

The Herald of Christ's Kingdom

VOL. II -- SEPTEMBER 1, 1919 -- No.17

LET US GO ON "IN FULL ASSURANCE OF FAITH"!

"Having an High Priest over the House of God, let us draw near with a true heart, in full assurance of faith."--Heb. 10:21,22.

THE APOSTLE PAUL is here drawing to the attention of the Church, and especially to those familiar with the Jewish arrangements of that day, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real Plan was not to be carried out by the Aaronic priesthood from the House of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people-typically covered them--through their Covenant. The Apostle points out that there is to be a greater Priesthood, after the order of Melchizedek; that our Lord is the Head of this Priesthood, and that the Gospel Church are His members, the under-priesthood. He then asks, Why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into a typical Holy and Most Holy.

But now we have Christ as the Head of this new order of Priesthood; let us realize our position as under-priests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice, made by our Lord.

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel Age, who have made consecration to God, and have been begotten of the Spirit, are in the first Holy. Aaron and his sons were a type of the true Priesthood; but we are not of the order of Aaron; we are-not members of the Aaronic, priesthood, but of the Melchizedek Priesthood, under its great High Priest. "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."--1 Pet. 2:9.

LET US COME WITH TRUE HEARTS

Seeing, then, that we have, confidence that God has made 'this arrangement, confidence to take, the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the Holy Spirit, let us begin at once the work of the new order of Priesthood. There are great things to be accomplished: let us fully enter in with Him-let us become full participators in this work-in everything that God has for us to do. Let us come with true hearts, however, realizing how wonderful are our

blessings, how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this Covenant into which we have entered with God.

The Lord's call under this Covenant is, "Gather My saints together unto Me, those who have made a Covenant with Me by sacrifice." (Psa. 50:5.) This call, or invitation, has been going forth during the entire Gospel Age. And all the holy ones, all who have entered into this Covenant, are privileged to have a share in the sacrifice of Christ and to co-labor with Him.

Let us come with full assurance of faith in the sense that we shall have no doubt whatever that God's promises are true and for us. The world sees no cause for sacrificing in the present life, and they count us fools all the day long, as the Apostle says. But nevertheless in full assurance of faith, let us go on! Let us loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into His rest 1

ANOINTED IN HIM

The anointing of the high priest in the type represented the Divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that "no man taketh this honor unto himself, but he that was called of God, as was Aaron." Even Christ took not this honor upon Himself. God appointed Him, saying, "Thou art a Priest forever, after the order of Melchisedek." (Heb. 5:4-6.) God's direct dealings were with the Lord Jesus Christ. He was the One acceptable to the Father. God gave His Holy Spirit to our Lord in fullest degree. Jesus Himself tells us that God gave not His Spirit by measure unto Him, because He was able to receive the Holy Spirit in full measure. Those who are counted as His members are not able to receive the Spirit in full measure, because of their imperfection. The less fallen man can receive more of the Spirit, and the more fallen man can receive less.

When Christ appeared in the presence of God for us, and applied His merit for those who would offer themselves to become members of His Body, to be associated with Him in the glorious Kingdom work, He received Divine approval and sanction, which was manifested by the begetting by the Holy Spirit of those who had presented themselves in consecration, the Holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled His promise to Jesus by granting Him the Holy Spirit to shed forth upon His disciples. (Acts 2:33.) It is of the Father, and by the Son.

It was not necessary that the Heavenly Father should pour out His Holy Spirit upon each individual member of the Body. We understand that the picture given in the type is quite complete. The Holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of His Body is thus anointed. We each receive our share of the anointing when we come into the Body, and under the Robe.

FULL ASSURANCE BASED ON KNOWLEDGE

Speaking to those who are privileged to come to God in prayer, the Apostle says, "Let us draw near in full assurance of faith." He is speaking to the House of God class. Natural Israel were of the House of God, too, but they were servants. The servants belong to the House, of course, but not in the very special sense, as do the children. We have the suggestion given us that Moses was faithful as a servant over his house, but that the Church of Christ are a house of sons, and that Christ is Head over this house. It is this house of sons that may draw near to God. The assurance with which these may rightly approach is dependent upon certain conditions here indicated. They must have a true heart, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they meant what they said when they gave their lives to God. Then they may come to the Lord with holy boldness, in full assurance of faith. All the steps of God's true people are steps of faith, of realization of His care. But there is a full assurance of faith in contrast with a lesser faith. A faith that is strong will bring us nearer. But a full assurance of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full, of the Royal Priesthood--in glory.

This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in His Word as to what Christ did for us, and what He is willing to do; why He died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and His daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them-- to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

FULL ASSURANCE NECESSARY TO GOD'S APPROVAL

The Apostle intimates that without this full assurance of faith the child of God cannot come close to Him. Only those who trust the Father as a little child would trust its earthly parent, can expect to make good progress in the Narrow Way and have the courage and confidence which it is the privilege of all who are His to have, and without which we cannot have the perfect Peace and rest of heart promised. "According to your *faith* be it unto *you*," is the promise. The desire to draw nearer and nearer to God must be in *our heart*; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, "Which the Lord expects to see before He makes good to such His engagement that they shall be *filled*."

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw **close** to the Lord except through this full assurance, neither can we *have* the assurance unless our **hearts are kept** "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." (1 John 3:20.) We may be sure that if our course as New

Creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men-- a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my Covenant of sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him.

CAUSE AND REMEDY FOR LACK OF FAITH

He who has begun a good, work in us is both able And willing to complete it. (Phil. 1:6.) But how few children of, God,, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever!" Surely, by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which He has promised to those who love Him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart Which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to others, and how can these hindrances be removed? How can each one of the children of God enjoy fully this, His blessed patrimony? Many say, or think if they do not say, Oh, that I could feel sure that God's goodness and mercy would continue with me to the end! Oh, that I could remove my doubts of gaining the Kingdom, of being ultimately "more than conqueror!"

What is the difficulty with these? Why do they not have the "full Assurance of faith" of their acceptance? We answer that their difficulty is a lack of trust in God; and such a lack is not pleasing to Him, for "without faith, it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11 -6.) Moreover, this lack of faith is a constant hindrance to their overcoming; as it is written: "This is the victory that overcometh the world,. even our faith." (I John 5:4.) The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary and all the hosts of evil.

Then let each one who realizes a lack in this direction pray earnestly, as the Apostles of old, "Lord, increase our faith!" And then, Acting in harmony with this prayer, let such a one cultivate such faith in his or her own heart. (1) Let him refresh his Memory continually with the precious promises of the Word, becoming very familiar with these. (2) Let him seek more and more to remember that, having made a covenant with the Lord, these promises are his; and in his heart and with his lips let him claim -them as his before the Throne of Grace, with

thanksgiving. Let him claim them in his thoughts, and in his conferences on holy things With the brethren.

When trials or difficulties arise, he should call to mind these -precious promises, remembering that they belong to him, because God has given these promises to such as love Him and have made a covenant with Him by sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve that henceforth he will trust the Word of his Heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, "All things work together for good to them that love God, who are called according to His purpose." (Rom. 8:28). Let him thus assure himself that the *seeming* accident could not have occurred could God not have seen a way to make it the channel of a needed lesson or blessing to him.

Let us never forget that He who has begun this good work in us *changes never*, and that if we keep our hearts in harmony with Him, if our faith is still firm and clear in the great Atonement made for our sins, and we continually renew our consecration to Him, keeping our all on the altar of sacrifice, letting the Lord continue it in his own way, seeking not our own will, our own way, hut His will alone, we have every reason to have full confidence that this good work in us will be finished, that we shall enter with joy into the everlasting Kingdom of our Lord, and shall hear his blessed words of approval, "Well done, good and faithful servant."

THE REVELATION OF JESUS CHRIST

SERIES XV

THE MIGHTY ANGEL AND THE LITTLE BOOK

"And I heard another strong angel come down from heaven, invested with a cloud; and the rainbow was over his head, and his face was as the sun, and his feet as pillars of fire." -- Rev. 10:1

The language used in describing this part of the Revelator's vision is of such style and character that it must refer to and represent some illustrious personage, possessing wonderful power, majesty and light. Our firm conviction is that as we trace fulfillment of the details and proceedings that are here recorded we will find that this One thus described is none other than the great Head of the Church. Not that the vision is intended to teach that St. John actually saw Christ, but rather that it was a vision or representation of Christ. Neither is it intended to teach that Christ appeared in person at the time the vision began its fulfillment. This we will endeavor to show when we consider the time in history that the vision met its fulfillment. It seems evident also that as in the vision of Christ's appearance to St. John, recorded in chapter 1, the members of His Body are in some sense likewise represented in this symbolic angel. We call attention to our late Pastor's comment on the vision of chapter 1, in this connection:

"The feet, described as like furnace-refined copper, would represent . . . the living members of the Body, all down through this Age. . . Thus understood, the figure of a son of man (a human figure) in the midst of the seven

candlesticks . . . is an impressive picture or symbol, full of instruction, leading us to expect the Lord's guidance in all the affairs of His Church, and to realize that things are not happening to her haphazard."

The vision we are now considering, however, differs somewhat from that of chapter 1, in that instead of representing Christ's care of His Church from the beginning all along through the Age, this one is designed to picture the same thing *at an extremely critical time in her history*. More than this, we believe it will be seen that wherever in the history of the Church the vision begins to have its fulfillment, it covers the period from that time to the end of the Age. That it represents Christ acting in behalf of His Church at a very critical period in her history is discovered in the startling symbols (differing from those in the vision of chapter 1) that describe and surround the personage of the vision. This will also be seen in the peculiar actions of this "strong angel"--actions which are of course all symbolic.

LO, I AM WITH YOU ALWAYS

We will first notice the evidences that Christ is the One represented in the vision. For example, observe the authority with which he speaks and acts. It is this same "strong angel" that utters the words: "And I will give power unto my two witnesses," etc. (Rev. 11:3.) No ordinary angel or other intelligent created being could give authority to men to proclaim His Word. It therefore must represent that One to whom all power in heaven and in earth was given. (Matt. 28:18.) Again the sun-like brightness of his face is an evidence that Christ is the One represented in the symbolism. The sun always represents the pure light of Truth, proceeding (in this instance) from Him who is "the Truth." The rainbow encircling his head is another evidence that this deduction is correct. The rainbow speaks of hope, of the fulfillment of a covenant or promise. This application of the rainbow has been observed in a previous vision. In the vision we are now considering, we observe Christ remembering the promise that He gave to His Church, "Lo, I am with you all the days, even unto the end of the Age." (Matt. 28:20.) This, with other significant features of the vision teaches that this particular period of the Church's history to which the vision applies is one in which her continued execution of the great commission given her needed, in a very special manner, His help and encouragement. The cloud with which he was invested (clothed), being emblematic of glory and power, indicates that Christ is the great actor in the vision. The cloud is, doubtless, not a natural cloud, but a "glory" cloud, or halo, similar to that which covered the ark of the covenant in the most holy of the Jewish tabernacle. The symbol, then, is designed to represent Christ acting, not directly, but indirectly. His acting would be seen or manifested in a display of His power and providence, through specially chosen ones, in behalf of His cause, His true Church.

"And having in his hand a little scroll opened: and he placed his right foot upon the sea, and the left on the land [earth]."--Rev. 10:2.

In a general way the expression, "he placed his right foot on the sea, and his left foot on the earth," would signify lordship over earth and sea. The earth representing organized society, and the sea, the restless, turbulent masses of

mankind, is designed to teach that He possessed and exercised full control of all human affairs, and would, in a special manner, exercise that power in the interests of His Church and Cause, during the period of the fulfillment of the vision. It would seem also to imply that the period from the time the vision commences, when human affairs are in an orderly condition, to the end of the Age, when the sea or anarchistic conditions begin to threaten, is spanned by the distance between the two feet.

We call attention to a very striking difference between this vision of Christ and that of chapter 1. In the latter He is represented as holding the "seven stars" in His right hand, whereas in this He is represented as holding a "little book" (scroll) which St. John afterwards, in a command from heaven, is told to go and take from the angel's hand and eat. The little scroll doubtless represents God's Word, or certain portions of that Word which needed to be specially emphasized at the time the vision applies. We have an explanation of what is represented by eating a book or scroll, in one of the visions of the Prophet Ezekiel. The Prophet is shown a scroll, and is commanded to, eat it. We have the significance of this very clearly explained in the Prophet's words: "Then did I eat it; and it was in my mouth as honey for sweetness. And He [Jehovah] said unto me, Son of man, go, get thee unto the house of Israel and speak with my words unto them. . . . All my words that I shall speak unto thee receive in thine heart, and hear with thine ears." (Ezek. 2:9, 10; 3:1-3, 10.) We thus learn that in the vision under consideration among other things is taught that at the period in history to which the vision applies, there would be a special giving of God's Word to the Church. Of this we shall say more when we come to discover the time the vision has its fulfillment.

THE LOUD VOICE AND THE SEVEN THUNDERS

We now notice another very significant action of 'this Angel, and, let it be noted carefully, that it takes place *before* St. John receives the book from the Angel's hand. This is brought to our view in the description the Apostle gives, which we quote:

"And cried with a loud Voice, as a Lion roars; and when he cried the Seven Thunders uttered Their Voices. And when the Seven Thunders spoke, I was about to write; and I heard a 'Voice from Heaven, saying, 'Seal the things which the Seven Thunders spoke, and write them not.'"--Rev. 10:3, 4.

Let us examine the symbol: The mighty Angel (Christ) crying with a loud voice as when a lion roareth, is the special symbol in this part of the vision we will first consider. We have learned by an examination of Scripture in our consideration of a previous vision that a lion *itself*, when employed as a symbol, is used variously. One use of it is that of kingly authority. -We have discovered also that frequently the peculiar traits or habits of a lion are the things referred to in the symbol, sometimes referring to good and sometimes to bad traits possessed by the object to which the symbol refers. This use of the symbol we have noted in examining one of the features of the fifth trumpet. In the vision we are now considering the peculiar trait or habit of the lion's roar and its effects are the things to be considered. One has truthfully said: "The roaring of a lion is in itself one of the most terrible sounds in nature." We have an instance in Amos (3:1-8) where the

lion's roar is likened to God's voice speaking a judgment message to apostate Israel of old: "Hear this word the Lord hath spoken against you, O children of Israel;. . . which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you. . . The lion hath roared, who will not fear? The Lord God hath spoken."

We have another instance of the use of the same symbol in Joel (3:16, 17) which contains a still further thought. "The Lord shall roar out of Zion and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So, shall ye know that I am the Lord your God dwelling in Zion, my holy mountain."

Another has truthfully said in commenting on this Scripture:

"That this expression is metaphorical needs no remark. God's being said to roar out of Zion and Jerusalem intimates both the courage of the Jews (His people) fighting under His protection, and the certainty of their success. As a lion, when he roars, makes the woods and plain to resound, and the beasts of the field to tremble, so God being here compared to this fierce creature, His voice is justly said to make the very heavens and earth to shake, the plain meaning of which is, all would be thrown into the utmost consternation, like a man seeing a roaring lion coming upon him to devour him, or as if he saw the very heavens and earth themselves moving and in the utmost disorder."

The use of the symbol in both these passages is evidently the same as the one we are now considering. The *sudden* appearance of this symbolic personage, and the peculiar and startling symbols that clothe and surround His person, would indicate that Christ's cause, which in-the beginning of the Age had been entrusted to His people, was, at the time the vision meets its fulfillment, in great danger of utter defeat at the hands of His enemies. It would further teach that the interests of His cause were such as to require that His voice be heard in testimony against His enemies, the anti-Christian system, that a testimony against the same would then be needed and given. It would also teach that the Lord's consecrated ones at- the time the vision begins to have its fulfillment, would need and have given to them special Divine **strength and courage** and protection, enabling them to successfully cope with the powers of darkness entrenched in the anti-Christian system, the Papacy. Considered in connection with what follows in the vision, that of giving the "little book" to St. John, it would imply that previous to this time the Church, symbolized by St. John, had seemingly been encountering defeat. The loud voice, itself, seems to represent a message spoken. through specially called human agencies in the same sense that John the Baptist represents himself as the "voice of one crying in the wilderness," meaning that he is giving a message of the Lord. The symbols considered thus far require a specially important manifestation of Christ in history, at a time when His cause was in most urgent need of it.

Keeping in mind the fact that God's Plan for this Age, is that of the taking out of the "elect ones," the joint-heirs with Christ for His Kingdom, should cause us to look 2 for a period in history when the carrying out of this Plan was imperiled, and would be thwarted altogether were it not that there would be displayed a special manifestation of His power to infuse new life into His followers, His tried ones. The response to this symbolic cry was that of seven thunders, uttering their

voices. Thunder when used as a symbol, as will be seen by carefully examining the Scriptures, relates to various things. In Psalms 29:3, thunder is called the voice of God: "The voice of the Lord is upon the waters; the God of glory thundereth." It is used in this Psalm in a comparative sense, as will be seen in the words that follow: "The voice of the Lord is powerful . . . is full of majesty." The verses that follow in the Psalm describe the effects of the Lord's voice, "It breaketh the cedars, etc." The summing up of the significance of the words is that "the Lord will give [His] strength to His people."--Psa. 29:11.

When thunders are said to proceed from the throne of God as in Rev. 4:5, they represent God's glorious and awful majesty; but when fire comes down in connection with it as in Rev. 9:5, it -represents some judgment of God upon the world (as has been shown in a previous vision). Very frequently thunders represent the voices of men in controversy. I Sir Isaac Newton, a very reverent and godly believer and Biblical expositor, has said: "Thunder or the voice of a cloud represents the voice of a multitude." In the vision we are- now considering the thunder-voices are described as being a response given to the lion-like voice of the mighty Angel. It would. therefore seem to represent the effects produced upon the peoples of earth by the message delivered through the voice (messengers) of Christ at the time of the vision. The thought would therefore be that this message would affect different classes oppositely, producing controversies; and the fact that St. John was forbidden to write the things which the seven thunders uttered would signify that these controversial voices which he heard were a part of the vision that it would not be necessary to disclose. We would remind the reader again that the things thus far noted in the vision all had their fulfillment before the receiving of and the eating of the little book by St. John.

THE ANGEL'S SOLEMN OATH

"And the Angel whom I saw standing on the Sea and on the Land, raised his Right Hand towards Heaven, and swore by Him who lives for the Ages of the Ages, who created the Heaven, and the Things in it, and the Earth, and the Things in it, and the Sea, and the Things in it, That the Time shall be no longer [delayed]."--Rev. 10:5, 6.

This last word is not in the text, but is supplied by the translator to assist (as he thinks) to an understanding of the text. These closing words of this verse have been variously translated, and interpreted. The translation of the Common Version is, "There should be time no longer," which would imply that the end of time had come. This translation is quite generally admitted to be an incorrect one. A word for word translation of the -text under consideration as given in the Diaglott seems to favor the thought that an additional suggestion, indeed a *chronological prediction is here made*. The word for word translation is, "*because [a] time not yet shall be.*" This portion of the text will be treated more exhaustively when we seek to discover the time when the vision began to have its fulfillment. One thing, however, is quite clear, whatever may be the correct translation, the words are closely related to those which immediately follow:

"But in the Days of the Blast of the Seventh Angel, when he may be about to sound, and the Secret of- God should be completed, as he announced its glad tidings to his Servants the Prophets."--Rev. 10:7.

We have a comment by our Pastor as to what is meant by the mystery (secret) of God, which was to be made known when the seventh angel was to begin to sound his trumpet, and also when this mystery (secret) would be fully disclosed; the explanation is, that the full knowledge of the mystery (secret) of God's purposes for the Church and the world would not be understood until the seventh angel should begin to sound his trumpet:

"In the Age to come, when God shall 'pour out His spirit upon all flesh,' as during the present Age He pours it upon His 'servants and handmaids,' then indeed all will understand and appreciate the promises now being grasped by the 'little flock;' and they will rejoice in the obedience and exaltation of the Church. . . . Then the 'mystery' will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us--God manifested in the flesh-which they had hitherto misunderstood. . . In point of time, the mystery of God will be finished during the period of the sounding of the seventh [symbolic] trumpet. (Rev. 10:7.) This applies to the mystery in both senses in which it is used: the mystery or secret features of God's Plan will then be made known and will be clearly seen; and also the 'mystery of God,' the Church, the embodiment of that Plan." -Vol. I, pp. 86, 87.

RECEIVING THE LITTLE 1306K

"And the Voice Which I heard from Heaven, was again speaking with me, and saying, 'Go, take That Little Scroll which is opened in the Hand of That Angel who Is Standing on the Sea and on the Land.'"--Rev. 10:8.

In this part of the vision (as in the others), St. John represents the-Church at the time of the fulfillment of the vision. The fulfillment seems to require that a successful effort under Christ's special supervision, would, at the time this part of the vision meets its fulfillment, be made to give the Word of God (the little scroll) to the Church. As the Word of God, with the commission to proclaim it had been once given in the beginning of the Age, this would imply that it had been lost, or lost sight of, and was now to be given a second -time. This seems to be confirmed by the command given to St. John (who represented the Church) after he had digested its 'contents: "And He says to me, it behooves thee again [a second time] to prophesy to peoples and nations and tongues and kings," which clearly implies that there was to be a second general world-wide proclamation of the Gospel on the part of the Church while in her earthly pilgrimage.

" And I went to the Angel, telling him to give me the Little Scroll. And he says to me, 'Take, and eat it, and it will make Thy Belly bitter, but in thy Mouth it will be sweet as Honey.' And I took the Little Scroll from the Hand of the Angel, and did eat it; and it was in my Mouth sweet as Honey; and when I ate it my Belly was embittered." -Rev. 10:9, 10.

In our consideration of this vision, we should note carefully every action of the Angel and St. John, because in the fulfillment each act and proceeding is seen to

cover a considerable period of time. To state the matter more in detail: The approach by St. John to the Messenger (Christ), requesting that he might have the little scroll, his -receiving it, his eating and digesting it, and the command to proclaim again world-wide that which he had eaten-the Message of God, the Glad Tidings-covers what, from one standpoint, would be called a long period of time, reaching to the time when the events of the seventh trumpet begin to have their fulfillment; and when the Gospel, the Glad Tidings, is being fully understood by the Lord's consecrated, the Little Flock of prospective joint-heirs with Christ, of the Kingdom. Indeed it would seem to be true that each part of, the vision would measurably be fulfilled, at the time when the vision as a whole begins to be fulfilled, but would not be fully unfolded until the seventh trumpet would begin to sound-not until then would the mystery of God be fully disclosed. Our Pastor has noted briefly but clearly what the eating of the "little book" is; that it is the reception of the "present truth" of God's Plan, by the wise of the Lord's people, who live in the ending of the 1335 days of Dan. 12.

"Oh, the blessedness of this favored time! Oh, the harmony, the beauty, the grandeur of the Divine Plan as it began to unfold when the 1335 days were 'touched!' It is to express, as far as lies within our power, this 'blessedness' and fuller unfolding of the Divine Plan, now DUE to be understood by **all** the 'holy people' now living, that this Scripture Studies series is being published.

"This message concerning Michael's Kingdom, gradually opening from 1829 onward, is symbolically represented in the book of Revelation (Chap. 10:2, 8-10) as a 'little book,' which the 'wise' of the 'holy people,' represented by St. John, are instructed to eat. And St. John's experience, as expressed in Verse 10, is the experience of all who receive these truths [concerning Messiah's Kingdom]. They bring wondrous sweetness: Oh, the blessedness! But the after effects are always more or less a blending of the bitterness of persecution with the sweetness. And the effect upon those who patiently endure to the end is to purge, purify and refine, and thus to make the bride of Christ ready for the marriage and exaltation, due toward the close. of the, Day of Preparation."--Vol. 111, pp. 88, 89.

HAS THIS VISION YET BEEN FULFILLED? ANSWER BY THE HISTORIAN

Having before us in the brief outline above a general sketch of the symbols of this vision and. what they would logically be expected to teach and require in their fulfillment, we now inquire: When did this vision have its fulfillment, and what were the events, occurrences and proceedings in history that accomplished its fulfillment? When did the whole vision begin to unfold itself in history,? If it is yet future we certainly would be assuming the role of a prophet to even attempt to foretell the time when it will be fulfilled. This, we will not do. If it is in the past it should be our privilege as students of prophecy to locate it in the records of the historian. We first inquire, was there ever a period in history when there were events and instrumentalities corresponding to. the Angel that appeared, uttering his voice as a lion, and followed by the voices of seven thunders ?

In our search to discover this time, it will be helpful to this end, to keep fresh in mind what we have heretofore noted, viz., that the Revelation visions **touch upon**

all the great,, prominent world-wide transactions that have occurred in connection with the Church's history from the beginning of the Age to the end. Let the reader note .again what we have found to be the order in which these transactions occurred; as follows:

- (1) The overthrow of the Pagan religion about 325 A. D.
- (2) The downfall of the Western Roman Empire (Christian, so-called), 476 A. D.
- (3) The rise of Papacy and its polluting the channels of truth, beginning about 529 A. D.
- (4) Its evil influence in beclouding the true hope of the Church and the world-the hope to be realized through Messiah's Kingdom.
- (5) The advent of Mahomet into the religious realm, and the great judgment woes that came upon earth's inhabitants, particularly those who were the followers of the Paganized form of Christianity that prevailed in many lands invaded by the Mohammedan armies. We have found that history has divided the agents who propagated the false Mohammedan religion by the force of armies into two parts, those under the Saracens, and those under four other Mohammedan powers, the last being the Ottoman, Turks. While the last of these great powers, with its corrupt religion,. has continued up to the present time, the aggressive efforts to propagate its false religion through the force of armies ceased long ago.

In our search to discover the time in history when the vision under consideration -- the lion-like voice of the Angel, began its fulfillment, it will be well to keep in mind that the symbols require that we look for a great movement in the interest of true Christianity, one that is in a very special sense inspired by the great Head of the Church. It will' further be helpful in our search, to keep in mind that the symbols all imply that this great movement would be at a time when the cause of Christ 'Was in great danger of being overwhelmed -- destroyed.

THE LOUD CRY OF THE PROTESTANT REFORMATION

Searching the annals of history we. discover an event recorded by all historians which fulfils every feature of this first part of this symbolic vision. This event was one that affected in a most remarkable manner the general condition of mankind, and the Lord's consecrated in particular. Historians have filled many large volumes in describing these occurrences. The effects of these great transactions are seen today, in not only the professed Christian world, but in the nations and peoples of earth as well. This event began to transpire in the early part of the Sixteenth Century, and is called the Great Protestant Reformation.

Our Pastor in his Scripture expositions, refers frequently to this great movement He speaks of it as fulfilling certain predictions of Daniel. He calls it the beginning of a work of "cleansing the sanctuary" (Little Flock class-See Vol. III., p. 95) from errors that had been received through Papacy. He refers to it as a work that has had to do with the bringing back to the Church the holy vessels (precious, truths) that had been lost sight of, except by a few, for long centuries previous.

Before noting how the events of history have unveiled this wonderful, prophetic vision, we will first note that the conditions -- existing in both the civil and the

religious world just previous to the Great Protestant Reformation, were of that nature that called for such a display of Christ's power operating through specially chosen agencies, as are portrayed in the opening verses of this symbolic vision. These conditions are described in the closing verse of Chapter 9 which is under the sixth trumpet. These words are: "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 the Demons, and the idols of Gold and of Silver. and of Brass and of Wood, which can neither see, nor hear, nor walk; nor did they reform from their Murders, nor from their Sorceries, nor from their Fornication, nor from their Thefts."--Rev. 9:20, 21.

THE DARKEST OF THE DARK AGES

The intelligent Bible student will understand that the evils referred to in this description are used in a figurative sense to describe the condition of the prevailing form of the apostate, idolatrous Christianity that existed during the aggressive conquests under the woe-trumpets. The expression, "the *rest of the men, etc.*," seems to refer more particularly to those living in the territory of the Western Roman Empire, which, at the time, was divided amongst the ten kingdoms, symbolized by the horns on the beast and dragon of Daniel 7 and Rev. 12, 13 and 17. These at the time were all under the dominating influence of the Papacy which ruled from the City of Rome. These to a very large extent escaped the calamitous occurrences of the two woe-trumpets. The period in history referred to is the one just before the Sixteenth Century, the darkest period of the "dark ages." Let us carefully note the words of the historian concerning the state or condition of the Church and world at this time:

"At this date (1514 A.D.), though the name of Christ was professed everywhere in Europe, nothing existed that could properly be called evangelical. All the confessors of Christ, 'worn out' (See Dan. 7:25) by a long series of contentions, were reduced to silence." -- *Milner's History*.

Another historian referring to the same time has said:

"About the beginning of this Century (the Sixteenth) the Roman pontiffs lived in the utmost tranquility; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority; since those dreadful (?) commotions which had been excited in the preceding ages by the Waldenses, Albigenses and Beghards, and lately by the Bohemians, - were entirely suppressed and had yielded to the united powers of the council and the sword (of Papacy). Such of the Waldenses as yet remained, lived contented under the difficulties of extreme poverty, in the valleys of Piedmont, and professed to themselves no higher earthly felicity than that of leaving to their descendants that wretched and obscure corner of Europe which separates the Alps from the Pyrenean mountains; while the handful of Bohemians that survive the ruin of their faction, and still persevered in their opposition to, the Roman (Papal) yoke, had neither strength nor knowledge adequate to any new attempt, and therefore instead of inspiring terror (concern) became objects of contempt (by Papal authority). We must not, however, conclude from this apparent tranquility and security of the (Roman) pontiffs and their adherents, that their measures were

applauded or their chains worn without reluctance . . . None, however, had the courage to strike at the root of the evil, to attack the Papal jurisdiction or statutes, which were absurdly, yet artfully; sanctified by the title of canon law, or to call in question that ancient and most pernicious opinion, that Christ had established a vicegerent at Rome, clothed with His supreme, and unlimited authority. Entrenched, therefore, within these strongholds, the pontiffs looked upon their own authority and the peace of the Church as beyond the reach of danger, and treated with indifference the dreams and invectives of their enemies. Armed moreover With' power to punish, and abundantly furnished with the means of rewarding in the most alluring manner, they were ready in every commotion to crush the obstinate, and, to gain over the mercenary to their cause; and this indeed could not but contribute considerably to the stability of their dominion."
-Mosheim's Eccl. History.

WORE OUT THE SAINTS OF THE MOST HIGH

Another writer of those times has said concerning the assembling of the Lateran Council (from 1512 to 1514), one of the chief objects of which was the uprooting of heresies (and wherever, Rome finds heretics we may confidently expect to find the true witnesses of Christ)

"By fire and- sword, by dungeon and halter, by denunciation ,and excommunication, the work of extermination had so far ,advanced, that no voice could anywhere be heard daring to utter a protest against Rome, except that it was thought that a few forlorn followers of the martyred Huss, Who still hid themselves in the wilds of Bohemia, might possibly venture forth-, and the matter was tested, by a Papal bull, summoning them to appear at, the council (May 5, 1514). The day arrived, but not one witness appeared, and the orator of the occasion ascended the rostrum, and amid the tumults of applause inade the never-to-be-forgotten proclamation of triumph: "There is an end of resistance to Papal rule and religion, there is none to oppose. The whole body of Chrisendom is now subject to thee, Leo X."--F. E. *Tower--Advancing Kingdom.*

.This was at the close of the period represented in Rev. 3:1 by the Church at Sardis. This period, as **we** have already noted, was the darkest period of the "dark ages" a time when as Christ Himself foretold, there were but a "few names left in Sardis who had not defiled their garments."--Rev. 3:4.

Can we wonder, as in our imagination we view this sad and dreadful condition of affairs in the history of God's Church, that there was a need of a, lion-like voice to protest against this apostate system? Indeed, who cannot see that there Was a crying need that the very foundation truths of the Gospel should be given again, and that agencies especially called by Christ, and providentially protected should begin to proclaim them again. And it is at this state and stake of the Church's history that this glory-enclosed, and I rainbow-encircled Angel (Christ) suddenly makes His appearance upon the stake of apocalyptic scenery. Similar incidents' even in the less important affairs of men and nations, have occurred. Have we not heard of an army defeated worn out and crushed before a relentless foe? Have **we** not heard of a commander Who ,Was far away from the scene of conflict, who hastened with accelerated speed to the scene of action, and by the infusing of a

new spirit into his weary, worn-out and disheartened soldiers, turn defeat into victory? Was the great Commander of the disheartened armies of heaven any less interested in his weary, worn-out and discouraged soldiers Who had seemingly been crushed in their conflict with the powers of darkness, entrenched in the anti-Christian systems?

We have now reached in our expositions, what our late Pastor always understood to be the Philadelphia period of the Church's history, when a "door" was to be opened that no human power could shut, when those Who had a "little strength" would be called out and enlightened and be specially clothed With the power from Christ to remove the Papal rubbish from the base (foundation truth) of God's sanctuary, and protest loudly against great Babylon's abominations. This we believe is the period when this vision we are considering began to have its fulfillment. The mighty symbolic Angel represents Christ appearing, not in person, but in symbol; and by His own spirit through the Word Of Truth, raising up agencies to give I the Bible to every people, tongue and nation, etc., and thus prepare the way for the closing testimony of the harvest time. The Word of God had long, been buried in the sackcloth of a dead language; and the sacred manuscripts in which it Was. enclosed, were hidden away in monasteries, convents and theological universities. Indeed, as one has said:

"So long' had the Bible been buried in Latin, so long withheld from the people, so long made void by the' traditions of men, that it Was as a new *book, given afresh to the Church, when it Was as if, Were rediscovered, restudied, and republished by the reformers."

LUTHER'S PART IN THE REFORMATION

The Reformation began with the discovery of the Bible. When at the age of twenty Martin Luther discovered a Bible in the University of Erfurt, where he was a student. The historian tells us that he was astonished, amazed. We cite the historian's account of this most interesting occurrence:

"One day he opened several books of the library one after another to see who the authors were. One of the volumes which, he opens attracts his attention. He has never seen one like it. He reads the title. . . . It, is a Bible! a rare book, at that time unknown. His interest is strongly excited. He is perfectly astonished to find in this volume anything, more than those fragments of gospels and epistles which the Church has selected to be read publicly in: the churches every Sabbath day. Hitherto he had believed that these formed the whole Word of God. But here are so many pages; chapters, and books of which he had no idea. His, heart beats as he holds in his hand all this divinely inspired Scripture, and he turns over all the leaves with feelings that cannot be described. The first page on which he fixes his attention tells him, the history of Hanna and young Samuel. He reads and his heart is filled With joy to overflowing. The child whom his parents lend to Jehovah for all the days of his life; the song of Hannah, in which she declares that the Lord lifts up the poor from the dust, and the needy from the dunghill, that He may set him with princes; young Samuel growing up in the presence of the Lord: the Whole of this history, the whole of the volume Which he has discovered made him feel in a way he has, never felt before. He returns home, his heart is full. 'O!'

thinks he, 'would it please God one I day to give Me such a book, for thy own!' Luther as yet did not know either Greek or Hebrew, for it is not probable that he studied these languages during the first two or three years of his residence at the University. The Bible which had so overjoyed him *as in Latin. Soon returning unto his treasure in the library he reads and rereads, and in his astonishment and joy he returns to read again. The first rays of a new truth were then dawning upon him. In this way God put him in Possession of His Word. He had discovered the book which he is one day, to give his countrymen in that admirable translation in which Germany has now for three centuries 'per-used the oracles of God. it was perhaps the first time that any hand had taken down this precious volume from the place which it occupied in the library of Erfurt. This book lying on the unknown shelves of an obscure chamber is to become the book of life to a Whole people. The Reformation was hid in that Bible." -- D'Aubigne -- *History of the Reformation*, Vol. 1, p. 113.

THE BIBLE RECOVERED

"Later on when soul agony' had driven the young student from his loved university into a Benedictine convent, to seek the salvation for which he' longed, it was the same blessed book, with its glorious doctrines of forgiveness of sins and justification by' faith alone that calmed his storm-tossed spirit, and quickened his soul to new spiritual life. Staupitz, the vicar-general of his order, who proved himself a true pastor to the young monk, gave him a Bible of his own. His joy was great. . . . the Reformation, which commenced with the struggles of a humble soul in the cell of a convent at Erfurt, has never' ceased to advance. An obscure individual, with the Word of God in his hand, had stood erect in presence of worldly grandeur, and made it tremble. This Word he had opposed first to Tetzel and his numerous host; and these avaricious merchants (of indulgences) after a momentary resistance had taken flight. Next, he had opposed it to the legate of Rome at Augsburg; and the legate, paralyzed, had allowed his prey to escape. At a later period he had opposed it to the champions of learning in the halls of Leipsic, and the astonished theologians had seen their syllogistic weapons broken to pieces in their hands. At last he had opposed it to the Pope, who, disturbed in his sleep, had risen up upon his throne and *thundered* at the troublesome monk, but the whole power of the head of Christendom this work had *paralyzed*."-D'Aubigne-*History of the Reformation*, Vol. II, p. 129.

This work of giving the Bible to the world was not completed, however, until the beginning of the Nineteenth Century, at which time all the great Bible Societies were organized, one chief work of which was the translation of the Bible into all languages. Martin Luther's study of the Bible was confined almost exclusively to obtain an understanding of the great foundation doctrine of Christianity--justification through faith in Christ's meritorious sacrifice. This truth at this time was almost completely lost sight of through the false counterfeit doctrine of the Mass. It was the propagation of this blessed truth, together with a bold, fearless testimony that the Papacy was the anti-Christ, and the Papal Church was the "mother of harlots" of Rev. 17 that occupied Luther's time. His knowledge of this latter was through a study of the symbols of Revelation and Daniel, as also

the predictions of St. Paul in 2 Thess. 2. We quote in this connection Luther's own words recorded by the historian:

THE KINGDOM OF BABYLON

"Early in the year 1520, he wrote to Spalatinus thus: 'I am extremely distressed in my mind. I have not much doubt but the *Pope* is the real anti-Christ. The lives and conversation of the popes, their actions, their decrees, all agree most wonderfully to the descriptions of him in Holy Writ! In the autumn of the same year he printed a treatise on the Babylonish Captivity of the Church. In this he exposed the impostures of indulgences; he showed that their object is to rob men of money by the perversion of the Gospel. In this animated production Luther called the Papacy, the Kingdom of Babylon. On December 10, 1520, Luther, called together the professors and students in the town of Wittenberg, and publicly burned, the Papal bull [of excommunication]. The die was now cast. -Luther had declared war against the Roman pontiff. He had boldly denominated him the man of sin, and exhorted all Christian princes to shake off his usurpations. In this manner was the Reformation inaugurated.'" -*Romanism and the Reformation*.

What the historian has given us as to the activities and influence of Martin Luther in his protests against the desecration of, holy things on the part of the great anti-Christian system is true also of a number of other men of eminence, who at the same time and since, joined in the work of protest and were actively engaged in uncovering for fellow-members of the - Church many of the truths that had been long hidden, and in making manifest the invalidity and perversions of the Papacy. Amongst these, were Knox, Calvin, Wycliffe, Melancthon and the Wesleys. Each in his own way, and according to the circumstances and opportunities, thus had a part, we believe, in the fulfillment of this vision, in sounding forth throughout the earth the lion-like voice of protest against the great apostasy that had made all nations drunk with the wine of her false doctrines. No wonder this world-wide Protestant movement had the effect upon Christendom described by "seven thunders" uttering their voices-controversies, discussions, arguments by many parties, factions and sects, producing more or less of confusion and discord. And St. John was told not to reveal what the seven thunders uttered, which teaches *in* symbol, that the controversies, theories, strife, etc., together with the spirit of sectarianism 'and the establishment of various creeds containing great errors which followed the Reformation, would not be of benefit or profit to the true Church would not be for her spiritual nourishment; her help and enlightenment being designed to come from the Lord and His Word alone-through the eating of the "little book."

LATER DEVELOPMENTS IN THESE LAST TIMES

It was not, however, until the "seventh trumpet" began to sound, that, with an *open* Bible and the many helps necessary to understand its teachings, together with the fruitage of the Reformation, and certain experiences necessary to awaken hunger for the Truth, did the due time arrive for the *special messenger* of these last times to begin to eat, in the full sense of the symbol, the little book, i. e., bring to light all the wonderful features of the Divine Plan of the Ages; though the rays

of light on the imminency of Michael's (Christ's) Kingdom began in the Second Advent movement in 1829, and the eating of the "little book" has been in process of fulfillment up to the present time. It may properly be said that Martin Luther and his associates ate sufficiently of the little book to turn the whole current of human affairs into new channels, and to divide Christendom into two parts-Protestantism and Roman Catholicism, and cause several nations to be liberated from Papal bondage. Others of God's people down the centuries have obtained more and more knowledge of God's Word and have continued the work; but it was not until the seventh trumpet began to sound, and the time came for the last messenger to be called and enlightened that the whole of the "little book," the Message of Michael's Kingdom, etc., was due to be eaten (understood). This specially called messenger finished his work and passed to his reward.

Though the great work of bringing out of the Divine storehouse (the Bible) the mysterious features of the Divine Plan, was hindered from time to time by the formation of sects, nevertheless there has been, all along a company of God's saints who have kept free from sectarian bondage, and through this class the work continued, and in this manner the way was prepared for the last, and as many think, the greatest movement of Church history in which it has been the blessed privilege of many of us to have a part, and which we believe is rapidly drawing to a close. We are now awaiting with thrilling interest its completion.

Having noted in the Protestant Reformation movement the fulfillment of the early part of this vision, viz., the coming forth of the strong Angel, sounding His voice as a lion, we are now prepared to investigate more exhaustively in the next article the fulfillment of those symbolic developments, recorded in Chapter 10, that followed.

A recent expositor has applied this vision as beginning at the Second Advent of Christ, making the mighty Angel's appearance to refer to His personal Advent. It will be seen that this could not be the correct interpretation of this vision, neither was it the thought of our Pastor. Let it be carefully noted by the reader that St. John was given the "little book" to eat after the strong Angel appeared, uttering his voice as a lion. Our Pastor interprets the "little book" in the Angel's hand to represent the Message of Michael's Kingdom opening from 1829, forty-five years before the Second Advent. And furthermore there was nothing occurred in 1874, the time of the Second Advent, that corresponds with the cry as when a lion roareth. Indeed, the Scripture teaching and the fulfillment itself agree with the thought that He came in 1874 like a "thief in the night."

THE HOLY- SCRIPTURES

-SEPT. 21-2 Tim. 3:14-17; PSA. 119:9-16--

Golden Text.--"Thy Word is a lamp, unto my feet and light unto my path."--Psa. 119:105.

IT WAS when St. Paul was an old man, a prisoner at Rome, that he gave the advice to Timothy referred to in one of the citations above. The words of this-lesson, addressed by the Apostle Paul to Timothy, are sound advice for all

Christians, especially to such as are young in the Truth, and particularly if they have consecrated their lives to the Lord and His service, and are seeking to be useful according to their consecration as His ministers or servants--whether in a public or in a private service, according to their talents and opportunities.

Nor was Timothy a child in years at the time this epistle was addressed to him. He and his mother were converts to the Gospel of Christ presumably at the time of St. Paul's visit to their home at Lystra during his first missionary tour. It is presumed that at the time of his receipt of this letter Timothy must have been about forty years of age. Tradition has it that he was about sixteen years old at the time of his conversion and that of his mother to the Gospel. When he was about twenty-one years of age, he with Silas accompanied the Apostle Paul on his second tour through Asia Minor, and from that time on for some sixteen years he was closely identified with the Apostle in his service of the truth, until left by the Apostle with the Church at Ephesus, that he might help them over some difficulties into which they had fallen. It was while Timothy was thus serving the Church at Ephesus that he received the two epistles which bear his name.

St. Paul introduces himself not by calling attention to his personal qualities as a logician, *nor by boasting of any service which he had performed as the Lord's servant* and minister of the Truth; but, properly, by reminding Timothy of his apostleship (one of the twelve, taking Judas' place) specially commissioned by the Lord to introduce His Gospel, and specially prepared for the work by being made a witness of the Lord's resurrection, having been granted a glimpse of His glorious person on his way to Damascus and commissioned to declare the conditions for the fulfillment to men of God's promise of life, provided in Christ Jesus.

Although the Apostle had no natural children of his own, his tender address to Timothy as his "dearly beloved son," and his invocation upon him of a Divine blessing, shows that he lacked none of those fine, noble and endearing sentiments, which belong to a true parent. Indeed, the very fact that he had no natural children seems to have broadened the Apostle's sentiments to such an extent that figuratively he took into his affections, as his own children, all who accepted the Gospel. We remember that he frequently used this figure of speech, "Although ye have many teachers, ye have not many fathers in the Gospel" - "I have begotten you in my bonds." On another occasion he represents his efforts for a development of a fully consecrated Christian life 'amongst the believers under the figure of a mother travailing for her children. This being true of the Apostle's general sentiment toward the household of faith, it would be much more true in the case of Timothy who had so nobly and truly filled the part of a son to him.

Incidentally, the Apostle here points out the purity of his conscience toward God, before his eyes were opened to a recognition of the Lord Jesus, while making mention to Timothy that he prayed for him day and night with great desire to see him, and a remembrance of Timothy's tears, when they parted company at Ephesus in the interest of the Truth. It was not according to the personal preferences of either that they had separated, but both had sunk personal convenience and preference in the interest of the Lord's cause.

PERILS FORESEEN BY ST. PAUL

We note with appreciation the Apostle's care over this younger brother in the Truth, in whom he sees such great promise of present and future service. He realizes, perhaps better than Timothy does, the snares of the Adversary, by which one placed in so prominent a position, is likely to be assailed. Would he become heady and high minded? Would he lose his faith in the cross of Christ? Would he fall into the snare of some of the philosophies, falsely so-called? Would he become vainly puffed up by a fleshly mind, and get to feeling himself to be a "somebody"? Or; would he, on the contrary, be a faithful soldier of the cross, meek, humble, gentle toward all, an example both in faith and practice to those with whom he came in contact? And withal, would he hold fast to the Scriptures and be apt to teach others to look to this Divine source of information? He remembered that heretofore Timothy had been so close to himself in the work that he had been measurably shielded from many trials to which he would now be exposed; and yet, no doubt he realized that, if Timothy would be prepared to take the work of a general minister, which St. Paul the prisoner, and growing old, must shortly lay aside, it was time that he was learning how to stand, complete in the strength which God supplies through His Word, without leaning so particularly, as heretofore, upon any earthly prop.

These reflections no doubt had much to do with the Apostle's prayers for Timothy "night and day;" and he now writes with a view to strengthening him along these lines, reminding him of the genuine faith and piety which he had inherited both from his mother and his grandmother, and assuring him that he believed that this had laid a deep foundation of true piety and faith in Timothy's own heart. We pause here to notice the fact everywhere kept prominent in the Scriptures that according to the Divine arrangement not only are the sins of the parents visited upon the children for several generations, but also that the faith and godliness of the parents, when rightly based on the Word of God and the true promises of that Word, lay the foundation of character in their children, upon which there is the greater hope that a life of godliness and usefulness may be built.

A GOODLY HERITAGE OF FAITH

Not only does the Apostle strengthen Timothy's mind by a remembrance of the godly heritage of faith and piety received from his mother and grandmother, but in addition he reminds him of the grace of God specially conferred upon him (Timothy) at that certain time when he made a full consecration of himself to the Lord, to be God's servant; when the Apostle, exercising his power as an Apostle, and as was common in those days, communicated to Timothy by supernatural power an outward gift or token of the Holy Spirit, through the laying on of his hands. The Apostle had evidently either heard or surmised that Timothy was allowing the fervor of his zeal for God to die out, and hence here he urges him to "stir up the gift of God which is in thee." The Greek word here rendered "stir tip" has the significance of *re-ignite*: as though the Apostle said, Re-ignite your gift by renewed energy.

The next verse enforces this view, implying that the Apostle thought that Timothy was in danger of being overcome by *fear*, so as to allow his zeal to abate. And hence he reminds him that the spirit of the Lord imparted to His people is not a spirit of fear, but on the contrary a spirit of power, energy, zeal a-wakened by,

love--loving devotion to God, and a desire to please and serve Him; loving devotion to the Truth, and a loving devotion to God's people and a desire to build them up in holy things, and to do good unto all men as we have opportunity. And yet, lest Timothy should get the thought that the spirit of God, led only to a zeal or energy--that might at times be unwise in its exercise and do more harm than good--the Apostle adds that -the spirit of God which He bestows upon those who are begotten as His sons is a spirit of a', "sound mind;" A mind that is fortified and strengthened by the Word of the Lord on, every subject, and hence, while thoroughly fearless of man, is wise in judging of times, seasons and methods for using, the energy of love which, burns as a fire within the consecrated heart. O that all of God's children might appreciate, and more and more obtain, the spirit of a sound mind, by Which all of their talents might be used, not only fearlessly but wisely, in the Master's service.

THE MAN OF GOD THOROUGHLY FURNISHED THROUGH THE SCRIPTURES

Continuing his exhortation (3:14-15), the Apostle impresses upon Timothy two things: (1) That he had been taught of God, and (2) that this teaching of God had come to him through the Scriptures, which,, he assures him, are sufficient to bring him all the way to the complete realization (in the resurrection) of that salvation which God has provided through faith in Christ Jesus. It will be well for us all to remember that all the graces of the spirit, all the progress in the knowledge of Divine things to which we already have attained, that may have really helped us nearer to God and to holiness, have come to us through the Scriptures of the Old Testament and through the words of our Lord and his inspired Apostles: nor will it ever be necessary to go to other channels for the true wisdom which would prepare us for the salvation promised.

Proceeding, the Apostle shows (vss. 16, 17) that the Scriptures which God inspired are profitable in every direction; and quite sufficient for the man of God, needing no supplements of visions or dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the Divine Plan; and no human authority is competent to add thereto. Who hath known the mind of the Lord? Who hath been His Counselor? They are useful also for reproof toward others: No words that we can use in correcting the errors of others either in word or doctrine could possibly be as forcible for reproof as the inspired words of Scripture. They are useful also for "correction-," literally, 'to bring tip- and establish one in the -right.'" No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as the Lord's Word.

Not, however, that God's Word is merely a statement of platitudes and moral instruction: it is far more than this; it searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the "pure in heart," those whose intentions are upright, honest, clean. The Word of the Lord as a corrector "in righteousness" takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind; so that they are able to weigh and appreciate things from the true standpoint--God's standpoint of righteousness; but it also inculcates a righteousness toward God, and the propriety of seeking that holiness of Which

God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lilies of justice and love. Thus the power and influence of the Lord's Word in those who have a right condition of heart is set forth by the Psalmist:

"MAKING WISE THE SIMPLE"

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure; making wise the simple. The precepts of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Psa. 19:7-9.) How true are these prophetic declarations may be comprehended only by those who have learned to appreciate the Word of God. It deters from sin, it encourages toward righteousness, it gives consolation in trouble, it gives strength and courage in a time of general fear and quaking, it gives wisdom in times of perplexity, and the result is that the people of the Lord have much advantage every way through it as respects the present life, besides the hope, the encouragement and: the preparation which it gives for the life which is to come.

It was because David did not forget the Word of the Lord that he was the good king, the prototype of the great Messiah. David's prophetic words, however, relate more particularly to the Christ than to himself. Many of his prophecies were written from this standpoint--as speaking for Messiah. We are reminded of our Redeemer's sentiments as expressed in another Psalm, "I delight to do thy will, O my God: thy law is written in my heart. (Psa. 40:8.) The Apostle applies these words directly to our Lord.--Heb. 10:7.

What was true of our Lord, the Head of the Church, must be true of every member of His Body. Not a member can be indifferent even to the Word, the testimony, the will of God. And the attitude of each must not merely be a willingness to do the Lord's will under restraint, but it must be of a willing heart, "I delight to do thy will." To this end the Word of God must not only be appreciated as so much of literature and history and Divine direction, but it must be so thoroughly appreciated as to be received into the heart, or, as the Apostle states it, it must be written in our hearts. This reminds us of the fact that Adam in his perfection was an image of God that God's law was written in his heart. Indeed in his nature, being, he was created in harmony with God, in His image, His likeness, as was also our Redeemer by His immaculate birth. The followers of Jesus, however, born in sin and shapen in iniquity, are far from having the Divine law written in their hearts--with all of them it has become more or less obliterated through the fall. A part of the Christian's daily business is to engrave in his character, in his heart; more and more deeply, the laws of the Lord - and the more earnestly he gives attention to this discipline and schooling, necessary to all the disciples of Christ, the more he prepares himself for the Kingdom condition and joint-heirship with the Lord, promised to all those who love and obey and follow Him.

The Prophet, representing the Lord's people of a future day, cries, "Thy words were found and I did eat them," and this represents a double thought: first it implies, that the Word of the Lord would be lost and would need to be searched for; secondly; it implies that when found it will avail us nothing unless it be

appropriated to our needs, unless its testimony be received into good and honest hearts and be put into practice. The Word of the Lord Was lost in a most important sense during the Dark Ages. Forms and ceremonies and the decrees of councils took the place of the testimony which the Lord declares to be sure. The result was increasing confusion and, deterioration of spiritual vitality amongst those professing the name of Christ. Not only was the Word of the Lord lost in the sense of not being followed, but in a very important sense it was also lost by not being studied. The writing of the Scriptures was generally discontinued, -and the old manuscripts were lost sight of. The finding of the Word of God seemed to begin afresh with the introduction of the art of printing, at a time when certain of the Lord's people were aroused to inquire more particularly for the "old paths." (Jer. 6:16.) In Luther's day, when printing was considerably advanced, history tells us that although he had been in a religious college for years, and was a professor he never saw a copy of the Word of God until he was twenty years of age. Thank God, conditions are so changed now that His Word is found in the sense of being easily accessible to the whole people, and in the sense, too, that, under His providential care, in this time of the end, knowledge has been increased so as to be universal in Christian lands. (Dan. 12:4.) Thank God that today His Word is abundantly distributed in all civilized lands and is obtainable in all heathen lands and in all languages.

BURIED UNDER TRADITIONS

Nevertheless, the Word of the Lord is in one sense still hidden. It is covered with a thick coating of false teaching and human tradition, so that in the homes where the Book is to be found there is often so much blindness upon the eyes of the understanding that the truth of God cannot be appreciated. It is still necessary for us to pray with the Apostle, for ourselves and for others, that, the eyes of our understanding being enlightened, we might be able to comprehend with all saints the lengths, and breadths and heights and depths of the love of God, which passeth understanding. It is only as our eyes of understanding open that we really see the wonderful things of God's Book, and that we really get the wonderful blessings which He intended only for those who seek in truth and in sincerity, only for the saints.

The Prophet speaks of a 'famine in the land, not for bread nor for water, but for the hearing of the Word of the Lord. There was such a famine in the Dark Ages, and to a large extent the Reformation movement was a supply of the heavenly food and drink, spiritual nourishment. But, as we have just seen, there is still a famine though of another kind. Although there are churches in every direction Bibles in every home, many are beginning to find that they are starving--that with the Word of God in their hands they are famishing, because they have been feeding upon the husks of human traditions, creeds and theories of men, which will not stand the tests of present-day enlightenment. Some are feeling lank and hungry spiritually. We wish there were more of these, for the Lord today, as ever, is as good as His Word, assuring us that they that hunger and thirst after righteousness [truth] shall be filled. To all who now come into the right relationship to the Lord and to His Word there is refreshment never before known by His people. His Word, always precious, is a hundred-fold more precious now

than ever before; its beauty, its true meaning, its reasonableness, are more and more manifest to those who have the hearing ear and the eyes of their understanding opened, to those who are freed from the bondage of human traditions and are seek in the Bread from heaven, the testimony of the Lord that maketh wiise the simple, the humble.

Finally the Apostle assures us that God's teachings through the Scriptures are given "that the man of God may be furnished completely unto every good Work." (Revised Version.) Here the Apostle has reference to perfection of *character* (he makes no reference to perfection in the flesh,. elsewhere assuring us that even in his own case he realized "in my flesh dwelleth no perfection"). The perfection of character 'here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of His inspired Word, should be the aim, the mark toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apostle that the Father has predestinated that all of the "little flock" who will share the Kingdom with Christ, must be conformed to this glorious image of His Son-must have perfected characters, hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things; however imperfect the earthen vessel may be, and however incompletely we may be able at our best to carry out in every thought and word and deed all the desires of our hearts and the endeavors of our transformed minds-new characters,. the earnest or beginning of the new natures which will be completed in the First Resurrection.

Surely we are still in the time when those who have tasted that the Lord is gracious and who have found His Word to be meat indeed, who realize that the Lord is present and has girded Himself, and has served the household of faith with meat in due season--this is I still the time for these to seek for and to assist those who are coming to an appreciation of their lankness and their hunger and thirst. May the Lord more and more give us wisdom and grace in presenting His Truth, that we may testify not only with our lips, but with all the conduct of life, the power and grace of the Word of Life.

REVIEW: JESUS OUR SAVIOUR AND KING

SEPT. 28--MATT. 21:9, 15, 16; EPH. 1:10

Golden Text- "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord; I Hosanna in the highest." -- Matt. 21:9.

THE ABOVE THEME, Jesus our Savior and King, is selected by the International Sunday School Committee as a basis of the review of the lessons of the past quarter. Indeed, as we look back over these lessons, it is noted that our blessed Lord and Redeemer is truly the central figure of them all. In fact, the se studies have in a general way taken us through a review of the great central truths of the Divine Purpose, both for the Church and the world. The account cited at the head of this lesson carries our mind back to the closing days of our Lord's earthly

ministry when He was acclaimed by the multitude as their Lord And King, which acclamation we believe was but prophetic, looking forward to His glorious reign when He would indeed be hailed by the people of every generation and every clime as their worthy Master and King.

SABBATH AT BETHANY

The Sabbath day prior to His crucifixion was spent by the Great Teacher at the home of Lazarus and Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in His honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for His burial. *The* fragrance of this perfume has come down to us through the ages. The next morning, to fulfill the Scriptures, Jesus sent for the ass and its little colt to be brought. The ass was probably a -white one, for it is reputed to have been the custom of the kings of Israel to ride upon white asses. The multitude who had come to see Jesus, and Lazarus whom He had brought from the tomb, filled with admiration, hailed Jesus with shouts, as "The Son of David!" The Great King! The Messiah! Certain Scribes and Pharisees called attention to this and suggested that Jesus rebuke them. His answer was, that, had the people refused to acclaim Him, the stones would have cried out; because it had been prophesied centuries before, "Shout, O daughter of Jerusalem! Behold thy King cometh unto thee. He is meek and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized-not realizing the still greater glory and honor of His later revealing in the end of this Age, when "every knee shall bow and every tongue confess to Him." Thus this acclamation of Jesus as King was but superficial, as is proven by the fact that it was short lived -a few days later this same multitude, worked upon by the jealous Jewish rulers, became a lawless mob, crying out for the death of the One they had so recently hailed as King.

THE SCRIPTURES MUST BE FULFILLED

While God foreknew and the Prophets foretold that the Jewish nation would reject Jesus and not receive Him as their King, nevertheless, everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. The account cited above illustrates this. Jesus offered Himself to Israel as their Messianic King, just five days before His crucifixion, and on the exact day upon which, as the Lamb of God, He should have been received by them, in order that they might have been "passed over" and, as a nation, become the antitypical Levites from amongst whom would have been selected the antitypical priests. Their failure to receive Jesus at the appointed time did not at all interfere with the Divine arrangement, for all I of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from amongst the Gentiles ever since. Thus all that was intended to be accomplished at our Lord's First Advent was accomplished, viz., the laying down of His humanity in sacrifice, the opening up of the Narrow Way by the Gospel

Call, and the institution of what the Scriptures term, "the Church which is the Body of Christ."

There can be no question that the Church of Christ is an *Ecclesia, a Body*, and that Christ Jesus is the *Head* of the "Church, which is *His Body*." (Eph. 1:22, 23.) There can be no question that the different members of the Church are being called-drawn by a selective process from the world of mankind. The testimony of the Scriptures as to the object of the call, seems also to be clear. The Apostle Peter says that the Church is a people *for a purpose*; that is, God has a special object or purpose in selecting the Church. They are to "show forth the praises of Him who hath called them out of *darkness* into His *marvelous light*," "that men may see their good works and glorify their Father which is in heaven."--1 Pet. 2:9; Matt. 5:16.

We ask respecting the object of this shining of the light, and the Scriptures answer that it will have an effect upon the world, reproving mankind and setting before them an example of better living, better thinking. We

ask whether this is the ultimate object of the call. The Scriptures answer that it is not; that the Church is called out to be a privileged people and to become joint-heirs with her Lord in His Kingdom. We ask further, whether He really is to have a Kingdom. The Scriptures answer, Yes; at the end of this Gospel Age He will be manifest, not as a Sin-Offering, but as a great King, Prophet, judge, to *dispense* the blessings *secured by His death*. We ask respecting the share of the Church at the present time. The answer comes that those who faithfully follow the Lamb through good report and evil report, who take up their cross and follow Jesus, will be accounted worthy to be His associates in the Kingdom.

THE MISSION OF THE CHURCH

We ask whether the Church will be able to combat the evil tendencies in the world. The answer is, Yes; Satan 'will be bound for a thousand years, that he shall deceive the nations no more till the thousand years shall have been fulfilled. During those years the Savior's mission will be to bless mankind as the "Sun of Righteousness," with "*healing*" in His beams; and the Church is to have a share with Him in the blessing of the world. We ask whether this is some *new proposition* God has made; and the answer comes, No; this was God's Plan and purpose from *before the foundation of the world*. This is the Gospel, or Good Tidings, first declared to Abraham: "In thy Seed shall all the families of the earth be blessed."--Gen. 12:3.

God intended to bless all the members of the human race, 911 nations and kindreds and tongues, and purposed that the blessing should come to them through the Seed of Abraham. The Jewish nation was merely the *typical seed*; the *antitypical Seed* is The Christ (Jesus the Head and the Church His Body), who will "bless all the families of the earth." But the world must wait for its blessing until the Church shall have been completed, shall have passed the veil, and shall sit with Christ in His Throne.

Asked as to the success of the blessing which will attend' the work of the Church, the Scriptures answer that "Every knee shall bow and every tongue confess;" and

that the knowledge of God shall fill the whole earth. As to whether this means a *universal* salvation-that everybody will be saved-the answer is that God has provided that as all died in Adam, so all are to be revived, brought back to the privilege of attaining everlasting life, through the merit of Christ's sacrifice; but that the attainment of everlasting life will depend upon the manner in which the *privilege* is used. None will be *coerced* or compelled.

The majority of mankind have such respect for righteousness that if its rewards were as sure and as desirable as are those of sin, unquestionably they would prefer to do right. Many tell us that they have been almost *forced* to do evil. Only the very few are willing to renounce sin and to walk in the Narrow Way of obedience and self-sacrifice. While those who do so in this Age are to have a very special reward, others who love righteousness and hate iniquity will, under the rule of Christ's Kingdom, have every *assistance without* compulsion. They will have co-operation in their endeavors for righteousness. The Scriptures, however, with equal force declare that as *death* was the *original penalty* of sin in Adam's case, so it will *always* be the penalty for sin; and that whoever during the future Age sins wilfully shall die the Second Death, from which there will be no resurrection, no redemption, no hope of recovery.

THE EARTH IS TO BE MAN'S FUTURE HOME

Before sin had entered into the world, the Divine provision for our first parents was the Garden of Eden. As we think of this, let our minds turn to the future, guided by the Word of God; and in mental vision we see Paradise restored-not a *garden* merely, but the *entire earth* made beautiful, fruitful, sinless, happy. Then we recall the inspired promise so familiar to us--"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," for the former things of sin and death will have passed away, and all things will have been made new!--Rev. 21:4, 5.

Recalling St. Peter's words of assurance respecting these glorious "times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began," we see that in God's "due time" the earth is to be brought to the perfection primarily designed for it, and *typed* in *Eden*. We believe that time to be near at hand. We see the promised blessings coming. What are our vast irrigation schemes by artesian wells and by aqueducts but fulfillments of the prophecies pertaining to the reign of Christ and the blessing of the earth! "In the wilderness shall waters break out, and streams in the desert. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."--Isa. 35:6, 1.

The Scriptures tell us that after God had created various orders of *spirit beings*, He made *man*, "a little lower than the angels." (Psa. 8:5.) The human race began with Adam and Eve, who had ability to grasp and appreciate the Divine arrangement, as the brute creation have not. God made man in His own likeness. The fact that sin came in and brought Father Adam under the sentence of death does not signify that the Heavenly Father had changed His arrangement. The *purpose* which He had "in the beginning" *has never changed*.

We can see a reason why the entire world was not made an Eden; namely, God intended to give the race a trial. According to the record of the Scriptures, if the first pair had maintained their righteousness; their holiness, they would have continued to be perfect and would have propagated a *perfect race*; and if sin had not come in, God would have been responsible for their maintenance. But God, foreseeing that sin would come in, merely made Eden perfect, and allowed the remainder of the earth to continue in an unfinished condition. Consequently God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread."--Gen. 3:17-19.

EARTH'S IMPERFECTION IS FALLEN MAN'S BLESSING

God could have made the entire earth perfect as easily as He "planted" the little garden in Eden. But He foresaw -that if the earth were perfected the *death-struggle* would be *longer*, and the *degradation* of man *greater*. The poverty of the world has assisted in keeping mankind back from greater depths of iniquity. The sentence, "In the sweat of thy face shalt thou eat bread," was evidently intended as a blessing, that man might learn lessons, of experience by battling with the earth for his living. As the Creator said to the man regarding the curse of the earth, it was "for *thy* [man's] *sake*." So man has learned that "The *wages of sin is death*." The Heavenly Father has not, however, changed His Plan. When the Kingdom is set up, the earth shall yield her increase; and God assures us, "I will make the place of My feet glorious."--Isa. 60:13.

Edison has been the instrument of Providence in -giving us wonderful electrical devices. Burbank and others have, under Divine guidance, worked miracles in horticulture. What beautiful fruits and flowers have followed as results! It is difficult to imagine anything nearer perfection either in Eden of old or the world-wide Eden to be established! In referring to the "times of restitution" the Prophet declares that "the earth shall yield her increase." (Psa. 67:6.) We behold preparations for the fulfillment of this promise.

Why has not the earth been already made glorious? The answer is that God is allowing the race to propagate first. Had mankind been perfect, they might have learned the lesson of the sinfulness of sin in the same way that the angels have learned. But hastening to commit sin, they have learned *evil* first and have been subject to all the vicissitudes of sin and death. The angels have learned the other lesson-what righteousness is, what good is not merely in the abstract, but in an appreciative sense.

MANKIND WILL LEARN A SECOND LESSON

God is now selecting the Church. As- soon as the Church shall have been completed, then mankind will have, opportunity to learn the lesson of righteousness, the knowledge of God, and will be raised up out of sin and death, out of the weaknesses that have come to them through sin. This uplifting time is definitely marked out in the Scriptures as "times of restitution"--the restoration of that which was lost. Since that which was lost was human perfection and Edenic bliss, mankind will not get heavenly things, but earthly blessings. God's will shall be accomplished. The world will be brought to perfection during the thousand years of Messiah's reign. The most important piece of restitution work relates to man. The hard, stony selfishness of heart, which is world-wide, is neither God-likeness nor to God's glory.

"Man's inhumanity to man
Makes countless thousands mourn."

Nineteen centuries of preaching show that the cure for this malady is not in our power; and that only the few even desire to seek for the Lord's spirit of gentleness and tender-heartedness. But the great King of Glory is also' the Good Physician. He alone can cure the disease of sin and its results.' Through Him God's promise to Israel will be fulfilled: "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26.) This work will proceed from Israel to all the families of the earth, uplifting all the willing and obedient out of sin and death to all that was lost in Eden and redeemed at Calvary. Thank God, the unwilling and disobedient will not be consigned to endless torture, but to the "Second Death"--"everlasting destruction." The perfected earth will abide forever for the glorious being, man.

CROWN HIM LORD OF ALL

God has purposed to make a New Creation. Incidentally He takes the opportunity to call the Church to be associated with her Lord in the Divine nature, far above principalities and powers and every name that is named. Thus eventually, when all wilful sinners shall have been blotted out, we find, as the Scriptures state, that "every creature which is in heaven, and on earth, and such as are in the sea" will beheard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:13.) Thus the Lord-will gather together. all the faithful, both in heaven and in earth, under the headship of Christ, whose Head is Jehovah.-Eph. 1:10.

Soon, soon, from out the dust
Shall all come forth and sing;
Sharp has the frost of winter been
But brightly shines the spring.

Let hope cheer those who weep;
E'en now the. rays of dawn
Above the eastern hill-tops creep
We're near the light of morn.

LETTERS OF ENCOURAGEMENT

HELP AND ENCOURAGEMENT RECEIVED

Dear Brethren:

Greetings in the name of our Messed Lord and Redeemer!

We wish to thank you for help and encouragement we have received through the articles in the HERALD. We certainly do appreciate the attitude of the brethren of the PASTORAL BIBLE INSTITUTE have shown. May the Lord continue to bless your work in the future as we have evidence He has in the past.

We certainly received a wonderful blessing from Brother Rockwell's visit with us, and trust' that we may have the privilege of having another such visit from one of the brethren of the **INSTITUTE** in the near future. Praying the Lord's rich blessing upon you, we remain,

Your brethren in the one Hope,

Mr. and Mrs. C. E. G. Clal.

TRUTH. MORE PRECIOUS THAN EVER

Dear Brethren in Christ:

Greetings in His dear Name

Just a few lines to express my appreciation of your publication "THE HERALD OF CHRIST'S KINGDOM." Its loving spirit and helpful lessons are truly inspiring; also the letters from loving co-laborers are encouraging to' us. Possibly the Lord intends to use your instrumentality in keeping the "cleansed sanctuary class" in touch with one another, as our other activities are much, curtailed during the recent trials.

The Truth is more precious to me than ever, and as I study the study the volumes the light seems doubly strong. It grieves me to hear of those who once walked with us "to the house of God" 'speak of the errors in our Pastor's works. I do fear for them', because Satan is not slow in taking advantage ,of those whose faith in present truth is wavering. Glad to notice the fearless manner in l your presentations of the Truth and especially the honor you bestow upon the name of "that servant" whom God raised up in these last days' to minister unto those "waiting for the consolation of Israel." No millionaire has left monuments which will endure so long, or which ill reflect so much glory upon his character as were left by **that** humble man.

Please find enclosed \$1.00--subscription for the HERALD to

Send all the back numbers if you have them on hand. I will be glad, dear brethren, to assist you in whatever way the Lord's providence may open up. Praying the Lord's blessing as you continue to serve and please Him,

Yours in Christ,

A. A.-Canada.

LONGS TO TELL THE WHOLE WORLD

Brethren

I am enclosing \$----- in this letter, 50c for ten extra copies of the HERALD Of June 1-15, the remainder for the "Good Hopes." The June issue is such a good one to give to those who show any longing or desire to know more 'about our Heavenly Father and His plan of salvation. This copy, as it appears to me, contains the entire Holy Scriptures in a nutshell. .

How wonderfully we are blessed to be able to see the deep things of God! Every day as I read the inspired Word, it becomes more precious and beautiful to me. How I long to tell' the whole world who are being fed on' the husks of manmade creeds the Good tidings! Please remember me in your prayers that I may remain faithful to the covenant

which I have made with God. May God bless you all and the good work you are doing, that you may continue in the Narrow Way and at last gain an abundant entrance into the Kingdom.

With Christian love and greetings,

Mrs. G. H. W.-Wis.

BE THOU AN EXAMPLE OF THE BELIEVERS

Dear Brethren:

Greetings! Thank you very much for the list of names.

I am, quite well acquainted with many. . . . I shall visit those whom I was particularly well acquainted with in these cities and a few in other smaller places. I am going to work, for HERALD subscriptions; believing that if they really get in touch with Our paper that those who have an appetite for literature like the Tower used to be, will appreciate our HERALD.

I have thought several times of writing a word of appreciation a to the Editors, but have hesitated on account of feeling a lack of ability to express my heart sentiments properly. It seems to me that I following from one article to another in the Revelation study articles I can see the brethren in charge of the editing, getting more and more of the spirit of' the Lord, that is really in them, into these articles--in expression, in inferences and in references--the things that our own individuality will always show in, when giving utterance to our thoughts in writing.

The Apostle Paul urges us: "Be ye followers of me, even: ,as I also am of the Lord Jesus" I really desire to appreciate more than I do the example of such brethren as are a good example, and I pray earnestly for them not only for their Own sakes by

also for the sake of the other brethren who seem more or less dependent upon others for exemplary conduct. The last three years have shown us what havoc can be wrought among those who are too dependent on others for an example to follow.

Much Christian love to all,

Your brother in Christ,

R. G. C.--*Kansas.*

ALI, THE WAY MY SAVIOR LEADS ME

Dear Brethren:

Loving greetings in our dear Redeemer's Name!

I am indeed glad of this further opportunity of writing you. We seem so taken up this side the veil, that we can not avail ourselves of as many opportunities as we would like in that respect. However, this will all be rectified in God's "due time," when we shall meet to be parted no more.

I cannot express the gratitude to my dear Heavenly Father for all the way He has led me during the past few months. Surely we can say with the Apostle, "*We know* that all things work together for good to those that love the Lord."

The HERALD has been very helpful to me, and I pray that, the Heavenly Father's blessing will continue with you as you seek to do his will. I should like you to send me a few tracts of "Where are the Dead?" "Our Lord's Return," and "The Rich Man in Hell," if you have any for distribution, as can manage a little spare time for this kind of work. I hope to send you something towards the funds shortly. I expect the HERALDS will be so much each for distribution. You might send particulars, as they would be very helpful' to many at this time, I feel sure.

With much love in the Lord,

Your, brother by His Grace,

E. S.--*England.*

APPRECIATE BRETHERN WHO MINISTER WORDS OF LIFE

Dear Brethren in Christ:

At our last regular business meeting it was unanimously resolved to send the following letter of Christian love and appreciation from the O. S. Ecclesia, and heartily endorsed by all present.

THE HERALD OF CHRIST'S KINGDOM has been much appreciated. by every member of our little class. The attitude and aim of the journal as outlined is highly commendable, and our united prayers are that this spirit may be maintained and thus prove a blessing to all the true people of God.

We wish to assure you, dear brethren, that our hearts are with you as fellow-servants of our Heavenly Father and His Son, Jesus Christ, striving to hold forth the banner of the true Gospel of our Lord Jesus, striving to serve Him

in, our humble way. We pray for you, that God may guide you in all wisdom and make you truly a blessing to His people

Truly we appreciate your interest in our Class, in sending us brethren whom we so dearly love to minister to us the Words of Life. . . . May God help us All to be 'strong in the Lord's Word and in the power of His might until we meet together the one great and grand Temple--Christ Jesus being our Head.

With much Christian love in the Lord,,

Your brethren,

Owen Sound Ecclesia.-Can.

The Herald of Christ's Kingdom

VOL. II -- SEPTEMBER 15, 1919 -- No. 18

TAKE HEED LEST YE BE DEVOURED

"Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For the whole law is fulfilled in one, word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."--Gal. 5:13-15.

[Reprint from Our Pastor]

WHERE the Spirit of the Lord is there is liberty. This is illustrated in the world's history most remarkably. It was because the Jews had the Instruction of the Law and more or less of its spirit that for centuries they were known as an unconquerable people. That is to say, they were conquered time and again, but were so dominated by the spirit of liberty that they made trouble for their conquerors and larger neighbors continually.

Similarly, though to a larger extent, the same has been true of. Christianity: wherever the Word of God has gone the effect has been stimulation of the love of liberty in the same proportion. When during the "dark ages" the Word of God was "clothed in sackcloth," and false teachings of men took its place, the spirit of liberty slumbered and the world had a measure of peace and a general serfdom of the people. With the Reformation movement came the love of liberty afresh. The latest illustration along these be seen in Russia.

We do not say that Christ and His Apostles taught war, and discontent and strife, neither did Moses and the Law. Quite to the contrary; love, peace, brotherly kindness, gentleness, patience, meekness-these were the teachings of our Lord and His servants. The influences which proceeded from the Word were of two kinds: Some, with the enlightenment and liberty,. received also the Divine instruction and sought to cultivate the fruits of the Spirit; others' receiving the spirit of liberty through the knowledge, received not the spirit of the truth, but engrafted the knowledge upon the selfish stalk of the fallen nature and were more discontented because of their increased intelligence.

EFFECT OF TRUTH ON THE CHURCH

There is a Church nominal which is really part and parcel with the world, glossed with a little knowledge of the Divine Word and Plan and with some small endeavor to heed. Divine instruction; but the real Church includes only those who have turned from sin and accepted Christ with full, concentration of thought, word and deed. What effect it has the truth upon these? We answer that even these new creatures find that the knowledge they receive and the spirit of liberty which comes to them through that knowledge, have one effect upon their flesh and an other effect upon their wills, their hearts. With their hearts they desire to serve the law of God, to live peaceably with all, to cultivate all the fruits and graces of the Spirit of Christ and to deal gently, lovingly, not only with the fellow-members of the Body of Christ, the Church, but also to deal gently with the world.

The truth seems to take hold on the stronger characters rather than on the weaker ones. These have in their flesh more of the firmness, grittiness and the combativeness than have many others who are too pliable and wishy-washy to be acceptable to the Lord as members of the "little flock" of overcomers. Thus we see that the very quality which makes us acceptable to the Lord and which is one qualification of the overcoming position is a serious disadvantage in some respects, when a number of these of like strong character come together as a Church. Even a diamond surrounded by mud would cut nothing, would scratch nothing; but place a dozen diamonds together, and 'the more you get rid of the mud element the more gritting, scouring and cutting there is likely to be. So it is with the Lord's jewels-the more they come together the more they get wakened up, the more opportunities there will be for friction, and the greater necessity there will be that they all be thoroughly imbedded and covered with the Holy Spirit, which, like oil, is smooth and unctuous and tends to prevent friction.

TRIALS TEND TO INCREASE

On the one hand we may see that as the Lord's people grow in grace and in knowledge and in the fruits and graces of the Spirit, there should be less danger of friction in the Church; but on the other hand let us remember that polished diamonds do more scratching than rough ones. Let us remember, too, that in our earliest experiences in the Truth we were somewhat like babes-we knew not enough to quarrel and dispute with each other respecting the lessons we were learning. As each grows, therefore, in knowledge and appreciation of the Truth, he must likewise grow in the spirit of the Truth, or else his growth in knowledge will mean that he will be that much more of a trial to his dear brethren than when he was a babe in knowledge.

From this standpoint it should not surprise us if in the light of our day on every subject, especially on the Word, there would be. more room for friction year by year, and the greater need for our remembrance of our 1906 text, "Be patient, brethren." The context shows us that these words were intended to be especially applicable in the end of the Age. The time of trouble is accurately described the conflict between the rich and the poor, which is coming about on the lines of increased knowledge in connection with the selfishness of the fallen nature. Then comes the exhortation, "Grudge not one against another, brethren; the judge

standeth at the door Be patient, brethren, the coming of the Lord draweth nigh. lesson here is in full-accord with the text we are discussing. We need patience; we need to remember that it is not in order for us to nurse grudges or hard feelings of any kind, especially against those who, like ourselves, are striving to walk in the Narrow Way and to attain joint-heirship with our Lord in the Kingdom. Rather we should be willing to sacrifice something of our own rights and liberties and privileges in the interest of others. This does not signify that we should sit quietly and hear the Truth misrepresented when we have the right and the opportunity to defend it. We should contend earnestly for the Truth against the error, but we should not contend against the brethren. If there be any who deny the foundations of our Christian faith, the ransom, the Lord through the Apostles has left us no room to doubt how firmly we should take a stand in respect to any kind of fellowship with them. (1 Cor. 5-11.) But there are a thousand and one occasions of friction, amongst the brethren where no principle of truth is at stake; and these we are to be willing and glad to waive in the interest of harmony and peace and fellowship. This,, however, need not mean that we should not present our understanding of the Truth on proper occasions, but we need not insist upon them nor force them upon others if they cannot see them as we do.

In our text the Apostle seems to imply that such a condition might arise even amongst the Lord's people that some would not only be wounded to the extent of being "bitten" by the harshness and slander of others, but that the tendency to retaliate more or less in kind would arise, and that it would mean a general conflict, unworthy of God's children and more nearly resembling a fight -among dogs.

"Take heed that ye be not consumed one of another," urges the Apostle. What if in our appreciation of the liberty that is ours, and of which we know through the .Gospel, we should reach the point where we would be so contentious for our liberties, great and small, that we. would consume some brother for whom Christ died! What if in injuring another the spirit of strife should so react upon us as to poison our- own spiritual lives and we also should be consumed-lost as respects the gracious things to which the Lord has invited us and for which we have entered the race! Let the Apostle's words ring in our hearts, "Lest ye be consumed one of another."

With this thought before our minds Jet us more and more put. on the armor of God to fight against our own fleshly weaknesses and to fight for our dear brethren, assisting them by example and precept to war a good warfare also against the world, the flesh and the Adversary.

BLESSED FELLOWSHIP AT DETROIT

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"--Psa. 133.

THIS WAS INDEED very manifestly the sentiment of all of the brethren in attendance at the Convention held in Detroit, Aug. 30, 31, Sept. 1, when a most blessed season of fellowship was enjoyed. Like our other such gatherings during

the past year, this Convention was not large, nor was it to be expected that it would be an assembly of large numbers, in view of all the circumstances. Hence, there was no disappointment in this respect. The fulfillment of the promise of the Master was looked for and fully realized: "Where two or three are gathered together in my name, there am I in the midst of them." Perhaps the number in attendance did not exceed 125. This number was made up nearly altogether of friends throughout the Middle West, the following States being represented: Michigan, Missouri, Ohio, Indiana, Illinois, New York, Massachusetts and Canada.

As the brethren met at this Convention their faces fairly beamed as a result of the peace and joy of the Lord that filled their hearts, in many cases it had been a number of years since the friends had met one another. We believe that the majority that met at this Convention had little idea who they would meet, and in several instances the brethren found themselves face to face with some whom they were surprised to find walking with us in this way. Tears of joy and thanksgiving were amongst the strong evidences that the brethren were deeply moved, as during the various seasons of fellowship at this Convention they renewed acquaintance and learned of each other's welfare during the years that intervened since they had last met.

It was noted that there were about twelve of the old Bethel and Bible House family, formerly in close association with Brother Russell, present, and as many as eleven of the old Pilgrims who had been recognized and received appointments under Brother Russell's supervision in the years gone by. These all, of course, had a part in the program and in the ministry at this Convention. Among this number were Brothers Frank Draper, F. A. Hall, P. E. Thomson, F. F. Cook, S. J. Arnold, H. E. Hollister, E. W. V. Kuehn and four of the Editorial staff of this journal.

It was indeed refreshing, and soul-cheering to note the harmonious strain in all the discourses. One theme, one spirit prevailed throughout. The earnest effort on the part of all the speakers was, to exalt the Holy Name of our God and His blessed Son, our Lord and Redeemer.

In other words, *sound doctrine* was clearly proclaimed in all the messages of the brethren, and the great essential doctrines and established truths that have to do with making our "calling and election sure" were given special emphasis. The absence of all spectacular interpretation, guesses, etc., was regarded as a genuine evidence of soundness in the faith, and of true spiritual development.

Time and again was the attention of the friends called to the great necessity of maintaining a large measure of the spirit of Christ, "for if any man have not the spirit of Christ, he is none of His." -It was pointed out that it is our character likeness to the Lord that will have to do with winning for us a share in the Heavenly Kingdom, that therefore it is all important that our most serious consideration be given to the cultivation and development of the fruits of the spirit.

The repeated reference to the grandeur of the life-work and example of our Pastor was also refreshing, and, gave evidence that there are still those who regard as most precious, the sacred treasures that the Lord has given His people through His

messenger in these latter times. The signs of the times, and the evidences of the fulfillment of the prophetic Word were also reviewed in some of the discourses, and the timely admonition given to all, to hold fast and to wait with patience for the promised deliverance; meantime to continue on zealously in bearing testimony to the Truth.

The testimony meetings were indeed- love-feasts. As the brethren told of their trials and reverses, as well as their joys and triumphs, one could not but be reminded of the New Testament record of the early Church, and of the primitive simplicity that characterized the proceedings of the Church in the beginning of the Age. Another encouraging indication was the clear spiritual discernment that all seemed to have with regard to their relationship to the Lord and to one another. All seemed to realize more than ever the necessity of recognizing but one Head -Him whom God hath appointed, our dear Redeemer and to render to NO man or human system the homage or respect that belongs to Jesus alone. The brethren, therefore, rejoice in the liberty wherewith Christ makes free, and are determined to be not again entangled in any yoke of bondage.

The dear brethren of the Detroit Ecclesia surely fulfilled their part toward the success of the Convention. In addition to providing an excellent meeting place, their loving zeal and consideration was continually manifest in looking after and providing for the comfort and-the welfare of all. Coming to the concluding service of the Convention-the love feast-the sentiment seemed to prevail that this was indeed the best Convention yet. There was a manifest reluctance to part. This final service was an impressive one, and as the brethren bid- one another goodbye, there seemed to be more than ever a realization of the old familiar words:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

ST. PAUL ON THE GRACE OF GIVING

"Remember the words of the Lord Jesus. . . . It is more blessed to give than to receive."--Acts 20:35.

THE BIBLE is singularly free from monetary solicitations from first to last. The prophets were poor. The Savior Himself had not where to lay His head, and His followers were noted as being "of the common people who heard him gladly," and "chiefly the poor of this world." And yet we know of no solicitations for money, either for personal use or for building churches. The Scripture we consider here may be said to be the only appeal for money recorded in the Bible, and it was for the poor at Jerusalem, sorely pressed by the famine in the time of the Roman Emperor Claudius. (Acts 11:28.) If the pages of the Bible abounded with accounts of our Lord's and the Apostles' begging and "sponging," their lives and their words would have far less influence with us.

The fact that their faith and their preaching did not bring them wealth, but cost them much in self -sacrifice, is a convincing proof to us of their sincerity, their

honesty that they believed what they proclaimed. Not to mention the great Redeemer's self-denials, but merely looking at His followers, we perceive that in espousing an unpopular cause they became objects of hatred and derision and were boycotted socially and every way. Instead of profiting by the Gospel, it was of Divine Providence that the acceptance of it cost them "the loss of all things." What noble characters they were, in that they needed not to be bought with money, but gladly paid the price of the Truth. They esteemed their earthly possessions and hopes as loss and dross, that they might share in the sufferings of Christ and thereby attain joint-heirship with Him in His Millennial Kingdom by the First Resurrection.--Phil. 3:8; Rev. 20:4.

"MORE BLESSED TO GIVE"

Our text furnishes the key-note to this study. St. Paul had proven the truth of Jesus' words, "It is more blessed to give than to receive." He was happy, "joyful in tribulation," giving constantly for the good of others from his store of grace and truth. He was more blessed in the giving than any of his hearers in the receiving of the Message. In the words of this study, he sought to extend to the Church at Corinth the blessing and joy of *giving*. They already knew of the necessities of the principal congregation of Christians-at Jerusalem. They already knew that-St. Paul intended going thither, and that others of the Gentiles purposed sending at his hands a present, an acknowledgment, as it were, that the spiritual blessings of the Gospel Message had come to them through representatives of the Jewish people.

St. Paul knew that *giving* would cheer and warm their hearts and bring them a great blessing-therefore, not selfishly, but as their true friend, he would stir them up to the exercise of generosity that he might increase their spiritual vitality and joy. He asked nothing for himself, however. It was by way of inspiring them to emulation that he related how the churches of Macedonia had contributed, even while in affliction. The abundance of their joy led them to great liberality, notwithstanding their own deep poverty. Evidently there, as elsewhere, "not many rich" were among the "called." To the measure of their power and beyond it and without urging they gave. Indeed they had entreated the Apostle to act as their representative in this service to the Jerusalem saints. Their course in the matter Was more noble than the Apostle had dared hope. They had said in effect, "We are Christ's in this matter, and yours after Him; for this we realize to be the will of God."

PRESENT YOUR BODIES SACRIFICIALLY

It was this giving from the heart which the Apostle wished to inculcate. If the Corinthians learned the blessedness of giving a little money to help the poor, if they found that much blessing resulted therefrom, they, like the Macedonians, would be impelled, to give themselves more completely than ever to the Lord. And this latter was the Apostle's aim in respect to all Christians, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

He complimented them on their faith, utterance, knowledge, earnestness and love, and urged for their own good that they should not neglect the grace of giving. It would constitute a proof of the sincerity of their love for the Lord and for the brethren. Emphasizing the necessity for a development of a spirit of benevolence, he reminded them of the Lord Jesus, who for our sakes left riches of glory and honor, when He humbled Himself to become ,the "man Christ Jesus"--that He might redeem our race from its death sentence. If our exemplar became poor that we might attain the riches of eternal life and fellowship Divine, His spirit in us would surely lead us "to lay down our lives for the brethren." (1 John 3:16.) And whoever would lay down his *life* for a brother would surely be yet more willing to lay down time or influence or money for his assistance.

But, the Apostle urged, that was not suggesting that they, should burden themselves by too generous giving-- nor that others should be, left without a burden entirely at their expense. Amongst men, and especially amongst those who constitute the family of God, there should prevail a spirit of sympathy and equalization. He reminded them also that God looked not at the amount, but at the heart condition prompting the gift. And surely all will agree that in the dark pathway of sorrow and the shadow of death, in which we daily walk, there are abundant opportunities to be generous, even for those who have no money to give. A kind word of sympathy or advice, yea, even a kind look, has sometimes been worth more to a discouraged brother than a handful of gold:

"It is not the deed we do,
Though the deed be ever so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

THE REVELATION OF JESUS CHRIST

SERIES XVI

EATING THE LITTLE BOOK AND MEASURING THE TEMPLE OF GOD

AND I took the Little Scroll from the Hand of the Angel, and did eat it. And he says to me, [word for word translation] It behooves thee again to prophesy to peoples and nations and tongues and kings many . Arise, and measure the Temple of God, and the Altar, and those who Worship in it."--Rev. 10:10, 11; 11:1. Diaglott.

As we continue in this article, our study of the vision of St. John recorded in Chapter 10 of the Revelation, let us once more briefly bring before our minds the

principal features or symbols of the vision and their significance noted in our last exposition, as this will assist us -materially in the present study.

(1) The sudden and startling appearance in the apocalyptic scenery of the mighty rainbow-encircled Angel (Messenger), representing in symbol, Christ acting in behalf of His Church in the most critical period of her history, at the opening of the Sixteenth Century, the fulfillment of the vision continuing on to the end of the Age.

(2) The little opened book in the hand of this mighty Messenger we found to be a symbol of the Word of God which had been lost sight of for centuries because of Papal influences.

(3) The placing on the part of this Messenger of His feet upon the sea and land, taught, that at this time, Christ would' in a very special sense exert His power in controlling the affairs of the earth in the interests of His Church.

(4) His cry, as when a lion roars, representing Christ speaking through His true followers of that time, and since, against the prevailing apostacy in the Church.

(5) The resultant "seven thunders" representing controversies in the religious world whose utterances St. John was forbidden to record.

(6) The receiving of the little book from the Angel and the eating of it by St. John describing in symbol the receiving in a special sense the Word of God afresh by true followers of Christ.

(7) The second commission to disseminate the Message and to give a world-wide witness to the Truth, having its fulfillment in modern times.

In the previous article of this series, we considered at some length the opening features of this vision, and noted that it began to be fulfilled in the Sixteenth Century in the great Protestant Reformation movement under Luther and his associates. The loud cry of the Angel described as like the roar of a lion, was seen to refer in its, beginning stage **to the bold, fearless** preaching of Luther and his companions, as in protest they lifted up their voices with all -the energy they possessed against the abominations of the Papacy. This great movement which caused a thorough awakening of the entire civilized world resulted in "seven thunders" uttering their voices. This feature we now consider at length.

THE SEVEN THUNDER-VOICES

Concerning the utterances of the seven thunder-voices* which were to be sealed we have previously **called attention** briefly to the fact that they represented controversial, erroneous utterances proceeding from those who heard the testimony -against the anti-Christian apostacy. At this point we think well to impress deeply upon the mind of the reader that these voices appear to be the direct cause of the words that follow, uttered by the mighty Angel. These words we quote: "And the Angel whom I saw standing on the Sea and on the Land, raised his Right Hand towards Heaven, and swore by Him who Lives for the Ages of the Ages, who created the Heaven, and the Things in it, and the Earth, and the Things in it, and the Sea, and the Things in it, because [a] *time not yet shall be.*"

*A recent expositor makes the seven thunder-voices to refer to the writings which unfold the Message of Michael's Kingdom during the past 40 years. This interpretation, we believe, will be seen to, be altogether inconsistent, for be it noted, that the voices of seven thunders are not said to come from the Lord or from anyone representing Him in, any sense, as they should come from some such personage if they really represented Holy writings or messages concerning His Kingdom. But the seven thunders come from some other source. We ask the reader to carefully note that, as we have already seen, and as will be still further confirmed hereafter, the "little book" that St. John was given to eat, represents the Messages contained in the writings which unfolded the Truth concerning Michael's Kingdom. This was indeed our Pastor's interpretation of the "little book" as was pointed out in our last article. (See Sept. 1st HERALD, page 263.) If then the "little book" represents the clear unfolding of the Truth and the Messages of Michael's Kingdom of these latter times, the seven thunder-voices *must* represent something else. But note further: the lion-like voice was heard and the seven thunders uttered their voices *before* the "little book" representing the Truth, was given to St. John, which would mean that whatever the significance of the "seven thunders," they had their fulfillment *in advance of and before the writings and clear explanations of the Message of Michael's Kingdom were given to the saints*. This leaves us to look elsewhere for the fulfillment of the symbol of these "seven thunders." And our conviction is, that in view of all the foregoing, in view of the fact that "seven thunders" immediately followed the loud voice like that of a lion, there is but one reasonable interpretation and that is the one pointed out in this exposition.

An eminent expositor has commented on the seven thunder voices showing their connection with the words of the mighty Angel. We quote his words:

"The seven thunders that followed the utterance of his message denote violent expressions of thought and passion by those whom the agents he represented were to address. They were seven thunder-voices uttering an intelligible response to his message as appears from the Apostle's procedure to write, and the direction he received not to write what they had spoken. Their loudness denotes the vastness of the multitude by whom that which they symbolized was uttered. The reason that it was not to be written, doubtless, was that *it was not inspired, but merely expressive of their thoughts and affections who uttered it, of much then that was mistaken and evil, and which therefore, if written, would have led the reader and hearer of the Apocalypse to dangerous misconceptions*. The solemn voice of the Angel was a response to those thunder-voices, designed obviously to correct an error which they had expressed in regard to the period when the empire of the saints was to be established on earth. . . . It foreshows, therefore, that they [the seven thunders] who were to respond to this message [represented in the lion-like voice]. . . . were to entertain an expectation of the immediate overthrow of anti-Christ and establishment of the Redeemer's Millennial Kingdom.

"The appeal of the Angel to the Creator of all things for the truth of His asseverations, denotes that they whom He symbolized, *unlike those who uttered the seven thunders*, were to found their teachings respecting the commencement of that reign on *the Word of God alone*, and make it the sole rule of their faith and ground of their hope. . . . The attack on the Papacy by Luther, Zwingli and their

associates, and proclamation in opposition to the false doctrines and impious superstitions of the Romish Church of the great truths of the Gospel, instantly produced a thunder explosion of passion from the people of Germany and Switzerland and subsequently the other nations of Europe. Of these multitudes there were many, especially in Germany, who not only anticipated the speedy overthrow of anti-Christ and the establishment of the empire of the saints, but assumed the office of prophets, predicted the immediate fall of the apostate church, and claimed for their announcement the authority of inspiration."-D. N. Lord.

The above writer proceeds to quote from history, the fanatical doings of some of these:

"A body of persons sprung up at this period 1522, who asserted that they had communications from God and had received a command to slay all the wicked and constitute a new world in which the pious only and innocent should live and rule. . . . In November, 1524, the peasants in several parts of Germany engaged in seditions, and in the spring of 1525 vast bodies rose, especially on the borders of the Danube, and made war on the papal ecclesiastics, partly in order to greater civil and partly in order to religious freedom. This contest was excited in a degree by a class of rash preachers of whom the principal was Thomas Muncer, who abandoned the Gospel, proposed a new doctrine. He taught that while the Roman Pontiff chained the minds of men by too severe laws, Luther unloosed these chains indeed, but granted too great indulgence; . . . that if we would gain salvation we must not only abstain from flagitious crimes, but chasten and macerate the body by fasting, look, grave, be taciturn and wear a long beard. Having prepared his followers by these instructions, he further taught them that God manifested His will by dreams, made them the great instrument of his schemes,' and when he succeeded in interpreting one, boasted of it in his public addresses. When he had in this manner induced a large number to join him, he began to enroll those who promised him assistance in his attempt to slay the ungodly and institute a new magistracy asserting that he, had a commission from God to destroy the old rulers and, establish new; collected A vast crowd of -followers half armed and without discipline, to accomplish his purposes, and perished, and a vast body of his adherents, in the attempt.

"At the distance of ten years a party of similar fanatics again organized under Cnipperdoling, who claimed prophetic gifts, was constituted their king, and asserted that the Kingdom of Christ was to be like his till the day of judgment, in order that the wicked being wholly destroyed, the pious and elect might reign. He taught that it was lawful for the people to abolish their magistrates; that although the Apostles were not commanded to assume a civil jurisdiction, yet the present ministers of the Church ought to take the sword, and by force constitute a new republic; that this was the time in which all the prophets had foreshown that righteousness was to prevail throughout the whole world; the time in which Christ had said the meek should possess the earth. Another sect under a, fanatical weaver named Claus Starck professed the most extravagant doctrines. They asserted that the world was threatened with a general devastation, of which the Turks were, perhaps, to be the instruments. No priest was to remain alive, nor any ungodly man; but after this bloody purification the Kingdom of God would commence and

there would be one faith and one *baptism.*"--*Ranke's History of the Reformation.*--Vol. II, pp. 22, 23.

"A TIME SHALL BE NO MORE"

The mighty Angel's oath which we have quoted above, would thus seem to be a response to these fanatical utterances. Concerning verse 6, containing the Angel's oath, we have already called attention in our previous article to different translations of its closing sentence: "[a] time no more shall be." This is the rendering that is given in the word for word translation in the Diaglott. Some expositors see in this statement a chronological prophecy, and as we examine it closely, it seems to be well founded. One very reverent Bible student and expositor, who "ceased from his labors" some twenty years ago, spoke of these words as "The Final Time (360 years); And the Angel's Oath." He writes as follows concerning them:

"It is the last 'time' of the 'seven times,' and separated from all the rest. It is connected by contrast in a very interesting way with one of the periods of Daniel, as will be perceived by a comparison of the two following passages. In answer to the question, 'How long shall it be to the end of these wonders?' we read in Daniel 12:7: 'And I heard the man clothed in linen which was upon [above] the waters of the river when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power' of the holy people, all these things shall be finished. In Rev. 10 we read, And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head and his feet as pillars of fire . . . and he set his right foot upon the sea and his left on the earth and . . . lifted up his hand to heaven, and swore by him that liveth forever and ever . . . that there should be a time no longer: but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants. the prophets! . . . The correct reading of the words, 'that there shall be time no longer' is 'that there shall not be yet a time.' As numerous mundane events are predicted in the context to take place subsequently, it is clear the meaning cannot be that time, at that point, should give way to eternity. *It is a chronological prediction of a definite character.* The connection of the two passages thus becomes clear . . . It is evident that the *speaker* in both cases is the same . . . In both cases the subject of the revelation is the same--the length of time to elapse before the end. In both cases the solemn statements on this point are confirmed by an *oath*; and these are the only two cases, in which such confirmation of the sacred times is given. In both cases the *end* is the same, though expressed in different words in the two prophecies. . . . To Daniel it is announced that the events which had just been predicted would occupy 'time, times and a half;' to St. John it is announced, after six of the trumpets had been blown [the two last being woe-trumpets--judgments on apostate Christendom] and had failed to bring a guilty world [we would say a guilty church system] to repentance, that not one single 'time' remained to expire before the 'times of the Gentiles,' the time of Israel's 'seven times' should close and the mystery of God is finished. . . . The long delay of judgment on the apostate church required this additional reminder that the Lord was not slack concerning His

promise, but only long-suffering. The judgment was approaching all the time, and at the period indicated, would be comparatively close at hand."--H. G. Guinness.-*Light for the Last Days*.

Thus in response to the seven thunders it is as if the Angel had said, addressing God's faithful people, "Do not be disturbed at what you see and hear, do not hastily conclude that the anti-Christ is to be overthrown at once, and that Messiah's Kingdom is to be established immediately! Rather I call to your remembrance the words of the angel to the Prophet Daniel, that it shall be for a time, times and a half, till 'all these things shall be finished.' But though the time for the establishment of Messiah's kingdom is not yet, it is rapidly approaching. You are living in the last of the three and one half times mentioned by the angel to Daniel, and not one full time now remains before the end of these things and when the seventh angel shall sound. Then the mystery of God shall be finished, and then the reign of evil will come to an end, and Michael's Kingdom shall be established forever."

OUR PROXIMITY TO THE END OF THE AGE

It will be apparent to the student of prophecy who believes that the Historical School of the interpretation of Daniel and Revelation is the correct one, that this "time" reckoned from the very latest date in connection with the events that marked the beginning of the Reformation in the Sixteenth Century, has now nearly run its course. The earliest possible date of the great Protestant Reformation would be 1510. This was the date of Martin Luther's conversion and consecration as agreed by all historians. He being the individual chosen of God to have the special truths to be emphasized at that time wrought out in his own-experience, we can see the great significance of this date as beginning this final "time." Three hundred and sixty years from this date brings us to 1870, the year in which the, Papacy lost all temporal authority. The year 1514 marked the close of the Lateran council of the Pope's prelates that had been in session for about two years., 'One object in the assembling of this council Was the extermination of heresy. We have in our previous article shown that the council closed its session with an announcement that all opposition to Papal authority had been suppressed. Three hundred and sixty years from this date (1514) ended in 1874. In 1517 (October) Martin Luther nailed his ninety "theses" to the church door at Wittenburg. These "theses" were truth shafts directed against the Papal abominations. The three hundred and sixty years from this date ran out in the beginning of 1878. The year 1520 was the date of his burning the Papal bull of excommunication, which like a clap of thunder shook Europe to its foundations. From this date, the three hundred and sixty years brings us up to 1881. In 1555, occurred the "peace of Augsburg," an event that conferred certain liberties in doctrinal matters opposed to Papacy's teaching to the people of Germany. This date is given in chronological works as closing the Reformation movement proper. However, the Reformation continued, as we have seen, to the present, time. The "time" from this date ran out in 1915. The close of the council of Trent is another date marking a distinct event in the great Reformation. It was this council of Papal representatives that announced Rome's refusal of all reform,

which was proclaimed in a very formal- and public way. This occurred in 1563, and of course the prophetic "time" reckoned from that date will run out in 1923.

It seems evident that these chronological periods were designed not for the purpose of causing the Lord's, consecrated people to set some particular day or month or even any particular year when they would expect to be glorified, or as the end of all things but that they might be thus assisted to *know something of their proximity to the end of the Age*. The periods above referred to have an era of beginning and ending, in which are particular dates that mark striking events in connection with the fulfillment of the predictions.

EATING THE LITTLE BOOK

"And the Voice Which I heard from Heaven, was again speaking with me, and saying, 'Go, take That Little Scroll which is opened in the Hand of That Angel,' . . . 'Take, and eat it.' " As noted heretofore it was following the loud voice like a lion and subsequent to the "seven thunder-voices" that St. John was given the "little book," and that the giving of the book to him by the Angel and his receiving it symbolizes the great work of giving God's Word afresh in all languages to the Church and as a witness to the world. This great work covered the long period, from the opening of the Sixteenth Century to the Nineteenth Century, at which time the translation of the Bible into all languages was completed.

The eating of the "little book" has been applied by historical expositors generally to the study, etc., of the Word of God in Luther's day. However, in the light of history unveiling prophecy, we are now enabled to see that it was not until the Harvest of the Age, beginning in 1874, that the mystery of God, the mystery of the Divine Plan of the Ages, began to be clearly understood. While it is true that Luther and his associates studied very diligently the Word of God, it is apparent to all Bible students, that their understanding of the Divine Plan was very limited. The results of the study of the Word of God up to the Harvest time may be summed up in the following:

- (1) The discovery of the only way of salvation (justification) through the merit of Christ's sacrifice; and this only as it applied to the Church, and even in this, in a limited sense.
- (2) That Papacy was the anti-Christ of Daniel and the Apocalypse.
- (3) This latter caused quite a general revival of the Historical School of Apocalyptic interpretation amongst Protestant expositors. This School began in its initial stage shortly after St. John received the visions. It is in full harmony with this School that the interpretations of the Apocalypse found in the writings of Pastor Russell accord.

Thus the eating of the "little book," while beginning in a small measure in the days of Luther, did not reach its fulfillment until about 1874. It was just before this time (1878) that a little company of Bible students who were free from all sectarian restraints, met together in Allegheny, Pa., from time to time to search the sacred writings. The ultimate result of these studies was that a clear understanding of the Divine Plan of the Ages was obtained. These precious truths were, later on, published in a volume called the MILLENNIAL DAWN, and from time to time

the details were further elucidated in *altogether six* volumes. The manner in which this knowledge was obtained is now a matter of history. We quote the words of one who evidently was a divinely chosen vessel to make these wonderful revelations known to the Lord's consecrated:

"Many are the inquiries relative to the truths presented in *Millennial Dawn* and *Zion's Watch Tower*, as to whence they came and how they developed to their present symmetrical and beautiful proportions--Were they the results of visions? Did God in any supernatural way grant the solution of these hitherto mysteries of His Plan? Are the writers more than ordinary beings? Do they claim any supernatural wisdom or power? Or how comes this revelation of God's truth?

"No, dear friends, I claim nothing of superiority nor supernatural power, dignity or authority; nor do I aspire to exalt myself in the estimation of my brethren of the household of faith, except in the sense that the Master urged it, saying, 'Let him who would be great among you be your servant.' (Matt. 20:27.) . . . 'We also are men, of like passions with yourselves'--of like infirmities and frailties, earnestly striving, by overcoming many besetments, discouragements, etc., to press along the line toward the mark of the prize of our high-calling, and claiming only as a faithful student of the Word of God, to be an index finger, as I have previously expressed it, to help you to trace for yourselves, on the sacred page, the wonderful Plan of God--no less wonderful to me, I assure you, than to you, dearly beloved sharers of my faith and joy.

"No, the truths I present as God's mouthpiece, were not revealed in visions or dreams, nor by God's audible voice, nor all at once, but gradually, especially since 1870, and particularly since 1880. Neither is this clear unfolding of truth due to any human ingenuity or acuteness of perception, but to the simple fact that God's due time has come, and if I did not speak, and no other agent could be found: the very stones would cry out. . . . I will not go back to tell how the light began to break through the clouds of prejudice and superstition which enveloped the world under Papacy's rule in the Dark Ages. The Reformation movement, or rather movements, from then until now have each done their share in bringing light out of darkness. . . . Let me begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y. M. C. A. began to be shaken in faith regarding many long-accepted doctrines. Brought up a Presbyterian and indoctrinated from the Catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself.

But that which at first threatened to be the utter shipwreck-of faith in God and the Bible, was under God's providence overruled for good, and merely wrecked my confidence in human creeds and systems of misinterpretation of the Bible.

"Gradually I was led' to see that though - each of the creeds contained some elements of truth, they were on the whole, misleading and contradictory of God's Word.

I soon began to gee that we were living somewhere near the close of the Gospel Age, and near the time when the Lord had declared that the wise watching ones of

His children should come to a clear knowledge of His Plan. At this time, myself and a few other truth-seekers in Pittsburg and Allegheny formed a class for Bible study, and from 1870 to 1875 was a time of constant growth in grace and knowledge and love of God and His Word. We came to see something of the love of God, how it had made provision for all mankind, how all must be awakened from the tomb in order that God's loving Plan might be testified to them, and how all who exercise faith in Christ's redemptive work and render obedience in harmony with the knowledge of God's will, they will then receive, shall then (through Christ's merit) be brought back into full harmony with God, and be granted everlasting life. This we saw to be the Restitution work foretold in Acts 3:21. But though seeing that the Church was called to joint-heirship with the Lord in the Millennial Kingdom, up to that time we had failed to see clearly the great distinction between the reward of the Church now on trial and the reward of the faithful of the world after its trial, at the close of the Millennial Age-that the reward of the former is to be to the glory of the spiritual, Divine nature, while that of the latter is to be to the glory of restitution -- restoration to the perfection of human nature once enjoyed in Eden by their progenitor and head, Adam."--V06-229, 230.

It was in this way that Christ manifested Himself in the due time appointed to make known the Divine Plan concerning the mystery of the Kingdom. It was at this time that the vision of the eating of the little book reached its fulfillment in its full sense.

THE SECOND GREAT COMMISSION

"And he says to me, It behooves thee again to prophesy to peoples and nations and tongues and kings many."Rev. 10:11.

The command to St. John, that he prophesy (proclaim) again before many peoples, nations, etc., we believe has substantially had its fulfillment in the testimony given by the Lord's messenger and his associates in these latter times. Expositors generally have applied this symbol altogether-to the proclamation of the Message that was given in connection with the great Reformation movement of the Sixteenth Century. However, as the time had not come then for a full understanding to be given, they have, failed to see that this great Reformation movement, referred not only to the great events of Luther's time, but also to other great events, which have occurred since, as a result of the work of the Reformers of Luther's day. None can dispute that this Reformation movement and its influences upon mankind, have continued up to the present time. The Reformation efforts up to the Harvest time in 1874 have produced the following results:

- (1) The establishment of what is generally termed Protestantism (although at the present time it has developed into an "ism" without the protest).
- (2) The weakening of the Papal system and its loss of temporal power.
- (3) The liberation of several nations and their peoples from Papal bondage.
- (4) The cleansing from defiling errors of a company of the Lord's consecrated, thus,

(5) Preparing the way for a clear understanding of the Divine-Plan of the Ages, and the proclamation of the Message of Michael's (Christ's) Kingdom in its due time.

It is always God's way that when light is given on His Word and it is received into the heart and life, especially when it is opposed to the erroneous teaching that prevails, there comes a call to proclaim it. This was especially true in Luther's day when he experienced the blessing of forgiveness and favor with God. It was this that caused him to discover how Papacy had hidden this blessed teaching from humanity. It was his own blessed experience of this precious truth that caused him to proclaim it and testify against the great religious system that had perverted and defiled it.

The same was true when the full clear light of God's wonderful Plan came to be understood about 1874; and all this is portrayed in the vision under consideration. When St. John had eaten the "little book" he hears the voice saying: "Thou must prophesy again before peoples, nations, languages and tongues." It will be noted by the careful student that this commission is a *second one*, the first being given at the beginning of the Age, and this one at the close. St. John in these actions, represents those who in these closing days come to understand and receive the wonderful Message into good and honest hearts. This blessing brings responsibility, and responsibility is one of the characteristics of a call to proclaim the blessed truths that have been so edifying and precious. The proclamation world-wide of this precious Message is, like the reception of the present Truth by God's consecrated ones, simply a matter of history-fulfilled prophecy. And now that it has come to pass, we may praise Him who has fulfilled His promise, to gird Himself and come forth to serve His faithful Watchers. Those who have become established in the present Truth, should have no difficulty in seeing that the wonderful work that has been done by the Lord's chosen messenger and his associates during the past forty-five years in causing the clear Message of the Divine Plan to encircle the entire globe in all the leading languages, has already substantially fulfilled the symbolism. "And now I have told you before it come to pass that when it is come to pass ye might believe," are the words of Christ. And yet, a realization of the fact that there are still splendid opportunities of giving out the Message should constitute a strong impetus to all the faithful Watchers to labor on in the Lord's service, continuing to bear the Message and to witness to the Truth whether others hear or whether they forbear, for surely, it cannot be in the far distant future when the dark night "wherein no man can work" will be an accomplished fact. *When that time arrives* it will mark the final and complete fulfillment of the *second great commission* given to the Church in the flesh, to bear the Message world-wide.

MEASURING GOD'S TEMPLE

"And a Reed was given me like a Rod,--saying, 'Rise, and measure the Temple of God, and the Altar, and Those who worship in it. But That Court which is Outside the Temple cast out, and do not measure it; Because it, was given to the Nations; and the Holy City shall they tread forty-two months.'--Rev. 11:1, 2.

It will be noticed that while this symbolic scene is an entirely new one, it nevertheless is in close connection with the vision we have been considering. St. John in this, as in the previous vision of eating the "little book" and prophesying before many peoples, nations, etc., represents the Lord's consecrated at the time of the vision's fulfillment. The command to measure the temple etc., is given by the same One who told him to eat the "little book," the mighty Angel of Rev.10:1. (Compare Rev. 11:3.) That which St. John now beheld was Jerusalem, its temple, court and worshipers, all of which are employed in the vision as symbols.

It will be evident to the Bible student, that before we can understand what the things are that are referred to in the vision, it will be necessary to become familiar with the typical nature of Jerusalem, its temple and worshipers. These are among the things referred to by the Apostle Paul as "shadows of good things to come." (Heb. 10:1.) In other words, the temple, altar, worshipers, and the sacrifices and services performed in connection with the Jewish worship were Divine types of the various features of the great Plan of salvation, called in this vision, "the mystery of God." (Rev. 10:7.) A knowledge of this Divine Plan was typified in St. John's digesting the contents of the "little book," which we have already considered.

In the vision we are now considering another symbol is employed to describe the same transaction, the symbol being better adapted to the things now about to be described. It is that of giving to St. John a "reed like unto a rod." The rod being given to St. John is designed to teach, therefore, that a clear understanding of the various features of the Divine Plan would at the time of the vision, be given to the Lord's consecrated ones, the wise of the holy people. St. John was told to arise, thus teaching in symbol that at the time when this vision is due to be fulfilled the Lord's people are called upon to awaken, to arise, and throw off the drowsiness and stupor that has more or less been over them in the past. And the Prophet has expressed the same thought, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." (*Isa. 60:1.*) Likewise the poet has summed up the matter:

"Daughter of Zion' awake from thy sadness!
Awake! for thy foes shall oppress thee no more;
Bright o'er the hills dawns the day-star of gladness,
Arise! for the night of thy sorrow is o'er."

THE TABERNACLE AND TEMPLE AS TYPES

The temple in the vision symbolizes in a general way the same things as that of the tabernacle. We are told in' Heb. 10:1 that the law (covenant) with its ritual and sacrifices are "shadows-of good things to come," the expression evidently meaning, God's great Plan of salvation.

The command to measure this temple, its altar and. worshipers is designed to teach, that the truths that are typified by these things at the time the vision has its fulfillment are the special things that are to engage the attention of the Lord's consecrated. The reason of this was because the- time appointed was reached for the truth of consecration to be made clear so that the consecrated class could be distinguished. It would further teach that a method would now *be given to test* all

that was true of the various beliefs concerning the Narrow Way to immortality, the Divine nature.

The "altar" referred to in the vision is doubtless that of the "golden altar" of the "holy" in the first apartment of the tabernacle. There was another altar, the altar of sacrifice, located in the court. That this is not the one referred to is seen from the fact that the court was not to be measured.

Measuring the golden altar would have to do especially with the unfolding of the various truths symbolized by the altar in connection with the services of the holy. These Truths would be Christ's intercession, the prayer life of the consecrated, the acceptableness of the services and sacrifices of the consecrated through Christ's holy and perfect offering and intercession.

Measuring the worshipers (Levites and Priests) would include the making clear the call, consecration, sacrificing, and the present and future work and privileges of the antitypical priests, the-prospective joint-heirs with Christ. Measuring the temple, itself, would include the unfolding of the truth concerning the two conditions of the consecrated, represented in the two apartments of the same, namely, the present earthly and future heavenly state of the Church.

To leave out the court in this measurement is designed to teach that those in the religious systems existing at the time the vision would meet its fulfillment would be nominal worshipers, cast off from favor. This will be clearly seen when we call to mind that the Gentiles of the Jewish Age, when these typical scenes were being enacted, were aliens from the commonwealth of Israel and strangers from the covenants of promise and had no part in the service only as they became proselytes. These, in the vision under consideration, being in possession of the court, would show that cast off systems are referred to. To leave out the court in this' measurement would also show that in the work of the Church, it would no longer be necessary -to seek in the world for those who were to become heirs of the Kingdom-that enough would have already been called to make up the quota, the election.

In the Reformation of the Sixteenth Century, as well as down the centuries since, attempts have been made to obtain a knowledge of these matters, but Bible students today know that a full knowledge was not given during this -time; indeed, was not given until the Harvest time when the defiling errors were removed. The Reformers of the Sixteenth Century and down to the Harvest time, dealt indiscriminately with the world and the Church. No commission like the one symbolized in this vision has ever been given to the Lord's consecrated and executed by them until during the last forty years.

SEARCHING THE DEEP THINGS OF GOD

We call attention in this connection to a very interesting and significant. event, now a matter of history, that occurred in connection with the giving of present Truth to the specially chosen one by Christ. After a knowledge of the Divine Plan was obtained, an, incident occurred, caused by an attempt to undermine faith in its truthfulness, which moved the Lord's servant to seek by prayer and study to obtain a knowledge of the "tabernacle" teaching. The result of this was to corroborate

and confirm the truthfulness of his understanding of the Divine Plan already obtained from plain statements in the Bible. This is the great central object of all types. Let him that readeth understand! We quote the words of the Lord's servant concerning this incident:

"In the year 1881, Mr. _____ endeavoring to overthrow the doctrine of the ransom, finding that on a preaching tour I had used the tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of the typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could readily see through the fallacy of his presentation, which made the bullock *a* type of one thing, in one verse and I another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context. I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. _____'s interpretation, I could only confess that I did not understand it, and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have *a* particular meaning. What could I do? . . . I went to the Lord with this as with every trial, told Him just how it seemed to me, how anxious I felt for His dear 'sheep,' who, having their appetites sharpened by some truth, were by their very hunger, exposed to Satan's deceptions. I told Him that I realized that He was the Shepherd, and not I, but that I knew also that He would be pleased at my interest in the sheep and my desire to be His mouthpiece to declare the Truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be His due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which in a general way all Christians concede were typical 'of 'better sacrifices,' and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if He were willing to use me as His instrument to declare, the Message to His dear family, that I might be enabled to rid 'my heart and mind of any prejudice that might stand in the way and be led of His spirit into the proper understanding. Believing that the prayer would be answered affirmatively, I went into my study next morning prepared to study and write. The forenoon I spent in scrutinizing the text, and every other Scripture likely to shed light upon it, especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day, near noon, the whole matter came to, me as clear as the noon-day sun-so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one has ever yet been able to find a flaw in it. (This has been published *in several editions in pamphlet form, under the title, 'The Tabernacle Shadows of the Better Sacrifices.')

"Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of, all it contained, and I was all the more assured that it was not of my own wisdom; for if of my own, why would - it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths--not that it overturned old truths or contradicted them, but, on the contrary, that it set them all in order and harmony and straightened out little knots I and twists.

For instance, the doctrine of 'justification by faith' had always been more or less confused in my mind, as it is in every mind, with the doctrine of 'sanctification' which calls for self-sacrifice and works. This was all made clear and plain at, once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we appropriate its merits (justification-forgiveness) to ourselves by faith and that thus we are justified (reckoned free from sin) when, turning from sin we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only after being thus cleansed, in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God is willing to accept us as joint-sacrificers with Christ, so that if faithful to the end, following in His footsteps, we should be granted the favor of joint-heirship with Him."--Z'06-234.

FIERY TRIALS RESULTING

In the foregoing, it would seem that we have abundant testimony as to the fulfillment of this part of the vision respecting the measuring of the temple of God. In conclusion we would say, that it is very evident that there have been testings and siftings along the line of present Truth, all the way through the Harvest; but who is there among us that cannot see that we have reached the time of the final sifting? Let us note carefully the words in this connection, of the servant who was specially chosen to make known the present Truth:

"Marvel riot, therefore, concerning the fiery trial which shall try you, as though some strange thing happened unto you,' for this 'fire shall try every man's work, of what sort it is'-whether he has built his faith flimsily of wood, hay and stubble instead of with the valuable stones of God's, revealed truth, or whether he has built it upon the shifting sands of human theory-evolution, etc.--or upon the solid rock, the ransom, the only sure foundation which God has provided. They who build upon that rock shall be safe personally, even though they may have built up an illogical faith which the 'fire' and shaking of this day of trial shall overthrow and utterly consume; but they who build upon any other foundation whether they use good or bad materials, are sure of complete shipwreck.-Luke 6:47-49; 1 Cor. 3:11-15.

"The object of this trial and sifting is to select ALL WHOSE HEART DESIRES ARE UNSELFISH, WHO ARE FULLY AND UNRESERVEDLY CONSECRATED TO THE LORD, who are so anxious to have the Lord's will done, and whose confidence in His wisdom, His way, and His Word is so great, that THEY REFUSE TO BE LED AWAY FROM THE LORD'S WORD, either by the

sophistries of others, or by plans and ideas of their own. THESE, IN THE SIFTING TIME, WILL BE STRENGTHENED and shall increase their joy in the Lord and their knowledge of His Plans, even while their faith is being tested by the falling into error of thousands on every hand.-Psa. 91:7."--Z'06-232.

REGARDING MOHAMMED AND THE FALLEN STAR

--Rev. 9:1--

We have been questioned with regard-to the interpretation of Revelation 9:1 which appears in the August 1st issue of this journal in which Mohammed was pointed out as the fallen star of that vision. The question is asked, How could Mohammed be considered a fallen star since he never occupied a position as a true spiritual light or teacher in the Church-in the spiritual firmament? Our reply is that it does not seem to us to be necessary to conclude that a fallen star must always represent one who had been recognized as a true - star or light in the Church.

There are a great many fallen stars today, and have been since the days of Constantine who have never been recognized by God as stars. Mohammed recognized one God, also believed in Christ, as he taught in the Koran. This would not of itself make him a true star, recognized of God, but while he never occupied a position as a true spiritual light in the Church, it was *as though he had been in such a position* in that he was a man of unusual power and influence, and *as though* a beater of the true light from heaven, albeit he was a fallen star in that he proclaimed a false system of religion. "Having fallen from heaven" would simply represent him as, and class him with, other false teachers of apostate or nominal Christianity, who were never recognized of God. Mohammed was influenced by the false teaching concerning Christ and Christianity, which teaching *professedly* came from the Bible.

JOHN AND PETER BECOME DISCIPLES OF JESUS

-OCTOBER 5--JOHN 1:29-42--

Golden Text.--"Jesus said unto him, Follow me."---John 1:43.

AFTER His wilderness temptation, Jesus returned to Bethabara, where John was preaching, fully convinced of the character of His mission that it was not to be after the manner of Satan's suggestion of worldly methods, leading on to popularity and honor of men-that on the contrary it would be His part to bear witness to the truth in such a truthful and simple manner as would commend it and Him to such only as were Israelites indeed. No doubt by this time He saw that before the glorification could come the new Israel must be selected, the "royal priesthood, the holy nation, the peculiar people"--antitypical of spiritual Israel. He had reason to expect that there was at least a remnant of this class in the nation of Israel after the flesh, and although fully realizing that no man could come unto

Him except the Father which sent Him should draw him, He nevertheless recognized the propriety of putting Himself in the way of those whom the Father would draw, that He might receive them as quickly and as favorably as possible. Hence His return from the wilderness was to the vicinity of John's mission work, where not unreasonably He might expect to find some of the Israelites indeed.

Our lesson shows that the Heavenly Father had made use of John the Baptizer's Mission and had exerted through it a drawing influence upon the hearts of some Who by this time were quite ready to learn of Jesus as the Way, the Truth and the Life-the channel of approach to God. The drawing power which the Father exerts during this Age is the Truth-the knowledge of Divine compassion toward mankind manifested through the sending of Messiah to save the people from their sins-to deliver them from the power of sin and Satan, as well as from the death penalty.

It was after our Lord's return from the wilderness that the delegation of priests and Levites, sent from Jerusalem, came to John asking, "Who art thou?" to whom he replied that He was not the Christ, but merely a forerunner, a herald. To these John pointed out Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world," explaining how he knew Jesus to be the Messiah by a previously appointed sign which God had given him-the descent of the Holy Spirit in the form of a dove."--Vss19-34.

WATER BAPTISM VS. HOLY SPIRIT BAPTISM

In bearing witness John called attention to the fact that what he did in the way of water baptism was insignificant, unimportant in comparison to the work of Messiah and His baptism of the Holy Spirit. Jesus baptized none with the Holy Spirit during His ministry. The baptism taking place at Pentecost, after He had died for our sins and ascended up on high, had appropriated the merit of His sacrifice to the credit of believers-then the latter received the baptism of- the Holy Spirit. There is a similarity between the work of John and that of the Church in the flesh in respect to this feature also. We can witness to the Lord and perform the symbol of baptism into His death, but further than this we cannot go. Our glorified Head must give the great blessing by bringing the consecrated under the blessing and -favor of the Holy Spirit; and later on, when all the present witnessing has been finished and when the Atonement Day sacrificing shall all have been accomplished, the glorified Christ shall pour out His Spirit upon all flesh, as during this Gospel Age He pours it out upon His special servants and handmaidens.

"BEHOLD THE LAMB OF GOD"

This was the first formal proclamation of Jesus by John to His disciples and to the public. It occurred at least forty-two days after our Lord's baptism', for immediately following that He was forty days in the wilderness being tested. After the wilderness temptation, probably very soon, He returned to John's company at Jordan. Shortly after this proclamation by John, our Lord departed from his vicinity, so that a simultaneous work by John and by Jesus was for a time in

progress in different localities, for we read that Jesus and His disciples baptized more than did John and his disciples--though Jesus Himself baptized not.

Our Lord was variously represented in the sacrifices of the Jews at their festivals: for instance, He was typified by the peaceful lamb at their spring festival, and He was the antitype of the bullock of their Atonement Day sacrifices. It was with full propriety, therefore, that John announced Jesus as the "Lamb of God"--mEEK, gentle, patient, unassuming, the passover sacrifice for Israel and for the whole world. In the ears of the unregenerate such a title as lamb would not sound very dignified: amongst the coats of arms of chivalry, -- wolves' heads, bullocks' heads, lions' heads, serpents' heads, etc., are freely used to represent the strength and the prowess of the families, but where will we find anyone taking a lamb as a symbol of dignity? To the Lord's consecrated people, however, the lamb-like quality of our dear Redeemer and His patient and willing sacrifice on our behalf are beautifully represented in this symbol of a lamb -- the Lamb of God, God's Lamb, provided by Him as the sacrifice for our sins, as the price of our redemption from the curse or sentence of death. This must be our witness, too,

"Behold the Lamb of God." The world must be pointed to the great sacrifice for sins, and not to Christ as the great Teacher. After they have received Him as the Lamb, acknowledging their sins and need of His precious blood, then they will be ready to hear His words, to be taught of Him; but no instruction can be rightly received until first our Lord is accepted as the Lamb of God which taketh away the sin of the world.

It is worthy of note that although our Lord's sacrifice had begun at this time, John did not say the Lamb of God which took away the sin of the world. The entire sacrifice of Christ was necessary as the offset price to justice for the sin of Adam and his race. That price must be laid down before any of the sins of the world could be cancelled. And we remember, too, that it was necessary that our Lord should be raised from the dead and should ascend up on high, there to appear in the presence of God on our behalf. After His resurrection as the great High Priest He appropriated of the merit of His sacrifice "on our behalf,"? but not yet on behalf of the world. Only believers are included in the appropriation of the precious blood already made.

Our Lord is the Lamb of God which taketh away the sin of the world and not merely the sin of the Church, but His work is not yet finished. It begins with the appropriation which clears believers; it will reach its full accomplishment after the glorification of the Church, when the sins of the whole world will be cancelled. The merit or value of the entire transaction was in the sacrifice of our dear Redeemer, but in the Divine Plan the arrangement was made as it is, so that we who are now justified in advance of the world might have fellowship with our Lord and share in His sufferings, share in His sacrifice and share also in His glory by and by, and in the dispensing of the blessings incidental to the taking away of the sins of the world. None should overlook the fact that it is the Divine intention not to stop in. taking away the sins of the Church and the household of faith, typified by the Priests and Levites, but that ultimately our Lord's sacrifice shall be appropriated to bringing blessings unto all the families of the earth.

"THIS IS THE SON OF GOD"

Proceeding, John explained that Jesus was the one to whom he had previously referred in his preaching--the one who would come later and take the more honorable place because of His being so much the greater. John's statement that he knew Him not, should not be understood to signify that he did not know that Jesus was his own cousin nor that he was unacquainted with Him previously, but that he knew Him not as the Messiah previously. John then explains that when he was himself commissioned to preach and to baptize, the Lord informed him that he would see a better witness to the Son of God, the Messiah, and that he would know Him by a certain sign--by seeing the Holy Spirit descend upon Him like a dove, remaining upon Him. John says that he did see this sign in Jesus' case just following His baptism, and that he was, therefore, fully qualified to give this witness that He was the Son of God.

It was the very next day after, this testimony to the Priests and Levites that John, in the presence of two of his disciples, looking intently upon Jesus as He passed near (no doubt wondering how our Lord's Messiahship would be made known), exclaimed, "Behold the Lamb of God!" This was the same testimony (only abbreviated) that he had given to the Priests and Levites, and which had evidently fallen, in their case, upon dull ears. But note the difference in the case of those who were "Israelites indeed": the two disciples immediately followed Jesus. John's testimony became to them the *drawing power of God*, because they were in a condition of heart to be susceptible to that influence. Thus we see clearly illustrated how some are drawn and others are not drawn by the same Message, and we see also that the Divine drawing does not operate arbitrarily, but in accordance with certain fixed principles pertinent to the Divine Plan. It was not sufficient that a testimony should be given, it was not sufficient that a curiosity should be aroused; it was necessary additionally that the interest awakened should be so powerful -as to lead to action on the part of those who were drawn, as the poet expresses it, "He drew me, and I followed on."

The Lord is seeking not merely the curious, but the truth hungry, those who hunger and thirst for righteousness, and for fellowship with Himself, and here, as in every instance, he that seeketh, in this -proper attitude of heart, findeth. The two disciples had not followed the Lord far until their faith and zeal began to be rewarded: the Lord turned to them and was the first to speak, and thus He illustrated His own words respecting those drawn of the Father to Him, "He that cometh unto Me I will in no wise cast out." Had our Lord not thus condescended it would have been a difficult matter' for these humble fishermen to have approached one so far above them in dignity and in appearance--one whom they had just learned was the great Messiah, long promised of God to be the Prince of the kings of the earth. Applying this feature of the lesson to ourselves, and remembering that the Lord is the same yesterday, today and forever, helps us to appreciate His condescension manifested toward all who would come unto the Father through Him--we who now come to Him because of the hearing of faith and -the sight of faith, as well as those who then approached Him because of the sight of the natural eye and the hearing of the natural ear.

WHAT SEEK YE?

Our Lord's salutation, "What seek ye?", not only overcame the diffidence of those who sought Him, but the more they would consider His words subsequently, the more meaningful they would find them, as we do today. And this seems to be the question which the Lord -puts to all those who approach Him, and essay to become His followers, "What seek ye?" Are you seeking loaves and fishes of earthly advantage? Are you seeking earthly honor and social and political influence and preferment? The answer soon or later will be manifested by the conduct of the seekers, though evidently all do not realize, at the time, what are their real motives in seeking the Lord. It were better, however, that each should remember our Lord's own expression on this subject, and sit down and count the cost at the very beginning-that each one' should learn that to seek the Lord truly is to seek after righteousness, fellowship with the Father and with the Son; and that this means the forsaking of sin, so far as the heart is concerned, and so far as possible the purifying of the flesh by the "washing of water. through the word." -Eph. 5:26.

All should learn also that seeking to be disciples of Christ implies not only a fellowship with Him in the glory that is soon to be revealed, but also a fellowship with Him in the sufferings of this present time--a "filling. up of that which is behind of the afflictions of Christ." If, as our Lord suggested, each one would sit down and count the cost beforehand, there would be less subsequent disappointment, and although the number of His followers would be much smaller there would be many less "tares" amongst the "wheat," and this would mean the better spiritual prosperity of the "wheat."

The would-be disciples of Jesus heard the question, without discerning, of course, its depth; nevertheless, being in the right condition of heart their answer was along proper lines-Rabbi (master), where are you stopping? They seem to have understood that like themselves He was a Galilean, and that like themselves and others He was merely visiting in that vicinity on account of John's mission work, which drew great multitudes. Their question implied in a pleasant way a desire to become more intimately acquainted with Jesus. And He accepted, it in this manner, and invited them to His stopping place-, as it was about four o'clock in the afternoon, they remained with Him the remainder of the day, and we may well imagine what the Evangelist has not recorded respecting the pleasure and profit which came to them during these hours of intercourse. As a result they were convinced of Jesus' Messiahship--their own intercourse with-Him tending to corroborate John's testimony. And thus it is with all who of a true heart seek to know of God's appointed way; not only are they kindly received by the Lord, but the very opportunities for knowledge, fellowship and communion which they desire are granted to them.

Andrew was one of these two disciples of John, and although the other is not definitely mentioned, it is the general supposition that it was the Apostle John himself., who seems to have been of a very modest disposition, quite unwilling to make his own name very prominent in his writings. Thus on other occasions he mentions himself not by name, but as "that disciple whom Jesus loved.." --John 13:23; 19:26.

EXAMPLES WORTHY OF EMULATION

Andrew and John both had brothers, and the implication of the Greek text seems to be that both at once sought their brothers, to bring them to the Lord, but that "Andrew *first findeth* his own brother Simon," and it may be surmised that John through modesty neglected here to, mention that he also found his brother James, and brought him to the Lord. This is a good illustration of the proper course for those who have found the Lord-they should at once begin to think of their brethren, friends, neighbors, and should carry the good tidings to them as quickly as possible. It was quite proper that these disciples did not follow the course that some are inclined to follow today, viz., to seek to learn, of the Master all that He would communicate, -and then go forth and pose as wise ones amongst their friends, giving them the information they had received. in dribbles, and avoiding the mention of Jesus as the Father's channel of communication of the Truth to them. Properly, they investigated privately to an extent sufficient to justify their confidence, and then immediately began to tell the good tidings to their friends. 'So each one who has found the Lord should seek to make Him known to others; and more than this, like Andrew we should not only seek to acquaint our friends with the fact, but should seek to bring them to the Lord for personal contact with Him-such spiritual contact that they may see Him with the eye of faith, and hear Him with the ear of faith, that they may know Him, whom to know is life eternal. Too many take a different course, and are satisfied merely to tell the good news to their friends without bringing them through faith And consecration into contact with the Lord. Let us more and more learn the right way to serve our friends. Let us learn that knowledge is valueless except as it succeeds in bringing the hearer into faith contact with the Savior.

When Peter was brought to the Lord, "Jesus looked upon him," or as we might express it, "read him through and through," and then said, Your present name is Simon, and you are the son of John, but you shall be called Cephas -Hebrew for Peter (Greek, *petros*, a stone). This may be understood as a kind of prophecy on our Lord's part respecting a great change in Peter's character. Peter was naturally very impulsive--not sufficiently -solid, too easily carried about; and yet our Lord evidently saw in him sterling qualities of heart, honesty, sincerity of purpose; and knowing the influence which His teachings and the Holy Spirit would exercise upon such a character, He foretold a change which would make of Peter one of the staunchest and most substantial of His corps of disciples. This prophecy of change was implied in the new name given him, signifying solidity--a stone-whereas his previous name, Simon, signified a listener.

Although Peter was the only one of the twelve whose name was thus changed, we may readily suppose that the characters of all were considerably changed, under the influence of the great Teacher and of the Holy Spirit, which came upon them at Pentecost. And so it is with all who become the Lord's disciples; to enter the school of Christ and to remain there means, as the Apostle expresses it, that we will be "*transformed* by the renewing Of our minds." And the Lord promises all such that they shall have "a new name," expressive of the new character, but which no man can appreciate except those who receive it-the new name of Christ.-Rev. 2:17.

FISHERS OF MEN

-OCTOBER 12-MARK 1:14-20--

Golden Text.--"Jesus said unto them, Come ye after Me, and I will make you to become fishers of men."--Mark 1:17.

FOR a while after the temptation of the wilderness our Lord's ministry was of a private character, until after John had finished his ministry and been cast into prison. This interim of time before our Lord began His public work is frequently estimated at from six months to a year. To have begun sooner might have aroused some rivalry between His followers and the followers of John; but even as it was, we are informed that Jesus baptized more disciples than John, though Jesus Himself baptized not, but His disciples. The calling of Peter and Andrew mentioned in this lesson was not their first introduction to Jesus, but merely our Lord's invitation to them to become special associates in the work of proclaiming the Kingdom. The account of their first introduction to Jesus is found in John 1:36-42. Our Lord evidently resided for some time at Nazareth with His mother and brethren-until the time of John's imprisonment and the consequent stoppage of his mission work. It was then that our Lord and His mother and brethren removed as a family to Capernaum. (Compare Matt. 4:13; John 2:12.) "From *that time* Jesus began to preach, and say, Repent; for the Kingdom of Heaven is at hand."

For centuries Israel had been looking for the Kingdom of Heaven-the Kingdom of God-expecting according to their covenant that the chief place in that Kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations: in fulfillment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. All true Israelites had this promise distinctly before their minds as their great hope, and indeed the only object of their national existence-See Acts 26:6, 7.

To these, therefore, the proclamation, "Repent, for the Kingdom of Heaven is at hand," meant-God's time has now come for the fulfillment of His promise to this nation, in its establishment as His representative Kingdom to rule and to bless the world; but in order to be fit for this Kingdom every Israelite should prepare his heart', humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the Divine blessing and exaltation, in whatever form it might come. This message was the same which John delivered in his public ministry; the same also that was given to the twelve disciples, and afterwards to the seventy also, whom Jesus sent forth, clothed with a share of His power over disease and unclean spirits, to announce Him in all the cities which He later would visit.

ONLY A REMNANT FROM FLESHLY ISRAEL

Thus did God fulfil toward Israel both the letter and the spirit of His engagement; but while the people of Palestine were the children of Abraham, and professedly

God's covenant people, yet with the vast majority this was but an empty profession and an outward form; for their hopes respecting the great promise of which they were heirs were not the proper, laudable ambitions to be God's servants and messengers in carrying His blessings to mankind, but a selfish, arrogant pride, which concluded that there must have been some special merit in their race, which led God to seek it, and on account of which God would be rather obligated to that nation, as the only people. capable of carrying out His benevolent designs. Against this arrogance our Lord warned them frequently; and assured them that God could get along without them entirely, and was able to raise up for His purpose, instead of them, children of Abraham, who would have Abraham's loyalty of spirit--even if it were necessary to create these out of the stones. (Matt. 3:9; Luke 3:9.) As a matter of fact, we know that after the "wheat" class had been separated from the "chaff" of that nation, and been gathered into the Gospel "garner," the Lord has been seeking others from among the Gentiles during the past eighteen centuries, to complete the elect number of Israelites indeed, the true seed of Abraham, to constitute this promised Heavenly Kingdom, whose mission it shall be, as the Divine representatives, to bless all the families of the earth --"in the world to come"--in the Age to follow this Gospel Age--in the Millennium.

And the same message, "Repent, etc.," has come all the way down the centuries, notifying us that whoever would be of his holy Kingdom must reform his course of life and come into heart harmony with the laws of this Kingdom: otherwise they would not be in a condition to be made members of the "royal priesthood" which is to offer the great blessings which God has designed and promised to the world.

All down through the Gospel Age the Lord's invitations have been extended chiefly to those in the humbler walks of life--not many great, not many rich, not many wise, not many learned, not many noble, hath God chosen, but the mean things of the world, the things not esteemed mainly the poor of this world, rich in faith. (I Cor. 1:26-28; Jas. 2:5.) The Lord's dealing is practically the same with all. He does not invite them at first to a full consecration, but rather gives them leading and instruction along lines of justification, and after they have grown in knowledge to some degree they have the privilege of forsaking all to be His special disciples, to be fishers of men.

IMPORTANCE OF FULL CONSECRATION

One difficulty with Christians in general of all denominations is that !this second step of full consecration is rarely brought to their attention. Under the false teaching that it is a question respecting heaven or hell that they must decide, the majority seem to feel satisfied that if they are reasonably decent, reasonably honest, they will escape eternal torment, and are not ambitious beyond this. They thus claim themselves to be,, and are reckoned by others- as disciples of Christ, whereas in reality they still belong to the multitude who hear with more or less of joy and bear witness to the wonderful words proceeding from the Lord's mouth, but who fail to attain the position of special disciples, not appreciating and not taught that to be the Lord's disciples we must "take up our cross and follow Him." O, how necessary to the saints is the Truth! How wonderful the Lord's words, "Sanctify them through thy truth, thy Word is truth!" Error can never sanctify, and

in proportion as it is mixed in, our minds with the Truth, to that extent is the latter diluted and lacking in power.

While the four fishermen mentioned in this lesson were already at heart disciples of our Lord Jesus, and recognized Him as the Messiah, this was the first call to public ministry as His co-laborers, and their promptness in obeying the call is worthy of notice as a mark of their earnestness and faith; for our Master declared, He that obeyeth my words, he it is that loveth me, and he shall be loved of my Father. There is a good lesson here on promptness of obedience for all of the Lord's people. It is worthy of note also that our Lord called to the special, active service of preaching the Gospel, men who were not "slothful in business:" they were not idlers, nor did they, join the Lord's company with the expectation of becoming idlers. Doubtless they had already heard our Lord's dissertation to the effect that no man need come after Him except prepared to take up a cross in the service. No doubt they knew already that our Lord was poor and without standing before the influential of that day. Nevertheless, they gladly joined His company upon His assurance that under His direction, although their work would be no less arduous, they should be "fishers of men."

FORSAKING ALL TO FOLLOW CHRIST

The narrative of our lesson would seem to imply that these four disciples had acted in a very irrational manner, leaving their boats and nets instantly without disposing of them or making provision for their care; but Mark's account informs us that the boats were left in the care of Zebedee, the father of James and John, with hired helpers. Nor need we suppose that the Lord and these four who became so prominent as His Apostles started away from that vicinity that same hour or even that same day. It may have required time to make proper arrangements for the fish, for the business, interests of the partnership, etc. The same is true of us: we have duties in life which it would be wrong to abruptly cast aside and ignore, responsibilities to others and a stewardship. The "spirit of a sound mind" is to govern the Lord's people in all of their affairs, both temporal and spiritual.

The important thing decided at the moment and decided positively and permanently was that they accepted the Lord's invitation to enter -the Father's service with Him -fishing on a higher and grander scale, for men--gathering them into the Gospel net, with a view to their ultimate glorification as New Creatures in Christ and participants with Him in the glory, honor, and immortality of His Kingdom soon to be established. Let us each remember the importance of a positive decision respecting our consecration to the Lord, our acceptance of service under Him as our Master and Captain. Let us then as wisely as possible arrange life's affairs so as to be without carelessness respecting earthly things that we may the more readily and more completely give all of our time and energy to the most important of all works, the service of God, tidings of great joy for all people.

However much we have heard of Jesus, however much we have rejoiced in the salvation which He died to secure for us, however much we have trusted in the merit of His sacrifice, we did not become His disciples until we had formally reached the point of giving our hearts, our lives, our wills to Him-responding to

His invitation, becoming followers of God as dear children under the guidance and instruction of our Elder Brother., Jesus. The opportunity does not come to all of us in just the same form that it presented itself to the four fishermen of our lesson, and yet there is a similarity. With many of us, as the Apostle explains, it is the Lord's will that we should abide in the vocation in which we were when the Message of grace first reached us. (1 Cor. 7:20-22.) Not all are called to an open, public ministry, devoting all of time, talent, effort and interest to the Gospel Message. The majority of the called the Lord evidently intends to instruct as His disciples while they are about their ordinary business, the duties and responsibilities of life.

With these, however, it is necessary that there be a forsaking of boats and fishing tackle, etc., in the heart from the moment that a full consecration is made to the Lord. We cannot serve God and Mammon. We cannot have two objects in life, both equally prominent to our attention. The Lord will not have it so with those who are to be His joint-heirs in the Kingdom. This class must appreciate the privilege of fellowship in His labor, sufferings and hopes of glory to such an extent that their hearts will no longer be in the ordinary affairs of life, their ambitions will no longer be for wealth or name or fame from the world's standpoint. All such ambitions and hopes we must "forsake" if we would be His disciples. He must be first, joint-heirship with Him must be our ambition; otherwise our hearts would not be in a condition that would be pleasing to the Lord or that would be single for His service; we would be of the kind described as double minded, unstable in all our works and ways. (Jas. 1:8.) Undoubtedly this is a difficulty with a large number of those who have named the name of Christ and professed consecration to Him and His service.

"AS DEAR CHILDREN"

It is high time therefore that we learn that we cannot serve God and Mammon, and that we choose as between these. If we do not choose the Lord and His service, and place these first before our hearts' affections, we will be counted as placing the others first-the interests of the natural man; and the Lord's appreciation of us and the reward He will give us will correspond. He has indeed blessings for all the families of the earth, but the special blessing presented in the exceeding great and precious promises of glory, honor and immortality are for those who love Him supremely, more than they love houses or lands, business- or wealth, family or kindred or self.

Our exhortation to all who have forsaken all to follow -the Lord is that we do not look back, that we estimate that we have made the grandest bargain imaginable, that we are in the way for obtaining the grandest prize imaginable together with association with our Lord in His wonderful work and with the Divine approval.

This seems to be the thought of the Apostle when he urges us to lay aside every weight and entanglement that we may run with patience the race set before us, looking unto Jesus, the Author of our faith, until He shall have become its Finisher. Let us as promptly as possible, at the beginning of our Christian experience, settle once for all the matter of surrendering our wills to be followers of the Lamb; let us once for all arrange as wisely as possible our temporary affairs

and interests in accordance with the reasonable demands of others respecting the same, and let us then faithfully persevere to the end of the race course.

LETTERS OF ENCOURAGEMENT

PREFERS THE SWEET SPIRIT OF THE MASTER

Dear Brethren:

Greetings! Num. 6:24-26.

On behalf of our little Ecclesia at Walsall, I am writing -to inform you how deeply thankful we are to our Heavenly Father for all the help we have received through the **HERALD** these last six months, which has been a most trying time to us. Circumstances have arisen which has compelled us to separate ourselves from the Class here. . . . with whom we have been connected these last eight years. Although we dearly love the brethren here we cannot accept teachings which do not breathe the sweet spirit of the Master, nor of our dear Brother Russell.

Enclosed you will find an order for \$; to be used in whatever way you think best, for the good work. Trusting that the same spirit which has animated the **HERALD** in the past will continue to do so in the future, and with much Christian love, (Ruth 2:12).

Your brother by His Grace, E. M.--*England*.

SEND OUT THY LIGHT AND TRUTH, O LORD

Dear Brethren:

The sisters in the Montreal Class have pleasure in reporting to you that during the last three months nine of their number have been engaged in the Pastoral work, using cards, of which a sample is enclosed, to gain an entrance to the homes. The chief difficulty has been in finding people willing to open their homes for Chart talks.

Four districts are being worked. Out of 1,965 calls made, 252 interested people have been found, of whom 8 have the books in their homes. There have been 75 return calls made. Homes have now been opened in all four districts, and two Chart talks have been given, with an attendance of 10 strangers each time.

Inquiry has been made by Jewish people for copies of the card we are using in Yiddish. Have you a brother or sister who could translate it into Yiddish, so that we might have a cut made?

Words will not tell our thankfulness to the Lord for having opened the way for us to continue spreading the Glad Tidings, and for the encouragement and blessing that has come to ourselves as we have gone from door to door carrying the only Message which is able to "comfort all that mourn."

We will be glad at any time for any counsel you have to offer with regard to this feature of the Lord's work. With heartiest Christian greetings,

Your sister in Christ, M. D. R. P.--Can.

ALL ARE LOYAL TO THE LORD

Dear Brethren in Christ:

Enclosed you will find \$1.00 for subscription to -the **HERALD**, which I am pleased to say is very eagerly read by most of the Class. My **HERALD** always goes from one to the other till it is quite worn. The articles on Revelation are grand.

I would say there, is a class of five consecrated believers here, and five other firm believers that have not taken the step of consecration. All are loyal, I am glad to say, and they have noticed that the trumpet has been giving An uncertain sound.

We have not sent in any request for Pilgrim visits, for just now we are not at all settled. . . . We would be so pleased if meetings could be held here. We ask an interest in your prayers, for we surely need your prayers on our behalf. May the Lord bless and keep you and guide you.

Your sister in His service, L. L.--Can.

REVELATION STUDY MOST CONVINCING

Dear Brethren:

Enclosed is a money order for \$2.00--one for renewal of the **HERALD**. I have forgotten just when it started, and I am most anxious to renew in time so I won't lose a copy. The other dollar is for a subscription, to begin with first issue of the Revelation articles.

I am anxious to put these articles in a loose-leaf booklet, so as to have them all together and ready and handy to read, and I do not want to destroy my copies of the **HERALD**. These articles on Revelation are the most convincing and the most reasonable of any I have ever read on Revelation, and to me, they are the correct interpretation of God's Word. . .

I pray for you, dear brethren, that the dear Lord will continue to lead you and that you will fill the **HERALD** with the same sweet spirit of the Lord as at present. Each issue is better.

Your sister in the One Hope, MRS. C. C. D.--*Neb.*

EVIDENCES THAT THERE ARE STILL LISTENING EARS

Dear Sir:

Kindly send me a few sample copies of "Where Are the Dead?" and the pamphlet concerning Christ's Second Coming and the Church of Christ.

Respectfully yours, P. J.--N. J.

Gentlemen:

Please send me your pamphlet concerning the Second Coming of Christ, as per enclosed clipping. Enclosed please find 2c for return postage.

Yours very truly, N. H. M.--Ill.

Gentlemen:

Some one put a pamphlet in my gate entitled, "Where Are the Dead?" I have read the same with much interest, and I would like to be further enlightened on this subject, and would appreciate it if you would send me some reading matter. An early reply will oblige,

Yours very truly., F. R.--Ala.