

The Herald of Christ's Kingdom

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SPARED IN THE DAY OF TROUBLE

"They shall be Mine, saith the Lord of Hosts, in that day When I make up My jewels; and I will spare them as a man spareth his only son that serveth him."--Mal. 3:17.*

LIKE many other prophecies, the words of the **Prophet Malachi seem to** have a *general* application throughout the Gospel Age and a *particular* one at the close of the Age. Eighteen hundred years ago the Lord Jehovah began to make up His jewels. The first of these jewels was our Lord Jesus Christ, who was polished, perfected and taken up on high. Jehovah did not cease His work with the perfection of His son, our Lord. He has arranged that other jewels be cut and polished after the similitude of His Son, that they may shine with Him in the heavenly glory and Kingdom; as it is written, "We are His **workmanship, created in Christ** Jesus unto good works."--Eph. 2:10.

These gems must all be, found by God, who is making up these jewels. But having been found of Him, they are placed in the hands of the great Lapidarist, our Lord Jesus, that He may cut, polish and fit them for the glorious work of shining with Him in the Kingdom. Our Heavenly Father has appointed our Lord to be the great Master Workman in the preparation of the jewels.

In our text, the Lord Jehovah says that in that day of preparation of the jewels He will spare this class as a man spares his only son that serves him. He has not spared this class in the sense of relieving them from all suffering, for if they were thus spared they could not share the glory to follow this, trial time. He did not spare Jesus, the Head over the Church, which is His Body; but He will not permit them to be tempted above what they are able to bear. (I Cor. 10:13.) He has an interest in them and a sympathy for them, and delivers them from those things which would prove too weighty for them.

THE MOUNTING OF THE JEWELS GOING ON

In a certain sense, then, God has been making up His jewels for more than eighteen hundred years--in the sense of preparing them; but there is still a further gathering in the First Resurrection. These all are to experience a change from animal to spirit conditions--"changed in a moment, in the twinkling of an eye." (I Cor. 15:51, 52.) In the assembling of this class--the *mounting* of the jewels, as it were--the Lord will show His own workmanship, in these whom He has selected out of the filth and mire of the sinful race of mankind, and what He has made of them.

This gathering of the jewels is that to which the Prophet Malachi refers in the following quotation: "Behold, I will send My Messenger, and he shall prepare the way before Me ; **and the Lord**, whom ye seek, shall suddenly come to His

temple, even the Messenger of the Covenant, whom ye delight in; behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."--Mal. 3:1-3.

The Messenger of the Covenant is, primarily, our Lord Jesus, who came more than eighteen hundred years ago and presented Himself to those who were heirs of the Abrahamic Promise-the Jews. The Apostle points out that this new arrangement meant, not only a new Mediator for them, but also better sacrifices and a new priesthood, who would be able to effect a satisfaction for the sins of the people, so that it would not be necessary to render the typical sacrifices thereafter year by year.--Heb. 9:11-15.

This Messenger of the Covenant came unto His own, but His own received Him not, "But as many as received -Him, to them gave He power to become the sons of God"--to become associated with Himself, to become identified with Himself, as members of His Body. They are begotten to A new nature, not of the will of the flesh, but only of God.-John 1:11-13.

THE LORD'S WORDS A REFINING FIRE

In this sense of the word, our Lord sat as a refiner -of gold and silver-discriminating, purifying. The words which He spoke were not only words of grace, of eternal life, but also words of purification, likened elsewhere to a sharp, two-edged sword. (Heb. 4:12.) The Prophet Malachi compares them to fullers' soap, which would take out all stains and leave the garment pure and white; and he also says that our Lord will sit as a refiner of gold and silver, that the Levite class may offer to the Lord an acceptable sacrifice.

This prophecy refers, as we see, to the antitypical priesthood and includes both the Royal Priests and the Great 'Company. The work of this great Refiner is to purify the members of the Church class-not only the Little Flock, but the Great Company as-well.

This refining process takes place all through the Gospel Age. As the individual members of the Body of Christ grow in grade, they are put through not only the preliminary processes of the refining, but also the more trying ones. Gold represents the Divine or higher order of spirit nature, and silver, the lower order. The gold represents the Little Flock, and the silver the Great Company.

None of these would be able to make an acceptable sacrifice of himself; but the great Advocate imputes His merit to each who offers himself in sacrifice and thus enables him to become such. The Father permits the Advocate to make of these acceptable sacrifices. They are His, sacrifices, not their own. Then they are begotten to the new nature and adopted into the Body of Christ. By this offering, our Lord as the great Mediator, is getting ready for the institution of the New Covenant.

In a short time the Lord will spare, His people--not from the trouble altogether, but from any unnecessary experience.. We cannot expect that He will spare them

as jewels any more than He did His Only Begotten Son. He allowed that Son to be put to death -- even the death of the *cross*. Yet He 'protected our Lord and did not permit any of the 'thinks which He suffered to, work to His detriment. And so the Lord will spare us as New Creatures. He is preparing for- us the glorious things which He has in reservation for the faithful.

THE REVELATION OF JESUS -CHRIST

SERIES XIII

THE FIFTH TRUMPET--THE FIRST JUDGMENT ON THE BABYLONIAN APOSTASY

"And the Fifth Angel sounded his trumpet, and I saw a Star having fallen from the Heaven to the Earth; and there was given to him the Key of the Pit of the Abyss. And he opened the Pit of the Abyss, and a Smoke ascended out of the Pit, as a Smoke of a great Furnace; and the Sun and the Air were darkened by the Smoke of the Pit."--Rev. 9:1, 2. Diaglott.

WE NOW come in our studies to consider what are quite generally termed the "woe" trumpets; the fifth, sixth and seventh are so called. The reason for giving them this name is that they are preceded by 'a vision, giving an announcement to this effect, described by St. John as follows:

"And I saw, and I heard an Eagle, flying in Mid-heaven, saying with a loud Voice, 'Woe! Woe! Woe! to Those who Dwell on the Earth, from the Remaining Blasts of the Trumpet of Those Three Angels who are About to sound.'"--Rev. 8:13. Diaglott.

It seems evident that one design of this introductory vision is to call special attention to the fact that the events fulfilling the symbols of the last three trumpets will be of a very calamitous nature to certain established systems and arrangements existing among men. We remind the reader that the four already considered- in these expositions have, been interpreted by us, to have had their fulfillment in events occurring among the peoples living in the territory of - the Western Roman Empire. We will endeavor to show that the events symbolized by the fifth and sixth have to do more especially with those living in the Eastern **Roman Empire**. The fulfillment of this vision of the "eagle flying in the mid-heaven," etc., should be looked for as preceding the events symbolized in connection with the sounding of the fifth trumpet.

THE EAGLE FLYING IN MID-HEAVEN

The "eagle" it would seem must represent animate agencies; and as their utterances are in the nature of sounds of alarm, predictions, etc., the logical conclusion to be drawn is that they would refer- to professed Christian teachers. The vision we believe, teaches that there would be announcements of great calamities coming upon the inhabitants of the world. However, this -would not mean that those predicting these calamities understood the visions of the fifth, sixth and seventh trumpets, or that their utterances were in any measure inspired,

or absolutely true, but simply that the vision records in symbol that such things occurred just previous to the beginning of the fulfillment of the vision of the fifth trumpet. Neither must we understand that these men were giving utterance to the words of the vision itself, but rather that in their preaching they were predicting calamities coming to earth's peoples. The trumpet-symbols indicate that *they themselves* portray judgments or woes, the seventh of which will be the final one, and will result in the destruction or overthrow of the, whole present order of things and the ushering in of the new.

We shall endeavor to prove that the period in history when this fifth trumpet began its fulfillment was about a century after the rise -of the - Papacy. A very prominent date in connection with Papacy's rise was 539 A. D.

It was a little less than a century after this -- that an event occurred, fraught, with great **significance in connection** with humanity's affairs. The period between the rise of Papacy and this event was marked by occurrences that fulfilled the symbolic vision of the "eagle flying in mid-heaven." The destruction of the city of Rome, the overthrow of Christendom, and indeed that the great judgment day was about to be ushered in, was proclaimed by many of the great nominal preachers of those times.

We quote the utterances -- of the most prominent of all the nominal preachers of that time:

"Our Redeemer desiring to find us ready and restrain us from love of - the world predicted the evils that are to attend its (the world's) old age, and the calamities that are to immediately precede its termination, that if we are not inclined to regard Him with awe and tranquility, we may, at least when His judgment, is nigh, feel a fear of being overwhelmed by His strokes. . . . That earthquakes have overwhelmed numerous cities, you learn as often as you hear from other quarters of the world. We have pestilences without cessation, signs, indeed in the sun and in the moon and in the stars, we have not yet beheld, but that they are not far, distant we may infer from the change that has taken place in the air. Indeed, before Italy was given up to be smitten by the Gothic sword, we saw fiery armies battling in the heavens and the blood itself 'gleaming which was afterwards shed of the human race. And though no new commotion of the sea has hitherto arisen, yet as most of the signs foretold are already fulfilled, there is no doubt that the few that remain are to follow. . . . More over, we wish you to know *that the end of the present world is nigh*. . . . *And as the end of the world approaches many things impend which had not occurred before, such as changes of the air, terrific appearances in the sky, unseasonable tempests, wars, famines, pestilences, earthquakes, and these signals of the end of the world precede it, that we may be found solicitous for our souls, looking for the hour of death, and prepared for the coming judge.*" -*Gregory the Great's Homilies and Epistles.*

These words are the utterances of the one who occupied the Papal throne from 590 to 604; the one who was looked up to as representing the Redeemer - Himself, and whose words' were echoed and re-echoed throughout the nominal heavens in those times.

The events symbolized by the fifth, sixth and seventh trumpets, like those preceding, cover great periods of time. Indeed all seven of the trumpets refer to man's doings, except the seventh, and all but the first two portray the 'rise of false religious systems that continue to the full end of the Age. The great preachers of those times (Sixth Century) had so far departed from the true faith that they had lost sight altogether of the real purpose of this Age--that of the election and development of the Church, Their appeals were to mankind at large. They endeavored to move them through fear of awful judgments--even that the end of the world was nigh-to become Christ's followers. Their interpretations of the character of the great Day of judgment were very far from the truth, as many Bible students recognize.

However, as those important events symbolized by the trumpets began to unfold themselves in history, the Lord's consecrated ones began' in a measure to understand their significance. The Reformers, of the Sixteenth Century understood some of these visions of the Revelation quite- clearly; and now,, having reached, a time when nearly their whole history has- been spread out be fore us, we are enabled to see the fulfillment- of nearly all of them very clearly.

EXAMINATION OF THE SYMBOLS

In beginning the exposition of what we believe is the fulfillment of the fifth trumpet-symbols we will consider first what the symbols themselves signify, or seem to point to, or require. Hence we make the following observations:

(1) In a general way the symbols portray the rise or beginning of a false religion; and as Papacy's rise, etc., has already been described in the symbols of the third and fourth trumpets, this false religion is evidently an entirely new one. This is seen in that it originates from a 'star" that St. John saw as having fallen from heaven to the earth. A "fallen star" as already pointed out invariably represents a false teacher.

(2) That it is a false religion instigated by this "fallen star" (teacher) is also evident in that it is represented in symbol as' proceeding from the "pit of the abyss," which is opened by the "fallen star" (teacher). We inquire first , What is the significance of the term "abyss"? Examination of the Scriptures on this point shows that this term is found in several places. It occurs four times in the Revelation and once in the Gospel of Luke (8:31. See Diaglott). In Rev. 11-:7 and. 17:8 it is stated that the symbolic "beast" comes from ,the "abyss." The "beast" referred to in these two Scriptures is evidently the Papacy. In Rev. 20:1, 3 where the word is translated "bottomless pit," Satan is represented as being cast. into the "abyss," and placed under restraint for a thousand years. While we may not apprehend all that is implied in the words "abyss" and "pit" yet a careful comparison of these Scriptures and their contexts we believe reveals that these terms, as symbols, are intended to describe a general state or condition rather than some particular place or locality, and would seem to signify complete- restraint -in, a debased, degraded, depraved and darkened condition of mind--restrained in a state -of total spiritual darkness and uncertainty. Being without bottom would speak of the fact that those in this state have no basis of hope, nothing substantial in the way of a sure footing, or foundation on which to rest their souls--a state of hopelessness and complete

obscurity. This is somewhat the condition of fallen angels or spirits who are said by St. Peter to be cast down to Tartarus (mistranslated hell, 2 Pet. 2:4), which is generally understood by Bible students to be the region round about the earth,, to which St. Paul also makes reference: "Because our conflict is not with blood and flesh, but with the governments, with the authorities, with the potentates of this, darkness, with the spiritual things of wickedness in the heavenlies."--Eph. 6:12. Diaglott.

However, we **would not** say that the fallen angels are. really in the pit or abyss, condition of utter spiritual darkness and hopelessness; for we read of the demons who were cast out --of the man of Gadara by the Savior , that they besought Him that they might not "go out into the abyss," indicating that they were fearful of getting into that condition. In addition to the above suggestions, we believe the Scriptures justify the thought that the pit or abyss may properly stand for all cunning de, vices, philosophies,.. -and. sophistries which are the work of depraved fallen spirits, and in general all the occult and unseen powers of darkness, in the sense that all of these tend toward the state of total spiritual darkness and hopelessness.

(3) In, view of the foregoing it is seen that the fallen star of Rev. 9:1 who received the key of the abyss would seem to refer to some eminent false leader or teacher who by reason of his peculiar temperament and environment was endowed with a disposition to investigate and. inquire into the occult, and received suggestions from the unseen powers of darkness, by which there was developed a new false religious system. And this is in line, with the scriptural presentation of the matter, namely, that all religious deceptions, delusions and impostures have their origin from Satanic sources, and in common parlance would be spoken of as proceeding from the "pit." Thus is fulfilled the requirements of this particular feature of the symbolism of this fifth trumpet we are considering.

(4) That it represents a false religion is further seen. from the fact that when the "pit" was opened by this "fallen star" (teacher), "smoke" was seen to proceed from it. Smoke, when employed as- a symbol has more than one signification. When represented as proceeding from fire,. it usually represents the thought of remembrance, as in Rev. 14:11, where we have described in symbol the destruction of the evil systems of earth in a great time of trouble. The teaching of this Scripture seems to be that just as smoke is a, continual reminder that there has been a fire, so the lessons of the great time of trouble symbolized by the fire will never be forgotten by mankind. However, where smoke is represented as hindering or obscuring the sight, particularly as shutting out the light of the sun, it represents gross **errors and deceptions which 'obscure** or darken the understanding of God's Word.

THE SWARM OF LOCUSTS

"And from the Smoke went out-Locusts on the Earth; and there was given them Power, as the Scorpions of the Earth have Power."--Rev. 9:3. Diaglott.

(5) The next significant symbol is that of the breeding of an immense swarm of locusts, which proceed from the "Smoke of the pit." "Locusts," (which in the Old Testament are spoken of sometimes as grasshoppers) everywhere in the Scriptures

represent invading, hostile armies. These insects in the Eastern countries always appear in large companies, and from their destructive qualities are always considered as enemies of mankind, producing woes, disasters, etc. In Jer. 46:23 we read: "Cut down the forests -- [i.e. her peoples in cities] saith Jehovah that it may not be found in searching,, although they surpass the locusts in multitude and they are with out number." Again in Nahum 3:15-17 we have a reference: "There shall the fire devour thee. . . it shall devour -thee as the locust, the crowned princes are -- as the numerous locusts." A Jewish. Rabbi (Tanchum) has said in commenting on Joel 1:4-6 where a locust plague is pictured:

"It is in no way unreasonable to affirm that. in the things related (in the text) concerning the nature of locusts and their actions, there is a parabolic expression of the invasion of enemies, their multitude and devastation and ruin of - a country."

Josephus has said: "As after locusts we see the woods stripped of their leaves so in the rear of Simon's army, nothing but devastation remains."

Again we are assisted in the elucidation of this symbol by the information that locusts breed in the earth. Pliny says:

"This insect has its name in Hebrew from Geb, Goeb or Geba, which signifies a pit, ditch or pool."

These symbolic locusts are said to proceed from the smoke that comes out of the pit of the abyss.

(6) The fulfillment in history of these symbolic locusts would further require that the armies symbolized would become a woe to all the inhabitants of earth where these invasions occur; but very specially to apostate Christians, the men* who have not the seal of God in their foreheads. Furthermore it would be required that this woe would not be so much that of killing them, but rather of tormenting them; the torment being 'the infliction of the sting of the false religion that animates these armies in their conquest.

(7) The fulfillment of these invasions by these symbolic locust armies would require also that they run the usual course of conquerors, as locusts continue while they live to devour the grass and the trees. Locust plagues usually last about five months. One has said: "Locusts are produced in the spring, they die at the end of the summer, nor do they usually live longer than five months." It may also be interpreted to mean that the "five months" would represent symbolical time, which would be one hundred and fifty years.

In a general way then, we would. say that the symbolism of the fifth trumpet requires that we look for its fulfillment in a great false religious system, that emanates from Satanic sources, that gradually increases its influence and. power over large numbers of the human family. We would further expect it to merge into a political power, and attain great success in the propagation of this false religion, by the force of armies, the one supreme motive in their conquests being that of bringing the peoples of earth to embrace this religion. The particular characteristics of -these locusts (teeth, hair, breastplates, crowns, etc.) as described in the symbols, will be noted later on in our exposition of the vision.

In examining the records of history to locate the time, etc., of the fulfillment of this vision, it will be helpful to an understanding to note its connection with the events of the previous trumpets. In our expositions of the first four trumpets we found that they had all either been fulfilled or begun their fulfillment before the Sixth Century had only about one third passed away. The third trumpet-symbol describes the rise of the Papacy and its embittering or poisoning the waters of Truth; the fourth describes its darkening of the "blessed hope" of the Church by distorting and misapplying, the prophecies concerning the same. We remind the reader that the events of the third and fourth trumpets have continued throughout the whole Gospel Age, since they began in the opening of the Sixth Century (539 A. D.). The Reformation in the Sixteenth Century, and other reform - movements since, have in a measure brought back the light of Truth (cleansed the Sanctuary) and now having reached the period of the close of the Age, when fuller knowledge was to be given, an understanding of these matters in the light of history becomes clearer and clearer.

OPENING OF THE ABYSS

The events of history portrayed in the symbols of this fifth trumpet should therefore, be looked for as beginning ,their occurrence *since* 539 A. D. It will not require a very extensive searching of history to discover the event which all historians are agreed has exerted almost as powerful an evil influence over mankind as Papacy itself. This event, and those things which grew out of it, fill perfectly all the requirements of this fifth trumpet symbol, which without doubt is a complete description of the empire of the Saracens or of the rise and progress of the religion and the empire set up by Mohammed.

Immediately upon the advent of Mohammed into the religious realm, the claim was advanced that he was especially called of God to proclaim a new religion, as a result of which he had phenomenal success in securing converts. With undaunted courage and determination he carried out his declaration that it was the will of God that the new faith should be spread by the sword. The symbolism describes not only his career, but that of his Saracenic followers who, inspired by this false religion and its supposed rewards attempted to subjugate the world to the Mohammedan faith.

MAHOMET DEVELOPS OCCULT POWERS

We will first note how the symbols fittingly describe the beginning of Mahomet's career as the originator of the new religion. We quote the historian, who without being aware of it, has recorded the events fulfilling this "sure **word of prophecy.**"

"Mahomet or Mohammed was born in the sacred city of Mecca in Arabia in the year 570 or 571. Till the age of forty he lived without exciting much remark, and was known as an able, rich and enterprising merchant, honorable in his dealings and strictly truthful in all that he said. . . . In his frequent retirements to a mountain cave for secret thought and study he developed a religious system of his own. He one day, at a meeting of his kinsmen, made the startling announcement that he had received a Divine revelation to reform the faith and practice of the whole Arabian nation. He taught that though both the Jewish and the Christian

faith were sent from God, yet he himself - had received a more perfect one than either. He now, called upon all his friends and kinsmen to acknowledge his authority [*a characteristic of most false teachers*], forsake their idols, and worship the one and only true God."--*Swinton's Outlines of History*.

We quote another historian who mentions more particularly the preposterous self-exalting claims of this "fallen star" (teacher)

"Mohammed possessed a deeply religious nature, and it was his wont often to retire to a cave a few miles from Mecca and there spend long vigils in prayer. He declared that here he had visions in which the angel Gabriel appeared to him and made to him revelations which he was commanded to make known to his fellowmen. The sum of the new faith which he was to teach was this: 'There is one God and Mohammed in his prophet.' "--*Myers' History*.

We quote another authority describing more particularly the manner in which he received his revelations.

"He was forty years old when he received (as he claimed) the first Divine communication in the solitude of the mountain Hira, near Mecca. Gabriel appeared to him (he claimed) and in the name of God commanded him to 'read,' that is to preach the true religion and to spread it abroad by committing it to writing."--*International Encyclopedia*.

The historian tells us that he was naturally subject to epilepsy:

"What part his epilepsy had on his visions we are not able to determine. -Certain it is that after long and painful solitary broodings, a *something-not clearly* known to himself-at times moved him with such fearfully rapturous vehemence that during his revelations he is said to have roared like a camel, and to have streamed with perspiration; his eyes turned red and the foam stood in his mouth."--*Interinational Encyclopedia*.

This authority tells us that he *heard strange sounds and voices*.

"The voices he heard were sometimes those of a bell, sometimes a man, sometimes they came in dreams or they were laid on his heart."--*International Encyclopedia*.

By noting the historian's account it will assist us further to an understanding of his condition of mind, which was moulded to a large extent by the religious influences that surrounded him before receivinghis (socalled) "visions":

"Waraka, one of his wife's relatives, who had embraced Judaism, spoke to him of the Jewish doctrines and told him the story of the patriarchs and Israel, not so much as it is told in the Bible, but in the Midrash; and the gorgeous hues of the legendary poetry of the latter seem to have made as deep an impression I upon Mohammed's poetical mind as the doctrine of the unity of God and the morale-in its broad outlines-of the Old Testament, together with those civil and religious laws Scriptural and oral, which are either contained or fully developed in this record. Christianity exercised (also) a minor influence upon him and his spiritual offspring. All his knowledge of the New Testament, however, was confined to a few apocryphal [traditional] books; and with all the deep reverence before Jesus, whom, together with Moses, he calls the greatest prophets next to himself, his

notions of the Christian religion and its founder were excessively vague."--International Encyclopedia.

Concerning his character we quote again the historian:

"No character in all history has been the subject of more conflicting speculations than the Arabian prophet. By some, he has been called a self-deluded enthusiast, while others have denounced him as the boldest of imposters. We shall perhaps reconcile these discordant views if we bear in mind that the same person may in different periods of a long career be both." -Myers' History.

SMOKE OF MOHAMMEDANISM DARKENS SUNLIGHT

Concerning the influence that the religion he established has had upon humanity in beclouding the true, Gospel, we note further the historian's observation:

"Many of the doctrines of Islam are most unfavorable to human liberty, progress and improvement. It teaches fatalism, and thus discourages effort and enterprise. It allows polygamy and puts no restraint upon divorce, and thus destroys the sanctity of the family life. It permits slavery and fosters despotism. It inspires a-blind and bigoted hatred of race and creed, and thus puts far out of sight the salutary truth of the brotherhood of man. Because of these and other scarcely less prominent defects. in its teachings, Islam has, proved a blight and a curse to almost every race embracing its, sterile doctrines. Mohammedanism is, however, vastly superior to fetishism or idolatry, and consequently upon peoples very low in the scale of civilization, it has had an elevating influence. Thus upon the negro tribes of Central Africa, where it is today spreading very rapidly, it is acknowledged to have a civilizing effect."--Myers' History. 7

We have quoted thus extensively the historian that we may be able to appreciate the force of the simple symbolism employed, under the Divine inspiration to describe the origin, character and influence of this baleful religion. Bible students who are familiar with the Scripture teaching concerning the influence the "wicked spirits" (fallen angels) have **had in our world**, have no difficulty in determining the origin of the visions and revelations of Mahomet. How fully and faithfully (although- unconscious himself of it), has the historian described the vision of the "star having fallen from the heaven to earth," to whom was given the key of the abyss, out of which proceeded smoke, darkening the air and sunlight.

GATHERING OF THE LOCUST ARMY

"And from the **Smoke went out Locusts on** the Earth." etc.-Rev. 9:3.

It seems almost - needless to say that the locust army represents the followers of Mahomet during the period of the conquests of the Saracens (Arabians) and the establishment. of what is known as the great Saracenic Empire that existed intact for a period of nearly two centuries. A prophetic expositor has truthfully said, with regard to the gathering of the symbolic locust army:

"The Arabians are properly compared to "locusts," not only because numerous armies are frequently so, but also because swarms of locusts often arise in Arabia; and also because in the plagues of Egypt, to which constant allusion is made in these trumpets 'the locusts' (Ex. 10:13), are brought by an east wind, that is, from

Arabia which lay eastward of Egypt; and also because in the book of judges (7:12) the people of Arabia are compared to "locusts" or grasshoppers for multitude for in the original the word for both is the same."--*Dissertations on the Prophecies-Newton*.

Swinton, the historian, also informs us that "it was in the furnace blast of religious. enthusiasm that the .scattered tribes of Arabia were fused into one nation."

Mohammedanism, or the great apostasy of the East rose in the beginning of the Seventh Century. It was in A. D. 622 that the so-called flight of Mahomet took place. This event forms the beginning of the Mohammedan calendar of today. He was received in Medina as a prophet and prince. We quote:

"His cause being warmly espoused by the inhabitants of Medina, Mahomet threw aside the character of an exhorter and assumed that of a warrior. He declared it to be the will of God that the new faith should be spread by the sword. Accordingly the year following the Hegira (622 A.D.) he began to attack and plunder caravans. The flames of sacred war were soon kindled. The reckless confusion of his wild converts was intensified by the assurance of Mahomet that death met in fighting, insured the martyr immediate entrance into Paradise. Within ten years from the assumption of the sword by Mahomet, Mecca had been conquered and the new creed established among all the tribes of *Arabia*."--*Myers' History*.

Concerning the rapid progress of Mohammedanism in its attempted conquest of the world, we quote a late Biblical expositor:

"Mohammedanism is one of those great movements, which has impressed a new and lasting character on a vast number of the nations of the world. No power known in history ever wielded the sceptre over a wider sphere than this has done. In less than a century (from its rise) Arabia, Palestine, Syria, Armenia, Asia Minor, Persia, -part of India, Egypt, Numidia, Tripoli, Tanis, the Barbary States, Morocco, the African coasts as far as Niger, Spain, Sicily, Candia, Cyprus and even parts of Italy itself, had fallen under Saracenic sway and that sway extended not only to civil government but to religious faith as well."--*Light for the Last Days-H. G. Guinness*.

"And it was said to them that they should not injure the Grass of the Earth, nor Any Green thing, nor Any Tree, **but the men who have not the Seal of God on their Foreheads**."--Rev. 9:4.

This is an evidence that these were not natural but symbolical locusts, for a characteristic of the natural locust is to destroy all vegetation, even to strip the trees of their leaves. Historians inform us that the Arabian officers and soldiers who are represented by these locusts were given orders to this effect. The-historian quotes a command given by one of the Caliphs at the invasion of Syria:

"Destroy no palm-trees, nor burn any field of corn: cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."--*Ockley's History of -the Saracens*.

History records that the avowed object of the Saracenic hosts was to exterminate Christianity, and everywhere the corrupt and idolatrous form of Christianity with

which they only were familiar, and which prevailed in all the countries invaded, succumbed, before the onslaughts of these fanatical religious armies. The historian has recorded that in the first ten years of the conquests of the Eastern Roman Empire thirty-six thousand cities and castles were captured, and four thousand churches were destroyed,

This command does not imply that none of the Lord's truly consecrated ones would suffer from these incursions. It would be no violation of its meaning if some of these shared in the miseries of this Saracenic woe. The command is designed to describe more the *pretended policy* of the leaders of these armies. History records the fact that their conquests were made professedly not like those of ordinary warriors, as the desire for power, wealth or the gratification of passion, but rather for the extermination of false worships, especially idolatry. They carried on all their wars under the pretence of propagating the worship of the one true God. It is true, however, that, in the earlier stages of their conflicts, especially during Mahomet's life, true Christians, who were not infected with the idolatrous form of Christianity, were exempted.

"And it was said to them that they should not kill them, but that they should be tormented five months." Rev. 9:5.

ONSLAUGHTS OF THE SARACENIC LEGIONS

This was fulfilled in the conversion of millions to the Mohammedan faith. It actually exterminated the idolatrous form of Christianity in Northern Africa, all except a feeble remnant of, the Coptic Church in Egypt, and millions more of professed, Christians, have groaned under its cruel oppression, and destructive exactions. It extinguished altogether the idolatrous forms of the Gospel in the lands where true Christianity had its birth. The Saracenic power, and the Turkish power (professing the same false religion) that succeeded it, have trodden down Jerusalem for long centuries. The Saracenic host everywhere gave men the choice of three things, the Koran (their religious creed), tribute, or the sword, and in those days, usually the former was chosen.

"And in those Days Men shall seek Death and not find it: and shall desire to **die, and Death will** flee from them."--Rev. 9:6.

History records that so terrible were the calamities or woes that came upon many of the inhabitants of the lands invaded by these Saracenic armies that it was literally true that men became weary of their lives. In verses 7, 8, 9, and 10 we have partly a description of natural locusts and partly that of the manners and habits of these Arabian or Saracenic hosts themselves. They are described as "like unto horses prepared unto battle." The Arabians have in all ages been famous for their horses and horsemen. Their strength in war it is well known, consists chiefly in their cavalry.

They are represented as "having on their heads crowns of gold." This is doubtless an allusion to their headdress, and they constantly wore turbans or mitres, and as historians have noted, boast of these ornaments for common attire, which are crowns and diadems with other people. We have already referred to a Scripture (Nahum 3:15-17) where this simile is employed: "The crowned princes are as the

numerous locusts." The crowns would symbolize the numerous kingdoms and dominions acquired, by them in their conquests. They are also respected' as having "faces as the faces of men and hair as the hair of women." This, of course could not be a description of the natural locusts, but rather of the Saracens themselves, who usually wore beards or at least mustaches, while the hair was allowed to grow long or plaited like that of woman. (See Grant). They are represented as having teeth as the teeth of a lion. In the same manner Joel describes **the" locusts (Joel 1 6)** as a nation whose teeth are as the teeth **of lions i. e. -strong to devour.**

They are spoken of as having "breastplates as it were breastplates of iron." In this description reference is made to the hard shell or skin of the natural locust, which to them was their defensive armor. This figure is designed to describe the defensive as the teeth describe the offensive arms of the Saracens. Their wings and the sound of their wings denotes the noise made by them as also the swiftness of their conquests.-See Joel 2:5.

POWER TO TORMENT MEN FIVE MONTHS

They are three times compared to scorpions and to have had stings in their tails like the scorpions. This refers to the fact that the invaders were always followed by a train of men whose work was. to spread the poison of their false degrading religion.

They are represented as having a king, over them. This evidently, refers to Mahomet who was the instigator of all these desolating wars carried on in their endeavors to propagate their false religion. Mahomet, even after his death, continued to be their guide in the Koran, just as Christ is the Christian's guide in the Scriptures.

We now come to consider the time feature connected with this locust. woe. It is said that they were to "torment men five months," or that "power was -given them to **torment men** five -months." We have already noted that the usual length of time of a locust scourge was -five months. One eminent expositor of the Revelation explains this to mean that, "they continued **their scorpion career** as tormentors until, like the locusts, they had run the usual course of conquerors. They ran their course through a period proportioned to that which nations usually run from conquest to indolence, and from luxury to decay." However,- understanding the period to be symbolical we note that it is not said that the duration or existence of this Saracenic power was five months, but rather that its power to torment men would cover* that length of time. Understanding these months to be prophetic months, one hundred and fifty years would be the length of: time of its aggressive warfare to propagate its false doctrines. And we learn from the historians that it was within that period that their successful conquests were made, after this time had passed they became divided, and their success ceased. One has said concerning this:

"Read the history of the Saracens and you will find that their greatest exploits were performed, their greatest conquests were made between the year 612 A.D., when Mohammed first opened the bottomless pit (abyss) [*put himself in .contact with. the Powers of darkness*] and began publicly to teach and- propagate his imposture, and the year 762 A.D., when the Caliph Almansor built Bagdad, to fix

there the seat of his empire, and called it the city of peace. Syria, Persia, India, and the greater part of Asia; Egypt and the greater part of Africa; Spain and some parts of Europe were all subdued in the intermediate time. But when the Caliphs, who before had removed from place to place, fixed their habitation at Bagdad, then the Saracens ceased from their incursions and ravages like locusts, and -became a settled' nation; then they made no more such rapid and amazing conquests as before, but only engaged in common and ordinary wars like other nations; then their power and glory began to decline and their empire little by little to moulder away; and they had no longer, like the prophetic locusts, one king over them. Spain having revolted in the year 756 A. D. and set tip another Caliph (successor of Mohammed): in opposition to the reigning house of *Abbas*."--*Newton's Dissertations on the Prophecies*.

A late, expositor has applied this vision of the fifth trumpet-symbol to John Wesley and the Methodist Church movement. We believe it will be clearly recognized, however, in view of the foregoing that the Wesleyan movement did not to any extent fulfill the conditions of this vision, but that, as is conceded generally by Historical expositors, this fifth trumpet-symbol had its -fulfillment in the rise of the Mohammedan religion and the invasions of the Saracens or Arabians.

CHRISTIAN MISSIONS

--AUGUST 17--Acts 1:8; 13:1-14:28--

Golden Text--"Go ye into all the world, and preach the gospel to the whole creation."--*Mark 16:15*.

ANTIOCH was the first Church of believers, so far as we know, outside of Palestine-the first Church amongst the Gentiles. Its members were probably chiefly, Jews, and these I chiefly foreign born. The Jews residing abroad doubtless appreciated the fact that amongst their Gentile neighbors were some of noble character, not less worthy of Divine favor than were the Jews; and these doubtless would, on this account, the more quickly fall into line with the Lord's instruction and leading respecting the Gospel-that it was thenceforth not for Jews exclusively, but for people of all nationalities who were in heart-readiness to receive it.

In Acts 11:26 we are informed that Barnabas and Paul met with the brethren at Antioch, for a considerable time, in the worship of the Lord and in the- study, of His Word.. The result of these studies was to develop the Church as a whole, and to bring it to the point of considering and praying about means for the service of the Truth-the spread of the Gospel. There was a number of prophets (public orators) and teachers in the Church, and evidently they began to think of how they might be used to the glory of God and to the blessing of others, as they themselves had been blessed by the Truth. This is always the case with those who receive the Truth into good and honest hearts. Properly enough, they desire to feed thereon themselves and to grow strong in the Lord, but just so surely as the Truth is received, with its spirit, it gives a strength and a desire to use that strength. This is as true today as it was then: the consecration which the Truth brings is identical.

with our begetting of the spirit; and the energy for service corresponds to the quickening of the spirit.

PROPHETS AND TEACHERS IN THE CHURCH

We see a distinction drawn in our lesson between prophets. and teachers. The Greek word rendered "prophet" signifies a "forth'-teller." It might be understood to mean one who- tells in advance, or foretells,- or prophesies coming events; but in its general use- in the New Testament the word seems to indicate one who tells forth, in the sense of proclaiming, giving public utterance to, or standing up before the people in declaration of the Lord's Message. The distinction between prophets and teachers, as here used, seems to be that the former were persons of natural talent and ability for teaching the truth in a public manner, in orderly discourse, etc., while the teachers would be those possessing talent as instructors; but not necessarily in a public, or oratorical manner. The same distinctions are true today amongst the Lord's people; comparatively few have the qualifications for public speaking-for presenting an address in an orderly manner, 'that will be truly helpful to the hearers. Some others, who have not ability as public discourses, have talent for presenting the truth in a less public manner, as in Bible studies, etc.

It is for the Lord to supply the talents as He may deem best, and it-is for each individual and the Church as a whole to utilize the talents of which they find themselves possessed. Little companies of the Lord's people are not to determine that they must have public preaching, and then endeavor to have it, good or bad. Rather, they are to seek to know the mind of the Lord on the subject, and, to have such meetings as the Lord's providence may, make possible and proper., If there be one or two or more brethren in the congregation who have the ability to teach--to conduct the services of the Church, and to draw out the brethren in questions and

answers as a Bible class, in a Bible study, giving their own opinions with the others, the Church should seek to use such brethren in its services as they may consent. And if there be in the number one or more with talent for a public or connected presentation, in the nature of a discourse, let them also, if they will, be put into service. The. object of the Church should., in every case, be to develop, to use, to exercise, all of its different members: each according to his ability and development, spiritual and natural.

It would be specially unfortunate if any companies of the Lord's people whom He had brought into the light of present Truth should become ensnared with the wrong views and wrong practices of the nominal church systems, so as to consider public. preaching' (prophesying) the only proper and satisfactory service. Rather, let us remember to look for the various members whom the Lord shall set in the body and endeavor to use all of them. (1 Cor. 12). We will find that He sets many more teachers than prophets, orators, and we will find that our blessing, as little - companies of His people, will be greater. in proportion as we note the Lord's providences and fall in line with them.

EARLY CHURCH ACTIVE IN THE MINISTRY

The Church at Antioch evidently had an oversupply of teachers, as compared to its own requirements; but having the proper spirit in the matter, desiring to accomplish as large results in the Lord's service as possible, the brethren had no thought of crushing out or holding down any who manifested ability for the Lord's service. On the contrary, they began to look about them for larger fields of usefulness. They were uncertain I regarding the course they should pursue,- and hence looked to the Lord as the real Head and guide in the Church's affairs. They -served -and, they fasted, and we may be sure that they prayed also; and as a result they came to the conclusion to send forth two of their number--Barnabas and Paul-as representatives of the whole in mission work. We are not informed in what manner the Lord directed- them to this. It is possible that it was 'after the same manner that we today, under similar circumstances, considering such a case, would say--We believe, after studying the Scriptures and praying, and seeking to know the mind of the Lord, that it would be His will that such ones of our number should go out for a public service of the Truth. We believe that we are guided to this conclusion, not by any wrong spirit of pride -or fond ambition to have the name of sending out missionaries, nor with any mercenary motive, but that we are actuated by the spirit of the Truth, the spirit of Christ, the Holy Spirit, in this. determination-that our motives are sincere. We believe that we have the Lord's mind on the subject; we believe that it is the Lord's will that we as a congregation should send forth these two-as representatives of our number" 'to carry the light to others.

In this manner, or in some manner, the conviction came strongly to the entire Church at Antioch that this was its duty and its privilege. It is worthy of note, too, that it sought out its very best for this service-thus letting the spirit of self-sacrifice prevail. They still had Simeon Niger and Lucius and Menaen, talented brethren and the latter one of considerable worldly standing and influence, though evidently an aged man--foster-brother to Herod Antipas. But none of these remaining were the equals of Paul and Barnabas. This liberal disposition on the part of the Church is worthy of praise, and we are sure brought to it a large measure of the Lord's blessing. Not that we should be reckless of the interests of the home congregation in serving others, so as to leave ourselves destitute; but in making our sacrifices to the Lord and His service we are to seek to give of the best we have. No doubt the Lord blessed the Church correspondingly, -and made up to them the loss sustained in the giving of these two brethren to the mission work. No doubt the other members of the congregation were all the more energized, stimulated, brought forward in activity, and made the more useful.

SEEKING THE LORD'S BLESSING BY FASTING, PRAYER

The proper course decided upon, the congregation fasted and prayed and laid their hands on Paul and Barnabas, and sent them on their missionary tour with their blessing and God-speed. In our practical time some of us may be inclined to pay too little heed to incidentals of this kind; there might 'be today too much disposition amongst us to take a vote on what we believed to be the Lord's will, and to shake hands with the brethren, and say "Goodbye," without the fasting and praying and imposition of hands. We would be inclined to ask, What good would

these things do? What purpose would they serve? They would do good to all; they would serve to impress upon all-the missionaries starting and the brethren remaining-the importance of the Lord's service, and the fact that those who remained were having a share with those who went. The laying on of hands would probably be done by the congregation, through the other representatives or Elders. But this proceeding did not signify, as is generally understood today, on "Ordination;" for the Apostle Paul and Barnabas had been recognized in the Church at Antioch for a considerable time as amongst their principal prophets and teachers. It would not signify authority to preach, as Ordination sometimes means today amongst Christians of various sects and parties. It simply meant that-We, the congregation, by this laying on of hands of our representative Elders, are sending forth these two men, Paul and Barnabas, on a missionary tour; and that they go, not only as the representatives of the Lord, and as representatives of themselves, but also as representatives of the Church of the Lord at Antioch, and as such -we hold ourselves responsible for their maintenance. We will supply them the needful assistance, and thus will be co-laborers with them-sharers in their labors, sympathizers with them in their necessities, and partakers with them also in whatever results shall come to the Lord's praise through their efforts. Accordingly, we find that after this missionary tour the two brethren returned to Antioch, and made report. It would appear that subsequently the Apostle Paul, at least, traveled without any such dependence upon the Church at Antioch, without any such praying and laying on of hands, and, without any subsequent reports of results of labors, though still in love and in sympathy with them, so far as we may judge.

The nature of the prayers offered in connection with the sending forth of the missionaries we can readily imagine-they were, doubtless, prayers for the Lord's blessing upon them, for their guidance, for their support and strengthening, and that their journey might be profitable and to the Lord's praise. But why the fasting? says one. What advantage could accrue from fasting at such a time? We answer that the Lord and the Apostles and Prophets have all set us an example in the matter of fasting. It is claimed, no doubt with truth, that many people overeat, and that restraints in the matter of diet would be profitable to them physically and mentally and morally, without any reference whatever to its being a sacrifice or oblation unto the Lord. No doubt this is true, yet it is for each person to decide for himself as to what would be the proper amount and kind of food for him-best calculated to help him in spiritual matters, that his time and talent and influence may count as largely as possible for the Lord's praise and for his, own spiritual progress. We remind our readers again that there are other appetites besides those for food and drink which may properly be considered in connection with this matter of fasting--all the various desires of the flesh need restraining, and such self-restraint and the bringing of our minds, our thoughts, our words, our conduct and our food under such restraints as will be most beneficial to us as new creatures in Christ, is the very essence and spirit of true fasting, and such fasting will surely bring a blessing and permit a closer approach to the Lord and a keener realization of His love and favor.

SENT FORTH BY THE HOLY SPIRIT

Luke, the narrator, keeps prominently before us the fact that these two missionaries were not sent forth regardless of the Lord's will, but by the Holy Spirit--however the Lord's mind may have been ascertained. We believe that it was ascertained by a vote of the Church; that the Church, having come into the attitude of harmony with God, through prayer, fasting, consecration, etc., was possessed of the Holy Spirit, and that to such a degree that their action would properly be considered the action of the Holy Spirit through them.

The missionaries went from Antioch, a distance of eighteen miles, to the seaport town of Seleucia, where they took ship for the nearest large city in the Island of Cyprus. It was probably as good a place to begin as any, and had the advantage of being the home country of Barnabas, who would be familiar with the dialect of the people, their customs, etc.

John Mark, the writer of the Gospel by Mark, cousin of Barnabas, and son of one of the Marys at Jerusalem (Acts 12:12, 25), is noted as being their minister, attendant, servant, and this, together with the fact that he was not sent out by the Church as a missionary with the others, shows us clearly that while all brethren are to be very highly esteemed as brethren, this does not signify -that they have all one office or one work. It is the same lesson which the Apostle inculcates in 1 Cor. 12, saying, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased. him." The eye serves the hand in some respects; the hand serves the eye in other respects; the foot serves both in still other respects, and both hand and eye serve the foot.

The lesson here is that each of us should seek to find, the position in which the Lord is pleased to have us and to use us, and finding this, we are to exercise ourselves therein as best we are able--continuing, if the will of God be such, to abide in that condition and service forever, and thankful for the privilege of serving the Body of Christ in any capacity. In the Lord's providence, however,, those who serve faithfully in the humbler positions of service are very apt to be advanced to some still greater and more important service. Nevertheless, it is not for us to cultivate ambitions, with their accompanying spirit of envy; but to say rather,

"Content whatever lot I see Since 'tis my God that leadeth me."

If the Lord opens before us more important doors of service, and we are sure that the opening is of Him, we are to go forward rejoicing in His service in any capacity, and confident of a blessing in return.

Although these brethren, Paul and Barnabas, fully appreciated the fact that Gentiles might now have access to the blessings of the Gospel, nevertheless, in every place they entered into the synagogues of the Jews; because the Jews who already believed Moses and the Prophets, and who already expected Messiah, would necessarily be in a much better attitude of mind to receive their Message, than would be the Gentiles, who, had no knowledge of such matters, and who therefore, would have to approach the subject more gradually, and would require more instruction. Indeed, we may suppose that the larger proportion of converts made between the time of our Lord's resurrection and the fall of Jerusalem, A. D.

70, were made amongst the Jews, and that comparatively few Gentiles accepted Christ up to that 'time. Even though the door was open for them, still we are to remember that only those who had the hearing ear could hear the message; that only those with the anointed sight could see and appreciate the open door.

TO HIM THAT HATH AN EAR TO HEAR

Similarly, now, in the end of this Gospel Age, the work is chiefly with Christians-it is a harvest work. As Paul and Barnabas went chiefly to the synagogues, so we today are to go chiefly among professed Christians. As they found in the synagogues a few ready to receive their Message, so we today find a few in the churches Who are prepared to receive the -Truth as it is now shining in the Lord's Word. The majority, now as then, are deeply immersed in formalism, and draw nigh to the Lord with their lips when their hearts are far from Him, set upon the cares of this life, or filled with endeavors to attain riches, or fame or something. We today are at a disadvantage in that the sects of Christendom and their synagogues are determinedly shut against the Gospel of the Kingdom; whereas, in the Apostle's day there was access and an opportunity, at least, for the presentation of the Truth. -Now, even ,our attempt to speak to the sheep through the printed page, on the outside of their synagogues would be resisted--if the laws of the world would permit it, there would be no opportunity for even handing a tract or a paper to our dear brethren, whom we long to help into the glorious light of present Truth, which has done so much for us.

The missionary tour consumed probably considerable time, as the three went from village to, village, preaching Christ, until they reached the city of Paphos, at the far end of the island. We are not to suppose they made many converts. What they did do was to witness to the Truth--here and there finding an "Israelite indeed" who would have an "ear" and receive a blessing. At Paphos they found Sergius Paulus, a man of good judgment, the governor of the island, procurator or representative of the Roman, Senate. He had a hearing ear even before the Apostles got there, and the Adversary, noting this, was at work upon him through one of his servants, Elymas, a sorcerer or magician, who had already ingratiated himself with the proconsul and gained considerable influence, and was esteemed his friend. We are not to wonder that a man of sound judgment, as the proconsul is represented -to have been, should be so interested in the magician and his doings. We are to remember, on the contrary, that similarly there are some men of ability today who are to some extent under the influence of the same Adversary and his bewitching agents--spirit mediums. Besides, the magicians in oldentimes were a, compound or mixture of scientists. and miracle workers, and usually very bright men.

CONFLICT BETWEEN LIGHT AND DARKNESS

When the proconsul heard something respecting the teachings of Paul and Barnabas he sent for them, desiring to know more. Then came a conflict between the I powers of light and the powers of darkness,. between the truth and the error. There is no harmony between the two, there can be no partnership; they are opponents at every point; and so in this case, as soon as the magician discovered that the proconsul was coming under the influence of the Truth, he used his every power to dissuade him, to turn him from the doctrines--doubtless by

misrepresentation, which is one of the Adversary's most common methods; perhaps also by slander, back biting, evil speaking, which are works of the flesh and of the devil, but never works of the Lord or prompted by His spirit.

This furnished the occasion for a remarkable manifestation of Divine power through the Apostle Paul, who, denounced the magician, and pronounced upon him, in the 'name of the Lord, a curse, that is, a blight, blindness for a time. We are not to understand that such power and authority belong to us, or the Lord's people in general; nor did it belong even to Barnabas. Paul was chosen of the Lord to be an Apostle-to take the place of Judas-and the power of discerning spirits and of restraining them was accordingly his. It was appropriate that- some such manifestation of Divine power should be given at the beginning of this Age, not only for the establishment of the Truth then, and thus the establishment of the believers of that time, but also for the establishment and information of all the household of faith from then until now.

The Apostle upbraided the magician by a plain statement of his case--that he was full of cunning and deceit **and villainy; that the spirit** operating in him was not the spirit of God but the spirit of the Adversary of God, and that therefore he was an enemy of all that was right and true, and seeking to pervert the right ways of the Lord; and that as a punishment, the hand of the Lord (not the hand of Paul)--the judgment of the Lord – was upon him; and that he would become so blind that he could not even see -the light of the sun for a time. The blindness came. upon him gradually, first a mistiness, which I subsequently settled into complete' darkness.

We are not to think of the Apostle as pronouncing this sentence in any harsh attitude of mind. We believe, on the contrary, that he was full of sympathetic interest and kindly desire for the wrong doer, hoping that the result of his experiences would be profitable to him. Doubtless Paul remembered his own case, and what blessing had come to him when he was smitten with blindness, and doubtless he hoped for the magician a similar recognition of the Lord and similarly the opening of the eyes of his understanding, as well as of his natural eyes.

This manifestation of the Lord's power was convincing to the deputy (proconsul)--not that this incident converted him, but that having already heard the teachings, and being in the process of comparing these, in his judgment contrasting them with his previous views, and with the presentation of Elymas, he was enabled, by this incident, to reach the right conclusion; and to decide his matters on the Lord's side.

It would. be difficult to find an exact parallel to this in our experiences. The nearest approach probably would be when the Truth comes in conflict with the error, when the sword of the spirit, wielded by some of the Lord's simple followers, proves mighty in the overthrow of error; when the light of present Truth, and the clearness with which it is presented, and the beauty .in which it can be seen and appreciated, is contrasted -with the error, the result is either that the Truth is seen in its beauty, or the erring one opposing it becomes more densely blinded than before. But only for a season, let us hope; the time is near at hand when the great Deliverer, in His Millennial Kingdom, shall not only -restrain the

great Adversary, but spoil all of his house, overthrowing all the works of evil, and opening the blinded eyes and permitting all to see out of the obscurity of sin and darkness and misconception and prejudice.

NOT COMMISSIONED TO CONVERT WORLD NOW

Our Golden Text is aptly illustrated in this lesson. Our Lord's commission was not, as some have supposed, -a command to convert the world, nor is there any suggestion anywhere in the Scriptures that the preaching ,of the Gospel was with such an end in view. Quite to the contrary, every intimation of our Lord's parables illustrating the subject, and all of the words -of the Apostles, were to the effect that at the end of the Age, at the Second Coming of Christ, He would not find faith predominating in the earth; he would not find God's will done on earth as in heaven; but He would find merely a little flock, selected from the world through -the preaching of the Truth. These would be made meet to be the Bride, the Lamb's wife, and joint-heir with 'Him in the glorious Kingdom then to be established for 'the purpose of binding Satan, restraining evil, and causing truth and righteousness, to fill the earth and bless -all the nations.-Luke 18:8; 12:32; Rev. 20:1-3.

The commission meant merely-You are no longer restricted to the Jews in preaching this Gospel of the Kingdom; you may now deliver it to all the world, every nation, so that "he that hath an ear" may hear to the intent that a little flock, the elect, .spiritual Israel, a royal priesthood, a holy nation, a peculiar people, may be selected from all nations for future' service in the, Kingdom. In accord with this, our Lord's instruction, as related by Luke, says, "Repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem." (Luke 24:47.) And again, as recorded in Acts 1:8, He said, "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." The Apostles evidently did not at first comprehend the scope of the Master's commission. They were ready enough to begin at Jerusalem; ready also, as we have seen, to extend the work throughout Judea; ready also when the Lord's providence so led, to preach to the Samaritans; but it required very special instructions for St. Peter to preach to the Gentiles also. As the Gospel was not intended to convert all of the Jews, but only to take from them a remnant while the rest were left blinded for a time, so, likewise, it was intended to take from amongst the Gentiles also only a remnant, so that the entire company of the elect of this Age is properly termed a "little flock," to whom it is the Father's good pleasure to give the Kingdom-which Kingdom, it is also the Father's good pleasure, shall bless all the families of the earth.

SOCIAL RESPONSIBILITY

-AUGUST 24--LUKE 10:25-37; GAL. 6:2, 9, 10; JAMES 2:14-16--

Golden Text.--"As we have opportunity, let us work that which is good toward all men."--Gal. 6:10.

PROBABLY while our Lord was preaching, and His audience seated about Him, either upon the hillside or in a -synagogue, a lawyer stood up, and thus politely intimated his desire to say a word in connection with the subject under discussion. The term "lawyer," amongst the Jews at that time, signified one versed in the Law of Moses, one claiming to be able. to expound that Law, and to teach others its true meaning. Such persons today We term theologians. These were also termed scribes or learned men--irrespective of their religious convictions, some of them adhering to one view and some to another; some being Pharisees, others Sadducees, etc., each endeavoring to interpret the Law in harmony with the teachings of the sect to which he adhered.

Luke does not give us the connections, but quite possibly this lawyer raised his question in connection with some discourse in which our Lord held forth that He Himself was the Bread of Life, of which, if a man eat, he may live forever; or in which He had been representing Himself as the Good Shepherd, who would give His life for the sheep; or as the Redeemer who had come, that God's people might have life, and that more abundantly--eternal life. This lawyer was probably ,of the Sadducees, who denied a resurrection and any future or eternal life, interpreting the law, which promises life upon certain conditions, as merely a decoy, intended to promote holiness amongst the Lord's people, but nevertheless a deception, since the holiest and most faithful of the race had not inherited eternal life, but had gone down into death, even as others.

THE GREAT QUESTION OF THE AGES

In this view of the matter this Jewish Doctor propounded to our Lord a question, hoping that the answer would give room for a discussion, in which he would be able to show himself the greater of the two teachers, and to prove to his pupils, at least (who were probably present with him), that, his theories were correct--that no matter how faithfully the law might be kept--no reward of eternal life would be given, and that faith in Christ would be equally futile in this respect. The Evangelist says he asked the question, "tempting" the Lord, that is, to prove Him, to draw Him out, to expose the weakness of His argument: saying, "Master, what shall I do to inherit eternal life ?" You recognize me as a scribe, a doctor of the Law, a teacher; as one, therefore, who is living a 'godly and upright life (so far, at least, as his neighbors and pupils may be able to discern). Looking back I see that the holiest and best of our nation (the holiest nation in the world, and the only one recognized of God) have not inherited eternal life. I see that, on the contrary, they have died as other men; I see that for some cause (whether it be the Lord's failure to fulfill His promise, or man's failure to comply with the conditions) all have died, none having attained eternal life. Tell me now, what shall I do that I may not share the same fate of death that I may live everlastingly?

Our Lord answered the question with great directness, at the same time signifying His unquestioning faith in the promises of God, that whatever God. had promised he would surely fulfill--implying, therefore, that if he failed to obtain eternal life it would be his own fault, and not the fault of God. Our Lord practically said, I-stand by the Scriptural record: you are versed in -the Law; quote, as you understand it, the teachings of the Law on the subject.

The answer shows that this Doctor of the Law was well versed, for he quoted correctly the most direct statement on the subject to be found in the Law. Our Lord's reply was equally to the point: "Thou hast answered right; this do and thou shalt live"--I confirm the Law; I uphold it; I vouch for its truthfulness; none who keep the Law can possibly die. The difficulty -with all Jews who have died has been, that they did not fulfill that Law requirement toward God and man.

WHO IS MY NEIGHBOR?

The Doctor of the Law was trapped. He had hoped to entangle Jesus in a discussion, and had himself become entangled; for the great Teacher had pointed out that **the fault was not** in God--that God was not unfaithful to His agreement under the Law; that the fault lay with the people. And this included the lawyer as well as the remainder of the race; and that he so understood it, is implied in the statement, "He, desiring to justify himself, said, And who is my neighbor?" It was very shrewd of the lawyer to avoid discussing the first commandment, -- respecting the love for God with all the heart, mind, soul, and strength; because no one can thoroughly judge another in respect to this feature of the Law; only God and each individual heart knows absolutely whether God is loved with every talent, every power of heart, of mind and of body. But others can judge to some extent respecting obedience to the second commandment: "Thou shalt love thy neighbor as thyself." The lawyer felt that he could safely leave the first proposition and claim that one could judge his heart, provided he, could "justify himself" in respect to the second proposition, his dealing with his neighbor. Hence: it is that he brought up this point, saying, "But who is my neighbor ?"

There was a difference of- opinion amongst the most learned Jews on this subject of who is the neighbor meant in the Law,--some claiming that it meant all Jews, and Jews only. Others claimed that the word "neighbor" would mean only those Jews who- lived holy lives. Thus the lawyer' practically said, I shall be obliged to yield my contention and acknowledge you superior to myself as a teacher, unless we can get into a contention on this subject of who is the neighbor. In that event I shall at least be able to bring a strong argument that will appeal to all the hearers. But when the great Teacher had, in parable form, explained the true meaning of the word neighbor, the lawyer found himself without an argument.

NONE SAVED BY WORKS MERELY

Some have supposed that our Lord meant that this Doctor of the Law and others who heard Him should understand - that the Samaritan of the 'parable, by doing a kind and neighborly act, won for himself the inheritance of eternal life; and that our Lord meant further to teach that the lawyer and all of His hearers might inherit eternal life if they would go and do likewise as the Samaritan did do good, help their neighbors. This view is a serious error. In the first place, we do not know that any Samaritan ever did just such an act of kindness. It was merely a parable, a suggestion: - Suppose that such conditions existed, and suppose that a Samaritan- had done such an act, would he not be a good "neighbor?" The reward of eternal life was not offered on condition of being a good neighbor' merely. This Was one of the conditions (the one the lawyer questioned), but it was, quite secondary to the main, proposition-Thou shalt love the Lord with every .power and talent of

mind and body. The lesson which the lawyer and every other Jew needed to learn was that no imperfect man could possibly fulfill that requirement. All so learning that "There is none righteous, no, not one" (Rom. 3:10), would be prepared to look for the- promised Messiah as, first of all, their sin-bearer, to justify them -and to discipline them and make them perfect and able to obey the law.

Our Lord in the parable represents a priest, a Levite, and a Samaritan, in order to give force to the matter. The priest was specially consecrated to God, the Levite also was consecrated (and most of the Doctors of the Law were Levites), while the Samaritans were outcasts, without God and having no hope in the world;,, aliens and strangers from the commonwealth of Israel. The Samaritans, although they lived in a part of the land of Israel, shared none of Israel's promises; but, as our Lord testified, "Ye worship ye know not what: we [Jews] know what we worship-, for *salvation is of the Jews.*" The Samaritan, therefore, was introduced into the parable to make a strong contrast before the minds of the hearers, and to say, A neighbor is one who does a neighborly act, however high or however low he may be in the scale of intelligence or dignity or Divine. favor'

What our Lord wished to prove to the Lawyer and to all hearers was, that the, Law was just and holy and good, and that any Jew complying with its conditions 'Would inherit its promise eternal life. He wished' all of His hearers to realize, therefore, that the. factthat neither they nor their fathers inherited eternal life proved, not that the Law was imperfect, but that: they were imperfect, sold under sin, and unable, there-fore, to comply with the just demands of the Law. Itwas difficult for the Jew to learn this great lesson; viz., that he could not keep the perfect- Law of God, and hence that he needed a Savior, a Redeemer, who, would keep the **Law for him, and** thus justify him before, God, and who would then grant him eternal life as at gift, as a favor-not of the Law, but of grace.

In harmony With this, the Apostle assures us who trust in the sacrifice for sins which Jesus gave, and who have entered into covenant, relationship with God through Him, that "the righteousness of the Law" is fulfilled in us-the true sense, meaning, purport of the Law in our hearts, God accepts, this as instead of absolute fulfillment of the letter of the Law. The sacrifice. of our Lord Jesus compensating for all our imperfections, for all differences between the actual demands of the Law and our efforts to conform our lives thereto,, we, walking not after the flesh but after the spirit, are reckoned as no longer fleshly beings but new creatures.

LOVE YOUR ENEMIES

Our Lord's requirements of us as His disciples go, beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we, -would not only not endeavor to injure them by word' or deed, but that we would be ready. and glad to, assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our_enemies as we love the Lord Himself, nor even as we love our brethren. Our love for the Lord and' for the brethren is love of the very highest type--love which appreciates the principles represented in our Heavenly Father's character, which all Who are truly His are seeking to copy.

Our love for our enemies and for -many of our neighbors must necessarily be along lines of their characters: their hopes and their plans are very different from those which we have adopted. As is our Lord's, so our love for them must be of the sympathetic kind, even as is the love of God--"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish." God does not love the world with a love of fellowship, nor are we to do so. Like Him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue, for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself" -- not better than thyself. Hence if it came to the place where a neighbor's life was in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the Divine law of love that we should sacrifice our life for his -- that would be loving him better than ourselves, and therefore more than the Divine requirements. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would. be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to have done for him. It *is in* this particular that our Lord's course in the sacrifice of His life on Our behalf transcends anything that was required of the Law in giving His life a ransom for many, He did more than was required by the Law. It is for this reason that it is denominated a sacrifice. To do the whole law was His duty, but when He went beyond this, and gave His life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and specially rewarded with more than everlasting life. And the same rule applies to us, for as He was, so are we in this world--we are to walk in His footsteps.--1 John 4:17.

The demands of the Law are still to do to our neighbor as we would have him do to us, We are to do nothing less than this to anybody; but as followers of the Lord, imbued with His spirit of sacrifice, we are joyfully to lay down our lives for the brethren-in harmony with the Divine program which is now selecting the Little Flock, the household of faith, as sacrificers with Jesus, to be by and by joint-heirs with Him in His Kingdom and in its great work of blessing and rejuvenating the world. It is very necessary that we have clear views respecting this subject 'of the demands of the Law, the demands of justice upon us toward any creature, and also as respects what would properly come in as a part of our sacrifice.

THE GOOD SAMARITAN

Although this parable of the good Samaritan was not given to illustrate by what good works the lawyer, or any other man, Jew or Gentile, might attain eternal life, but, on the contrary, was given merely to head off the argument of the lawyer, and to leave him without excuse, it nevertheless contains a rich lesson, which has brought a blessing to many. Not only has it made clear to many of the Lord's dear children the course of conduct pleasing in the Father's sight, viz., that of generosity, love, benevolence, etc., but it has also brought blessing to many who are not the Lord's children, in that they became recipients -of mercies, favors and kindnesses in adversity which, otherwise, they might never have known.

The road leading from Jerusalem to Jericho has a steep downward grade through a rocky country, which abounds in caverns, the hiding places of highway robbers. It has always been a dangerous road, and on it the traveler is not entirely safe to this day, unless under some kind of a protective guard. This feature of the parable was, therefore, in strict accordance with the conditions of the time; so was the fact of the priest and the Levite passing, for Jericho was one of the appointed cities of the priests and Levites, and it is estimated that twelve thousand of them resided there then. These with other priests and Levites from other parts, took their turns in the service at the Temple in Jerusalem, and, consequently, were frequently on this road.

Our Lord's parable seems to imply that the religion of the Jews, instead of bringing them nearer and nearer to the spirit of the Law, was really, by reason of the formalities and ceremonies and pride connected with it, tending to separate them further and further from the condition of heart which would be acceptable to God. The priest, most fully consecrated to the service of God in the Temple, is represented as having *least interest in the brother in distress*. He 'passed by on the other side (of the ravine), not counting the circumstance worthy of **attention; reflecting, no doubt, with** a self-righteous feeling respecting the honor of his own position as a servant of God, and unwilling to run the risk of ritual contamination. The Levite, also consecrated to God and His service,, but not so high in office and privilege, was more disposed to consider the poor brother, and to render a helping hand. He went so far as to stand and look at the sufferer, and to think over how much trouble would be involved in assisting him, and how much risk he himself might run in so doing (although we are inclined to believe that the priests and Levites were, on account of their office, generally exempted from molestation by the robbers),

Then our Lord, chose, as the hero of His parable, a despised Samaritan, unrecognized by God and disowned by His favored people. This heightens the force of the picture, by suggesting the thought that one who had never learned at all respecting the true God and His will, one who had never been offered eternal life on the terms of obedience to that Law, might nevertheless exercise so much of brotherly kindness and sympathy as to lend a helping hand to a neighbor in distress.

And it is still true that many who, by reason of their better knowledge of God, through His Word and Plan, should be possessed of a larger measure of His love

and grace, are instead more deficient in these qualities than some who have been less highly favored. It might indeed be that some who are strangers to the covenants and promises of God as yet, possess, by reason of being well born, a large measure of natural generosity, benevolence, kindness, sympathy, and might be good, Samaritans by nature, rather than by grace; and it may also be true that some who have been begotten again to the new life and to the new hopes may *naturally* have less of this good Samaritan element of kindness and generosity, because low born according to the flesh-born with a predominance of selfish proclivities. However, such an one, coming under "the law of the spirit of life in Christ Jesus," will soon be taught in Christ's school that love is the fulfilling of the Law, and if he be all obedient pupil he will gradually attain to a better appreciation of the Heavenly Father, and in heart, in spirit, will learn to love Him with all his mind, with all his being, with all his strength. And so surely as this condition obtains, and in proportion as the love of God is shed abroad in our hearts, it will enlarge them also toward our fellow-creatures, so that every "new creature" must at heart come into such a degree of fullness of love toward

God and toward his fellows as would make him not only an obedient and self-sacrificing son of God, but also a good Samaritan, a kind friend, a loving father and husband, a generous neighbor to all, with whom he stands related. He will be a living exemplification of the Apostle's injunction in our Golden Text—doing good unto all men as he has opportunity, especially to the household of faith.—Gal. 6:10.

TEMPERANCE LESSON

--AUGUST 31-DANIEL 1:8-20; Rom. 14:21; 1 COR. 9:24-27--

Golden Text.--"Every man that striveth in the games exerciseth self-control in all things."--1 Cor. 9:25.

THE THOUGHT of those who arranged the International Sunday School Lessons evidently was to make of this one A temperance lesson; and some of the early experiences of Daniel and three of his brethren are referred to as a basis of this study. Undoubtedly there was need for the inculcation of temperance, moderation, self-denial, self-restraint, in the days of Daniel, as there is today, and as there will be so long as mankind is under the influence of depraved appetites, and weak through heredity, and exposed to temptations through association with others likewise depraved--, especially while the great Adversary, Satan, is still at liberty, unbound, permitted to ensnare the depraved by putting darkness for light, and evil for good.

Our lesson proper finds Daniel with others of the Jewish captives in Babylon where, according to custom, the king had made choice of a number of the most promising of the captive youths to pass a three-years' course of education in the sciences, Babylon being at this time the center of learning. The object in this was no doubt two-fold: the Babylonian monarch thus attempted, to associate with his empire the learning and skill of the world, and to promote a friendly feeling as between Babylon and the various countries over which it held sway, that foreign nations might feel the greater interest in Babylon as the center of the world-empire, and be the more contented with the laws and regulations which

proceeded therefrom, knowing that some of their own nation stood before the King as his counselors or secretaries--magicians, astrologers and wise men, as they were then called.

The choice of the four young Israelites was no doubt a subject of Divine providence, and from their names we may infer that they were all children of religious parents, the compounds of their names so signifying, as follows: Daniel, "*God is my Judge;*" Hananiah, "*God is gracious;*" Mishael, "*This is as God;*" Azariah, "*God is a helper.*" Thus did the Lord, overthrowing a nation for its wickedness, make special provision, even in its captivity, for those of that nation who were faithful to Him. In choosing these four-Jews for the Babylonian college course the prince of the eunuchs, according to custom, gave them new names, to break their identity with their native homes and to establish an identity with the kingdom of Babylon; hence he named them Belteshazzar, Shadrach, Meshach and Abed-nego.

VALUE OF EARLY TRAINING

From the first Daniel seems to have been the specially favored, of these favored four--he was favored, of the Lord in that, while all four were specially blessed, his portion included visions and revelations; he was specially favored by the prince of the eunuchs who had these youths in charge, as we read, "Now God had brought Daniel into favor and tender love with the prince of the eunuchs" (vs. 9). We are not to understand that this favor both with God and man was something wholly outside of Daniel himself; on the contrary, it is proper for us to infer that by birth (heredity) and by natural training of godly parents Daniel had a noble, amiable, winsome character, which not only prepared him the better to be the Lord's mouthpiece, but which also made him moderate, discreet and amiable toward all with whom he had to do.

What a lesson is here, not only for young people, but also for parents! How necessary it is that those who seek Divine service shall endeavor to attain, to characteristics pleasing' to God! And if any find themselves wholly without friends, how proper it is that they should suspect that some measure of the fault lies in themselves; and how proper it would be that all such, should seek to cultivate amiability and suavity at the expense of everything except principle!

Of these four Jewish companions, Daniel seems from the first to have been leader, and his leading seems to have been in the right direction. In 'a new land, under new conditions, a shallow character would be likely to be thoroughly spoiled. First, the fact of being chosen, even ,in the probationary sense, to be of the king's council was certainly a great honor; and the tendency to a shallow mind would have been. toward vanity, bombast, pride, haughtiness, etc., qualities which would have hindered real progress in the school and thus would have made him less likely to be the king's ultimate choice as counselor: but still-more important, it would have separated between him and God, for God resisteth the proud and showeth His favor to the humble.--1 Pet. 5:5.

Daniel might have said to himself, as some would have said--I am now far from the land of Israel; I am identified with the Babylonish court, and I therefore may profitably forget and neglect the laws of God, and consider them as having been

applicable to me only in my own country, and that here, far from the land of promise, I may do in all particulars as the better Babylonians do. But , on the -contrary, Daniel very wisely resolved in his heart, that, since his nation had been cut off from the Land of Promise because of disobedience to God, he would be ever careful to do those things which would be pleasing to the. Almighty: 'and, as we shall see, he soon found a place for his new resolutions.

The portion of food provided for these college students by the king's command was good-far better, probably, than they had been used to previously; nor was Daniel's mental objection to it instigated by self-denial, but wholly by religious duty. The Israelites, under their Law Covenant, were forbidden to eat certain articles of food in common use amongst other nations; for instance, swine's flesh, rabbit flesh, eels, oysters, etc., and indeed all flesh that was not killed by being allowed to bleed to death: for the Law specially forbade the use of blood under any circumstances or conditions. The food of the king's house hold was. not prepared along these lines, amid the young Hebrew perceived that he could not hope for any change in these respects, and he was too wise to even find fault with them. He saw rightly enough that the Divine Law that was upon him as a Jew did not apply to Gentiles, and he made no efforts to interfere with the general arrangements'.

SELF-CONTROL IN RESPECT TO GOD'S LAW

Daniel's request, therefore, was a very simple one, viz., that he be permitted to have a very plain and inexpensive diet, called "pulse," which no doubt was prepared as a part of the general household meal. This diet called "pulse" was probably such vegetables as peas, beans, lentils and other garden produce. If the request could be granted, no one would be specially inconvenienced, and, yet Daniel would thus preserve himself from "defilement" under the terms of the Jewish Law. It would appear that Daniel's companions, influenced by. his decision, joined with him in .this request. The prince of the eunuchs, while desirous of favoring Daniel, feared his own position if, as he surmised, this simple: diet would prove insufficient for the boys, and, lead to. a breakdown of their health during the period of study. But finally it was arranged with the Melzar (or butler) that the matter of diet should be tested for ten days.

Here Daniel's faith in God showed itself. He was confident that, even though such a diet might not be the most desirable in every respect, yet, inasmuch as it was the only ,course open, to them whereby they could preserve themselves from violation of the Divine Law, therefore. God would specially supervene to the extent necessary, and in this, it seems, he was not disappointed (vs. 15). There is .a lesson for all, of the Lord's people here. It is our duty not only to study the Lord's will, but also to consider well the circumstances and the conditions which surround us, and to seek to adopt such a moderate course in life as would first of all have Divine approval, and secondly, cause as little trouble, inconvenience and displeasure to others as possible, and then to confidently rely upon the Lord's supervising wisdom and providence.

When we read, "As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams,"

we are not to understand that this skill and learning was wholly miraculous, like the understanding in visions and dreams, which was to Daniel only. Rather, we are to judge that under what we might term natural. laws four boys who had enough character to undertake such a 'course of self-denial for righteousness' sake would have also, courage and strength of character in respect to all their affairs and studies. We are to surmise that their determination in this matter of their food, that they would rather deny themselves than violate God's law, would mean to them a mental and moral discipline which would be helpful, in all, the affairs of life.

And there is a lesson in this for every Christian. Many are inclined to think of the little things of life as being unimportant but everyone who attains to any proficiency in any department of life surely learns that. his attainments were in considerable degree the result of determined will-power, and that it is well-nigh impossible to be strong in will-power in respect to important things if lax and pliable in respect to things in general, even though less important. Habit is a wonderful power, either for good or evil, and the, boy or girl, the man or woman, who has not learned self-control in respect to little things, indeed all things, cannot expect to be able to exercise self-control upon the greatest and most important affairs merely.

THE TRUE CHRISTIAN-AN OVERCOMER

We remember that temperance, self-control, is one of the fruits of the spirit of Christ, and as such it should be sought and cultivated by all who desire to be copies of God's dear Son. But it is, a too frequent mistake to think of temperance merely as respects intoxicating liquors: the Christian may reasonably be supposed to have gotten such a victory over self, to have gained such self-control, that 'he will no longer be in danger as respects drunkenness, but he finds, nevertheless, a great necessity for the exercise of self-control, temperance, in respect to matters .which previously gave him no concern, respecting which he saw no necessity for self-control.

Temperance, self-control, in the Christian, is applicable to all the affairs of - life; he is I to be temperate in his language, not given to exaggeration or misrepresentation, better or worse than the facts; his yea is to be yea, and his nay, nay. He is to speak forth "words of soberness,;, and even if it be necessary to speak in correction or reproof, he is to be temperate, making sure that, he speaks the truth -in love, and not in severity or bitterness. His speech is to be with I grace--seasoned with the saltness, the preservative quality, of his consecration to Christ, for is he not a part of the. "salt of the earth?"

In other. words, applying this matter to Christians, we might say that he who wants to be an "overcomer" at all, must make the attempt all along the line on every point, great or small, where conscience and principle call for it. It is he who, is faithful in things that are least who may be found faithful also in things that are greater; and this evidently is the Lord's view of this matter.

From the Lord's standpoint, all of the affairs of this present, life. are little in **comparison with the future** things. Hence he is -calling for "overcomers" whose general faithfulness to principle, even in small things, will give evidence of the

disposition, the character, to which may be entrusted the great responsibilities of the Kingdom glory, honor and immortality--Luke 16:10; Matt. 25:23.

JOY COMETH

Out of the weary shades of night,
Out of the darkness cometh light,
In fearful doubt or midnight storm,
Courage and hope, of faith are born.

From mountain height-the tempest flings
Earth's hope beneath death's mighty wings;
But lo! 1 there shines the "morning star,"
Gleaming in glory from afar.

Beyond the. storm king's mantling-shroud,
God's signet -ring upon. the cloud.
Pledges *His, love* and truth and light,
When faith herself is lost in sight.

The Herald of Christ's Kingdom

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OUTLOOK FROM THE WALLS OF ZION

1,500,000 JEWS TO NEW NATION

SPIRITUAL Israelites who recognize that according to the Word of God, Natural Israel is yet to play an important part in the world's affairs naturally, watch keenly everything transpiring throughout the world affecting the Jews. Noting that the favor to Spiritual Israel meant the disfavor to Natural Israel and that the completion (if Spiritual Israel would mean the return of Natural Israel to Divine favor (Rom. 11:25-32) students of Holy Scripture more than others are prepared to look for and to apply the prophetic promises which belong to fleshly Israel.

The following article taken from the *New York Evening Sun* of July 21 will be of deep interest to all such:

PALESTINE TO BE MODERN STATE IN EVERY SENSE

"Coincident with the eventual, decision. of the League of Nations concerning the political status of Palestine, more than a million and a half Jews from all parts of the world will prepare to emigrate to the new Jewish State. The Zionist Organization of America estimates that 1,000,000 of the race will go from Russia alone.

"Preparations are being made by the organization here to send political, engineering and administrative experts to the new State as soon as it is' formed, so that Palestine will start its new existence as a modern State in every sense of the word. Jews who decide to go to the country in which they will have freedom for the rest of their lives and for their children, will liquidate all of their assets in their present localities and will depart as soon as possible.

5,000 IN U. S. APPLY

"A statement of the organization here gives the details of the progress of the movement in the different parts of the world.

"The American organization recently reported that 134 occupations were included in the first 5,000 applications. Jewish farmers headed the list with capital amounting to several millions. Professional and administrative callings and manual labor were included. Different countries have organized agricultural and other groups for study and training in scientific and technical questions involved in the settlement of the country.

"In Russia, Borris Goldberg, Chairman of the Zionist Organization of great Russia, reports that during the last twenty months under the Bolshevik social revolution the basis of the economic life of the Jews has been undermined. The subsistence of 70 to 75 per cent of the Jewish population has been destroyed.

WHOLE TOWNS READY TO WORK

"According to Mr. Goldberg whole Jewish towns and townships have begun to make themselves ready to move as soon as communications are opened. Cooperative societies are being organized, experiment farms established and workers classified. Many of the rich have liquidated their property in preparation for the journey.

"Jews in Siberia have asked the English Government Austrian war prisoners in Siberia have organized to **proceed in a body to Palestine** instead of returning to their native land. Fear of pogroms and Bolshevism and the stagnation of industry and commerce have caused whole Jewish communities in Poland to resolve to leave. Five thousand families in Warsaw had registered by April 4 for permission to settle in Palestine at once. About 1,500 for early migration. The movement in West Galicia is even stronger. From 3,000 to 5,000 engineers who were with the Czecho-Slovak army are anxious to join.

20,000 TO LEAVE HUNGARY

"About 20,000 Jews are ready to leave Hungary. About 1,500 have organized in Jugo-Slavia, 500 families in Salonica, 7,000 persons in Holland and many in Bulgaria. University students, professional men and business men head the list in Germany, which will send large numbers, as will German-Austria.

"The movement is strong in Morocco, Algiers, Tunis and Egypt. Jewish farmers are going from Canada and South and Central America. In Argentina the exodus will be large because of the anti-Jewish display last January"

We believe the above statement presents strong evidence looking towards an early fulfillment of the prophetic word bearing upon the restoration of God's chosen people to the Holy Land:

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city [Jerusalem] shall be builded upon her own heap, and the palace [the temple] shall remain after the manner thereof. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. Behold, I will bring them from the north country [Russia, where nearly two-thirds of all the Jews now living reside], and gather them from the coasts of the earth. . . . A great company shall return thither. They shall come with weeping; and with supplications will I lead them. . . . **Hear** the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob and ransomed 'him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd; and 'their soul shall be as a watered garden; and they shall not sorrow any more at all."--Jer. 30:18, 20, 21; 31:8-12.

As respects the gathering of Israel back to Palestine, it might have seemed strange to us that the Lord did not stir up the people sooner, but we may be sure that His plans and arrangements are all right. The Zionist Movement is not yet thirty years old, but it has exerted and is now exerting a marvelous influence over the masses of Jewish people the world over. What more could be expected? We may be sure the Lord has for some good reason permitted obstacles to hinder the re-gathering of Israel until the present time, and the fact that the land of promise is now open to them, constitutes excellent evidence that the Divine promises respecting that nation will not be much longer delayed.

However, we are to remember that God has not declared that all Jews will go back to Jerusalem, but that He will gather His people, and by this we understand Him to mean those who have faith in the promises made to Abraham, those who are really at heart Israelites, those who at heart are anxious to come into harmony with Him and to receive His favors.

This gathering of a general representative body of responsible Jews from all over the world, it would seem would open the way for a further revelation of the

Divine program and prepare for certain steps leading in the direction of the inauguration of the long-promised Kingdom of God. For though the Jewish race was cast off from special Divine favor nineteen centuries ago because of their rejection of the Messiah, nevertheless, the Scriptures clearly declare that the Natural seed of Abraham, the Jews, are still heirs of a certain promise of God which in due time will be fulfilled to them. To their nation will come the great privilege of becoming the foremost nation amongst men during Messiah's glorious reign, when the Church glorified, spiritualized, will be with Him in His throne, invisible to men. St. Paul thus explains that the full number to complete the Elect Kingdom Class must be first found amongst the Gentiles, and then these glorified in the First Resurrection, Natural Israel will obtain the great earthly blessings which are still theirs and which were promised to their fathers. Natural Israel will receive blessings from Spiritual Israel. "They shall obtain mercy through your mercy."--Rom. 11:25-34.

The Apostle explains (Rom. 11:26, 27; Heb. 8:8-12) that all of these developments and arrangements for the blessing of Israel and the world are to come about through the introduction and establishment of a New Covenant, and as we have heretofore seen, it is the Divine Program to permit all nations, peoples and kindreds of the human family, including all the dead for whom Christ died, to come in under this New Covenant with Israel; to come under the Mediatorial blessings of the Millennial, Kingdom; to have a share as Israelites indeed in all the blessed opportunities for having their sins put Away; and all who do not, whether Jew or Gentile, will perish in the Second Death; as it is written, "It shall come to pass that the soul that will not hear (obey) that Prophet shall ,be destroyed from amongst the people."--Acts 3:23.

This thought is further confirmed by the statement of the prophet Jeremiah (31:31-34) that the Lord will take away the stony heart out of their flesh and give them a heart of flesh and renew a right spirit. It is not supposable that this is to be an instantaneous work. It is a restoration work. True, sin had a small beginning in disobedience; but under its development it has effected headiness, lovelessness of heart, degradation and selfishness of character in the whole world of mankind. It will be the work of the entire Millennial Age to eradicate this ,stony condition of heart and to restore mankind to a proper fleshly condition of heart.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."--Rom. 11:31-33.

THE DAY OF HIS PREPARATION

For some time past students of Scripture have been pointing to the marvelous and rapid developments, events and changes of our day as indications that we are living in the day. of the Lord's preparation for His glorious reign of righteousness. The following, clipped from *The Boston Herald* of July 19, 1919, we consider is in harmony with and corroborative of the above line of thought:

ALL IN A YEAR

"What would you have said on July 19, 1918, if somebody had predicted that Just one year from that day, namely in this present--our city would be without booze, fish, ships and street cars? And yet such is apparently the case, three of the deprivations being due to strikes. and the other to the course of legislation. What are your guesses of the things that we shall be without one year from to-day, if we are still living in this mad world?"

"As for strikes, while they are hitting at undoubted conveniences of life, they have not yet reached the most fundamental of things. What shall we do when we have a strike at the reservoirs which control the water supplies of our city,, and at the pumping stations of the sewer system? What shall we do when the unionized milk hands of New England go out on a strike? Physicians might take this means of jacking up their fees. Florence,, Italy,, reported the other day a strike of grave-diggers.. In other words, the impulse to secure redress of grievances in this way may be only in its beginning."

THE PRESENT SITUATION CRITICAL

As reported by the daily press recently, the following expression by Win. G. Lee, President of the Brotherhood. of Railway Trainmen, one of a special commission to voice the *demands* of labor for a readjustment of wages' and the cost of living, made to President Wilson and government representatives at Washington, D. C., is highly indicative of the conditions foretold in the Scriptures for the last times in which we are living:

"William G. Lee, President of the Brotherhood of Railroad Trainmen, announced to-day that unless steps had been taken by the Railroad Administration to meet the demands of the railroad brotherhood to increase the wages, of trainmen or reduce the cost of living by Oct. 1, the brotherhood would be forced to apply the 'protective features of the brotherhood.'

"Wages of the trainmen must either be increased or the 'cost of living reduced,' said Mr. Lee. He said a resolution containing this declaration, which had been adopted last night by the special committee of sixteen appointed at the recent convention of the trainmen at Columbus, O., would be sent to the Railroad Administration.

SAID "UPHEAVAL" IS NEARER

"Mr. Lee made public an abstract of the report of hearings recently held, by the Board of Railroad Wages on the trainmen's demands at which he declared an 'upheaval' was nearer in this country to-day than ever before, due to the unrest arising from mounting living costs. The railroad and Government departments had better be assisting 'to crush profiteering' by the 'packers and other industries,' he said, than 'shouting across the table at each other' at hearings to consider still further increases.

"All of us are to blame,' he said, 'because we are exerting every effort to get more money. for ourselves and better conditions. Every day we must realize that the profiteers are taking double from the working men what is given them; and the

trouble with the people on the hill (Capitol), with us and with every corporation and with everybody, is that we are exerting ourselves to get the dollar , while the working man is merely existing and while the profiteers are piling up millions.

"TIME TO CALL A HALT"

"I will admit to you gentlemen that we are going the wrong way. I admit to you that it is time to call a halt; and I admit to you that until we get together, until we commence together to stop this, there will be hell in this country-and it is nearer to-day than I ever knew it in my years of experience. just let somebody drop a match in this country of ours and it will be a sorry day for all of us.

"Unless my vision is most terribly obscured, then, there is something coming to us pretty soon in this country that we had better take notice of. We had something of peace in this country prior to the war conditions. We were getting along fairly well until profiteering became so noticeable everywhere, and until commodities that working people are compelled to pay for were permitted to be increased, doubled, and trebled, without any question and often seemingly with the approval of the Government. "We are nearer war in this world to-day, I believe, than when the Kaiser threw down the gauntlet. Our lawmakers are to blame, in my opinion, because the masses of the people would be behind them if they would attempt to correct it, and surely there is power to correct it, but instead they are playing politics, as some of these labor -organizations are playing politics, and it is the same all down the line."

The present situation was clearly outlined in the writings of our Pastor more than twenty years ago in a remarkable article picturing the trend of the world's events from the prophetic experiences of Elijah, from which we quote:

"The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestations,, in which the 'Lord is about to reveal Himself to mankind;--the first three of which will prepare men for the final one in which will come the desired blessing, to all the families of the earth. These are:

" (1) The mighty winds rending the very rocks. Blowing winds seem to be used in Scripture as a symbol for wars. And Revelation (7:1-3) teaches us that the wars, whose dark clouds have threatened the civilized world so ominously for the past thirty' years, have been miraculously hindered to give opportunity for 'sealing' the Lord's consecrated people in their foreheads (intellectually) with the present truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains) -- prefigured by the mighty wind shown to Elijah, which rent the rock. But God's kingdom will not follow the epoch of war: the world will not thus be made ready for the reign of Immanuel. No, a further lesson will be needed and will be given. It is represented in:

"(2) An earthquake. Throughout the Scriptures an earthquake seems always to represent *revolution*, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so ,discontent them with their lot (and especially with the conditions which would follow such a war) that *revolution* would be the next thing in order. If so, the earth-quake made known to

God's people is the one referred to in Revelation 16:18. But severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require "(3) The fire from heaven;--an epoch of Divine judgments and chastisements upon a, maddened but unconverted world wild in anarchy, as other Scriptures show us. The results of their wars and revolutions and anarchy--the failure of their schemes and the lessons of Divine judgments will, however, have an exhausting and humbling effect and prepare mankind for God's revelation of Himself in

"(4) The still small voice. Yes, He who spoke to the winds and waves of the sea of Galilee will, in due time, speak peace to the peoples. He will speak with authority, commanding the observance of His long neglected Law of love. "And it shall come to pass that whosoever will not hear that Prophet shall be cut off from among His people."--Acts 3:23.

"Mark the harmony of Psalm 46 with these thoughts drawn from Elijah's lesson. After portraying in symbol the dashing of the Kingdoms of this world, the shaking of society by revolution and the figurative melting of society tinder the fire of God's judgments, and after every hope of man in his own power is gone, the still small voice is heard, commanding, 'Be still and know that I am God! I will be exalted among the people, I will be exalted in the earth.'

"The difficulty with mankind is, in great part, their ignorance of God. And they fail to know Him, partly at least because of their high opinion of their own wisdom and ability to get along without God. They will soon learn to the contrary, and will then be willing to hearken to Divine wisdom, and say, 'Come, let us go up to the mountain (kingdom) of the Lord's house. He shall teach us of His ways, and we will walk in His paths.'--Isa. 2:3; Micah 4:2.

"All the paths of the Lord are mercy and truth."-- Psa. 25:10.

"The lesson to the Lord's people from these symbols is, that God has the power by which eventually He will 'subdue all things unto Himself,' and bring order out of present confusion. We are to 'wait patiently for *Him*,' and *labor on diligently and fervently to the extent of our opportunities and abilities* and to 'hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Savior, Jesus Christ,' for 'in due season we shall reap if we faint not.'--Gal. 6:9."--Z. '98-208.

THE MINISTRY OF COMFORT

"The Lord hath anointed me to comfort all that mourn; to appoint [promise] unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."--Isaiah 61:1-3.

OUR TEXT is surely Good Tidings in a very broad and deep sense. Its message is one of "comfort," not only to Zion, the consecrated Church, but to *all who* mourn; and as mentally we cast our eyes over the world we are deeply impressed with the

thought that the vast majority of mankind are in mourning: as the Apostle expresses it, "The whole creation groaneth and travaileth in pain together." There are undoubtedly a few who are full, satisfied, and who mourn for nothing, and who, therefore, under these conditions, are excluded from any share in this promised blessing; but they are exceptions to the rule. Some of them are wealthy in this world's goods, and feel that they have need of nothing, and are kept busy with their efforts to enjoy themselves. There are others of the same full class who, though not wealthy, have a very self-satisfied feeling as respects their moral status; they do not realize themselves as sinners, they do not realize their daily imperfections nor their need of a Savior, and are not mourning for anything, and not therefore in the way to be comforted with any of the comforting assurances and promises and provisions which the Lord has made for those who mourn.

So far as the world is concerned, our Lord's ministry of comfort to them is chiefly a future work. We rejoice, however, that the time is sure to come when all that mourn, all the "groaning creation," shall be brought under the blessed influences and provisions of the Millennial Kingdom, and shall there come to know the consolations which God has provided in Christ:--the balm, for every trouble, every wound,- the cure for every blight, every sin and every imperfection; and their privilege of profiting by these to the fullest measure by giving themselves unreservedly into the care of the Good Physician. But the poor world, blinded and deceived by the god of this world as respects the character and plan of Jehovah, can neither see, hear nor appreciate now the wonderful provisions made for them, and hence they cannot receive the blessing, the consolation, the "comfort" now, but must wait for it until the establishment of the Lord's, Kingdom, the binding of Satan, and the, opening of their under standing with the eye-salve of the Truth.

But as respects Zion, the consecrated Church, this comfort is now her privilege, and all children of Zion need to be comforted. First of all, they need the comforting knowledge that their sins are forgiven, and that they are no longer strangers and aliens and foreigners, but children of God, joint-heirs with Jesus - Christ their Lord, if so be that they suffer with Him. They need to be comforted, too, with the assurances of the Lord's Word that our God is very sympathetic, "very pitiful," and that if anyone be overtaken in a fault he may be restored, and "not be utterly cast down." If the children of Zion had no such consolations as these they surely would be utterly discouraged, disheartened, and faint by the way; hence the Lord has provided these comforting assurances pointing out to them that having begun a good work in them He is desirous of completing it, if they will permit Him to do so, and that to this end they must abide in Christ by faith, coupled with obedience to the extent of their ability. What Christian is there who has not shared these consolations, these comforts; and what Christian has not needed them, and realized that without them he would long since have been undone?

THE SOURCE OF OUR CONSOLATION

The Scriptures point out to us that our comfort comes through fellowship with the Heavenly Father and with our Lord Jesus: we are comforted, not by believing that they are ignorant of our weaknesses and shortcomings, nor that they have a low standard of righteousness and a sinful basis of fellowship, but quite to the contrary

of all this, they comfort us with the assurance that although our every imperfection is known to the Lord He is yet very sympathetic, very merciful,- and that having provided, in the great sacrifice at Calvary, a full propitiation (satisfaction) for all sins, the Lord is very pleased to apply, on behalf of each of His adopted children, in full measure, the riches of grace necessary to the covering and offsetting of every unintentional, unapproved error and failure. What comfort is here! What consolation! What privileges of fellowship with the Father and with the Son!

And this comfort, the Scriptures assure us, comes to us through the Holy Spirit-it is the channel, and, hence indeed, called the Comforter. (John 14:26.) Those who have the Holy Spirit may have the comfort; those who do not have the Holy Spirit may not have this comfort, this consolation. It is only as we receive of the spirit of the Lord, the mind of the Lord, His disposition, that we are able to understand and appreciate the lengths and breadths, the heights and depths of His love and compassion and provision for us, and to be comforted thereby.

Nevertheless, this. comfort of the Holy Spirit (the channel of divine favor), reaches us through the Scriptures, for the Scriptures are the medium, or sub-channel through which the knowledge of God's grace and the comfort of all knowledge reach us; in the Apostle's language, "Whatsoever things were written aforetime were written for our learning, that we through patience and *comfort of the Scriptures* might have hope."--Rom. 15:4.

Yet while this comfort is of the Father, through the Son, by the Holy Spirit, communicated through the Scriptures, we **are informed that in** great measure it is communicated by the members of the body of Christ one to -another, as the Apostle, for instance, after relating certain features of the Divine Plan respecting the deliverance of the Church, says, "Wherefore, *comfort one another* with these words." (1 Thess. 4:18.) Similarly, the Apostle declares that he sent Timothy to the Church at Ephesus, and again to the Church at Colosse, that *he might comfort* their hearts. This, of course, signifies that he was to draw their attention to the exceeding great and precious promises of the Lord's *Word*, and that thus they might drink in the Holy *Spirit* of all the promises, And that thus they might be comforted, not only with respect to the things promised, but with respect to the loving compassion and sympathy of Him who promises them.

Writing to the Thessalonians, the Apostle says that he sent Timothy--"to establish you and to *comfort you* concerning your faith, that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto: for verily, when we were with you we told you we should suffer tribulation, even as it came to pass and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter had tempted you." (1 Thess. 3:2-5.) Here again it is evident that the comforting. signifies and implies establishment in the faith once delivered to the saints, that all the terms and conditions of our covenant should be clearly held in mind, and that the promises of reward at the end of the journey might serve to comfort, strengthen and establish the children of Zion in their endurance of the tribulations as good soldiers. This comfort, again, was of the Lord, through the Holy Spirit, through the agency of St. Paul and St. Timothy. Again' the same Apostle, speaking in the

same strain says, "Wherefore, *comfort yourselves* together, and edify one another, even as also ye do."--1 Thess. 5:11.

TREES OF RIGHTEOUSNESS

All of the Lord's people need to remember that in proportion as they are ambassadors of the Lord, and His representatives, it will be their privilege not only by and by in the Kingdom to "comfort all that mourn," and to be the trees of righteousness, whose leaves will be for the healing of the nations (Rev. 22:2), but they should remember that in the present life they have a ministry of comfort to perform also, toward all who mourn *in Zion* toward all of the Lord's people who are in any tribulation, physical or mental disquiet, disease; and they should remember, too, that just in proportion as they are filled with this spirit now, it is their privilege to bind up the broken-hearted, and comfort the mourning ones. No one can have this spirit of helpfulness, this disposition to comfort and to strengthen, and to edify, and to upbuild the household of faith, except he have in considerable measure the spirit of the Truth, the spirit of the Lord, the spirit of Love: and in proportion as each seeks to cultivate this privilege of brotherly helpfulness, in comforting and upbuilding and strengthening, in that same proportion he will find the spirit of Love developing and abounding in his own heart, and that his likeness to the Lord Jesus, the Head of the Body, is becoming more pronounced from day to day and from year to year.

Finally, in view of what we have seen respecting the Lord's goodness toward His people, and the methods by which He comforts them through the Holy Spirit, the Scriptures and the brethren, let us note one of the Apostle's expressions respecting the great comfort and consolation which God has provided for his consecrated, faithful people, saying:

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who *comforteth us* in all our tribulation, that we may be *able to comfort* them which are in any trouble, by *the comfort* wherewith we ourselves are *comforted of God*."--2 Cor. 1:3, 4.

So then, all of our lessons and experiences in life in connection with trials and difficulties and tribulations, if we are rightly exercised by them, should bring us larger experiences in the Lord's comfort, through the gracious promises of His Word I and the spirit of the same; and should make us the more capable and efficient agents and representatives of the Lord, His Word and His Spirit, in communicating comfort to others about us **in their trials and difficulties.**

THE REVELATION OF JESUS CHRIST

SERIES XIV

THE SIXTH TRUMPET

"And the Sixth Angel sounded his Trumpet, and I heard a Voice from the Four Horns of the Golden Altar which is before God, saying to the Sixth Angel who had

the Trumpet, 'Unbind Those Four Angels who have been Bound at the Great River Euphrates.'--Rev. 9:13, 14.

AS WE PURSUE our study of this portion of the Revelation, we believe that the suggestion in our previous exposition will be seen to be fully confirmed, viz., that the three trumpets, fifth, sixth and seventh, refer in a very special sense to judgments or *woes* coming upon the inhabitants of the earth; the Seventh, however, will finally result in bringing blessings as well as judgments. That this is true, is very manifest from the language of verse 12 of this chapter. "One woe is past; behold! Two woes more are coming after these things."

The woes depicted by the events of this sixth trumpet, however, like those of the fifth, will have to do more particularly with apostate Christian communities than other of earth's peoples. It is the second judgment (the fifth trumpet describing the first judgment) upon what is called in later visions of the Revelation, Babylon. Neither of these judgments, however, produce repentance. That this is so, is seen from the closing words of the vision: "And the rest of the men, who were not killed by these plagues, did not reform, from the works of their hands, that they should not worship demons (mediatorial gods, as saints and angels) and idols of gold and brass and stone and wood (relics, images of saints, bones of martyrs, pieces of the wood of the supposed cross of Christ, etc.), that can neither see nor hear, nor walk."--Rev. 9:20-21.

Concerning the idolatrous form of Christianity that existed at the time this "woe" began (about the eleventh century) we have the **historian's account**:

"The rites and ceremonies used in divine worship, both public and private, were now greatly augmented among the Greeks, and the same superstitious passion for the introduction of new observances, discovered itself in all the eastern churches. The Grecian, Nestorian, or Jacobite pontiffs that were any way remarkable for their credit or ambition, were desirous of transmitting their names to posterity by the invention of some new rites, or by some striking change introduced into the method- of Worship' that had hitherto prevailed. This was indeed almost the only way left to distinguish themselves, *in an age, where all sense of the excellence of genuine religion, and substantial piety being almost entirely lost, the whole care and attention of an ostentatious clergy, and a superstitious multitude were employed upon the round of external ceremonies and observances, that were substituted in their place; . . . others again tortured their inventions to find out some new mark of veneration that might be offered to the relics and images of the saints.*"--Mosheim's *Ecclesiastical, History*.

It will be seen that such a terrible perversion of the religion of Christ called for judgments. We call attention at this point, to the fact that the fulfillment of this sixth trumpet vision continues to some extent until the seventh begins to sound. This is so stated in Rev. 11:14, 15 as we read: "The second woe (sixth trumpet) is past, behold! the third woe cometh *speedily*. And the seventh Angel sounded his trumpet, and there were loud voices in Heaven saying, The kingdom of the world has become our Lord's and His Christ's, and He shall reign for the Ages of the Ages." We will find in existence to-day both the successors of those agencies that inflicted this woe, as well as those upon whom the woe came.

THE VOICE FROM THE GOLDEN ALTAR

The Revelator tells us that when the sixth angel sounded his trumpet, he heard a voice from the four horns of the Golden Altar which is before God, saying to the sixth angel who had the trumpet, "Unbind those four angels, who have been bound at the great river Euphrates."

In this passage, as also. in that of Rev. 8:3, the use of the "Golden Altar" as a symbol, is taken from the one in the Holy of the Jewish Temple, at which the priest was wont to officiate twice daily, morning and evening, in behalf of Israel. (See Luke 1 :8-11.) In these two instances, however, it will be noted that there is no vail separating the two apartments, the Holy and Most Holy. This vail was rent in twain at Christ's death on the cross (Matt. 27:51). This evidently teaches that the way into the presence of God was now opened to believers of the Gospel Age. The Golden Altar, therefore, has to do with the Church. Its use symbolically in the Scripture under consideration, suggests the thought of Christ's intercession in behalf of the Church, receiving and answering their prayers, etc., on the ground of the merit of His human sacrifice on earth. The "Four Horns" of the Altar represent 'the power of that sacrifice. These horns of the Altar in Israel's typical history had **associated with them** the thought of an asylum, a refuge for the protection of the Israelite, as will be seen by a comparison of Exodus 21:14; 1 Kings 1:50; 2:28, and other passages. We thus have suggested to our minds the significance of this part of the vision. As one has said:

"Such a voice proceeding from the Four Horns of the Golden Altar is a strong indication of Divine displeasure; and plainly intimates that the sins of men (apostates) must have been very great, when the Altar, which was their sanctuary and protection, called aloud for vengeance."--Newton's Dissertations.

It speaks of that which the Altar in one aspect symbolizes, as profaned, and calling for judgments. The Voice coming from the four horns, of the altar, then, connects judgments which are to occur under the sixth trumpet, with professed Christian communities and congregations, which had set aside or perverted the truth of expiation for sin through the merit of the precious blood shed 'once for all.

FOUR ANGELS BOUND AT THE EUPHRATES

The Four Angels bound at the, river Euphrates concerning whom the command was given that they should be loosened, represent certain agencies that for a time are under restraint, and then are permitted to exercise themselves and are to be used to bring judgment woes on symbolical Babylon, apostate churches. The city of Babylon is employed in later visions of the Revelation to represent such churches. These judgments, however, will not be final, will not either bring them to repentance or destroy them. Their destruction is accomplished in connection with the outpouring of the Vials of chapter sixteen, which is under the seventh trumpet. One of these vials, the sixth, which is in process of fulfillment at the present time, will cause the drying up symbolically of the great symbolical river Euphrates, which will cause the removal altogether of the hindrances to "Babylon's" overthrow, and will prepare the way for the "Kings of the sun rising," Christ and His glorified Church. The reference in the vision to the great river Euphrates, is evidently drawn from the incident that caused the overthrow of literal Babylon by Cyrus, when the channel of the river, which ran under the walls of the city, was turned aside from its regular course, thus permitting the armies of Cyrus to enter and capture the city.

The teaching in the vision under consideration is similar in some respects to the one in the sixth vial. In both cases the river Euphrates is symbolical and stands for "peoples" and all they represent in the way of influence and support. (See Rev. 17:15.) Thus the four angels bound at the river Euphrates are understood to be symbolical of the four agencies or instrumentalities which for a time were restrained, held back from operations, *at* the symbolical waters of the Euphrates (that is, at those countries or "peoples" controlled by the apostate babylonish system) then in due time when the command came the hindrances were removed and the four agencies were one after, another permitted to go forth and inflict certain judgments.

In the sixth vial (which will be considered in its order) the drying up of the river depicts judgments that prepare the way for the armies of Christ and His glorified saints to reign over the earth. In this sixth trumpet the loosing of the angels bound *at* the symbolical Euphrates, will also loose armies, but as we shall endeavor to show, of a very different kind. It is evident from the fact that the river Euphrates is used in the symbolism, that we are to have described in this sixth trumpet symbol, a terrible woe, judgment on symbolical Babylon (apostate church communities).

"And those four angels were unbound who had been prepared for the hour, and day, and month, and year, so 'that they might kill the third part of men. And the number of the armies of the cavalry, was two myriads of myriads. (I heard the number of them.)"--Rev. 9:15, 16.

It will be remembered that in our exposition of the vision of the fifth trumpet, we found the "locust army" to be a symbol of the devastating conquests of the Saracens under Mahomet, and the Caliphs his successors. In these conquests many of the apostate Christian communities were laid waste. This was called the "first woe"; and it was indeed a woe to those peoples; yet notwithstanding their terrible severity, the votaries of this idolatrous form of Christianity continued to engage in

their God dishonoring worship, i.e., such of them as were not, through fear, compelled to embrace Mohammedanism.' The Saracen empire reached the zenith of its power one hundred and fifty years from the time Mahomet began his conquests. It existed for a much longer period, but, at this time it began to be divided, and finally broke in pieces. Another power, however, which had embraced the same religion (the Mohammedan) succeeded it, and unto this day has been known as the Turkish or Ottoman Empire. It began its rise about the middle of the Eleventh Century. It derived its origin from the Tartar tribes of Asia. 'This great power was the only one that succeeded the Saracens, that in any respect fulfilled the symbolisms of this sixth trumpet; and in this power all the conditions required by the symbols are met.

UNBINDING THE FOUR ANGELS

The symbolism requires the release of four divisions -or invading armies (Vs. 14-16.) These conditions were met in the Mohammedan Tartar tribes of Asia who ravaged the Eastern Roman Empire from the Eleventh to the Fifteenth Century, and one of the divisions (Ottoman Turks) has continued up to the present time, as is well known. They came from *outside* the Roman Empire as the symbol requires (bound *at* the great river Euphrates) and consisted of four different tribes or divisions. They, and their successors constituted an innumerable host of warriors. Their manner of warfare was of the most dreadful and destructive character. They constituted a cavalry host (Vs. 16). Before invading the Roman territory they each acquired great power in Eastern countries and thus became ambitious to conquer the World ,(thus they were released). A detailed account of the rise and conquest of these four tribes and their merging into empires is found in *Gibbon's Decline and Fall of the Roman Empire*, Chapters, 57, 64 and 65.

The first of these was the Turkmans, or, as frequently called, the *Seljukians*. Their first leader was Togrul Beg, who overturned the Saracenic Empire of the Caliphs and founded a kingdom at Bagdad about 1055 A. D. His being "loosed" is represented in his conquest of Persia and Media. He and his followers were most zealous Mohammedans, and Togrul Beg was a vigorous promoter of the faith he professed. As a reward for his success, he was declared to be the temporal lieutenant of the vicar of the prophet. By this exaltation to the position of the defender of the Mohammedan faith, he and his- successors were incited to make conquests of Armenia, Phrygia, Cappadocia and lesser Asia, and to become like a scourge to the idolatrous Christian inhabitants. Besides slaughtering many of them, they compelled others to pay tribute and to witness the humiliation of their priests and bishops. Under Alp Arslan, their chief leader after Togrul Beg, Asia Minor (where were located these apostates), which had previously been invaded by the Saracens, was brought completely under the dominion of these Seljukian Turks.

The *second* tribe or division was that of the Moguls or Tartars, their principal leader being Genghis Khan, about 1200 A. D., who, having conquered Persia, passed the Euphrates, devastated Syria, subdued Armenia and Iconium, and finally conquered the Seljukian dynasty. Gibbon says:

"Since the invasion of the Arabs (Saracens) in the Eighth Century Europe had never been exposed to a similar calamity as by this Mogul host."

He also mentions the fact of the destruction of the idolatrous Christian communities of Asia Minor by them. Another historian writes concerning this power and its evil effects upon mankind:

"While the power of the Seljukian Turks was declining in Western Asia, the Moguls, a fierce and utterly untamed tribe that first issued from the easternmost part of Chinese Tartary, were building up a new dynasty among the various tribes of the central portion of the continent. In the year 1156 was born their greatest chieftain, Timujin, afterwards named Genghis Khan or "Universal Sovereign" *the most terrible scourge that ever afflicted the human race*. At the head of vast armies made up of numerous Turanian hordes, he traversed with sword and torch a great part of Asia. It is estimated that his enormous empire was built up at the cost of fifty thousand cities and towns, and five millions of lives, -a greater waste, probably than resulted from all the crusades. The successors of Genghis Khan still further enlarged and strengthened the monarchy, so that it came to embrace, besides the best part of Asia, a considerable portion of Europe as well. At length the immoderately extended empire fell into disorder, and became broken into many *states*."--*Myers History*.

Quoting another authority:

"In the course of his sanguinary career, Genghis is said to have destroyed by wars and massacres, no fewer than five or six millions of human beings. His conquests were generally accompanied by acts of appalling barbarity, yet we seem to trace through the dreadful history of this man, some indications of a civilizing tendency. *Himself a Monotheist, a stern believer in God after the fashion of Mohammed*."--*International Encyclopedia*.

The *third* agency that was loosed as a scourge, or woe, was that of the restored empire of the Moguls under Timur or Tamarline. The historian has faithfully recorded the terrible scourge or woe that this power became, particularly upon the false professor's of Christianity, We quote:

"The Turks and Tartars who extended their dominions in Asia, with. an amazing rapidity, and directed their arms against the Greeks, as well as against the Saracens, destroyed wherever they went, the fruits that had sprung up in such a rich abundance from the labors of Christian missionaries, extirpated the religion of Jesus in several provinces and cities where it flourished, and substituted the impostures of Mahomet in its place. Many of the Tartars had formerly professed the Gospel and still more had tolerated the exercise of that divine religion; but from the beginning of this century (fourteenth) things put on a new face, and that fierce nation renounced every other religious doctrine, except that of the Alcoran, (Koran). Timur Beg, commonly called Tamerline, their mighty emperor, embraced, himself, the doctrine of Mahomet, though under a form different from that which -was adopted by the Tartars in general. This formidable -warrior after having subdued the greatest part of Asia, having -triumphed over Bajazet, the emperor of the Turks, and even filled Europe with terror at the approach of his victorious arms, *made use of his authority to force* multitudes of Christians to

apostatize from their holy faith. To the dictates of authority he added the compulsive powers of violence and persecution and treated the disciples of Christ with the utmost barbarity. Persuaded, as we learn from the most credible writers of his life and actions, that it was incumbent upon true followers of Mahomet to persecute the Christians, and that the most ample and glorious rewards were reserved for such as were most instrumental in converting them to the Mohammedan faith, he employed the most inhuman acts of severity to vanquish the magnanimous constancy of those that persevered in their attachment to the Christian religion of whom some suffered death in the most barbarous forms, while others were condemned to perpetual slavery."-- *Mosheim's Ecclesiastical History, Vol. 11, 445, 456.*

"In the vast regions of the eastern world Christianity lost ground from day to day and the Mahometans, whether Tartar or Turk, united their barbarous efforts to extinguish its bright and salutary luster. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces Where the religion of Jesus had long flourished, were now become the dismal seats of superstition, which reigned among them under the vilest forms."--*Mosheim's Ecclesiastical History.*

The *fourth* and last agency of woe that was loosed was that of the Ottoman Turks. We quote the historian:

"The latest; most permanent and most important of the Tartar sovereignties was established by the Ottoman Turks who were an offshoot of the Seljukians. Gradually this martial race seized province after province of the Asiatic possessions of the Byzantine (Eastern) emperors. Through quarrels that were constantly distracting Constantinople, they at last gained a foothold in Europe (1353). During the reign of Amurath 1 (1360-1389) a large part of the country known as Turkey in Europe fell into their hands. Amurath was followed by his son Bajazet, who by the rapid advance of his arms, spread the greatest alarm throughout western Europe. The warriors of Hungary, Germany and France united their armies to arrest his progress; but their combined forces, numbering 100,000 men, were cut to pieces by **the sabres of the Turks on** the fatal field of Nicopolis in Bulgaria (1396). *Bajazet now vowed that he would stable his horse in the Cathedral of St. Peter's at Rome,* and there seemed no power in Christendom to prevent this sacrilege. Before proceeding to fulfil his threat, however, Bajazet turned back to Constantinople, which he believed in the present despondent state of its inhabitants, would make little, or *no* resistance. Now it happened that just at this time, Tamerline was leading the Moguls on their career of conquest. He directed them against the Turks in Asia minor, and Bajazet was forced to raise the siege of Constantinople and hasten across the Bosphorus, to check the advance in his dominions of these new enemies. The Turks and Moguls met upon the plains of Angora; where the former suffered a disastrous defeat, (1402). The battle of Angora checked *for a time* the conquests of the Ottomans, and saved Constantinople to the Christian world for another period of fifty years. The Ottomans gradually recovered from the blow they had received at Angora. In the year 1421, they made another attempt upon Constantinople, but were unsuccessful. Finally, in the year 1453, Mahomet II, the Great, sultan of the Ottomans, laid siege to the capital with an army of 200,000 men. After a short investment, the place was taken by storm. The cross, which since the time of

Constantine the Great (325) had surmounted the dome of St. Sophia, was replaced by the Crescent, which remains to this day. The consternation which the fall of the Byzantine (Eastern) empire created throughout Christendom was like the dismay which filled the world upon the downfall of Rome in the fifth century. All Europe now lay open to the Moslem barbarians, and there seemed nothing to prevent their marching to the Atlantic, But the warriors of Hungary made a valiant stand against the invaders, and succeeded in checking their advance upon the continent. . . . The Turks have ever remained insensible to the influences of European civilization and their government has been a *Perfect blight and 'curse to the countries subjected to their rule.*"--Myers' History.

Read also the account of another historian:

"The power of the Ottoman Turks commenced in Asia Minor and was laid by Othman or Ottoman (born 1285) who, originally ruler of a small mountain district forming the frontier of ancient Bithynia. and Phrygia, gradually extended his dominion till it became one of the most flourishing States of Asia Minor. The advance of the Ottoman dynasty after this was rapid. Not only did all Asia Minor fall under Turkish sway, but in the 14th century the Turks crossed the Hellespont, made Adrianople their capital, and reaching out from there gradually stripped the Byzantine emperors of Thrace, Macedon, Servia and Southern Greece. At length Mahomet II ascended the Ottoman throne, and from the moment of his accession, directed his effort to the capture of Constantinople. At the head of an army of 300,000 men, supported by a powerful fleet he laid siege to the celebrated metropolis . . . At last on the 20th of May, 1453, the Turks stormed the walls having previously battered them with cannon (then used for perhaps the first time) Constantine fell, sword in hand, boldly disputing every inch of ground; multitudes of his subjects were massacred; the Crescent waved over the Church of St. Sophia and the Byzantine (Eastern Roman) empire fell forever."--Swinton's *ton's Outlines of History*.

Concerning this most notable event of history and its effects on nominal Christianity, we have this account:

"The ruin of the Grecian (Eastern Empire) was a new source of calamities to the Christian church in the greatest part of Europe and Asia. When the Turks headed by Mahomet II, an accomplished Prince and formidable warrior, had made themselves masters of Constantinople in the year 1453, the cause of (nominal) Christianity received a blow from which it has never as yet recovered. Its adherents in those parts had no resources left, which could enable them to maintain it, against the perpetual insults of their fierce and incensed victors, nor could they stem that torrent of barbarism and ignorance that rushed in with the triumphant arms of Mahomet, and overspread Greece with a fatal rapidity. The Roman pontiff, Pious 11, wrote a warm and urgent letter to Mahomet 11 to persuade that prince to profess the Gospel, but this letter is equally destitute of piety and prudence."--Mosheim's *Ecclesiastical History*.

TERRORS OF THE OTTOMAN WARRIORS

"And thus I saw the horses in the vision, and those who sat upon them, having breastplates fiery, and hyacinthine and sulfur-like; and the heads of the horses were as heads of lions, and out of their mouths proceed fire and smoke and sulfur. By these three plagues were killed the third of the men,--by that fire and that smoke and that sulfur which proceed out of their mouths. For the power of the horses is in their mouths and in their tails; for their tails are like serpents having heads and with them they injure."--Rev. 9:17, 18 and 19.

St. John having described the vision as it appeared in a general way now proceeds to portray its particular features. The peculiar appearance of the horses and horsemen now engage his attention. In Isa. 31:1-3, a prophecy referring to the great time of trouble, we have horses and horsemen used as symbols. This is explained by our Pastor as follows:

"Isa. 31: 1 1-3 referring to the great trouble now impending, says, 'Woe unto them that go down, to Egypt [to the world], for help [for worldly ideas and plans, and for counsel as to how they should act in the crisis of this great day]; and stay on horses [who endeavor still to ride the old false doctrinal hobbies] and trust in chariots [worldly organizations] because they are many; and in horsemen [great leaders in false doctrines] because they are strong, etc.'"--Vol. III P. -316.

We have another illustration of the use of these symbols: "Pharaoh's servants and horsemen representing [sometimes] fallen angels and [sometimes] men who have associated themselves with Satan as opponents to the Lord and His people."--Vol. VI P. 458.

It is in harmony with this use of the symbol that the vision represents armies of men in league with Satan, propagating by force of arms the false doctrines of Mohammedanism, and this being used, or overruled by God, as an agency to bring woes or judgments upon idolatrous professors of the Christian religion.

The horsemen are represented as having breastplates of the color of fire (red) and of hyacinth (blue) and of sulfur (yellow) . -Breastplates are 'defensive armor giving boldness and courage to those who use them. We. are familiar with this symbol when it is applied to a Christian. However, it is not used of a Christian in this Scripture. The breastplate of a warrior was also a means of striking terror and astonishment to those they are employed against. The red, blue and yellow are designed to denote the terror of their appearance, when marching to war.

St. John next notes the appearance of the horses. They are represented as having heads as (or similar to) the heads of lions. A lion when employed in the Scriptures as a symbol is used variously. The lion has many special distinguishing qualities as courage and victory over his antagonist. In the lion also resides fierceness and rapacity. In this latter sense the lion is used as a symbol of Satan (I Pet. 5:8). Sometimes it is applied to a wicked rapacious king. It is so used by St. Paul: "I was delivered out of the mouth of the lion," evidently referring to the wicked emperor Nero. A lion in general is the symbol of a king. The Musselmans call Ali, Mahomet's son-in-law, "the lion of God, always victorious." One has said "to have the head of a lion portends obtaining victory." Christ is called the "lion of the tribe

of Judah" because of his kingly qualities, etc. The use of it as applied to these symbolic horsemen is evidently that their appearance was, such as to strike terror, they were fierce and rapacious, and always victorious.

THE STING OF A CORRUPT RELIGION

It is said that out of their mouths issued fire, smoke and sulfur (brimstone). As fire, smoke and sulfur are destructive agencies, this would denote that they were to be terrific, irresistible and most destructive assailants. These symbolic horses are represented as having tails like serpents, having heads, and with these they injured. In this particular they resemble the locusts of the fifth trumpet. The only difference being that the different tails are adapted to the different creatures,--the tails of scorpions to the locusts, the tails of serpents with heads to the horses. The symbol represents the same thing, however, that these Turkish religious warriors drew after them the same poisonous train as the Saracens; i. e., they profess and propagate the same false doctrines, etc. They hurt not only by their Conquests as warriors, but also by the spread of their false religion; and it was true that wherever they established their rule, there, also they established their false religion. Gibbon has recorded that the professed Christians were not allowed to exercise their religion only on conditions of tribute and servitude; but even under these conditions were compelled to endure the scorn and ridicule of the victors, and to submit to having their bishops and priests abused and humiliated, as well as witness the apostasy of their brethren, the compulsory circumcision of many thousands of their children, and the subjection of many more thousands to a debasing and hopeless slavery. (Gibbon's *History*, Chapter 57.) The symbols require and meet their fulfillment in these Euphratean horsemen, in, that death or torture always accompanied them in their conquests.

The description further is that the four angels were unbound who had been prepared for the hour, and day, and month, and year. One has said, that this statement is usually regarded as denoting the period during which they were to exercise their office as slaughterers of the idolatrous. This does not, however, seem to be the import of the language. It seems, rather to teach that they, these armies, were prepared and made ready to execute the command at *any time any day, hour or month or year* that God would appoint. If it is to be understood this way; it is, only expressing the same thing by different words, just as the expressions "peoples, nations, multitudes and tongues" are used together in other places of the Revelation. However, if it be taken to represent symbolic time, 391 years and 15 days would be that time. If we were to take the last of these powers that were loosed,--the Ottoman Turks,--we have a very significant fulfillment. It was the 20th of May, 1453, A. D., that Mohammed II captured Constantinople. Three hundred and ninety-one years from that time brings us to 1844 A. D. It was in this year that the Sultan of Turkey was compelled by the Christian (?) nations of Europe to sign an edict of toleration, abolishing forever its continual practice of executing for apostasy, those who changed their belief from the Mohammedan to the Christian faith. This he did entirely against his will, because it was against the precepts of the Koran, and contrary to what had been their practice, since their existence.

LOST POWER TO RISE NO MORE

The grand Vizier writing to the English government on this matter, said: "The laws of the Koran are inexorable as regards any Musselman who is convicted of having renounced his faith. No consideration can produce accumulation of 'the capital punishment to which the law condemns him without mercy.'" The reply of the English government was "Her Majesty's government requires the Porte to abandon once for all, so revolting a principle. If the Porte has any regard for the friendship of England, it must renounce absolutely and without equivocation the barbarous practice which has called forth the remonstrance now addressed to it." Russia at the time wrote: "We positively expect no longer to witness executions -which excite the indignation of Christendom." Finally the following concession was obtained with great difficulty: "The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate. Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion."

This surely was a positive proof that Ottoman independence ceased that year. Since then, the Turkish government has been compelled to shape its course in accordance with the wishes of the Christian (?) nations of Europe. It was indeed a "compulsory sheathing of the sword of persecution," which had been relentlessly wielded during the whole period of its terrible eventful history. We are now at the moment of this writing, witnessing another, seemingly, the beginning of the full end of the power itself -possibly its expulsion from Constantinople and Europe, preparatory to its destruction.

A late expositor of the Revelation has applied this sixth trumpet symbol to the Evangelical Alliance Movement of 1846 A. D. But this application, we believe, does violence to the Revelator's vision, in that there is little or nothing in the Evangelical Alliance Movement to meet the requirement of this sixth trumpet symbol. Not only so, but, such an interpretation takes the fulfillment of this vision entirely out of its proper setting and order chronologically; whereas the application given above, we believe, preserves this order and finds in the historian's account all the details required in the Revelator's description of his vision.

THE KINGDOM OF GOD

-SEPTEMBER 7--MATTHEW 13:31-50; 18:2, 3; LUKE 17:20, 21.--

Golden Text.--"*Seek ye first His Kingdom and His Righteousness.*"--Matthew 6:33.

THE ATTENTIVE Bible student will notice that the theme of the Gospel from first to last is the Kingdom. The message first given to Father Abraham was that his posterity would bless the world-that is to say, be a Kingdom exercising control over the world, and for its benefit and uplifting. This hope was before the Jewish mind for over sixteen hundred years, their expectation being that they would be exalted by God to that Kingdom position and bless all the families of the earth, reconciling them to God, Our Lord's proclamation and that of His apostles, at the

First Advent was, "The Kingdom of God is at hand"--God is now ready to establish His Kingdom if the people are ready to receive it. "But His own received Him not," and the Kingdom was taken from them as a nation, to be given to the Holy Nation, the peculiar people, the Royal Priesthood, whom the Lord would select, choosing first from fleshly Israel so many as were ready, and-the remainder from amongst the Gentiles during this Gospel Age.

Naturally enough, the Jews did not grasp the situation, but were looking for our Lord to establish a fleshly Kingdom in their midst; and it was to counteract this erroneous thought that Jesus uttered several parables of the Kingdom, treated in this lesson. Parables of the Kingdom are really word-pictures of the Kingdom. No one of these parables represents the complete view of the subject, but merely *one* phase of it. The series began with the parable of the sower, which-showed that there was but one true seed or message of the Kingdom, and that the fruitfulness of that seed would depend upon the character of heart into which it would fall. Next we have in order the parable of

THE WHEAT AND THE TARES

Here the good seed or the message of the Kingdom which our Lord planted is represented as springing up in believers and constituting them children or heirs of the Kingdom. It is very proper here to note that there is no, other method at present of becoming a child of God, an heir of the Kingdom, except through the acceptance of the Kingdom message, with all that it implies of consecration to the Lord, even unto death--"if so be that we suffer with Him, that we may be also glorified together" in His Kingdom.-Rom. 8:117.

The object of these parables, then, was not to depict to our minds what the Kingdom would be like *after* it has been established in the world' but rather to picture before our minds something respecting the *Processes of development* by which the Kingdom-class would be selected from amongst mankind and made ready for the Kingdom which is to be set up at the Second Coming of Christ in power and great glory, when He shall establish that Millennial Kingdom for the very purpose of granting a judgment or trial to all the families of the earth--peradventure under the favorable opportunities of knowledge, etc., then granted unto them, many, may chose life through obedience to God and attain it.

As in the preceding parable the Lord Jesus Himself was the sower of the good seed, so in this parable: It-was Jesus who was sowing the seeds of truth, the promises, etc., which, springing up in the hearts of His disciples, transformed them to newness of life, making of them new creatures, and operating through them as His mouthpieces carried similar blessings wherever the message, the Gospel of the Kingdom has gone.

"While men slept" the enemy of. the sower of the good seed, viz., Satan, came and sowed tares amongst the wheat. The Lord Himself not only made possible the Kingdom by redeeming mankind, but announced His willingness to receive some as joint-heirs of it, and then departed for the far country, even Heaven itself, not to return until the time for His Kingdom to be established in glory and power. (Mark 13:34.) His chosen apostles faithfully guarded the field so long as, they lived, but when they fell asleep in death, as the Lord had foreseen and here predicted, the

Adversary found good opportunity to bring in false doctrines, to sow error, and through the error to produce amongst the wheat a crop of tares--darnel. Tares have the peculiarity that while growing they very decidedly resemble wheat, so that it is almost impossible to tell them apart until a certain degree of maturity is reached; then the difference is clearly discernible to all, of experience. FULFILLMENT IN OUR MIDST TODAY

We see the fulfillment of this feature of the parable in Christendom to-day; the wheat was sown broadcast over a certain part of the field, the world of mankind, especially throughout Europe and America, and the tare-seed, the error and false doctrine, seems to have been sown still more liberally; and looking back, we date that sowing as commencing as soon as the apostles were "fallen asleep." In consequence we find to-day Christians, true Christians, genuine Christians, begotten of the Word of God's promises, and fully in accord with it, and seeking to bring forth good fruit in their lives; and we also see an almost innumerable tare-class of imitation Christians,. begotten not of the truth nor of the word of the Kingdom, utterly ignorant of it indeed; begotten of excitement, begotten of fear of hell, be-' gotten of hopes of worldly advantage by joining a nominal church, begotten of pride and a desire to be in good society, begotten of social and financial ambition, etc.

It is often very difficult to discern clearly between these wheat and tare classes; nor has it been necessary so to do down through the eighteen centuries of this Age, for the Master declared that they were to be permitted to grow together until the harvest-time, when the ripening of both under the clearer light of the harvest-time would manifest each class thoroughly and distinctly, and then a separation would take place under His supervision.

To our understanding we have been living for some time in the "harvest" or end of this Age, and the light of present truth, as it shines for the Lord's people walking in the path of the just, which shines more and mote unto the perfect day, as well as the light of present truth as it is shining upon the world and its social and financial and scientific, questions, is tending to ripen both the wheat and the tares. The tare class no longer seeks to hide itself, but rather seems to claim that it is the genuine article, the scientific class, evolutionists, higher-critics, and in general the worldly-wise. The wheat class is also becoming more and more discernible, as it ripens in the faith and hope and joy begotten of the Gospel of the Kingdom. The separating work mentioned in the parable is not only at hand, but in progress; a cleavage and separation between nominal Christians (tares) and true Christians (wheat), as nearly every one who is awake discerns: and this separation will be more and more discernible until the **entire** Church is glorified.

To have attempted to root out all the tares, and to have thus cleansed the wheatfield, at any time in the past, would have meant, as the parable shows, a complete shaking throughout the entire field/ a commotion which would not have served the best interests of the wheat; hence the Lord has permitted for all these centuries that the two classes should live side by side and co-operate in church work, and unitedly profess to be His people, intending the separation to be manifest in the end of the Age.

The reapers are first to gather the tares and bind them in bundles to burn them. They do not burn them at once, but proceed to gather the wheat into the garner; and not until after the wheat is garnered does the fire consume the tares. We are to remember that this is a parable, and that the fire is as much a symbol as the tares, the wheat and the garner; hence we are not to expect a literal burning of the masses of Christendom in a literal fire, after the Little Flock, the faithful wheat class, the children of the Kingdom, have been gathered into the barn, the garner, the heavenly condition.

The fire which will then come upon the wheat-field, from which the wheat has been-gathered, and in which the tares are bundled, will be what the Scriptures elsewhere denominate "a time of trouble such as was not since there was a nation"--social trouble, financial trouble, religious trouble, accompanied by famine and pestilence, and the end of it will be the disruption of all law, order and religion and the prevalence of anarchy. In that trouble all, the tares will be destroyed, in the sense that none of them thereafter will claim to be what they are not--none of them will claim to be God's consecrated people. The various inducements by which they were brought to claim themselves to be Christ's followers, when they were not, will then be at an end. No longer will such a claim gain for them social or financial or other standing or advantage, and no longer will they make the false claim.

Explaining the parable privately to His disciples, our Lord showed them that the gathering of the wheat into the garner meant the completion of the work of this Gospel Age--the completion of the Kingdom class that shall bless the world, and He says, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Thus the Sun of Righteousness that is to arise in the Millennial Morning, and which is to bless the whole world with the light of the knowledge of the goodness of God in Christ, is to be composed, not only of our Lord Jesus Himself, the great light, but also of those chosen to be His joint-heirs in the Kingdom, His associates in the shining forth of the light of truth.

This was a totally different conception of the Kingdom from what had come to the minds of the Jewish people; and although an explanation of the parable was given to the apostles, and they answered that they understood it, we may well doubt if they grasped the subject comprehensively, until after the day of Pentecost, when, as our Lord promised, the Holy Spirit brought them enlightenment of understanding.

LIKE A GRAIN OF MUSTARD SEED,

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the Gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, accord to our Lord's interpretation of a previous parable, represent the servants of the Wicked One. So then the teaching of this parable would lead us to conclude that the Church of Christ, at one time,

was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it- would become honorable and great and the Adversary's servants would have pleasure in its- shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is nominally, the Church of Christ. However, His Spirit. may have been 'misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use His "elect."

LEAVEN HIDDEN IN THE MEAL

Here again we have a word-picture of the Lord's Church during this Gospel Age of her development and preparation for the Kingdom glory to follow.

In this parable we have brought to our attention the Lord's provision for the necessities of His people during this Gospel Age-He did not leave them without a proper supply of food. The three measures of meal, equivalent to one ephah, constituted a good, liberal household supply. Like all of the Lord's provisions, it was good and pure, but, as in the other parables, the Adversary introduced impurity, falsity, etc., so in this one leaven is introduced into the meal. Leaven represents corruption throughout the Scriptures: in every other instance of its Scriptural use it is represented as an evil, an impurity, something that is defiling. For instance, the Israelites were to put away all leaven, all impurity, at the time of the Passover, that they might come the nearer to the Lord in holiness, etc. Again, our Lord Jesus refers to leaven as a corruption, bidding His disciples "Beware of the leaven of the Scribes and Pharisees"--beware of the false doctrines, the corrupt influence, proceeding from the Scribes and Pharisees. Again, the Apostle Paul represents the leaven as an evil thing, saying, "Purge out the old leaven."--Exod. 13:7; Luke 12:1; 1 Cor. 5:7

It would not seem reasonable that our Lord should use the word leaven here as Christian people generally suppose, in a good sense, as implying some grace of the Holy Spirit. On the contrary, we recognize consistency in all of His Teachings and we may be as sure that He would not use leaven as a symbol of righteousness as that He would not use leprosy as a symbol of holiness.

How then shall we apply this parable? We answer, that the grace of God given to His people in the beginning of this age (1) the faith once delivered to the saints; (2) the hope set before us in the Gospel; (3) love, the bond of perfectness, summed up the three measures of the Lord's provision for His people, in partaking of which they were to become strong in the Lord and in-the power of His might. But gradually a woman arose, a false woman, represented in Revelation as a harlot and as "that woman Jezebel." This apostate system obtained great power over the three measures of meal provided for God's household, and proceeded to mix therewith the leaven of her own impurity. The result was that all the family food, all the holy doctrines were contaminated with 'her false doctrines-nothing was left

pure and clean, as handed to us originally by the apostles. The faith once delivered to the saints was distorted out of all semblance to its original simplicity; the hope set before us in the Gospel was changed to another hope entirely, unlike the original; the Spirit of the Lord, Love, was perverted to a selfish love of creeds of men and human institutions. Alas! no wonder all Christendom is spiritually sick, because of this adulteration in its food supply.

From this standpoint we readily see the force and meaning of the Master's declaration, that at His return He would gird Himself, and come forth and serve His people, and that He would send forth at the hands of His servants things both new and old from the storehouse of His grace, "meat in due season."

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in His Millennial Kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it 'that he disposed of all of his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these; but if we intelligently hear and, by faith, believe the Gospel offer of this Age of a share with Christ in His Millennial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept His invitation to join with Him in the sacrifice of their earthly interests that they may be sharers with Him in His heavenly glories in the work of the Millennial Age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary, as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to Him and He who seeth in secret will reward you openly.

THE PEARL OF GREAT PRICE

Pearls were much more in vogue in ancient times than, now. Pearl buyers traded in these gems and carried them to the market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell. or trade all of his, other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in His Kingdom as being superior to all other propositions 'of the world. The honor of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say,

"A good name is rather to be chosen than great riches;" but when our eyes behold "the pearl of great price," the Kingdom offer of joint-heirship with our Lord Jesus in His heavenly glory and the association with Him in His work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor-even their good name, and this will be necessary, -as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you." (Matt. 5:11, 12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle has said, "Through much tribulation must we enter the Kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake-for the sake of the truth, in obedience to the Heavenly calling-are overcomers. And only to the "overcomers" has the Lord given "the exceeding great and precious promises." "To him that, overcometh will I grant to sit with me in my throne."--Rev. 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the Kingdom represents the Gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this Age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Millennial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes bitter disappointment and chagrin that many will experience in the great time of trouble with which this Age will end, giving place to the Millennial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven." What a Kingdom that will be! It will be a kingdom entrusted to a "Little Flock"--"Fear not Little Flock, it is: your Father's good pleasure to give you the Kingdom"--and it will be fully empowered to establish the rule of Heaven among mankind!

Our study closes with the Lord's exhortation that all who are instructed respecting the things pertaining to the Kingdom should set their affairs in order.

Lay down your rails, ye nations, near and far,
Yoke your full trains to steam's triumphal car,
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.
Peace, mild-eyed seraph; 'knowledge, light Divine,
Shall send their messengers by* every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.
How grandly now these wonders of our day
Are making preparation for Christ's royal way;
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all as yet completed or begun
Is but the dawning that precedes the sun.

THE FUTURE LIFE

--SEPTEMBER 14; MATTHEW 25:31-46; REV. 20 -11-13; 1 PET. 1:3-5--

Golden Text.--"For we must all be made manifest before the judgment-seat of Christ."--2 Cor. 5:10.

THE THEME brought before our attention in this lesson is that of the future life-the life beyond the resurrection. It opens by presenting to us the judgment scene, otherwise designated in the Scriptures the thousand year judgment Day, in which all humanity will be on trial for life under the administration of God's Kingdom. -- Acts 17:31; 2 Pet. 3:8.

As we have already seen, most of our Lord's parables or illustrations represent some phase of the Kingdom of Heaven-the Church-either in its present embryonic and preparatory condition, or in its future majesty. For instance, the parable of the wheat and the tares shows the sowing of the good seed, the Gospel of the Kingdom, by our Lord, and the development of that seed in the Church; the sowing amongst it of the false doctrines by the Adversary, and the development from it of the false professors in the Church; the harvest time at the end of the Age, followed by the burning of the tares-the destruction of the counterfeits as such, and the gathering of the wheat into the garner, which our Lord explained, was an illustration of the glorification of the Church in Kingdom majesty: "Then shall the righteous shine forth as the sun in the Kingdom of their Father." But in the parable before us in this lesson we have no such illustration of the Kingdom-the Kingdom of Heaven is not likened to, nor illustrated by, the matters presented in this parable. Quite to the contrary of this, it is a lesson or description of the matters which will transpire *after* the Kingdom of Heaven has been developed in this Age, and after it has been glorified at the end of this Age.

This is shown by verse 31, which distinctly states the time of its applicability: "When the Son of Man shall come in His Glory." We are to remember, in this

connection, that the first event of the Second Advent is not the manifestation of glory, but the thief-like gathering (unknown to the world) of the elect "Little Flock," the "chaste virgin," to the Bridegroom, and her exaltation to the position of "the Bride," the Lamb's wife, filled with "the glory of God." The revelation of our Lord's glory is not another coming, but another step or development during the same coming or presence (*parousia*). "When He shall appear (in glory), we also shall appear with Him," explains the Apostle (Col. 3:4), and this view agrees with the Apostle's other statement that, as the wife is the glory of the husband, so the Church is the glory of Christ. Consequently, our Lord could not appear in His glory, according to His own arrangement as expressed through His own mouthpieces, until first He had associated the Bride with Himself.

Hence, the scene of this parable is not a judgment scene respecting the Church, because, before this scene begins, those who shall be accounted worthy of a share in the Kingdom shall be with the Lord in the throne of His glory, according to the promise, "To him that overcometh will I grant to sit with me in my throne," "To him that overcometh will I give power over the nations." The judgment scene here presented is the world's judgment, in which the Church shall share only as judges, as the Apostle explains. "Do ye not know that the saints shall judge the world?"--1 Cor. 6:2.

THE GREAT WHITE THRONE

In full harmony with this is the statement of verse 32, that it is the nations of earth then gathered to judgment before the throne of glory--the Great White Throne of justice and impartiality--that are here pictured to us. But the day of the world's judgment is not such a day as it has been generally represented. It will not be a twenty-four hour day, but a larger, day, a thousand years, for "a day with the Lord is as a thousand years" (2 Pet. 3:8): it is the long promised Millennial Day in which the overcomers of this Age shall live and reign with Christ a thousand years, and as kings and priests unto God shall bless the world by a righteous judgment.--Rev. 5:9, 10; 20:4.

This brings us to the thought that this great judgment Day, so far from being merely a day of general damnation, is really the great blessing, the great boon, secured for the world by the death, of Christ. Originally, through Adam's transgression, the entire race was under sentence of death, justly; and there was no need for anything further of future judgment or sentence, for the original, sentence, "Dying thou shalt die," in its execution had utterly destroyed mankind, without hope. But when Divine mercy provided the great "ransom for all," another judgment was thus provided; that is to say, another trial for life. The first judgment or trial for life in Eden had resulted disastrously to Adam and all his race, but the penalties of that judgment being borne by our Redeemer in His own body on the tree, Adam and his posterity are to be granted another trial, another opportunity to see whether or not, with their added experience, they would choose righteousness, and thereby choose the accompanying gift of God--eternal life; or whether they would choose sin and the accompanying penalty of sin--death; which in this case would be the second death: the penalty of failure under the second opportunity or trial.

All of this of course implies a resurrection of the dead, even as the Scriptures teach, that to this end Christ died, that He might pay man's penalty for sin that all in their graves might hear the voice of the Son of Man and come forth to the blessed opportunities of the thousand year judgment Day.

THOUSAND YEAR JUDGMENT DAY

'God not only appointed the great redemption for sin, of which, our Redeemer was the willing central figure, but He also appointed that the Redeemer should be the one through whom the blessings of the ransom -the **second trial-should come to all:** as it is written, "God hath appointed a day (**the Millennial Age, the seventh day, the seventh thousand year period of earth's history**) in which He (God) will judge the world in righteousness by that man whom He hath ordained (Jesus Christ)." And not only so, but having predestinated the adoption of a "Little Flock" to joint-heirship with Jesus in the Millennial Kingdom and its glory, its service and its judgment of the world, God has, during this Gospel Age, preceding the Day of judgment, granted a special, earlier trial to the Church. The Scriptures teach that the future life holds in store, correspondingly, a richer reward and blessing for all those, who during the present life, have made a full consecration to God and are- faithful unto death, in that they will have endured the severer trial and discipline during the reign of evil. -- Acts 14:12; 1 Pet. 1:3-5; 2 Tim. 2:11, 12.

The trial of the Church during this Gospel Age is along lines considerably different from those which will be applied to the trial of the world in the next Age. For instance, mankind in general shall be tried or judged according to their works, during the Millennial Age, as shown in this lesson, and in Rev. 20:12; but the Church of this Age is not judged according to its works, which could not be perfect because of the infirmities of the flesh, "for we have this treasure (the new nature) in earthen vessels." We are judged according to our *faith*: "This is the victory that overcometh the world (during this Age, while the world is under the Prince of this world, Satan, and in antagonism to righteousness and the righteous), even your faith."

True, faith without works would be dead, and we are to show our faith by our works; but we are not to be judged by the imperfect works which are the utmost of our ability, but to be judged by our faith, which is reckoned unto us for righteousness-as full perfection: for, "The righteousness of the law (of God's demands) is (reckonedly) fulfilled in us who walk not after the flesh, but after the spirit."--Rom. 8:4.

The great work of the Millennial Age is briefly comprehended in the statement of verse 33, "He shall set His sheep on His right hand (position of favor) and the goats on His left." The wayward, wilful goat is chosen as a symbol to represent depraved humanity, while the docile sheep fitly represents those who are fully subjected to the Lord's will in every particular. Other Scriptures show us that this division of mankind into two classes, the willing and obedient separated from the unwilling and disobedient, will be very gradually 'accomplished, with much patience, and with every opportunity for the sheep character to be developed by the whole world. For instance, speaking of that new dispensation and the patient and generous trial of mankind there to be granted by the Redeemer-judge, the

Prophet Isaiah shows that while all will be obliged to refrain from doing injury to others, for "nothing shall hurt or destroy in all my holy Kingdom," yet liberty to make progress, or not to make progress under those favorable conditions will be left to each individual: and that those who refuse to make progress will die a hundred years old (the Second Death) because of having failed to benefit by the opportunities granted to them; altho then they will be but children—for they might live, by even outward conformity and progress, to the end of the Day of judgment, till the close of the Millennium.--Isa. 65: 17-20.

CHRIST'S GLORIOUS VICTORY

The culminating scenes, marking the close of the Millennial Age, are set forth in verses 34-46, though in the reverse order to that given by the same Teacher in Rev. 20: 7-10 and 11-15. The account in Revelation seems to indicate that the goat class will be dealt with first: a certain test, a deception by Satan, will manifest those who have the goat-like disposition of willfulness still remaining in their hearts after they have enjoyed all the blessings of the "times of restitution." Those whose hearts are not completely won by the instruction. and favorable opportunity for coming to a knowledge of God's goodness and wisdom and grace, will be destroyed with Satan, in the Second Death. Then will be ushered in the grand perfections of the eternal state, in which there shall be no more dying, no more crying, no more pain, because the former things-sin, and those who have unconsecrated dispositions disposed to sin, will be no more.

The reward to the righteous will then be in order, and they will be introduced to, the Father by the Son, blameless and irrefragable in love. These will have been perfected through the processes of the restitution. They will be perfect men, in the image of God as was Adam, but with their knowledge of God 'infinitely enlarged by the experiences through which they will have passed. This is the delivering up of the Kingdom to God, even the Father—the cessation of the Millennial Kingdom, mentioned by the Apostle Paul. (I Cor. 15:24-28.) Mankind will no longer need a mediator, but will then be able to stand in their own righteousness, as Adam could stand in his own righteousness before he transgressed.

The Mediatorial Kingdom of Christ and the Church, having accomplished its purpose, and being withdrawn, the dominion of the renewed earth will be handed over to the rule of its redeemed and restored rulers--humanity. Thenceforth man shall again be king of the earth, subject to the Great King, Jehovah, in whose "everlasting Kingdom" Christ and the Church will thereafter be associated. We may reasonably suppose that even perfect men will require some form of government, and that it will be a representative government, since every member of that human family will be perfect, and therefore equally a king with each other member. Such a government would be nothing more nor less than a republic, in which each individual is a sovereign, and one of their number is chosen as their servant or President.

This transfer of the earth's control to the renewed race is briefly represented in our Lord's words: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the -foundation of the world." It should be distinctly noted that this is a totally different kingdom from the one promised to the saints of this Gospel Age,

which is a joint-heirship with Christ in His Kingdom during the Millennial Age, terminating, so far as the earth is concerned, at the close of the Millennium. The spiritual class and Kingdom was foreordained "from (before) the foundation of the world:" the earthly Kingdom is here described as "prepared for you (restored and worthy humanity; from the foundation of the world." The earthly Kingdom relates to the earth; and the foundation or preparation of the earth, which is its basis.

The character of the judgment is intimated, rather than described, in the words addressed to the approved and to the condemned. The reward is for good works, indicative of sympathy, love, compassion; the punishment is for the neglect of good works, thus intimating the absence of good motives, tender, loving sentiments. Thus it appears, that those who will ultimately be accounted worthy of the Second Death will not be murderers, thieves, and liars, in the present-day acceptance of those terms, but those who lack evidences of the possession of the Holy Spirit whose fruits are meekness, patience, long-suffering, brotherly-kindness--love.

Our Lord's words summed up mean approval to those only who have at heart the disposition of love; and that such only will be adjudged worthy of eternal life. All who shall not attain to that graciousness of character, God-likeness, will be rejected as unworthy of eternal life, and will die the Second Death. All who have not the spirit of love are "accursed," under that law of the New Covenant. Satan and all who (after the full opportunities of the Millennial Age) still have to any degree his disposition or spirit of selfishness, lovelessness, will be accounted worthy of the Second Death, called, in verse 46, "everlasting punishment," in verse 41, "everlasting fire," and in Rev. 20:10, 14, 15, "the lake of fire;" and there explained to be "the Second Death"--"everlasting destruction from the presence of the Lord, and from the glory of His power." The wages or punishment of sin being death, the hopelessness of any rescue or further redemption from death, makes that death in everlasting punishment.

LETTERS OF ENCOURAGEMENT

TRUTH YET TO GAIN VICTORY

Dear Brethren in Christ:

I a in receipt of your letter of June 12 and I have also promptly received each time the ten copies. of the **HERALD** You ask me if I can use that many; certainly brethren! I have many opportunities here and it is a great delight to me to be thus enabled to have a share in the Master's service. In a former letter I stated that some brethren here, have prejudiced ears, I can now mention the good news that this has taken a favorable turn, and that many read with eagerness the **HERALD**, comparing the comments I much hope the Church will be at one here within a short time; that we may be gathered again in the love of Christ and rejoice in the Truth.

From Germany I receive tidings My German friend has also sent copies of the **HERALD** to Berlin and Kiel. . . . Thanks be to God, that we know that the Truth will yet gain the victory over error and blindness of mind.

My wife and I delight much in the Truth. Each fortnight we assemble with some friends in our home and read some articles to them, translated in the Dutch language. Each article gives much comfort to us.

With much love and greetings, in which my wife joins, I remain your brother and fellow-servant in Christ,

G. V. H.-Holland.

HEARS VOICE OF THE GOOD SHEPHERD

Dear Brethren in the Lord:

Having received your journal "**THE HERALD OF CHRIST'S KINGDOM**" **UP** to No. 10 for this year, and having read and considered the most important articles and letters therein published, I wish first of all to express my most heartfelt thanks for what I have had the privilege 'of receiving through your instrumentality. The voice of the Good Shepherd seems to speak from the columns of the **HERALD** in no uncertain manner, and the spirit which pervades it all, finds a ready response in my heart. It is only when the trumpet gives a clear sound that the warriors will prepare for battle, I found these clarion notes in the Watch Tower *formerly* and I readily responded, spending the last six years in serving the Lord's people in Scandinavia under the auspices of the Watch Tower Bible & Tract Society. But of late the sound ha's seemed to become more or less confused, and as a consequence, I *have stopped to listen*. I left the Society's service on the 31st of May, and have returned to my former vocation as shipmaster, but only for the shipping season, i.e. until about Christmas time. I am always looking for an opportunity to serve the Truth and its friends, and I hope God will open a way for me soon, if it be His good pleasure to use me and *my* small powers of service.

I find the matter of the **HERALD** so good and edifying that I wish I could do something to give it to some of our dear Scandinavia friends, many of whom I feel sure would receive it gladly, especially the articles on Revelation, where many of the interpretations are simply grand. For instance, what could be more logical, beautiful and sound than your interpretation of the 'silence" in Rev. 8:1, and of the "angel" in Rev. 8:3. Also such articles as Inquire for the Old Paths, 1918), "That He May Establish Your Hearts," (Dec. 1, 1918), Holding Fast to the Lord and the Truth," (April 11, 1919) have attracted my attention as being most edifying and giving a clear and proper view of the position you take.

I wish I had the opportunity of serving some of these good things to the Lord's people here. Can you suggest something for me in the way of a start?

Being with you in spirit, I wish to remain

Yours in the One Hope,

J. O. M.--Sweden.

THROUGH MUCH TRIBULATION

Dear Brethren in the Redeemer:

I am so pleased to have received from our dear Brother Nicholson a copy of the **HERALD**. It is real good to notice the nice calm spirit so Uplifting and comforting to us at this time. My heart goes out in gratitude to our ever-loving Heavenly Father for His love and care over us, true to His

promise, "He will keep the feet of His saints." We, in Perth, W. Australia, have had many trying experiences during the last twelve months.

While our dear Pastor was with us, we, a class of upwards of 60 walked the same narrow way with harmony and love one for another, it as glorious to see how the brethren could dwell together in unity. We were happy seeking to lay down our lives for the Lord, the truth and the brethren, until after his death and the change came The Lord knoweth them that are His.

I have had a knowledge of the truth since 1912, but have been consecrated to the Lord for 13 years, It is a narrow way, but with the Apostle Paul I can say that these light afflictions are nothing compared with 'the glory promised.. Oh, that we may each be faithful to the end. We have felt very sorry for our dear Brother Nicholson, he has had a trial, but the Lord's grace has proved sufficient for him and he ha& been a great blessing to us here. I am sending for the 11 **HERALD**". through Melbourne-Bible House and shall be so pleased if I can have the first numbers, and while we see that same sweet spirit, I am sure that our class of about 36 will be very glad to support you. Our prayers go up to the, Throne of Grace for you all, that you may be kept under the "shadow of the Almighty." It would seem by the evidences. around *us* that the Kingdom is near at hand, how we long for it! Our trust is in the Lord.

Now may the dear Lord continue to bless your efforts in the feeding and caring for His dear flock.

Your sister in the One glorious hope,

Mrs. I. M.--Australia

HAS EVERY CAUSE FOR GRATITUDE

Dear Brethren:

With much joy and pleasure I write you to express my high appreciation. of the semi-monthly visits of the **HERALD OF THE KINGDOM**. To my judgment it is directed by the right spirit, so much like the beautiful and sweet influence of our dear late Pastor, when he edited the Watch Tower Journal. The articles are, truly beautiful and the expoundings of Revelation seem so reasonable that one cannot hell> rejoicing that the dear Lord has not left His people to be ,scattered as sheep without a shepherd, to be devoured by the wolves. Here in Australia, we have great cause to rejoice over the way the Lord of the Harvest has arranged matter& for the comfort and protection of His dear lambs. We have every cause for gratitude, and do praise the name of our dear Redeemer, for the faithfulness of those noble brethren who stood in defence of the Truth, and the honor of the name

of our Brother Russell. I cannot help feeling very grateful to God along with the dear friends here in Australia, for the noble character of our dear Brother Nicholson in his defence of the Truth and also for Brother Russell's character. I must not forget the excellent work done by Brother Main of South Australia also.

I am grateful to you, also, for the paper you sent to some of the Lord's people here, which came into my hands by His providence

And now, dear brethren, lest I weary you with this letter, let me not close before breathing a prayer to the Heavenly Father that you may still be guided and directed to the end of life's journey. May it be our great joy to meet in the Kingdom with all those found faithful unto death. Your unworthy brother,

G. J. L.--Australia

THE GREAT TEST OF ALL DOCTRINES

Dear Brethren:

It is with much pleasure and thankfulness to our Father that I write this letter to you. I have had the HERALD from the beginning and have rejoiced to see the spirit of the Master more clearly in each succeeding number. The articles on Revelation have been an especial blessing, for they ring out again and again with the Truth. They give glory to God, and point out every time, in a manner which is in perfect harmony with the vision under discussion, that Jesus is the hub around which all things revolve. To my mind, this is the greatest test that can be applied to any doctrine or reasoning. I trust that the HERALD may continue to show the spirit of our Master more and more truly, and that it will be used increasingly as a means of blessing to the Lord's people.

I am glad I am afforded the privilege of sending a small subscription to help on the Lord's work. Please find a Money Order for -, to be used as a subscription for the HERALD for the sister named in the postscript of this letter, and the remainder as you may find opportunity.

If you think it would be a blessing to the brethren generally, I should like very much that an article on prayer should appear in your columns; for to me this has been my greatest difficulty, owing to much natural self-reliance, to cultivate a prayerful spirit.

May the Lord bless you and keep you, faithful to Him in every way, even unto death. With much Christian love, I remain,

Your brother by His grace,

D. P.--England