdom proclamation where imprisonment cut John the Baptizer off from making that proclamation. He instructed his disciples to preach the same tidings and also sent them forth to do it. (Matt. 10:7; Luke 10:1, 11) When a certain man wanted to postpone following Jesus for the sake of his father's funeral, Jesus said: "Let the dead bury their dead; but go thou and preach [what?] the kingdom of God." (Luke 9:60) To preach did not mean to don an ecclesiastical gown and to mount a pulpit and lecture to an audience assembled in an audito-

rium either. When sending out the twelve apostles and also the seventy auxiliaries Jesus did not prearrange speaking appointments for them, or see that public halls and auditoriums were hired or engaged for them in advance. This suggests that to preach means to take the message to the people's homes rather than to advertise one's self and have them come and assemble before one and hear a prolonged discourse. The Apostle Paul did most of his preaching in this direct way to the people, teaching "from house to house" as well as publicly.—Acts 20: 20, 25.

In the Scriptures the word "kingdom" is used in several significations. Sometimes the word is used to mean "realm" and "reign". (Jer. 28: 1; Dan. 6: 3, 28; Ezra 7: 13, 23) It is also used to mean the kingly class or royal family, the ones who are to be charged with the carrying on of the operations of the government. Understanding this makes a number of important scriptures flash with much meaning now. For example:

The self-seeking Pharisees expected God's kingdom to come with great earthly pomp and outward showiness, the king appearing with such a display of royalty and splendor that they as the guides of the people could say: 'Pay attention to what we have to say, for we are now in position to announce the arrival of God's kingdom. Look! Here (or there) it is!' They expected to catch sight of it by such observable marks, and this made them blind to Jesus' kingship. Hence when they made bold to ask him when the kingdom of God was coming, the Savior replied: "The reign of God is not coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There it is', for the reign of God is now in your midst." (Luke 17: 20, 21, *Moffatt*) "The kingdom of God cometh not with narrow watching: neither shall they say—Lo here! or There! For lo! the kingdom of God is among you!"—*Rotherham*.

The words "reign" and "kingdom" here used are translated from the Greek word *basileia*. Commenting on this word in the above text, the footnote of the *Emphatic Diaglott* translation of the New Testament says: "*Basileia* here refers to the person to whom the title and honor of king belonged, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says this clause in the 21st verse ought to be rendered 'the king is among you'."

The Pharisees were political job-seekers. Jesus did not have enough worldly show about him for them by "narrow watching" to make the observation that he was God's Anointed King and that God's Messianic kingdom was represented in him. Hence they mistreated Jesus; they sinfully contradicted him; they shot arrows at him, even bitter words, whetting their tongues like a sword against him. (Ps. 64: 3) In conspiracy with Sadducees, scribes, and prominent religious folk they plotted his assassination. In view

of this, Jesus again used the word "kingdom" in the special sense of kingly person or class when he said: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 12) Even the common people wanted to use forcible methods, as we read: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed."—John 6: 15.

The word "kingdom" as meaning royal personage was again used by Jesus when the Pharisees accused him of casting out devils by the power of the prince of devils. Jesus countered the charge and added: "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you"; that is, my casting out devils by God's spirit proves that God's Anointed King has come to you.

Jesus' disciples represented him, the King. They therefore represented the kingdom of God. Hence when Jesus' disciples came among the people, the kingdom, as it were, visited them. This is in harmony with Jesus' words when he sent the disciples out to preach and he gave them this instruction: "Say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, . . . Be ye sure of this, that the kingdom of God is come nigh unto you."—Luke 10: 9-11.

When Jesus himself preached, saying, "The kingdom of heaven is at hand," he clearly referred not to the government but to the King. He had come from heaven and he was anointed with the spirit from heaven as King and he was at hand and in personal touch with the people. Jesus' followers are nothing of themselves, but they are heirs of the kingdom; and when they come to the people proclaiming the message of the kingdom, it becomes measurably true that the kingdom of God comes nigh to the people. It logically follows that when the present-day clergy, the counterparts of the Jewish priests, scribes, Sadducees and Pharisees, reject the witness that Jesus' disciples and joint-heirs have been giving since 1918, they are rejecting God's kingdom and his Anointed King. For it is since that date that Jesus' prophecy about the signs of the end of the world and of his kingdom has gone into fulfilment, namely, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

Both the Old and the New Testament use the word under discussion to signify kingly privilege or opportunity, or kingdom. For instance, we read that "Saul took the kingdom over Israel". After Saul had proven rebellious the Prophet Samuel said to him: "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou." (1 Sam. 14: 47; 15: 28) This

though Saul still kept sitting on the throne. A close parallel to this sad event of Saul's life occurred when the priests and Pharisees, the would-be empire builders, rejected the Chief Cornerstone of God's choosing, and Jesus informed them: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." —Matt. 21: 43, 45.

Jesus attached the highest importance to attaining a place in the kingdom. He strongly advised his followers to seek it first, and not to worry about the earthly necessities of life. The heavenly Father would add these necessary things to them, because it was his good pleasure to give them royal honor and station. (Matt. 6: 33; Luke 12: 31, 32) Jesus taught his disciples to pray for the kingdom. (Matt. 6: 10) He declared that they were blessed because they were permitted to know its mysteries and secrets. (Matt. 13: 11, 16, 17) He commissioned them to preach it and witness for it. This they must do if they would prove eligible to reign with him. They must serve as ambassadors for Christ Jesus, the King.

The qualifications necessary to win a seat in the throne with Jesus are such that Big Business, Big Politics, and Big Religion will find none of their representatives ensconced in that throne. "Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Mark 10: 24, 25) Whether that needle's eye be a literal or a figurative one, getting through it is a hard proposition in either sense. These big ones and high ones of earth live luxuriously, having meat and drink aplenty, but that is no indication that they will be of heaven's royalty. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the holy spirit." (Rom. 14: 17) The rich and lofty ones of this world never lived so wantonly as they do today, but God's real kingdom heirs are those who are under the covering of the robe of *righteousness*, and who have the *peace* which comes through being in "the secret place of the Most High", the place of security, and who

have the *joy* of the Lord because of being faithful as his witnesses on earth, anointed with his *holy spirit*.

Jesus also indicated that the common people, though oft afflicted with the grosser sins, would stand a better chance, or avail themselves of the opportunity rather, than the wealthy and self-righteous and honorable ones of earth. (Matt. 21: 31) Never, of course, will those who have pleasure in wilfully breaking God's laws gain the crown, for God's Word flatly denies that. (1 Cor. 6: 9, 10; Eph. 5: 5) But self-importance and self-righteousness are great impediments toward accepting the Lord's terms; and those whom the pious and respectable people despised as sinners were less likely to have these self-conceited traits. Being forgiven more by the Lord's grace, their appreciation would be larger and they would more lovingly respond to the opportunities God extended to them. So the Apostle James wrote: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Little wonder that Jesus exclaimed: "Blessed be ye poor: for yours is the kingdom of God." More likely to be taught meekness by life's adversities and struggle, and being less exposed to the temptations of the rich, the poor were really the more likely to aspire to heaven's high honors and unsearchable riches at God's invitation.

Participation in the kingdom must be a wonderful and all-transcending favor and honor, for Jesus, the King, declared those to be "blessed" who are heirs thereof. They will be exceedingly blessed when they are exalted actually in the heavenly kingdom, but they are likewise wondrously blessed now while they are still on earth, because since the King has returned and taken to himself his great power to reign in 1914 the kingdom has come. Their days of waiting for it have ended, and now they are handling the interests of the kingdom such as the Lord has committed to them. A realization of and enjoyment of this kingdom blessedness is the foretaste of drinking the Lord's cup new in the kingdom, and it impels them with joy to press on in faithfulness until there is abundantly ministered unto them an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

AN INTERESTING QUESTION

QUESTION: The question has been frequently propounded, Is it Scriptural for the classes to pass a motion or even an election by fifty-one percent of those present and voting?

ANSWER: A better way to answer it would be, Would it be right for forty-nine percent to prevent the majority from carrying on the Lord's work?

Unless we permit a majority to determine, then a minority could easily say, 'We are not in favor of carrying out anything in the way of service work, meetings,

or radio, or anything that would exalt the Lord's name.'

The Scriptures do not say what percent shall be had in determining questions of this kind, but the presumption must always be indulged that the majority rules. Where all are of one mind, of course, it would be unanimous; but as long as imperfect creatures are to make up the ecclesias, it would be neither just nor fair to permit a minority to block the wheels of the Lord's work.

Therefore a majority should control.

LETTERS FROM AFIELD

A NEW WEAPON

DEAR BRETHREN:

Received my consignment of *Government* this morning. Have been looking eagerly for it. The Lord is kind to give us this new weapon. My first has been sold to a Jew, the second to a salesman who came to the door. I want to assure you brethren and Brother Rutherford that I shall to the utmost of my ability, with the Lord's grace and help, endeavor to put out this new book. It matters not now to the Zion class what the cost may be, whether of life or of liberty, we are in the fight to a finish. May the Lord richly add his blessing to all engaged in the warfare.

Your sister by the Lord's grace,
M. BAILEY.—Va.

THE GOOD FIGHT OF FAITH

DEAR BROTHER RUTHERFORD:

For a long time I have desired to write you a testimony of appreciation of your example of earnestness and zeal in the Lord's work. It may encourage you in the race-course to know that your faithfulness is a blessing to fellow servants in the vineyard.

Your writings setting forth the truth regarding God's organization and the Devil's organization have been especially helpful to me in the good fight of faith, which has been especially intense during the past year. The fact that we wrestle not against flesh and blood, but against principalities and powers and wicked spirits in high places, is being verified in my experience.

While I was not privileged to attend the convention, yet it was with great pleasure that I read your discourse to the elders. The principles set forth should help us all to watch and pray lest we enter into temptation and be overreached by the Devil.

Recently there have been circulated by enemies of the Truth evil writings against you and the Society, calculated to turn the hearts of the brethren away from you. The writings are subtle in that they use your letter and writings from *The Tower* in such a way as to beguile the hearts of the innocent, those who do not readily discover the fallacies. You doubtless know of these evil reports arising on the Pacific coast, and that is one reason that I am writing you to the intent that you may be encouraged by our expression of confidence in and loyalty to you as a brother in Christ.

Praying that you may continue in following the Lamb whithersoever he goeth in the fight against Satan and his organization, I remain

Your brother in the One Hope,
LEROY D. SWINGLE.—Utah.

REPLY

DEAR BROTHER:

Thank you for your very kind letter. I am glad to have it and to know that you are firmly pressing on on the side of Jehovah.

I note what you say about evil reports being circulated against me and the Society. I do not really know what you have in mind. In fact I have avoided even hearing anything about myself and the Society because I know it is the policy of the Devil to engage in controversies one who is trying to serve the Lord. I am proceeding on the theory that Jehovah God, whom I serve, and my Head and Redeemer Christ Jesus are able to keep me from the darts of the enemy so long as I am bending my efforts to serve his cause of righteousness.

If any one wishes to be turned away by evil reports, that will be his misfortune. If I knew what reports were being circulated I should be very pleased to tell you the facts; but not knowing, I leave it there.

Wishing you the rich blessing of the Lord and with much love, I remain

Your brother and servant by his grace,
J. F. RUTHERFORD.

INSPIRES REVERENCE FOR GOD

OUR DEAR BROTHER RUTHERFORD:

Greetings! I am writing to tell you how much we appreciate *Reconciliation*. How simply, directly and powerfully it refutes ALL false doctrines! The understanding it gives of the importance of this small planet earth in relation to the universe, and of the special favors bestowed upon it, inspires reverence for God. The revelation of the covenants made by God for man's reconciliation begets love for God.

The vision of the inauguration ceremony in connection with the New Covenant is thrilling indeed. The hope of being in the top of the mountain with God and Jesus surely is a glorious one.

Inspired by such a hope and the promised protection of God, what renewed courage we gain; and with true courage, what works (service) may we not accomplish in his strength!

Surely God will bless the book containing, as it does, such a beautiful message, both in its production as well as in its distribution.

May God continue to bless the author, the producers, and the messengers of such a book, as they seek to use their several abilities faithfully. And may his blessing be upon those who read its pages with honest hearts and open minds; and to God belongs all the praise. Your own sweet letter contained in the book is greatly appreciated.

Your brother and fellow servant,
H. HARRIS.

PRIVILEGES BECOME MORE PRECIOUS

DEAR BROTHER RUTHERFORD:

Chicago Ecclesia No. 2 wishes to express to you, and to the dear brethren associated with you, its appreciation of your loyal devotion to the Lord and your single-minded purpose to exalt his name. We desire to cooperate to the fullest extent of our ability, and we assure you of our petitions to the heavenly Father that he may give you strength, courage, faith and humility in order that he may use you to carry out his purposes and fulfil his will. We thank him for the wonderful light he is now sending on the path of the just, and humbly pray that he may continue to dispense it through his channel as it becomes due, and that we may be in the right condition of heart to receive it. The joys and privileges of service become more precious every day to all who love him supremely.

We greatly enjoyed and were much blessed by the visits of Brother T. E. Banks and Brother Claude Brown. We were encouraged to press the attack against the enemy; and, by God's grace, we will do so.

We are your brethren in the one hope and delight to share in the privilege of exalting his name.

CHICAGO ECCLESIA No. 2.

By FRED D. ROWENS, Secy.

STIMULATED TO HONOR JEHOVAH

DEAR BROTHER RUTHERFORD:

Please accept my hearty appreciation of your latest book, *Government*. Every sentence rings true and bears the unmistakable evidence of the holy spirit's direction. After reading it I felt as did the governor at the feast of Cana: Surely the best wine has been kept back to the last.

If the reading of this book has a similar effect upon all the Lord's people to that it has had upon me (which no doubt the Lord intended that it should have), they will all be stimulated to put forth still greater efforts to sing forth the honor of his name.

I am in full harmony with the message and fully consecrated to the Lord; and I am with you in putting it across, "teeth and toenails."

With fervent Christian love, I am

Your brother in Christ,
J. P. WELLS.—Kentucky.

BLIND EYES OPENING

DEAR BROTHER RUTHERFORD:

In passing along the street the other day I saw a man sitting reading the *Creation* book, which he had bought from a colporteur. I asked him what he thought of it. He said that it was the best he had ever read, that he had learned more about the Bible in reading it than he had ever learned in his life, and that the man that wrote that book must certainly be a wonderful man.

Truly the blind eyes are still being opened.

Your fellow servant,

THOS. MCKENZIE.—*Illinois.*

REJOICING

DEAR BROTHER RUTHERFORD AND THE BETHEL FAMILY:

Loving greetings in our dear Lord and Head. We can not allow, even at the cost of your valuable time, another day to pass without writing to tell you of our warm appreciation of your great efforts on all occasions to magnify the

name of Jehovah. And as one who has been following in this way for over twenty-five years it gives me thrills of joy to see the beautiful harmony and the clearer unfolding of the Lord's purposes in every succeeding *Watch Tower*. I have too long refrained from writing to you for your encouragement, but only to lighten your burden of correspondence, as you are never forgotten at the throne of grace daily.

We lift our hearts in thanksgiving to our loving heavenly Father as we see eye to eye in the work he desires us to carry out at this time. And oh, the joy of then finding the sentiments of the extraordinary goodness of Jehovah toward those who strive to do his will, as expressed recently in *The Watch Tower*, to be the personal expressions of our own hearts! And thus we feel what the prophet expresses in Isaiah 52:8 to be the actual time of that oneness to be ours.

We have been an isolated family, my wife and myself, and now our four boys, in the truth all those years; and it is a joy to see eye to eye with the W. T. B. & T. Society when so many have drifted away.

Your loving brother in the Lord,

C. W. BLANC.—*Ireland.*

PRICE LIST

Publications as listed below are obtainable from the Society's office.

There are special class rates given for quantity orders, carriage charges prepaid; these prices may be had on request. Colporteur rates may be had by colporteurs or prospective colporteurs on application to the Society's Colporteur Department. Orders and remittances should be directed to

WATCH TOWER BIBLE & TRACT SOCIETY, 117 ADAMS STREET, BROOKLYN, N. Y., U. S. A.

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BIBLES

For a limited time (ninety days from date of this issue) we are making a special reduction on our I. B. S. A. Bibles. These Bibles have the Berean comments and other helps. A specially attractive price is made on Bible No. 1928.

1918—Leather Binding	\$2.50
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1928—Genuine Morocco, with concordance	3.50
1939—Leather, with concordance (patent index only)	4.00
For patent index on Nos. 1918, 1919, and 1928, add 50c. extra	

The new Cameo and Sapphire Type Reference Bibles have proved to be very popular with Bible Students; and we are continuing the line. There is a number of distinctly new features incorporated in these Bibles. Most important, they are printed on India paper with a new style of type which is very easily read even in dim light. The names and chap-

ters of the books are to be found near the top of each page at the outside corner, instead of at the center of the page as formerly, which greatly facilitates reference. These Bibles do not have the Divinity Circuit (overhanging edges) that savors of ecclesiasticism, but are bound with firm edge as ordinary books. The large size Bible (Cameo type), designated by the initial "P", is exactly the same size as the cloth-bound publications of the Society; while the small size Bible (Sapphire type), designated by the initial "K", corresponds to the size of the De Luxe *Studies* and the *Diaglott*. All the Bibles have the regular Cambridge marginal references, and the pronunciation of proper names is indicated by an improved method. Certain numbers contain a good concordance in the back.

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No. K70, 4 1/2" x 6 1/2", Full Leather	4.85
No. K75, 4 1/2" x 6 1/2", With concordance	5.20

EMPHATIC DIAGLOTT

The *Emphatic Diaglott*, which has been out of print for several years, has been republished by the Society. This is a Greek New Testament, built on the Griesbach recension, with footnotes showing variations in the Alexandrine and Vatican No. 1209 texts, two of the oldest MSS. Besides the Greek text there is an interlinear word-for-word translation under each line, and also an arranged translation in a separate column. We consider the translation to be the most accurate of the New Testament extant, and believe the book to be an almost indispensable aid to careful study.

The printing is in a clear though small face type and on the very best Bible paper. It is bound in the Fabrikoid binding with cover ornamented in three colors. Size 4 1/2" x 6 1/2". Price, \$2.50.

THE NEW SERIES

The Society is now publishing as a "set" the five books from the pen of J. F. Rutherford—*The Harp of God*, *Deliverance*, *Creation*, *Reconciliation* and *Government*. Each book is bound in a different color, the colors being chosen to harmonize specially when the books are properly arranged. The books are embossed similarly to give a uniform appearance when stocked together in a bookcase; but each has a different central cover design appropriate to its title. The title itself is gold stamped. A more complete description of each book is given following:

Government: The indisputable evidence showing that the peoples of earth shall have a righteous government, and explaining the manner of its establishment. Sixteen beautiful four-color pictures; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Translations will be made in various foreign languages.

Reconciliation: A plain statement of the gracious provision Jehovah has made to bring all men into full harmony with Himself that the obedient ones may have everlasting life on earth in contentment and complete happiness. Sixteen four-color reproductions of famous paintings; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Translations are under way in various languages.

Creation: The Scriptural proof of the creation of things seen and unseen, showing the unfolding of the divine plan from the Logos to the completion of the royal family of heaven and the restoration of man. Beautifully illustrated with sixteen reproductions in four colors of famous masterpieces of art; indexed; 368 pages. Cloth bound, gold stamped, 45¢. Also published in German, 50¢. Several additional foreign translations will be available shortly.

Deliverance: A vivid description of the divine plan, particularly outlining God's progressive steps against evil, showing the final overthrow of the Devil and all of his institutions, the deliverance of the people and the establishment of a righteous government on earth. An index locating throughout the book the different places where a subject has been treated; Scriptural index of all the scriptures used or quoted throughout the book; 384 pages. Cloth bound, gold stamped, 38¢. Also in Arabic, French, German, Greek, Hollandish, Italian, Japanese, Lithuanian, Polish, Russian, Spanish and Ukrainian, 43¢; Revised Braille for the blind (4 volumes), \$8.50.

The Harp of God: Especially adapted for Bible study classes. Dividing the teachings of the Bible into its ten fundamentals, it shows the harmony of these ten primary teachings, and supplies the student with a well-grounded knowledge of the Scriptures. Paragraphs are numbered, and questions are supplied at the end of each chapter. Scriptural index; 384 pages. De Luxe edition, \$1.25. Popular edition, illustrated with eleven line drawings, beautifully tinted, cloth bound, gold stamped, 35¢. Also published in Afrikaans, Arabic, Armenian, Bohemian, Dano-Norwegian, Finnish, French, German, Greek, Hungarian, Italian, Japanese, Lithuanian, Roumanian, Russian, Slovak, Spanish, Swedish and Ukrainian, 35¢; Revised Braille for the blind, 5 volumes, \$9.00.

Year Book, 1929, of the I. B. S. A., Watch Tower Bible & Tract Society and the Peoples Pulpit Association. Contains a complete and comprehensive report of the doings and activities of the Association for the year 1928, as well as a report of the annual business meeting held in October. The *Year Book* is designed to serve Bible Students throughout the year by supplying a text for daily consideration, together with a comment. The text for each Wednesday is taken by the friends generally as the topic for discussion at the midweek Prayer, Praise, and Testimony Meeting. Cloth bound, gold stamped, 256 pages, retail only, postpaid, 50¢. Translation will be made in German only.

STUDIES IN THE SCRIPTURES

These *Studies* discuss topically the vital doctrines of the Bible. More than fourteen million copies are in circulation, in eighteen languages. Two sizes are issued (in English only): The regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6½"); both sizes are printed from the same plates, the difference being in the width of the margins. The pocket edition—Volumes I, II, III, 75¢ each; Volumes IV, V, VI, VII, 85¢ each.

SERIES I: *The Divine Plan of the Ages*: 350 pages, 35¢. Also in Arabic, Armenian, French, German, Greek, Hollandish, Hungarian, Italian, Lithuanian, Roumanian, Russian, Slovak and Ukrainian—regular cloth style, 35¢ each; Dano-Norwegian, Finnish and Swedish, 50¢ each; Polish, 25¢.

SERIES II: *The Time is at Hand*: 333 pages, 35¢. In Dano-Norwegian, Finnish and Swedish, 50¢; German and Greek, 35¢; Polish, 25¢; Arabic and French, 75¢.

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DE LUXE EDITION: English only. This edition is durably bound, semi-flexible, elaborately embossed in five colors, gold edges, printed on thin Bible paper, and is designed more especially for the use of the friends. It contains some of the material used in the Memorial *Watch Tower*; the original text of *Tabernacle Shadows*; the booklet, *The Bible versus the Evolution Theory*; and an index of all Scriptural texts in the seven volumes. The set of seven volumes, \$8.75; single volumes, \$1.25 each. *The Harp of God* in same style of binding, but different cover design, \$1.25 per copy.

CREATION DRAMA SCENARIOS

The ninety-six short, pithy lectures of the *Photo-Drama of Creation* are supplied in two bindings: Red cloth, in English, Arabic, Armenian, Dano-Norwegian, Finnish, French, German, Greek, Hungarian, Italian, Polish, Russian, Roumanian, Slovak, Swedish and Ukrainian, 75¢. Paper-bound edition in English, Arabic, Armenian, Dano-Norwegian, German, Greek, Hungarian, Italian, Polish, Russian, Slovak, Swedish and Ukrainian, 35¢.

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The Society has arranged for certain of its publications to be made available in Revised Braille (Grade 1½) for the blind. These may be borrowed or purchased. Also, "Prayer Meeting Text Comments" (excerpts from the I. B. S. A. *Year Book*) are sent to all blind readers free on request, and may be kept by the readers.

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Millions Now Living Will Never Die (English Braille) loaned only. Address all communications and orders for literature for the blind to the Society, 1210 Spear St., Logansport, Ind.

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A dictionary explaining the terms and usages of Bible language. The Society has selected the Davis Bible Dictionary to replace the dictionaries that have been handled the past few years because of revisions in the new printings tending to teach Higher Criticism. The volume contains 848 pages, is cloth bound, gold stamped.	
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KNRC	Los Angeles, Calif.	780	384.4 500	Sun pm 5-5.30			
Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8				WLSI	Providence, R. I.	1370	218.8 100
KNX	Hollywood, Calif.	1050	285.5 5000	Sun am 10.30-11.30, pm 5.30-6.30; Fri pm 7-8			
Sun pm 1-2				WMBH	Joplin, Mo.	1210	247.8 100
Mon am 8-8.15 (fourth, monthly)				Sun pm 6-7			
KOCW	Chickasha, Okla.	1420	211.1 100	WMBR	Tampa, Fla.	1210	247.8 100
Sun pm 6.30-7 (first and third, monthly)				Mon pm 8			
KOIL	Council Bluffs, Iowa	1260	238 1000	WNAI	Philadelphia, Pa.	1310	228.9 100
Sun am 10-10.30				Wed pm 8-9.30; Sat pm 8-9.30			
KPQ	Seattle, Wash.	1210	247.8 100	WNBH	Endicott, N. Y.	1500	199.9 50
Sun am 10-11 pm 9-10				Sun pm 1-3, 7.30-9.30; Thu pm 7.30-9.30			
KPRC	Houston, Tex.	550	545.1 1000	WNBH	New Bedford, Mass.	1450	206.8 250
Mon pm 9-9.45 (every other week)				Tue pm 8-9			
KQV	Pittsburgh, Pa.	1380	217.3 500	WNBZ	Saranac Lake, N. Y.	1290	232.4 10
Sun pm 1-2, 7-8; Fri pm 8-9				Sun am 10.15-10.45			
KSOO	Sioux Falls, S. Dak.	990	302.8 1000	WNOX	Knoxville, Tenn.	560	535.4 1000
Sun am 10-11				Fri pm 7.30-8			
KTNT	Muscatine, Iowa	1160	258.5 5000	WNRC	Greensboro, N. C.	1440	208.2 500
Sun pm 12-1 (every other week)				Fri pm 7-7.30			

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