



"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 failing 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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J. F. RUTHERFORD
W. E. VAN AMBURGH

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President
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J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD
FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelle St., Cape Town, South Africa. Please address the SOCIETY in every case.

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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 in 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.

1929 CALENDAR

We are printing a calendar for the coming year which we feel sure will please all the friends. It is in four separate parts, one for each season of the year. On each part appears the Year Text for 1929, and a beautiful pastoral scene in four colors appropriate to that particular season. In lots of fifty or more, to one address, 25c each; single copies, 30c each.

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The new Year Book is in course of preparation. As is the custom, it will contain a detailed report of the work done by the Society in all departments of its service in all countries where its branches are established. Additionally, there is a Scripture text and explanation thereof for each day of the year 1929. On account of the limited edition, the price will be 50c a copy. We shall appreciate it very much if the classes, through their stockkeepers or secretaries, will send in their orders as early as possible, so as to enable us to determine how many to print.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

DECEMBER 1, 1928

No. 23

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 2

JEHOVAH has a fixed time to make known the meaning of his prophecies. Until his due time men can not understand. The very language of the prophecy fixes the time within which the prophecy might be understood by those devoted to the Lord. Note that the prophet says: "In that day shall there be an altar to the Lord." There is a deep significance in the term "in that day", and this furnishes the key to the understanding of the prophecy. In the consideration of the prophecy and its meaning it is of first importance to determine what is meant by the term "in that day".

² The Scriptures show that the period of time embraced in "that day" began in 1914 and became manifest to his church after the Lord came to his temple and continues without interruption at least to the complete downfall of Satan's organization and the full establishment of God's government of righteousness. It is therefore to be expected that the anointed class would receive a better understanding of the prophecy "in that day", because it is then that there are flashes of God's lightnings from his temple. It also marks the time when the prophecy began to have its fulfilment and therefore when it is due to be understood.

³ Heretofore *The Watch Tower* has published the Scriptural proof showing that the Lord came to his temple in the year 1918. Then it was that he began to purify the truth, represented by the purifying of silver, by taking away many things that had caused confusion. He also began to purify the sons of Levi from whom the priestly class was taken and who represented the anointed class now on earth. A better understanding of the truth was given those who were thus being purified, to the end that they might offer their praise and devotion to God in righteousness.—Mal. 3: 1-3; Heb. 13: 15.

⁴ It was after the Lord came to his temple that those of the temple class learned that the "stone" men-

tioned by God's prophet as the 'foundation stone, the tried stone, the precious stone, the sure foundation stone', and which becomes the "stone of stumbling", does not refer to a pile of literal stones. They learned that the reference is to Christ, who is God's anointed King. (Isa. 28: 16; 8: 14) They have learned that this Stone, which is the chief corner Stone, was laid in miniature at the time Jesus rode into Jerusalem and offered himself as King to the Israelites. They have also learned that it was later, to wit, at the time Christ came to his temple in 1918, that the Stone was laid in completion. This Stone God had set upon his throne in Zion at the end of the world. (Ps. 2: 6) The true followers of Christ have learned that the Lord is their sanctuary and that others who claim to be of the Lord, and who are not unselfishly devoted to him, are stumbling over the Stone.

⁵ The laying of this Stone marks the early part of the period of time designated in the Scriptures as "in that day". When the Lord came to his temple the temple class is represented as saying: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61: 10) In this connection note what the prophet says concerning "in that day": "I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. *This is the day* ["in that day"] *which the Lord hath made; we will rejoice and be glad in it.*"—Ps. 118: 21-24.

⁶ The stone referred to by the psalmist is undoubtedly the same stone referred to by the Prophet Zechariah (4: 7); and both refer to the same time. Jesus quoted from the above Psalm and applied that scripture to himself as King. But there is no intima-

tion in his words that he had the pyramid of Gizeh in mind when he mentioned the Stone. It would be passingly strange that God would make a pile of stone in Egypt of so great importance and state that both houses of Israel stumbled over it. If he referred to a literal stone, then he must have referred to a literal stumbling, and both houses of Israel would have to go to Egypt in order to stumble. It would be ridiculous to say that any one could stump his toe and stumble over the great pyramid. It is too high up in the air for that. Since all these scriptures referring to the stone are used symbolically to represent Christ, we may know that no natural stone or pile of stone is referred to and that it would be entirely inappropriate to apply these scriptures to the great pyramid. There is therefore no justification for applying any of these texts to the pyramid of Gizeh.

⁷ It appears that in 1859 A.D. John Taylor, an Englishman, first advanced the conclusion that the pyramid of Gizeh possessed scientific information. Then Piazzi Smyth expressed his conclusion concerning the pyramid of Gizeh as being a storehouse of knowledge for man. Shortly thereafter a young Scotchman named Robert Menzies advanced the conclusion that the pyramid of Gizeh is Jehovah's witness. There are two potent reasons why these conclusions can not be correct and information of value to the Christian: (1) At that time the Lord had not come to his temple and the prophecy had not been fulfilled nor even in course of fulfilment. (2) It is not claimed that any of these men were of the Lord's anointed or devoted to the Lord. They were giving expression to their own wisdom. God does not bring his great truths to the attention of his anointed in this manner.

THE PROPHECY

⁸ The prophecy of Isaiah (19:1) here considered opens with the statement, "The burden of Egypt." Rotherham renders this, "oracle of Egypt." It is a prophetic speech uttered by Jehovah's prophet concerning Egypt and the relationship of God's anointed people thereto. It does not relate to literal Egypt, of course, because there were none of God's anointed in the land of Egypt when the pyramid was built, and so far as known there are none there now that are actively engaged in the Lord's work.

⁹ Symbolically Egypt always represents Satan's organization. Pharaoh, the king or ruler of Egypt, is symbolical of the Devil himself. Note the prophecy on this point: "Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers [peoples], which hath said, My river is mine own, and I have made it for myself." (Ezek. 29:3) "We know that we are from God, and that the whole world lies under the evil one."—1 John 5:19, *Diaglott*.

¹⁰ Satan the Devil claims the world as his, and all the people and nations represented by the rivers as his. He made this claim to Jesus, and Jesus did not dispute it. The prophet of God continues: "I will bring thee [Satan] up out of the midst of thy rivers [the peoples of earth], . . . and I will leave thee thrown into the wilderness [abyss, during the thousand-year reign of Christ]." (Ezek. 29:4,5) This shows the time of judgment upon Satan's organization by Jehovah; thus the time for the fulfilment of the prophecy of Isaiah is fixed.

¹¹ The prophecy having its fulfilment begins and ends in "the day of the Lord" when Christ is present taking possession and control of the affairs of earth and establishing the government of righteousness. That period of time is when the Lord is in his temple for the purpose of judgment. (Ps. 11:4,6) "And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed."—Ezek. 30:8.

¹² The word "Egypt" is derived from the Hebrew word which means "that which binds, troubles and oppresses". God has a purpose in everything he does, even as to names given to any creature or organization. This definition exactly fits Satan's organization. It binds the people, brings trouble upon them, and oppresses them. No one will successfully dispute the fact that Egypt symbolically represents the world, which is Satan's organization. God is against Satan's organization.

¹³ The prophecy of Isaiah continues: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt." This is in exact accord with Ezekiel's prophecy wherein is given a description of God's mighty organization moving into action against the Devil's organization. "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. . . . This was the appearance of the likeness of the glory of the Lord." (Ezek. 1:4,5,26,28) (For further discussion of this, see *The Watch Tower*, September 1, 1928.)

¹⁴ Further says Isaiah: "And shall come into Egypt." Clearly this means the Lord taking action against the Devil's organization, "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. 11:8) Thus the meaning of the word Egypt and the time of the prophecy's fulfilment is definitely fixed.

¹⁵ Isaiah further says: "And the idols of Egypt shall be moved at his [the Lord's] presence, and the heart of Egypt shall melt in the midst of it." Since 1918 the ecclesiastical organizations of earth adopted the League of Nations as the political expression of God's kingdom on earth. That organization, including the clergy and the principal of their flocks, and the politicians and the profiteers, have been and are in trouble. As Jesus said: 'Men's hearts are failing them for fear.' The visible part of Satan's organization, while trying to direct the affairs of men and governments of earth to keep the people in control, are suffering from a stroke of heart disease, and complete heart failure may soon follow.

¹⁶ Isaiah further says: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom." This is in accord with what took place after Gideon and his little band surrounded the Midianites and which foreshadowed the distress during Armageddon. "And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abel-meholah, unto Tabbath." (Judg. 7:22) The present conditions and that which is clearly portended by present events help to locate the time of the fulfilment of the prophecy.

¹⁷ When Moses and Aaron went down into Egypt as Jehovah God's representatives they served notice upon Pharaoh of God's purpose; and failing to heed such notice and warning, Pharaoh and all of Egypt were brought into great trouble. At the same time the wise men and sorcerers, counselors of Pharaoh, withstood Moses and did their part to help harden the heart of Pharaoh. In recent years the truth has been brought to the attention of the wise men and counselors of the Devil's organization. But notwithstanding this, they have not given heed thereto, but have resisted the truth. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (2 Tim. 3:8) Clearly Paul describes in the context the visible rulers of the Devil's organization, who are men of corrupt minds and reprobate concerning the faith and who resist the truth at the present time. The physical facts show that we are now in the time of the fulfilment of Isaiah's prophecy first above cited.

¹⁸ The prophet further says: "Surely the princes of Zoan [Satan's counselors] are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?" (Isa. 19:11) The time when these counselors are fools, because they disregard Jehovah God and even deny him and his plan, is

indicated further by the words of the prophecy: "Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt." The time is now.

¹⁹ Every one who knows the truth can surely see that the advisers and counselors of Christendom are fools. They refuse to acknowledge even the name of Jehovah as the great God. "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:14.

²⁰ Concerning the same period of time, and during which the prophecy is in course of fulfilment, Isaiah further says: "In that day shall Egypt be like unto women; and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it." Jehovah is now brandishing his Arm (Christ Jesus) over the nations which compose Satan's visible organization, and this brings great fright to them, just as Jesus foretold. "Upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear." (Luke 21:25, 26) And now the clergy in particular are like women, the weaker sex, and they refuse to come out in the open and fight for what they believe. (See Jer. 51:30.) They content themselves by saying to their parishioners: 'Believe what you please, just so you stick to us.'

²¹ Judah means those who give praise to the name of Jehovah God. (Gen. 29:35) Jehovah's anointed ones now on the earth are commanded to "declare his doings among the people, make mention that his name is exalted", and to cry out and shout to his praise. (Isa. 12:4-6) The faithful remnant class is now doing what they can to carry out this commandment by telling the people concerning the Devil's organization and God's purpose to destroy it and that the time for God's kingdom is here. They are telling the people of God's doings and his loving-kindness. In harmony with these facts, well known to every true Christian, the words of Isaiah are written: "And the land of Judah shall be a terror unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it." The faithful messengers of the Lord go forth telling the people the truth, and the truth causes the representatives of the Devil's organization great pain. It strikes terror into their hearts.—Ezek. 30:9.

²² Be it noted that there are those in Egypt, but not a part of it, who swear to the Lord of hosts; which means that they have made a covenant with Jehovah God by sacrifice. By nature and natural birth these are sons of wrath, like other men, but they have pledged themselves to Jehovah by making a full consecration to be dead with Christ Jesus. They are in

the world but not any part of the world, even as Jesus when on earth was in the world but not a part of it. Now in the world they speak the language of the land of promise, that is to say, the language of God's King. The prophet says: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: one shall be called, The city of destruction." (Isa. 19:18) The *Septuagint* renders this text: "And one shall be called a city of Asedek." This shows that they are of the order of Melchizedek, and therefore of God's righteous organization. The word "five" is a sacred number and seemingly represents all who take their stand on the side of the Lord of hosts. The remnant is of God's organization who tell the people of God's purpose to destroy Satan's organization. They are therefore of the city of destruction and the city of righteousness, within the meaning of the prophecy. These words of the context help us to locate the time of the fulfilment of the prophecy under consideration.

THE ALTAR

²³ Now let us give consideration to the text of Scripture which many have believed refers to the pyramid of Gizeh. Isaiah's words are: "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." The word "altar" here used is derived from the root word meaning a slaughter-place, or place of sacrifice. The text therefore refers to those who are in relationship to God by reason of the covenant by sacrifice.

²⁴ During the period of sacrifice many have been taken into the covenant by sacrifice. The time comes when Jehovah says concerning these: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5) Referring to the same class, of which Paul was one, he says: "We are accounted as sheep for the slaughter." (Rom. 8:36) Concerning the faithful class who have been taken into the covenant by sacrifice Jesus said: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14) Otherwise stated, such are in the midst of Egypt (the world) but not a part of it. We are now "in that day", and the faithful remnant class is the altar class unto the Lord in the midst of the world (Egypt). That altar is not a pile of dead stone built up by oppressors long ago in the land of literal Egypt; but the altar represents God's anointed class. These are now in the world but are no part of the world or the Devil's organization. These are daily offering up their sacrifice in righteousness of praise and devotion unto God and by so doing are bearing the reproaches of Christ. (Mal. 3:3; Heb. 13:13,15) These are God's messengers, entrusted with the obligation of telling his message to

the people. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake." (Rev. 8:3,5) These scriptures definitely fix the meaning of the term "altar" as used by the Prophet Isaiah.

PILLAR

²⁵ As heretofore stated, the word "pillar" means a memorial column that stands forth as a witness giving testimony. The prophet says: "And a pillar at the border thereof." (Isa. 19:19) The faithful remnant compose the feet of him, Christ, now on earth, and are on the very border-line between the Devil's kingdom and the kingdom of God. The time of transition is here. They have journeyed down to the time when they are about to pass over the border out from the world and into the glorious kingdom of Jehovah. It is now easy to be seen how God's remnant on the earth can be truly said to be 'an altar in the midst of Egypt [the world] and a pillar at the border thereof unto the Lord'. As an altar they are offering their sacrifice; as a pillar they are bearing witness for the Lord.

²⁶ It is impossible to fit the literal pyramid of Gizeh to the prophet's description; but the position and condition of the remnant of God exactly fit the prophetic description, which is therefore right. Another thing suggesting the time of fulfilment is the words of Jesus spoken to the church in Philadelphia, which period ended after he came to his temple: "Him that overcometh will I make a pillar in the temple of my God." (Rev. 3:12) As long as such a one is of the remnant class and remains faithful he shall be a pillar in the temple of God bearing testimony, and thus it is written: "In his temple doth every one speak of his glory."—Ps. 29:9.

SIGN AND WITNESS

²⁷ Continuing the prophet says: "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. 19:20) The pyramid of Gizeh is neither a sign nor a witness unto the Lord of hosts. The name "Jehovah of hosts" is the name by which Jehovah God reveals himself as "a man of war" when he goes forth to fight against the Devil's organization. (Ex. 15:3; Rev. 16:14; 2 Chron. 20:15; Nah. 2:13) The Scriptures abundantly show that the battle of Armageddon is the battle of God Almighty against Satan's organization. (Hab. 3:1-15) It is also made clear

from the Scriptures that Armageddon will be fought "in that day" so frequently mentioned by the prophets. We are now in that day, and all indications are that we are approaching the great battle of God Almighty. It is "in that day", that is to say, in the close proximity of Armageddon that the 'altar and pillar in the midst of Egypt and at the border thereof' will be for a sign and for a witness unto the Lord of hosts.

²⁸ "Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men: and hast made thee a name, as at this day." (Jer. 32:20) This scripture has been erroneously applied to the pyramid of Gizeh. The "signs and wonders in the land of Egypt" and that which is "for a sign and for a witness unto the Lord of hosts in the land of Egypt" mean one and the same thing and have reference to that faithful company of the followers of Christ which is called the remnant of God. These are the ones that make up a little company that are doing what they can to exalt the name of Jehovah. There can not be any doubt as to what constitutes the "signs and wonders", in the light of the Scriptures.

²⁹ Isaiah said that he and his sons were set for signs and wonders in the world. "Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." (Isa. 8:18) Isaiah and his sons foreshadowed God's remnant class. (See *The Watch Tower*, 1925, p. 212. Also Isaiah 30:3,4.) "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch."—Zech. 3:8, R. V.

³⁰ Can any one who has a knowledge of God's plan and the unfolding of his prophecies say for one moment that the pile of stone in Egypt, known as the pyramid of Gizeh, is either a sign unto the Lord of hosts or that it is bearing witness to his name? Surely not. Today all the world is denying the name of Jehovah. The clergy, the profiteers, the bootleggers, and the politicians, making up Satan's organization, all say: 'The world is ours and we know not Jehovah.' These are but repeating the words of their father the Devil.—Ezek. 29:3.

³¹ That unholy combination is now, by the advice of her "wise counsellors", attempting to establish what they call a universal religion that entirely ignores the name of Jehovah God. A great climax is reached because it is 'that day which Jehovah has made' and in which day he will bring to account all of these unrighteous systems. Speaking through his prophet, Jehovah says: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they

may be justified: or let them hear, and say, it is truth."—Isa. 43:9.

³² God challenges the Devil's representatives to make proof of their claims or admit God's truth. Then to the remnant, foreshadowed by Isaiah and his sons, Jehovah says: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10, 12.

³³ Such are the only ones on earth that stand as a sign and pillar and a witness unto Jehovah of hosts. They are witnessing of him and his name and concerning his expression of vengeance in Armageddon, which is just ahead. The remnant is putting forth its best endeavors to obey the commandment of the Lord by telling the good news to all the nations for a witness.

³⁴ To be sure, if Satan can induce the consecrated to turn their attention to a pile of stone in Egypt and study its measurements in order to determine just when the church will be glorified he would accomplish his purposes. He would turn the mind of such away from Jehovah and the wonderful unfolding of his prophecies at the present time. In this connection let it be emphasized that those who are devotees of the pyramid of Gizeh, and who are delving into its supposed secrets, are doing nothing whatsoever to bear witness against the Devil's organization and for the name of Jehovah God. On the contrary, they discourage any speech calling attention to the apostate clergy, who are children of Satan and who constitute his visible mouthpiece. Satan is a wily foe. He resorts to all manner of schemes to draw men away from Jehovah and from his service. One of the most subtle schemes Satan has yet adopted to accomplish that purpose has been and is the use of the pyramid of Gizeh. There are those who rely upon the pyramid who claim to be of Christ and his followers.

³⁵ Regardless of any or all claims that may be made by any one, there could be no member of the body of Christ on earth now who is not of the temple class. The reason for this is that Christ has brought into the temple condition the approved ones of the anointed and has provided them with the garments of salvation and brought them under the robe of righteousness. Whether one remains in that blessed condition or not depends upon his continual faithfulness unto the Lord. All outside that condition, and who claim to be of Christ, are therefore false Christs.

³⁶ Referring to conditions that would exist after coming to his temple Jesus said: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were

possible, they shall deceive the very elect."—Matt. 24: 24.

³⁷ Devotees and teachers of the pyramid of Gizeh, and who claim to be of Christ, say that the pyramid of Gizeh is the great sign and wonder mentioned in the Scriptures. It is manifest that they are being deceived thereby. The wily scheme of Satan to induce Christians to pin their faith to the pyramid of Gizeh will not succeed in deceiving any true child of God at this time. Those who are of the elect, and who are therefore in the secret place of the Most High, have the promise that the Evil One shall not touch them. Such will avoid the pyramid of Gizeh and its measurements and adhere strictly to the Word of God.

THE TIME OF WITNESS

³⁸ It has been said that the pyramid of Gizeh is now a witness to the followers of Christ and will be a witness to the world during the reign of Christ. That conclusion is supported by neither reason nor the Scriptures. The true followers of Christ have the more sure Word of God to which they take heed and by which they are guided. They learned absolutely nothing from the pyramid that enables them to know and understand and obey the commandments of the Lord. The Word of God is a lamp unto their feet. His lightnings disclose to them his will. Why should it be said that a pile of stone would be needed or employed during the reign of Christ to teach his people concerning God's plan? When perfect men, such as Abraham, Moses and David are back on the earth they will teach the people the truth as no dead stone could ever teach them. Employing the radio, which God has brought into action for his own purposes, they will stand at Jerusalem or any other given place on earth and speak to the peoples of all the land. Then the blindness that Satan has cast over the people will be taken away, and they will learn of God and his gracious plan for their blessing.

³⁹ But let it be noted that the prophecy says this witness is given at the time the people are crying unto the Lord because of oppression, "for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour." Manifestly verses one and two of the nineteenth chapter of Isaiah refer to the visible ruling powers of the present world which are oppressors of the people. Throughout the entire visible part of the world today the cries of the people are heard against those who rule over them and who continue to oppress them. The burdens of taxation upon them continue to increase, while their opportunities to earn a necessary living decrease. The profiteers continue to grow in material wealth, and their cruel oppression upon the people increases therewith. The politicians hold out their hands for bribes, and, yielding to such unrighteous influence, engage in the oppression of the people. The preachers fraudulently misrepresent God by trying to hold the people

in their church prisons and to uphold the present unrighteous system and thereby furnish a shield for their unholy allies to carry out the work of oppression. This is the time and condition spoken of by James (5:1-6). It is a condition just preceding the great and terrible expression of God's wrath against Satan's organization. It is the time when the prisoners are crying out because of oppression heaped upon them by their prison-keepers.

⁴⁰ The prophet declares that at such a time the altar and pillar in the midst of the world, and on the border thereof, will bear witness to the name of the Lord of hosts. The physical facts exactly fit the description. Then follows the battle of Armageddon, which will bring deliverance to the people, and the knowledge of the great Savior will bring them relief and everlasting blessings.

⁴¹ It is concerning these comforting truths that God would now have his witnesses bear testimony. His command is that the people shall be told that Jehovah is the only true God and that their blessings must come from him. This is the good news that must be carried to the peoples of earth as a witness before God dashes to pieces Satan's organization. Following the giving of this witness and following the battle of Armageddon, in which God will smite Egypt (the world), he will heal the peoples of the world and bring them the blessings they have so long desired. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them." (Isa. 19:21, 22) Then he will spread to the people a feast of fat things, and blindness shall be removed from their eyes.—Isa. 25:6, 7.

PRIVILEGE AND DUTY

⁴² What then are the privileges and duties of the remnant? Among many blessings the remnant now enjoys is to be permitted by the Lord to see that there is but one Jehovah God, the Creator of heaven and earth, and that they are his children by adoption into the body of Christ; that his Word is their guide and that they need no other; that he has put his word in their mouths and covered them with his hand, and will not permit them to be deceived by the enemy or any of his schemes; that they have been brought into the secret place of the Most High and if faithful shall abide there for ever and while there no evil shall befall them; that Jehovah has appointed them as his witnesses to tell the peoples of earth that he is God and that his kingdom is at hand; and that he has commanded them to sing forth the praises of his name while he goes into action against the enemy's organization.

⁴³ As soldiers in the organization of Jehovah of hosts, the remnant must perform its duties. The duty of the remnant may be summed up in the phrase: 'Sing forth the glory of Jehovah's name.' The remnant does no fighting, but while the battle is being arranged and fought these can and must sing to the glory of the Lord. God caused this to be foreshadowed as their duty. (2 Chron. 20:21, 22) Just now is the time when the remnant must be an altar in the midst of the world because it is by sacrificing everything they have and giving the sacrifice of the praise of their lips that they are serving Jehovah. It is now that the remnant must be, and is, a pillar on the border of the world unto the name of Jehovah and his righteousness.

⁴⁴ The Lord's people have gone on record in a Declaration *against* the Devil and *for* Jehovah. Now they must prove that what has been said is really meant, and they must prove this by pointing out to the people the hideousness of the Devil's organization and point them to God and his gracious kingdom as their way and means of relief and blessing. Standing on the very border of the world and in the midst thereof, and looking into the entrance of the kingdom, Jehovah says to the remnant: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isa. 62:10) The remnant will obey this command. Those who pin their faith to the pyramid of Gizeh will not do so.

⁴⁵ God's anointed people have a work to do now, and it is both the privilege and the duty of such to do it now. The declaration made by his people at the 1928 convention, and the message of truth accompanying the same, is now being published by the millions of copies. These must go into the hands of the people, and the faithful remnant will put them there. While the cries of the people are ascending unto the Lord against their oppressors they must be told by God's faithful witnesses that Satan is their enemy and the real oppressor and is using his instruments on earth to oppress them and that Jehovah will relieve them soon.

⁴⁶ Let the anointed cast away all teachings except that which is proven by the Word of God. Only those who sanctify the Lord of hosts and fear and serve him will find him a sanctuary now. (Isa. 8:13, 14) He has given promise that he will preserve the faithful. The promise applies to none other. The faithful ones must be the uncompromising foes of Satan and anything that pertains to Satan and must be wholly, unreservedly and enthusiastically devoted to Jehovah God. There is no middle ground. There is no compromise. The faithful will feed upon his Word, be guided by his counsel, be strengthened and led thereby, and afterward received into glory. (Ps. 73:24) Henceforth as the battle approaches and rages the remnant will be found wholly devoted to the Lord and to his service.

They will at all times be standing firmly on the side of Jehovah God and singing forth the glory of his name.

⁴⁷ We now wonder why we ever believed in or devoted any time to the study of the pyramid of Gizeh. Not only will we abandon such a study now, but we will ask God to forgive us for wasting the time that we have put in on it and redeem the time by hurrying on to obey his commandments. We remember his gracious words: "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon [proclaim] his name, declare his doings among the people, make mention that his name is exalted."—Isa. 12:1-4.

QUESTIONS FOR BEREAN STUDY

To what time does the term "in that day" refer? Why is a knowledge of its meaning important? ¶ 1, 2.

Why is the year 1918 so prominent? What purifying work began at that time? What important truths respecting the "stone" of prophecy have come to the temple class since that time? ¶ 3-5.

Compare Isaiah 28:16 and Psalm 118:22 (a) as to identity of the "stone" and (b) as to time of their fulfilment. How could both houses of Israel stumble over the pyramid of Gizeh? Considering the origin of the conclusions based on pyramid measurements, give reasons for rejecting them as having no information of value to the Christian. ¶ 6, 7.

Prove the prophetic meaning of "Egypt" and of the "rivers" thereof. When will God's judgment thereon be manifest? Give the literal meaning of the name "Egypt", and show its fitness as a symbol. ¶ 8-12.

What is meant by (a) the Lord's 'coming into Egypt', (b) the 'moving of Egypt's idols', and (c) the 'melting of the heart of Egypt'? Compare Isaiah 19:2 with the Gideon picture. These foreshadowed what? ¶ 13-16.

Who were Moses and Aaron? For what purpose were they sent into Egypt? How were they received, and with what result? Show present fulfilment of that picture. ¶ 17.

Identify the "princes of Zoan". Why does the Lord call them "fools"? What evidence is there of the time for their abasement? Apply Isaiah 19:16. ¶ 18-20.

Explain how "Judah shall be a terror unto Egypt". Who are included in the "five cities in the land of Egypt" who have 'sworn unto the Lord of hosts'? In what sense do they "speak the language of Canaan"? Why is but one of them called "the city of destruction"? ¶ 21, 22.

Define "altar". Explain the word "pillar". To whom do the terms apply? How are these (a) "in the midst of Egypt" and (b) "at the border thereof"? What other scriptures serve to identify the "pillar" and to locate the time of its bearing testimony? ¶ 23-26.

What is signified by the expression "Jehovah of hosts"? Does the pyramid of Gizeh say anything about the battle of Armageddon and the preparation therefor? Why? How does the Lord by his prophets Isaiah (8:18) and Zechariah (3:8) identify the "signs and wonders"? To whom must the "signs and wonders" mentioned also by Jeremiah (32:20) refer? ¶ 27-29.

Is it reasonable that literal Egypt should represent the entire world? What is the present condition of symbolic Egypt, and how does this fit the Lord's statements by his prophets? To what does Jehovah challenge the na-

tions at this time? By whom will the challenge be presented and the witness be given? Does the pyramid show this? Why? Those devoted to a study of the pyramid and relying thereon show what attitude toward witnessing against the Devil's organization in all its features? What design on the part of Satan is therein manifest? ¶ 30-34. Explain whether there could now be members of the body of Christ aside from the temple class. Why shall the "very elect" not be deceived? To whom does the Lord promise security? ¶ 35, 36. Prove by scriptures what only is the true Christian's guide. How will the people be instructed and led during the reign of Christ? ¶ 37, 38. During what conditions will the message of warning to the rulers and of comfort for the people be given? Show whether such conditions now exist. Who are the oppressors, and how are the people oppressed? Does the pyramid

tell anything concerning this? Why? What is the nature and the purpose of the testimony now due, and how and by whom will it be given? ¶ 39-41.

What are some of the many blessings now enjoyed by the remnant? State the duty of the remnant (a) as an "altar in the midst of Egypt" and (b) as a "pillar at the border thereof". ¶ 42-44.

Show the timeliness of the year's special message. Who will engage in taking this message to the people? The faithful will take what stand (a) with regard to the Lord and his Word, (b) as to Satan and his organization, and (c) in respect to kingdom activities? ¶ 45, 46.

What does the spirit of truth indicate as the proper procedure on finding ourselves to have misunderstood or misapplied portions of God's Word? Does Isaiah 12:1-4 refer to past experience or does it describe a present activity and joy? Explain. ¶ 47.

THE KINGDOM OF GOD IS AMONG YOU

"Behold, the kingdom of God is among you."—Luke 17: 21, margin.

THE coming of God's kingdom to earth is the most momentous event of human history. It is an occasion for the people of earth to laugh and dance for joy and to sing grateful praises to God and to his anointed King, Christ Jesus. Not so with Satan, the adversary of God and man. He feels that his rights and his domain are being invaded, and since 1918 he is fostering anti-kingdom movements and is gathering all the kings and kingdoms of this world in hostile array against the Lord's kingdom and prepares to fight the final and determining battle, Armageddon.

Whereas the great adversary pampers and favors those who belong to and support his organization, he also stoutly opposes those who seek for royal glory with Christ Jesus. He sees to it that they get their share of tribulation to discourage them or frighten them off from their undertaking, and especially so since 1918. Chagrined at being cast down out of heaven, he has made war to the death upon God's remnant of faithful witnesses upon the earth. (Rev. 12: 17) With good reason the Apostle Paul reminded Christ's disciples, and braced their hearts with the truth, that "we must through much tribulation enter into the kingdom of God". (Acts 14: 22) But God, who holds the prize before us, arranged it to be that very way, that thus "ye may be counted worthy of the kingdom of God, for which ye also suffer."—2 Thess. 1: 4, 5.

Not alone must Christians not be driven off from their heavenly hopes and purposes by the tribulations which the adversary stirs up, but they must not let their affections drop from the heavenly things and turn longingly back to the things that they have forsaken. Such a course will surely disqualify them, as Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9: 62) A double-minded person is un-

settled and uncertain in all his aims. Complete holiness to the Lord is absolutely necessary. That is, one must totally reject the honors, rewards, connections and methods of the Devil's world organization and entirely devote his affections to the Lord and to the work of his organization if he is to gain the kingdom of heaven.

Now the kingdom has come! This of course does not mean that all faithful Christians are glorified and seated with Jesus in his heavenly throne. A remnant yet remains on earth at this day to serve as witnesses for Jehovah and for the Prince of Peace. Nevertheless it may be loudly and widely proclaimed to the people that "the kingdom of God is among you". These words are true in a more complete sense now than when Jesus first uttered them. (Luke 17: 21) At that time, nineteen hundred years ago, he was merely anointed as King and was still in the flesh and not glorified. But now, 1914 being past, "the times of the Gentiles" have come to the full and he has taken to himself his all-power in heaven and in earth. He has begun to rule in the midst of his enemies, and God has laid him as the kingdom's Foundation Stone in Zion. The world events and conditions since 1914, which command attention and demand interpretation, have fulfilled the prophecies and prove that this is the period of Christ's second presence and his reign has begun. The King is here!

God's consecrated, spirit-begotten ones, as well as the world of mankind, need to be told over and over again that the kingdom of God is in their midst. Those who are earthly members of God's organization, Zion, must be repeatedly reminded: "Thy God reigneth!" (Isa. 52: 7) The fact is too important for them to lose sight of at this crucial time. The King is in their midst to judge as to how they use the kingdom interests entrusted to them. The coming of the kingdom has not meant or brought material or earthly

enrichment to them. That could not have been properly expected, for the Apostle Paul long ago wrote: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the holy spirit." But the coming of the kingdom has surely brought these spiritual blessings, here named, to the faithful, and that as never before. The robe of *righteousness* enwraps in its royal folds all God's approved ones. Having on the garments of salvation and dwelling safely under the shadow of the Almighty imparts to them *peace* and freedom from fear and disquietude. As members of the company doing "Elisha work", they have received what corresponds to a double portion of Elijah's *spirit*, and the honor and privilege of being God's witnesses for the vindication of his name fills them with the *joy* of the Lord.

The effect of the coming of God's kingdom upon his anointed ones on earth is noteworthy. It has not oiled their tongues and made them eloquent pulpiteers or orators who are glib of tongue and full of unctuous words and sanctimonious phrases. "For the kingdom of God is not in word, but in power." (1 Cor. 4:20) Power, real power, has come to them. This power is in the form of an authorization as God's witnesses to fulfil the prophetic command of Jesus, 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." In the proclamation of this gospel they are "strong in the Lord and in the power of his might" as never before, because they are giving their witness in a time fraught with the greatest danger to the elect of God and of the greatest opposition to his kingdom. They speak with authority. They shrink not from notifying kings and all ruling factors of Satan's empire as well as the oppressed common people. No longer is it mere words and pious words and mouthing for them, but work, real and active work, in behalf of the interests of the kingdom. Their work, as now being accomplished by radio and scattering the printed message, could not be carried along on such a world-wide scale except by the power of God, and that power has come with the kingdom of his dear Son.

The disciples whom Jesus sent forth to go preaching before him were instructed to tell the people that the kingdom of God had come nigh unto them. (Luke 10:9-11) How so? Because the anointed King of God was in their vicinity and they his servants had come preaching the tidings of that kingdom. In the same way the Lord's kingdom has come nigh to the people of all nations today in that the message of the actual establishment of God's government is being proclaimed to all nations for a witness. Jesus predicted that this proclamation of the established kingdom would be carried on before Satan's empire would meet its full end in the battle of Armageddon. When did this proclamation first begin to be made?

It can not be said that this gospel of the kingdom has been preached all down through the centuries of the Christian era. The fact is that the coming kingdom ceased to be proclaimed shortly after the death of the apostles and their faithful colaborers. The preaching thereof received a great setback when Constantine made the Christianity of his day the religion of the Roman Empire. When the papal millennium began in 800 A. D., the darkness on the subject of Christ's thousand-year reign deepened still more. For centuries the Bible was either banned or held in great obscurity. Then in 1799 A. D. began "the time of the end". During this period of time great Bible societies have been established, scattering Bibles by the hundreds of millions of copies in hundreds of languages. Can we say that this circulation of the Bible accomplished the foretold preaching of the gospel of the kingdom? Decidedly no! In spite of this Bible distribution it is still necessary for God's little band of witnesses in the earth to print literature explaining God's plan of the ages and to call upon the homes where these Bibles have been placed. Otherwise the people would be left in ignorance as to the setting up of the Messianic government in our day.

It may be true that the preachers have preached from their pulpits a kind of message about Christ's kingdom, but this kingdom they claim was set up at Pentecost, fifty days after Jesus' resurrection, and finds its political structure in what they call Christendom. In 1919 A. D. the Council of the Federation of Churches in America went so far as to issue a manifesto preaching that the then projected League of Nations was "the political expression of God's kingdom on earth". Whether such preaching has been a gospel or good news, not only to the people in Christendom so called but also to the heathen nations outside of it, we leave each one to determine honestly.

The words of Jesus shed light on this point. On one occasion he said: "The law and the prophets were until John: since *that time* the kingdom of God is preached." (Luke 16:16) On first thought this statement excites wonderment, because we remember that all of God's prophets since the world began told about God's coming government. But what Jesus meant was this: What the prophets had to say pointed forward to the future; they did not proclaim to the people of their time that the kingdom was here or was being established in their day. Even John the Baptist, who preceded Jesus' public appearance by about six months, pointed forward to days to come. Only after Jesus' baptism and his temptation in the wilderness did the Savior step out into the open with the announcement, "The kingdom of heaven is at hand," and, "The kingdom of God is among you." When Jesus ascended on high, God's anointed King was taken away, and the kingdom was represented only in the disciples, the joint-heirs whom he left behind

and who still had to prove their faithfulness unto death.

On the same grounds it is true that the gospel of the kingdom of God and of his Christ was not preached until after 1918 A. D. The earth-wide distribution of the Bible containing the writings of the prophets from Moses down to John the apostle, could not be said to be the preaching of what Jesus called "this gospel of the kingdom". Not even the preaching by Bible Students since 1874 A. D. about the coming times of restitution accomplished that preaching of this gospel. But in 1914 A. D. the glorified Jesus, invisibly present, took his power and began his reign, and forthwith the great World War came with all its concomitants, closing in 1918.

From this latter date onward the time was ripe for "this gospel" to be preached for a witness unto all nations and thus the prophecy of Matt. 24:14 to be fulfilled. Why? Because in 1914 the kingdom was established and from that date down to 1918 sufficient convincing evidence was given to prove that the old world had ended, that Christ Jesus as God's anointed King was present, and that God had now authorized him to reign, saying, "Rule thou in the midst of thine enemies." That the foretold preaching of the gospel of the now established government might be carried out, the Lord God saw to it that Bible Students, who were anointed with his spirit as his witnesses, were released from prison and army camps and from a general condition of restraint throughout the world. Thus they were made free to take advantage of the stoppage of the hostilities of war and proceed with carrying out God's command to give testimony to the nations before the end of the world's great tribulation should come.

It is well understood among Bible Students generally that the work of God's true anointed people between 1874 and 1918 was pictured in John the Baptist's public career. The following fact is therefore interesting as showing divine intention:

John pointed forward to the coming of the Messiah and his reign and sought to make ready a people prepared for the Lord. For but a short time he was privileged to announce the Messiah's actual presence, saying to the people, "There standeth one among you whom ye know not." Soon thereafter he came into difficulty with the political powers and was cast into prison and at length beheaded. Meantime Jesus performed the miracle at the wedding feast in Cana, of Galilee, and then attended the Passover at Jerusalem in Judea, cleansing the temple there for the first time, and later did some baptizing through his disciples. (John 2:11-17; 3:22-24) But it was not until after John the Baptist had been imprisoned that Jesus began his kingdom proclamation. We read: "Now when Jesus had heard that John was cast into prison, he departed into Galilee: and leaving Nazareth, he

came and dwelt in Capernaum, . . . in the borders of Zabulon and Nephtholim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, *Galilee of the Gentiles*; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up. *From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.*"—Matt. 4:12-17; Mark 1:14, 15.

Correspondingly with God's spirit-begotten and anointed children since 1874. They, like John the Baptist, were declaring the imminence of God's kingdom and were seeking to make ready a people prepared for the Lord. The Scriptures had foretold that there would be a work by which God would prepare to gather his saints unto him. The divine Jesus, the anointed King, was present unseen, supervising the work of preparing to gather the saints. Then 1914 arrived and he assumed power and began his reign. Simultaneously the nations of earth became angry and came into their greatest difficulty hitherto. The enemies of God's cause seized upon the circumstances of the time to vent their spleen upon his faithful servants. They had them thrown into a condition of restraint like that of John the Baptist. Their public opportunities as God's witnesses were practically suppressed. When those at the head of the work were eventually railroaded into the penitentiary it was as if John the Baptist had been beheaded. Now mark this:

It was after this condition of imprisonment or restraint was forced upon God's anointed servants that the advertising of the King and his established kingdom was begun. From 1914 down to 1918 was a period of intense expectation; but it was also a period of uncertainty, perplexity, suffering and despondency on the part of all, or most of the Lord's servants. Then the war stopped in 1918. In 1919 the head representatives of the work were released from prison. The significance of the times and events dawned upon them, being revealed by the spirit of Jehovah who had sent his Christ, the Messenger of the Covenant, to his temple for the judgment of his people. (Mal. 3:1; Rev. 11:19) Now as never before the saints came to an appreciation that the Bridegroom had come, that the King is indeed here and that his reign had begun in true earnest. That reign was not a thing of the future but was a vital and thrilling fact of the present. The nations of earth endorsed the League of Nations, but for all that Jehovah God had set his King upon his holy hill of Zion (Ps. 2:6), and the great Stone of stumbling and Rock of offense, the precious Cornerstone, the sure Foundation, had been laid in Zion. (Isa. 8:14; 28:16) Whatever the nations did could not alter these accomplished facts, and the saints now began to realize that these facts

which were of the greatest importance to the peoples of all nations must be published to all the world.

Now to return to related things: Galilee means "circuit". It was called Galilee "of the Gentiles" because of the Gentile population there which outnumbered the Jewish population. It was to this Galilee that Jesus went after John's imprisonment. In that "circuit" he began to preach to the nations or Gentiles. That was the farthest he could go in preaching the kingdom of God to the nations or Gentiles, for it must be remembered that Jesus was not sent to the Gentiles but "to the lost sheep of the house of Israel". (Matt. 15:24) Then and there was fulfilled to a degree Isaiah's prophecy that the people which sat in darkness and in the region and shadow of death saw great light. This light came in the form of the message: "The kingdom of heaven is at hand." Thus it was indeed true, as Jesus had said, that "since John the kingdom of God is preached".—Luke 16:16.

Now we are in the day of greater fulfilment. In 1920, that is, after the imprisoned condition and beheading experience of God's people during the war period, Bible Students came to a correct understanding of our Lord's prophecy contained in Matthew 24:14. They then realized that "this gospel" which was to be preached in all the world for a testimony to the Gentiles or all nations, was not a gospel of a kingdom yet to come but a gospel to the effect that the Messianic King has begun his reign over earth, and 'the kingdom of God is among us' therefore.

The pharisaical religious rulers and leaders of our time looked for the kingdom to be fully established through the complete conversion of the world, following which, so they claimed, Jesus would return to earth in the flesh. Unexpected to them, the kingdom actually came in 1914 minus the outward show that they looked for or the marks of observation by which they thought to catch sight of it. As a consequence they can not serve as God's witnesses and as ambassadors of the King and say to the people: 'Lo, here, or Lo, there, is the kingdom of God.' But God's faithful anointed ones on earth, who correctly read the fulfilment of Jesus' prophecy on the end of the world, declare both to the clergy and to the laity: 'The kingdom of God is in your midst.' And as Jesus, after John's imprisonment, went with his message to the nations in the circuit of Galilee, so these witnesses of the Lord now go forth to all nations and make a circuit of the earth in preaching "this gospel of the kingdom" now established. The outcome is that the people who sit in the gross darkness that now covers the earth, and who sit in the region and shadow of death which the battle of Armageddon threatens, see great light, blessed light. Thus the prophecy of Isaiah 9:1, 2, partially fulfilled in Jesus' ministry (Matt. 4:12-17), now has its larger and complete fulfilment.

Another correspondence here suggests itself. After John the Baptist's death and after the Apostle Peter had come out flatly with his confession that Jesus was the Christ, the Son of the living God, Jesus committed unto him "the keys of the kingdom of heaven". Mark that these were not the keys of heaven, but of the kingdom of heaven. That is, they were keys not into heaven but into a condition enjoyed by the heirs of the kingdom of heaven while they are still on this earth. Peter was the logical one to whom to entrust these keys. He would not hide them but would use them at the right time. The scribes and Pharisees, who hid the key of knowledge (Luke 11:52), were not deserving of the honor of these keys even though they sat in Moses' seat. Jesus told them: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:2, 13) Jesus did not mean that they prevented people from entering the kingdom of heaven by preventing them from dying and going to heaven; nor that they themselves did not go into the kingdom because they themselves did not die and go to heaven. But they were preventing the people, as well as keeping themselves, from becoming members of the kingdom class to whom the interests of the kingdom of heaven are committed while they are yet on this earth. Because of this selfish conduct the keys and the kingdom privileges were taken from them.—Matt. 21:43.

A like case occurred hundreds of years before, when "the key of the house of David" was taken from the proud and unfaithful Shebna, servant of King Hezekiah, and was given over to the faithful servant, Eliakim. (Isa. 22:15-25) Like Eliakim, the Apostle Peter because of his faithfulness and bold avowal of Jesus as the Christ, received the kingdom keys. Jesus did not assign to him thereby a place on his right hand or on his left hand in the heavenly kingdom. The pope of Rome may arrogate to himself the right and power to make such appointments, as in the case of his cardinals and bishops, but Jesus did not claim for himself such a right of making appointments like that. He said: That "is not mine to give, but it shall be given to them for whom it is prepared of my Father". (Matt. 20:23) The Father did honor Jesus with the privilege of letting him assign "the keys of the kingdom of heaven", but Jesus made the assignment only after the Father had given him a clue by revealing unto Peter that Jesus was the Christ.—Matt. 16:17.

The keys Peter received were not the keys of heaven, because he did not receive the power to resurrect the dead and to usher them into heaven. It was not on dead and buried people that Peter was to use the keys, but on those still alive on earth. By the keys he unlocked to the people the opportunity to enter

into the kingdom-of-heaven class. He used the two keys, the one on the day of Pentecost, when the holy spirit was first poured out on the disciples of Christ, and the second, three and a half years later. In the first instance he declared the kingdom opportunities thrown open to the Jews, and in the latter instance he was sent by a heavenly vision to preach the kingdom message to the first Gentile convert, Cornelius.

Now that the Lord Christ reigns, the time has come to point the people to the gates of entrance into the earthly blessings of that kingdom. The time is come to help make the way or means of entering into their human privileges and opportunities under that kingdom as easy, smooth and speedy as possible. Says God's Word to his anointed servant class on earth: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:10.

Once again church leaders and rulers attempt to shut up the kingdom of God against men, this time not against those who become heirs of the kingdom but against the people who are to be the subjects thereof and the receivers of its earthly blessings. These clergymen refuse to use their great and wide influence which they could use as a strong key to unlock great blessings of opportunity to the people. They refuse to join in proclaiming the kingdom tidings. Not only this, but they offer stiff resistance thereto and would suppress it. Therefore woe unto them! the royal honors and privileges, either this side the veil or beyond the veil, have been taken away from them. They have stumbled over the Stone, God's anointed King who was publicly proclaimed and presented to them particularly about 1919, and they have rejected him in favor of an image of the Devil's earthly empire. There are those also who claim to be "in the Truth" and who refrain from taking part in proclaiming the reign of Christ begun. Such also are like the ecclesiastics to a considerable degree; they shut up God's kingdom against men because they keep the key of knowledge to themselves.

To whom then is the key to the present situation given? To those who are begotten and anointed of God's spirit and who, like Peter, are bold in confessing Jehovah, the living God, and his Son, Christ Jesus. Just as after having ridden into Jerusalem as King he went into the temple and purged it, so in 1918 the King came to God's temple class to make inspection. Like the nobleman of the parable, he came to examine his body of servants as to their faithfulness. To those who are zealous and enterprising enough to increase the kingdom "goods" or interests of their Superior and King he commits his talents or kingdom wealth and ushers them into the joy of their Lord. The slothful-servant class, like Shebna, is cleared out of the temple, and the faithful-and-wise-

servant class, like Eliakim, are clothed with the robe of righteousness and are girded with strength for further service. Privileges of service and of witnessing for Jehovah and his anointed King are given unto them, like unto keys which unlock precious kingdom possibilities to the needy peoples. They respond to the divine command and as reliable leaders of the people they go through the kingdom gates and cast up and prepare the highway for the people, ridding it of all doctrinal stumbling stones and hoisting over it the Lord's standard for the guidance of the people in the way of holiness.

Such devoted servants of God who faithfully persist in carrying out their obligations and privileges this side of the threshold of the kingdom shall not be barren as to bringing forth the fruit of the kingdom. They shall not fall. An entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. They shall live and reign with him a thousand years and shall bless all the families of earth, restoring all the obedient and willing ones to God's image and likeness and thus fitting them to be reconciled to God and to enjoy everlasting life in Paradise restored on earth. It will be published to all the universe that the faithful ones have been born in Zion in the first resurrection, and men will declare them to be blessed for ever.

It will not be the privilege of mankind to behold with the naked eye the glorified Christ, Head and body; but they will see those who will represent the kingdom of heaven on this earth. Addressing the people, Jesus said: "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." (Luke 13:28) According to Matthew's account (8:11) he also said: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom [that is, the Jewish would-be heirs of the kingdom offices] shall be cast out." These words should not be understood to mean that the patriarchs and prophets will be resurrected and taken to heaven to reign with Christ. Were that the case, then they would be invisible to mankind during the thousand-year rule of Christ. Also, Jesus said that no previous prophet was greater than John the Baptist; and if John is less than the least in the kingdom of God, so must all the prophets be. None of them therefore will sit in the heavenly throne with Jesus too glorious for man's eyes to see.

The restored patriarchs and prophets will be seen in the kingdom of heaven, then, in that they will be brought back to earth during the time of Christ's rule from heaven and they will be manifested as being in working relationship with the heavenly kingdom by being made "princes in all the earth". (Ps. 45:16) They will be seen on earth because Jesus said: "Except a man be born of water and of the

spirit, he cannot enter into the kingdom of God." (John 3:5) Since John and none of the preceding prophets had this begetting of water and of the spirit, logically they could not enter the royal family of heaven. Being raised with flesh and blood in the resurrection, they could not participate with Jesus as heavenly priests and kings, because "flesh and blood cannot inherit the kingdom of God".—1 Cor. 15:50.

When these worthy ones of pre-Christian days are raised and put in earthly positions of trust, the people will see them and receive blessings through them. Then they will know of a surety that the kingdom of God is among them and is in full operation for their blessing. Then all the appreciative ones, no matter of what nation they might have been during the time of Satan's sway, will bow the knee to the anointed King, Jesus. They will realize that "on his head [are] many crowns", that is, he is King of kings and

is King over all peoples regardless of what nationality or kingdom might previously have been theirs. (Rev. 19:12, 16) He is Lord of both the living and the dead, and all should rightfully be subject unto him. But over and above him, as the great Head of The Christ, will be the heavenly Father, Jehovah God, Monarch over all. Unto him Christ Jesus at the successful conclusion of his reign will turn over the kingdom, and he, Jehovah, will crown all mankind's blessings.—1 Cor. 15:24, 28; Ps. 65:11.

Foreseeing these coming blessings for mankind, God caused his prophet to write for the benefit of the people of all kingdoms, nations, and kindreds, saying: "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord." (Ps. 68:32) "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."—Ps. 22:27, 28.

INTERESTING LETTERS

SUNDAY TALKS

DEAR BROTHER RUTHERFORD:

Greetings in the name of the Lord! A recent experience may be of interest to you. Several of the California classes have adopted the practice of not only enjoying Berean studies on the *Watch Tower* articles, but also having a Sunday *Watch Tower* talk, the speaker giving a forty-five minute talk on the current *Watch Tower* lesson.

That this practice is really helpful was rather forcefully brought home to me after attending last Sunday's *Watch Tower* talk at a nearby class, the talk covering the first article in *The Tower* of July 1, 1928.

As the friends were leaving the hall, one of the elders (and I know this elder to be even more studious than the average) said to me, "An interesting talk, that. But the speaker put in a lot of his own ideas, I think. For instance, that point about the Philadelphia period of the church not ending until 1919 or later."

"But, my dear brother," I inquired, "wasn't the brother simply restating what was in the July 1 *Watch Tower*?"

"Certainly not on that point," was the answer. "Because I've read my *Towers* carefully and I saw no such point."

I suggested he read the July 1 *Tower* again. This he promised to do. Then he added, "Well, that discussion of his about Shebna and Eliakim, and his comments on the story of these two men contained in the 22d chapter of Isaiah, none of that was in the July 1 *Tower*, certainly."

"If I remember correctly," I objected, "the July 1 *Tower* contains more than a page commenting on Isaiah 22 and the illustration of Shebna and Eliakim."

There you have it. If a presumably well-informed elder had entirely passed over two of the major points in that *Watch Tower* article, what about the rest of the class? Even if the brother who happens to do the talking is blamed for "putting in a lot of his own ideas", it would seem that it would be a wonderful thing for the classes to have a Sunday *Watch Tower* talk for the friends.

With service deservedly first in all our minds, all of us find it increasingly difficult to keep up with the mighty river of truth, and such a Sunday discussion of the latest *Watch Tower* articles by a qualified brother would be an immense aid to every one in the class.

Yours in his service,
H. A. SEKLEMIAN.—Calif.

"FILLED WITH JOYOUS GRATITUDE TO GOD"

Judge J. F. Rutherford,
Brooklyn, New York.

DEAR SIR:

I live in the South, but was in Grove City, Pa., when you gave in Detroit that wonderful address entitled "Ruler for the People"; and I had the pleasure of hearing it over the radio. The speaker said that any one could get that program by writing to you for it, and that you would soon give to the public your latest book, *Government*. So I am writing to ask this favor: that you will let me know the cost of each, so I may send you the correct amount for both.

My heart was filled with joyous gratitude to God for your willingness to put before the people those great truths in so plain a way that even I could understand and wish with all my heart to pass it on to others.

Sincerely yours,

Mrs. J. W. CANNON.—Georgia.

DETERMINATION TO PRESS ON

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

At the annual business meeting of the Hamilton (Ont.) Class, a resolution was unanimously adopted expressing our appreciation of the blessings we have received through your ministrations during the past year.

We feel that your untiring zeal in the service of the Lord is a great inspiration to us. We sincerely believe that the heavenly Father's blessing has been upon you in your efforts to serve him, and rejoice to be associated with you in the privilege of witnessing that Jehovah is God and that the kingdom of heaven is at hand.

We take this opportunity of expressing our determination to press on and to slack not our hands in whatever way the Lord may be pleased to use us. Our earnest desire is to be found faithful and true witnesses and to uphold the banner of our King in the portion of the field in which we are placed.

Assuring you of our warmest Christian love and our prayers on your behalf and all the faithful collaborators at Bethel and elsewhere, we are

Your brethren by divine favor,
THE HAMILTON ECCLESIA.
S. ELLISON, Sec'y.

International Bible Students Association

SERVICE APPOINTMENTS

T. E. BARKER

Milford, N. H.Nov. 26-28	Morrisville, Vt.Dec. 10, 11
Nashua, N. H." 29, 30	Burlington, Vt." 12, 13
Wilder, Vt.Dec. 2	Pownal Center, Vt." 14, 16
Hanover, N. H." 3	North Adams, Mass." 17
Barre, Vt." 4, 5	Greenfield, Mass." 18, 19
St. Johnsbury, Vt." 6-9	Orange, Mass." 20

H. S. MURRAY

Syracuse, N. Y.Dec. 9-11	Rome, N. Y.Dec. 16-18
Oneida, N. Y." 13-15	Utica, N. Y." 20-22

C. W. CUTFORTH

Dauphin, Man.Dec. 2	Clair, Sask.Dec. 15, 16
Grandview, Man." 3	Quill Lake, Sask." 17, 18
Gilbert Plains, Man." 4, 6	Humboldt, Sask." 19
Kamsack, Sask." 8, 9	Viscount, Sask." 21
Invermay, Sask." 10, 11	Saskatoon, Sask.Dec. 23, 29-31
Wadena, Sask." 13, 14	Kenaston, Sask.Dec. 24, 25

J. C. RAINBOW

Hazleton, Pa.Dec. 9-11	Wilkes-Barre, Pa.Dec. 16-18
Nanticoke, Pa." 13-15	Scranton, Pa." 20-22

F. H. DOUGHERTY

Richland C't'r, Wis. Nov. 18-20	Logansport, Ind.Dec. 6-8
Monroe, Wis." 22-24	Greenville, Ohio" 9-11
S. Wayne, Wis." 25-27	Parkersburg, W. Va." 13-15
Freeport, Ill.Nov. 29-Dec. 1	Vienna, W. Va." 16-18
Kankakee, Ill.Dec. 2-4	N. Martinsville, W. Va." 20-22

V. C. RICE

Purcell, Okla.Dec. 3, 4	Chandler, Okla.Dec. 17, 18
Norman, Okla." 5, 6	Perry, Okla." 19, 20
Edmond, Okla." 7	Redrock, Okla." 21, 23
Oklahoma City, Okla." 9	Arkansas City, Ark." 24, 25
McLoud, Okla." 10, 11	Blackwell, Okla." 26, 30
Tecumseh, Okla." 12, 13	Tonkawa, Okla." 27, 28
Shawnee, Okla." 14, 16	Enid, Okla." 31

G. H. DRAPER

Wellington, OhioNov. 25-27	Brockway, Pa.Dec. 9-11
Butler, Pa.Nov. 20-Dec. 1	Dubois, Pa." 13-15
Clarion, Pa." 2-4	Mahaffey, Pa." 16-18
Clarington, Pa." 6-8	Alexandria, Pa." 20-22

E. B. SHEFFIELD

New Albany, Ind.Dec. 9-11	Jeffersonville, Ind.Dec. 16-18
Palmyra, Ind." 13-15	Charleston, W. Va." 20-22

H. E. HAZLETT

Morgantown, W. Va.Nov. 1-3	Harrisburg, Pa.Nov. 25-27
Brave, Pa." 4-6	Philadelphia, Pa. Nov. 29-Dec. 18
Baltimore, Md." 8-24	Trenton, N. J.Dec. 20-22

H. L. STEWART

Yorkton, Sask.Dec. 1, 2	Regina, Sask.Dec. 15, 16
Durban, Man." 3, 4	Earl Grey, Sask." 17, 18
Swan River, Man." 6	Chaplin, Sask." 20
Minitonas, Man." 7	Herbert, Sask." 21
Prince Albert, Sask." 8, 9	Moose Jaw, Sask." 22, 23
Kinistino, Sask." 10, 11	Mazenod, Sask." 24, 25
Humboldt, Sask." 13	Mossbank, Sask." 27
Saskatoon, Sask." 14	Saskatoon, Sask." 29-31

M. L. HERR

New Brighton, Pa.Dec. 2-4	Oil City, Pa.Dec. 13-15
Elwood City, Pa." 6-8	Titusville, Pa." 16-18
New Castle, Pa." 9-11	Warren, Pa." 20-22

W. J. THORN

Gallipolis, OhioNov. 25-27	Marietta, OhioDec. 9-11
Nelsonville, Ohio. Nov. 29-Dec. 1	Lonaconing, Md." 13-15
New Startisville, Ohio Dec. 2-4	Frostburg, Md." 16-18
Shawnee, Ohio" 6-8	Cumberland, Md." 20-22

W. M. HERSEE

Brandon, Man.Dec. 1, 2	Yorkton, Sask.Dec. 15, 16
Minnedosa, Man." 3	Sturgis, Sask." 17
Rapid City, Man." 4	Durban, Man." 18, 19
Oxbow, Sask." 5, 6	Minitonas, Man." 21, 22
Roche Percee, Sask." 8, 9	Swan River, Man." 23, 24
Weyburn, Sask." 10	Kinistino, Sask." 25
Moose Jaw, Sask." 11, 12	Prince Albert, Sask." 27, 28
Regina, Sask." 14	Saskatoon, Sask." 29-31

J. C. WATT

New Kensington, Pa. Dec. 9-11	Kittanning, Pa.Dec. 16-18
Freeport, Pa." 13-15	McKeesport, Pa." 20-22