

The Herald of Christ's Kingdom

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THE CONVENTION AT PROVIDENCE

The recent Convention of brethren of the Truth held .at Providence, R. I., for the days of Sept. 12, 13 and 14, we believe, was one that will be long remembered. There were upwards of 300 in, attendance. In addition to the majority of the New England States being. well represented there were representatives also from New York, Michigan, Pennsylvania, New Jersey and Washington, I3. C. The untiring zeal and devotion on the part of he dear brethren of the Providence Ecclesia in connection with the Convention arrangements was indeed refreshing. The Lord reward their work and labor of love. A most joyful season of Christian fellowshiping was experienced .by -all. How precious is the sweet communion of saints!

The great Teacher, in one of the lessons given to His disciples long ago, pointed out an infallible test by which it would be possible to recognize those who are truly His "By their fruits ye shall know them," and surely the fruits of the spirit, peace, joy, kindness and love were much in evidence on the part of those gathered there. Altogether, 10 brethren addressed the Convention. It was apparent that the brethren thus appointed to serve on the program sought not to preach themselves or others but Jesus Christ and Him crucified. Attention was repeatedly called to the fundamental principles of individual Christian liberty that should properly form the ground work of all the activities and ministry of the Church throughout the entire Gospel Age. The friends were encouraged to look not to self-appointed heads, nor to human channels and systems for their support and guidance in spiritual things, but were exhorted to keep their eyes on the Great Head of the Church, and realize in Him their fulness of liberty and freedom that properly belong to all the sheep of His pasture, inasmuch as the Apostle declares that He, Christ, "is made unto us wisdom, and righteousness, and sanctification, and redemption."

Among further lines of thought that were reviewed by the brethren with much interest and profit, the friends were reminded of how the great Adversary has, throughout the Church's entire history, sought to rob her of her liberty of conscience and faith, and of how, under God's providence, a faithful few all along who had listened for the voice of the Good Shepherd, had heard His voice and had been kept in the right path even though it meant the spoiling of their earthly goods, and they counted not their earthly lives dear unto them.

Thus for nearly nineteen centuries, the soldiers of the Cross have engaged in the good warfare of faith, following the guidance of the great Captain of their salvation, the Lord Jesus Christ. What glorious victories have been won, and what battles have been fought by the conquerors and more than conquerors who have stood firm for the principles of truth and righteousness and for Christian liberty ! Throughout the Age it has been one long series of conflicts on the part of the few who, through their love for the Lord and His Truth, have had the courage to

endure the opposition, of those who declined to recognize the great principles of Christianity, and to contend for them.

The entire history of the Church militant forms a continuous record of the few who have remained loyal and steadfast for the sound doctrines and principles of the faith, while the multitudes have followed the theories and speculative lines of thought of would-be leaders who have ever been seeking to draw away followers after themselves. The heroes of the strife are few in numbers, the rank and file of the common soldiers form indeed a great company! Who, appreciating the matter properly, would not esteem it a glorious privilege and a high honor to be identified with the "more than conquerors" the Apostles, the Christian martyrs, the Reformers and the faithful saints who have lived and died throughout the Age, and who have always been in the minority?

Now, in these last days of the experiences of the soldiers of Christ on earth, there are still some of the true "defenders of the Faith," though their number is very small, who are cheerfully and willingly enduring hardships, misrepresentations and oppositions of all kinds, because of the stand they have taken for the Truth, having rallied around the complete Message of the Truth as upheld by the great standard bearer appointed by the Lord for the end of the Age.

The absence of all effort on the part of the brethren who spoke at this Convention to- pose as new-light bearers, to set before the friends wild guesses and speculative matter, and- as having a special monopoly over the Word of God and its dissemination, seemed to be gratifying to all. From the testimonial reviews occurring during the Convention, it was clearly appreciated by all that the "spirit of a sound mind" is generated and based upon the sound doctrines of the Scriptures and not upon the vain and innumerable interpretations of the parables and symbols, which are capable of a thousand different applications, and which have been misinterpreted in myriads of ways. The unfolding of the symbolic and parabolic teachings of the Bible are seen more clearly and distinctly by those who wait upon the Lord and Watch the trend of affairs over the world, than by those who foolishly rush in and dogmatically set up their own theories and ideas, which at best are but wild guesses as to what is about to transpire. In this connection we call to mind the wise words of our Pastor

"We trust that a wide distinction will be recognized between the earnest, sober and reverent study of prophecy and other Scriptures in the light of accomplished historic facts to obtain conclusions which sanctified common sense can approve, and a too common practice of speculation, which, when applied to Divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into, prophets (?) instead of prophetic students."-Vol.1, p.13.

There was a manifest desire on the part of all to bear witness to the Truth, the Message of the approaching Kingdom and its blessing for all the groaning creation, and in ways in which the Lord may direct and not man. (It is further seen that nowhere in the Scriptures are the Lord's people commissioned to oppose or destroy the present systems of society, political, ecclesiastical or financial, but that these will terminate in the coming distress when the "Lord's great army" (not the "little flock") will move irresistably forward to sweep aside all existing institutions. The faithful followers of Christ are authorized to preach the Gospel

of the Kingdom as the only hope and remedy for all the ills that society is heir to. The Lord has said, "Vengeance is mine, I will repay," and so we find that it is in the "Day of Vengeance" after the glorification of the Church, that all the evil systems will be smitten and destroyed. We, therefore, are to still proclaim the joyful news of the proximity of the great government of peace as we have opportunity, and not to cultivate any vindictive spirit of spite against the present systems-"And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient."-2 Tim. 2 :24.

Where the spirit of the Lord is there is peace and good will toward all. It was a peaceful Convention, devoted to praise and worship of the Heavenly Father and to the encouragement and refreshing of His people.

The heavenly hopes grow brighter as the earthly ones fade. While all the world is resounding with the tumult and the strife arising from the conditions of unrest and dissatisfaction, God's saintly people are rejoicing and lifting up their heads in praise and worship of Him from whom all blessings flow, knowing that their deliverance draweth nigh, and knowing also that the final deliverance of the Church will signify the ultimate deliverance of all mankind from sin, selfishness and death.

THE REVELATION OF JESUS CHRIST

SERIES XVII

THE SACKCLOTH WITNESSES

"But This 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. And I will endow my Two Witnesses, and they shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth."-Rev. 11:2, 3.'

IN OUR LAST we noted what was symbolized by leaving out the Court in the measurement. The other symbol in this verse is that of the nations (Gentiles), reading under foot the Holy City forty-two months. To understand what is symbolized by the Holy City, it will be necessary to keep in mind that the symbol must be explained in harmony with Jerusalem's association with, and relation to, the typical Jewish temple and its worshipers. In Rev. 21, the Holy City, the New Jerusalem is, as explained there, a symbol of the Bride, the Lamb's Wife, i.e., the glorified Church in her future exaltation and reign with Christ. However, in the vision we are now considering, the symbol of the Holy City is not employed in this way, but rather is used in connection with the Church's earthly state, its period of witnessing and suffering for the truths of the Gospel. The fact that the Holy City, in the vision we are considering, is associated with, and related to, the Jewish typical temple and worship, necessitates that we discover the Divinely appointed relationship that the old Jerusalem sustained to the typical temple and services as performed in the typical dispensation, the Jewish Age. In considering it from this standpoint, which is the only proper one, we discover that Jerusalem, the Holy City, was the divinely appointed seat of authority, the center from which

the Divine instruction, the Word of God, went forth, which Word of command was to control in the affairs of Israel in olden times. Thus the Prophet referring to the operation of God's Kingdom in the future dispensation declares, "the law shall go forth of Zion, and the word of the Lord from Jerusalem."

THE HOLY CITY TRODDEN FORTY-TWO MONTHS

In the light of these facts, therefore, we believe the Holy City used as a symbol by the Revelator in relation to the Church's experiences during this Gospel Age would signify the place of the Truth, the Message, the Word of God-in other words, the Sanctuary or citadel of Holy Truth. When, therefore, St. John tells us that the Holy City is trodden down forty-two months, we believe he is referring to the treading down of the Sanctuary, the defiling of the pure Message and the suppression of it and those who bore testimony to the Truth. As further elucidating this point and in confirmation of the same, we quote the language of an expositor of modern times who gives much evidence of not only a very comprehensive knowledge of history, but of a deep insight in the vision of St. John

"The statement that the Holy City was to be trodden under foot, v. 2, this as we have seen, must mean that the true Church would thus -be trodden down by those who are described as `Gentiles.' So far as pure religion was concerned: so far as appertained to the real condition of the Church and the pure worship of God, it would be as if the whole Holy City where God was worshiped were given into the hands of the Gentiles, and they should tread it down, and desecrate all that was sacred for the time here referred to. Everything in Rome at the time of the Reformation, would sustain this description.

"Nothing would better describe the condition of Rome previous to, and at the time of the Reformation-and the remark may be applied to subsequent periods also-than to say that it was a city which once seemed to be a Christian City, and was not improperly regarded as the centre of the Christian world and the seat of the Church, and that it had been, as it were, overrun and trodden down by heathen rites, and customs, and ceremonies, so that, to a stranger looking on it, it would seem to be in the possession of the `Gentiles' or the heathens." -- Barnes Notes on Revelation.

Our next inquiry logically is with regard to the fortytwo months. Are we to understand this to refer to literal or symbolical time? We answer, the very fact that it is used in connection with a symbolical vision would seem to be sufficient evidence that symbolical time is referred to. Another evidence that this is so is, that the vision refers to the earthly, preparatory state of the Church-a time during which it has seemed to be God's purpose to hide, in a large measure at least, an understanding of prophetic visions until the events symbolized in the visions would, to a considerable extent, have unfolded themselves in history.

Another evidence, and one that cannot be successfully controverted, is that the fulfilment of the vision is associated with great events of past history which require the use of symbolical time. In this connection we call attention to the fact that the same mystical period of time is employed in the prophecies of Daniel, although stated in a different form, namely, a "time, times and a half." (Dan. 7:25.) Its use in this prophecy of Daniel, as will be seen by referring to it, is in

connection with a politico-religious power, symbolized by a "little horn" that comes up after and among the "ten horns" of the fourth beast of Daniel's vision.. It is agreed by all historical students of Daniel and Revelation that the beast referred to represents the Roman Empire; and its ten horns represent the divisions of that Empire which took place in the fourth and fifth centuries. There is also a general agreement that the "little horn," in connection with which this mysterious number (time, times, and á half) is used, is the Papacy, its rise occurring about 539 A. D. The prophecy states that the saints (the Lord's consecrated ones) would be given into his hand for "a time, times and a half," which interpreted, symbolically, would represent twelve hundred and sixty years-a "time," representing 360 years; "times," (two) representing 720 years, and "a half," 180 years, the sum of which is 1260 years. Indeed in the vision we are considering, we have it so stated : "And I will endow my Two Witnesses, and they shall prophesy a thousand two hundred and sixty Days. clothed in Sackcloth." (v. 3.) The prophecy of Daniel in which it is stated that the saints should be given into his (Papacy's) hand for this length of time, ended in 1799, when the Papacy ceased to have power to persecute Christ's true followers. The same great evil power and the same period of time are doubtless referred to in the vision we are now considering. The meaning then of the statement, "the Holy City shall they tread forty-two months," is that during a period of twelve hundred and sixty years, the Sanctuary, the Truth, and the things pertaining to the true worship would become adulterated and trodden down of the nations, the civil powers, the ten kingdoms over which the Papacy would exert a controlling influence; and the saints of God in their efforts to proclaim the truths of the Scriptures would be out of favor with both the civil and religious powers. Other prophecies show, however, that before the 1260 years run their full course, there would be a revolt on the part of some of these kingdoms from Papal control.-See Rev. 11:13; 17 :16.

THE TWO WITNESSES PROPHESYING IN SACKCLOTH

"And I will endow [give power to] my Two Witnesses, and they shall prophesy a thousand two hundred and sixty Days, clothed in Sackcloth. These are Those Two Olive trees, and Those Two Lampstands [candlesticks] which Stand in the presence of the Lord of the Earth."-vs. 3, 4.

We have in these words evidently a reference to Zech. 4, where the same symbolism, with some striking additions, is employed. There the Prophet is shown two olive trees supplying two candlesticks with oil, the oil flowing through golden pipes. The symbolism in this vision is in a general way designed, as explained there, to show God's power being supplied to His chosen agents, who, meeting much opposition from God's enemies; were engaged in the work of rebuilding the Jewish temple after the restoration from Babylon.

The symbolism in the vision under consideration is a complex one. It refers to Christ's Witnesses-"I will endow my two Witnesses." The symbols employed to describe these witnesses are those of two Olive trees and two Candlesticks (lampstands). The number two being used to represent the Old and New Testaments, and may also refer to the fact that under the Jewish Law it was required that by the mouth of two witnesses every case would be settled. We inquire, What is represented in this double symbolism of Christ's Witnesses? The reply is, that the symbol of a candlestick is explained by Christ in chapter 1 as

referring to a Christian Church. (Rev. 1:20.) We next inquire, What are represented by the two Olive trees? We answer, it is that which supplies the Church with its power (God's spirit) for witnessing. This can be nothing else than the Word of God, the Scriptures of the Old and New Testaments. The oil would represent the spirit of that Word, the spirit of the Truth. The symbol then is that of witnessing Churches supplied with the Truth, the Scriptures. Witnessing in sackcloth would mean, witnessing Churches bearing the Word and sustained through the long period of Papal apostacy amid persecution, suffering, poverty, sorrow and humiliation -- out of favor, not only with the apostate church, but with the civil governments, as well. As the symbol also refers to the Scriptures themselves, the meaning would also be, that the teaching of the Scriptures would, to a large extent, be hidden in the sackcloth of a dead language (Latin). However, it is evident from the symbolism that the Lord would so overrule in the affairs of His consecrated ones that there would be during this period, except one brief interval, 3 ½ symbolic days, servants of God, who would be so circumstanced as to be able to understand enough of the Truth, and impart it to others, so that a true testimony to the Gospel might be given, and also a witness against the abominable perversions of it, by anti-Christ. If we were to use the additional symbol of Zech. 4, then the golden pipes would represent faithful ministers, servants, serving the Church through this long period of apostacy. We would thus have faithful pastors, ministering the Word to faithful Churches during that period.

This was the interpretation given by our late Pastor of these prophetic times and their fulfilment in history, as may be found in various places in his writings. We quote him in this connection

"Since the beginning (1799) of the Time of the End, God has been preparing His consecrated 'holy people,' His 'Sanctuary,' for the great blessings He intended to pour upon them during these forty years of harvest: which blessings are also intended as special preparation for their entering with Christ into full joy and joint-heirship with Him, as His Bride. At the exact 'time appointed,' 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church, was broken, and his dominion taken away. With one stroke of His mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth came, and are coming, the 'Sanctuary' class, the 'holy people,' weak, and halt, and lame, and almost naked; and blind, from the dungeon darkness and filth and misery of papal bondage. Poor souls! they had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring to emancipate God's 'Two Witnesses' (the Old and New Testaments), which had so long been bound, . and which had prophesied only . under the sackcloth of dead languages.-Rev. 11:3'-Vol. III, p. 122.

THE TWO WITNESSES PRONOUNCE JUDGMENTS

"And if any one desire to injure Them, Fire proceeds out of their Mouth, and devours their Enemies ; and if any one desire to injure Them, thus must he be killed." -v. 5.

Evident reference is here made to Moses and Elijah who called for fire upon their adversaries. (Num. 16; 2 Kings 1.) In their case, however, the fire was real; in this it is symbolical.

The fire proceeding out of their mouths, etc., is designed to teach that in their testimony for God, and in their defence of themselves, they would use only the truths of His Word. We have an illustration of fire used in this sense in Jeremiah, where the faithful Prophet was called to give testimony against Israel of old. His words are: "But His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many." (Jer. 20:9, 10.) See also Jer. 5:14: "I will make my words in thy mouth fire, and this people wood, and it shall devour them."

The expression, "if any one desire to injure them, thus must he be killed," evidently means that for these witnessing ones to resort to any other method in their defence or testimony—to seek the aid of the civil magistrates, or the use of carnal weapons, would be inconsistent with the character of true witnesses. It doubtless teaches, also, that the final destruction of all enemies of the Truth, the anti-Christian systems, would be accomplished by the Truth, or a testimony of the Truth. This is so stated in 2 Thes. 2:8, where the gradual and final destruction of anti-Christ is described, as we read, "And then shall that Wicked [one] be revealed, whom the Lord shall consume with the spirit of His mouth [the truth, and shall destroy with the brightness [bright-shining] of His coming [presence] ;" that is, the bright shining of truth on every subject will be that which will eventually be used to destroy the anti-Christian systems.

FURTHER ELUCIDATION BY OUR PASTOR

In concluding this particular portion of the vision, we believe we can do no better than quote the exposition of our Pastor. It is found in his earliest writing, in the first edition of *Tabernacle Shadows*, published in Pittsburg, Feb. 1, 1882. We commend it to the reader's careful consideration.

"Here we have another picture of the same, defiling of the citadel of Truth, or Holy City. `And there was given to me a reed like to a rod [a straight measuring stick], and the messenger stood saying, `Rise and measure the sanctuary of God and the altar, and those worshiping in it; and the court that is without the sanctuary leave out and thou mayest not measure it, because it was given to the nations, and the holy city [citadel of holy truth] shall they tread forty-two months.-Rev. 11:1, 2. Young's trans.

"For 42 symbolic months (1260 years), the desolating abomination of error, had not only 'made void' the Word of God by false traditions, but by claiming the decrees of the church to be infallible, they had measurably abandoned the Bible. Very few Bibles were written, and then only in dead languages, veiled-hidden from the people. As the next verse pictures it, the two Witnesses—the Old and New Testaments—were clothed in sackcloth (a dead language) for 1260 years.

"This continued in great measure until the end of these 1260 years-1798-when the treading down of the Word of Truth by tradition ceased, and there began the organization of almost all the Bible Societies, which since then have scattered Bibles like autumn leaves, in every language. In that Word of God, thus set free and `exalted up to heaven' (Comp. Matt. 11:23; and Rev. 11:12)—to the adoration

and esteem of all Christians, we believe we have the straight MEASURING ROD by which, in this day, we are to measure all creeds and doctrines and teachings. This measure is given to John, the representative of the last phase of the Little Flock who will be alive in the day of our Lord's presence: `If I will that he [the John class, antitypical] tarry till I come:-John 21:22.

"The revelation of God's Word, as now made to the John class, is a more perfect measure than it ever was before: We have many excellent translations, some of them from very ancient MSS. (The writer has eight translations, which are valuable assistants.) And by these, as well as by numbers of valuable helps, such as English, Greek and Hebrew Concordances, a more perfect understanding of the text can be had, as well as of co-relative passages, than was ever before possible to either learned or unlearned. The injunction to the John class is, `Rise [arouse yourselves to an important work, requiring all your effort], MEASURE the SANCTUARY.' Test, try, prove, by the rule given you, the sanctuary of truth-the position you occupy as the Lord's `royal priesthood.' Prove all things, `hold fast that which is good,' and reject all not up to the measure of your `rod.'

"Not only measure the doctrines in which the Church are standing, but measure those who WORSHIP therein. Let this Word, these two Witnesses which the Church is now worshiping, be heard. Let the Word of God be the only rule of FAITH, doctrine, teaching, and also the rule of practice. Oh, how many worship these two Witnesses in word, and worship in heart the decrees of councils and assemblies-the creeds and commandments of men. Whoever is on the Lord's side; whoever is on the Truth's side; whoever is of the John class; to you, the word comes Arise and shake thyself from the dust of the traditions of men. Rise, MEASURE the Sanctuary of Truth; and every worshiper, let him, measure himself .with the Golden rod of Divine Truth.

"But he was also to measure the ALTAR-and, beloved, we have in this little work, been endeavoring to measure it. To the 'surprise of many (joyfully, 'we hope) we have seen the size of the Altar to be a hundredfold longer and broader than we had before supposed. Yes, the Altar is so large that on it is being laid during this Gospel Age, the burnt offering acceptable to Jehovah as the Ransom of the whole World. Yes, once we supposed that Jesus had provided only for the `little flock'; but now we find, since the golden rod is put into our hands, that `Jesus Christ, by the grace of God, tasted death for every manto be testified in due time,' and to prove of practical value and benefit to all. Once in our ignorance, misguided by the creeds of men, framed in the dark ages, the supposed that all probation would cease with this Gospel Age-that the `little flock' only, would be saved. But now we measure it b-y our Rod and learn that while yet sinners, God so loved the world as to give His only begotten Son to die on their behalf and as their Ransom.

"And by means of the knowledge afforded in measuring the Sanctuary and Altar, we have come to `Trust in the living God, who is the Saviour of ALL MEN-especially of them that believe.' And now, while seeking the great, grand prize of our (believers) High Calling to the Divine nature, we can rejoice in the love of God in the general salvation of mankind, and their restoration to the perfection of humanity-in Due Time. Oh, the length and breadth, the height and depth of the love of God which passeth all understanding.

"Again, it was while we were engaged in measuring the Altar, that we came to see more fully, what sacrifice is expected of those who have consecrated to become followers in the footsteps of Jesus. We have covenanted to become dead with Him-living sacrifices-if we might be of the Royal Priesthood and reign with Him, in the Millennial Age of glory to the Church and blessing to the world.

"`And the Court that is without (outside) the Sanctuary leave out; and thou mayest not measure it, because it was given to the nations.' The Court class includes believers in general-the nominal Church; it is not essential that these be measured by this rod. No, the nominal Church is so wedded to the world-given up to worldly ideas, that the measuring rod of God's Word would be foolishness to them: When the `Gentile Times' are ended, this class will be measured, as well as all mankind. (Luke 21:24.) Now, the work is to measure the Sanctuary and Altar, and the Truly Sanctified-the worshipers of truth. Amen."-THE TABERNACLE AND ITS TEACHINGS. pp. 93-96.

SPIRITUAL DROUTH IN THE DAYS OF THEIR PROPHECY

"These have Authority to shut Heaven, so that it may not rain in the Days of Their Prophecy; and they have Authority over the Waters to turn them into Blood, and to smite the Earth with Every Plague, as often as they choose."-v. 6.

A reference is here made to Elijah, the Prophet, who foretold the drought in the days of Ahab, king of Israel (1 Kings 17:1; Jas. 5:17); and the prophecy was fulfilled, in that it rained not for a period of three years and six months, which typically refers to the period of 1260 years, in the vision under consideration. We quote our late Pastor's explanation of this type

"Elijah was `three years and six months' in the wilderness, and during that time there was no rain, and a great famine was in the land.-Jas. 5:17; 1 Kings 17:7; 18:2.

"The Church was three and a half symbolic years (a day for a year-1260 literal years--in the wilderness condition, during which there was a spiritual famine because of the lack of truth-the living water.-Comp. Rev. 12:6; 11:3; Amos 8:11." Vol. II, p. 256.

The fuller meaning of the expression in the symbol is that the blessings of the Gospel, and the Divine favor and protection would be withheld from those who failed to heed, and who despised the testimonies of the Scriptures as proclaimed and exemplified by those making up the little Churches (candlesticks) during the twelve hundred and sixty years of their preaching. That they would have "power over the waters to turn' them to blood and to smite the earth with all plagues as often as they will," is an evident reference to Moses and Aaron, who were the agents in inflicting the literal plagues on Egypt. In Scripture language the Prophets of God are often said to be the authors of the plagues or judgments which they declare and foretell; and in this sense it may be said that the woes, plagues, that came on apostates, proceeded from them, i. e., from their unfolding of the prophecies to this effect. Undoubtedly, however, the full accomplishment of these -prophetic judgments, proclaimed by these Witnesses will be in the "day of the Lord," when the "vials .of wrath" of Rev. 16 will be poured out.

The events of history as they disclose the work of the Little Flock of God's consecrated ones, during the long period of Papacy's dominating the world, have been such as to fulfill every feature of these striking symbols. We shall refer to the historian's account of these transactions in our consideration of the very remarkable and startling symbols contained in the verses that follow. It will be evident to the thoughtful Bible student that while the events recorded in the symbols of chapter 10, already considered by us in previous articles, reach down to, and beyond, the sounding of the seventh trumpet-the vision we are now considering is retrospective, i. e., it goes back in history to the rise of the great apostate Christian system and brings us to 1799 and also up to the period of the sounding of the seventh trumpet. We learned in our previous exposition that the beginning of the sounding of the seventh trumpet would be discovered by the events occurring, amongst which was that of a correct understanding of the "mystery of God," i. e., the hitherto mysterious features of the Divine Plan. Was it not indeed in this way that the Master's Presence was also discovered? Let Bible students understand!

THE PAPAL BEAST'S WAR ON THE WITNESSES

"And when they shall have completed their Testimony, That Wild Beast Ascending out of the Abyss will make War with them, and will conquer them, and kill them." -- v. 7.

Having discovered that the symbols used to describe the two Witnesses comprehend, (1) the Holy Scriptures, (2) the little Churches in possession of truth enough to preserve their consecration and to discover the great Christian apostacy, and (3) faithful pastors serving these Churches, we are prepared to consider the vision of the "wild beast" warring on the same. First in order is the consideration of the expression, "when they shall have completed their testimony." That this does not refer to the last testimony of the Church on earth is seen from the fact that the symbols which follow their (symbolical) death, describe a continuation of their testimony under different, indeed increasingly favorable conditions, when the anti-Christian system would gradually begin to be shorn to a considerable extent, of its power to persecute and hinder them. In other words, the expressions, the slaughter of the witnesses, their lying dead in the streets of the great city three days and a half, their resurrection and ascension to heaven, are all to be understood symbolically, as describing occurrences to transpire in their present earthly witnessing. It should also be kept in mind that these occurrences cover comparatively a long period of time.. Nor-does the statement, "when they shall have finished their testimony," necessarily mean when they shall have completed their entire testimony of the 1260 years, although this may appear to be the thought on the surface; rather the thought on more careful examination is seen to be, when they shall have completed their testimony and have fulfilled their mission and its purpose up to a certain extent or point. Again we believe we .cant do no better than quote the expositor already referred to above:

"And when they shall have finished their testimony." Prof. Stuart renders this, 'And whenever they shall have finished their testimony.' The reference is undoubtedly to a period when they should have faithfully borne the testimony which they were appointed to bear. The word here rendered 'shall have finished'-means properly to end, to finish, to complete to accomplish. It is used, in' this

respect, in two senses—either in regard to time, or in regard to the end or object in view, in the sense of perfecting it, or accomplishing it. In the former sense it is employed in such passages as the following: Rev. 20:3, 'Till the thousand years should be fulfilled;' Matt. 10:23, 'Ye shall not have gone over the cities of Israel [Gr., ye shall not have finished the cities of Israel] till the Son of man be come;' that is, ye shall not have finished passing through them; Matt. 11:1, 'When Jesus had made an end (Gr., finished) of commanding His twelve disciples;' 2 Tim. 4 :7, 'I have finished my course.' In these passages it clearly refers to time. In the other sense it is used in such places as the following: Rom. 2:27, 'And shall not the uncircumcision which is by nature, if it fulfil the law;' that is, if it accomplish, or come up to the demands of the law; James 2:8, 'If ye fulfil the royal law, according to the Scriptures.' The word, then, may here refer not to time, meaning that these events would occur at the end of the 'thousand two hundred and threescore days,' but to the fact that what is here stated would occur when they had completed their testimony in the sense of having testified all that they were appointed to testify; that is, when they had borne full witness for God, and fully uttered His truth. Thus understood, the meaning here may be that the event here referred to would take place, not at the end of the 1260 years, but at that period during the 1260 years when it could be said with propriety that they had accomplished their testimony in the world, or that they had 'borne full and ample witness on the points entrusted to them.'--Barnes-Notes on Revelation.

Thomas Newton, a very eminent expositor and critical Greek scholar, who lived before the close of the eighteenth century, has translated these words: "when they shall be about finishing their testimony;" and we believe that the facts of history justify the conclusion that the Revelator's statement here refers to that most critical time in the Church's career when, because of the severity and terrors of the Papal persecutions, the testimony of God's witnesses was practically silenced; some indeed who had been faithful in bearing this testimony gave way to discouragement and impatience, and some ceased to exhibit a Christlike spirit in propagating the Truth and testifying against their persecutors, the anti-Christian system. We find as we consult history that for a long period the followers of Christ, in the midst of the most terrible persecutions even unto death, proclaimed 'the truth of Christ fearlessly and in love, never attempting to defend themselves from their persecutors by force of arms—the Word of God being their only weapon of offence and defence. However, in the beginning of the sixteenth century, as recorded by the historian, we notice manifestations of weakness in this particular on the part of some. When opposed and threatened. with punishment and martyrdom, many recanted and submitted to Papal authority. Others, we find, resorted to force of arms to defend themselves, thus ceasing to exhibit the true spirit enjoined on His followers by the Master, Himself. . Others, however, unable to bear the threatened tortures, etc., of the Inquisition, became disheartened, discouraged, and withheld their testimony and sought secluded places, where they could enjoy the privileges of the Gospel, without being molested. Thus the thought, therefore, we believe, is that when the two Witnesses would lie dead in the street for 42 days (years), it would mean that at that time there would be existing no organized testimony to Bible teaching. Individuals, however, would still hold fast to the fundamental principles of the Gospel, but such would be the power of the Papacy, that they would be compelled to hold back their testimony, to keep silence for a brief period, symbolically referred to as 42 days. The only

period in history where such a state of things existed throughout the whole world was early in the sixteenth century, just before the great Protestant Reformation under Luther and his fellow-laborers in the Gospel; and, as we shall later on see, there was a brief period of exactly 42 years during which the testimony of the two Witnesses was entirely suppressed.

PUTTING THE WITNESSES TO DEATH

We next inquire, what or who is symbolized by the "beast" that comes up out of the abyss, that institutes a war of extermination against the "two witnesses" that were giving a Scriptural testimony to the simple Gospel, and by so doing, exposing the corruptions of the apostate Church? We have reference made to this "war against the saints," in Rev. 13 :7. "And it was given him, to make war with the Saints, and to overcome them, and Authority was given him over Every Tribe and People and Language and Nation," and in verse 5, it is stated that his dominion will continue "forty-two months." In Rev. 17:7-18 we learn that the beast represented the ten European kingdoms under the power or control of the Papacy; the Papacy itself being represented by the beast's head, or ruling power at Rome. This awful beast, representing a masterpiece of satanic ingenuity in the form of a great evil system, was said to come forth from the abyss (the deep), i. e., it was born of the invisible powers of darkness, and originated out of the ignorance, superstition and depravity of humanity-of which Satan took advantage. The kingdoms presided over by Papacy for a long time before the Reformation were all united together as persecutors of Christ's true followers, being incited to do this by Papacy, but up to a certain time the object of such war being to cause them to recant and join themselves to the Roman Catholic communion. The war mentioned in the Scripture under consideration, however, differs from the other in that the avowed object of this war was to kill, exterminate, destroy them and thus silence their testimony. This seemingly successful attempt of Papacy to exterminate Christ's faithful Witnesses is recorded by all historians, and meets fully all the "requirements of this symbolic vision.. We quote in this connection

"At the third Lateran Council (A.D. 1179), the Popedom roused itself collectively to a war of extermination against heretics. Previous to this, separate members of the system, acting alone and independently, had opposed the truth by force and cruelty. But in the thirteenth, fourteenth and fifteenth centuries, Romanism then in the plenitude of its power, gathered itself together for a great, determined, united and persistent effort to crush out all that opposed its supremacy, and to clear Christendom of heresy During these three centuries . . . the furnace was heated seven times hotter than it was wont to be heated. Persecution raged systematically. The fourth Lateran Council in 1215, sanctioned all former plans for the extirpation of heresy, urged their adoption with renewed vigor and subordinated secular authority [the "great city"] to spiritual power for the purpose. If kings would not clear their dominions of heresy, their subjects were to be absolved from all allegiance to them. Crusades against heretics were to be organized, and to secure the same privileges and rewards as crusades against the Turks. The Holy Scriptures were to be interdicted to the laity; even children were to be forced to denounce their own relatives.

"All sorts of methods were to be used for the detection of heretics; bishops were to gird themselves for the work of ferreting out and exterminating them; and all

the Franciscan and Dominican monks were to supply instruments for carrying out this process of inquisition and blood. The Waldenses and Albigenses were, of course, especially singled out for extermination. A crusade was proclaimed against them and plenary absolution promised to all who should perish in the holy [?] war. Never was a more merciless spirit of murder exhibited than by these terrible crusaders against the meek and lowly and Christian-spirited Vandois. The Inquisition-the invention of Dominic, or rather Gregory IX-established its horrid tribunal for making inquest after unseen, secret, `heresy;' and wherever any revival of true religion took place, or any confessors of Christ could be found, they were hunted, if possible to death. Genuine disciples of Christ, under whatever name they might pass, whether called Petrobrussians, Catharists, Waldenses, Albigenses, Wycliites, Lollards, Hussites, Bohemians, or any other name, it mattered not-to the torture and the stake with them if they held fast the Gospel of Christ! Savonarola, one of the wisest and worthiest of his age, was burnt at the stake in 1498. [John Huss suffered the same in 1415.] Seven years of cruel war was waged against the Hussites, and a civil persecution more bitter still. Eighteen thousand soldiers were sent into the valleys of Piedmont, towards the end of the fourteenth century, to exterminate the Waldenses of Piedmont, and appropriate to themselves all their property. The Christians of Val Louise in Dauphiny, were actually . exterminated, burned alive and suffocated in the caves - in which they had sought refuge. Four hundred infants were found dead in their mother's arms, and 3,000 perished in the struggle. Lorente calculates, from official reports that in the forty years prior to the Reformation, the Inquisition alone burned 13,000 persons and condemned 169,000. The latter half of the fifteenth century was a time of Satan's raging against the saints. But in spite of racks, and prisons and sword and flame, the voices of the Witnesses of Jesus were still raised in behalf of the Truth and against the powers and pretensions of anti-Christ. At last, however, as the fifteenth century drew to a close, the furious crusade seemed about to accomplish its object. The `beast' had all but conquered and killed the witnesses according to the prediction. The strong figure employed of the witnesses lying dead for three and a half days, means of course that their testimony was silenced [for 3 1/2 years]. They no longer prophesied; they were silent, helpless, extinct for a brief period. They `were worn out.' The wild beast from the abyss had prevailed against them. For the moment the struggle was over."-H. G. Guinness-*Romanism and the Reformation*.

MARTYRS OF JESUS

The historian's record of this condition of affairs amongst the Lord's consecrated, existing just before the Reformation, we have noted in a previous exposition. Let us for a moment view the terrible symbol here employed. In the language of the writer last quoted above we describe it:

"There stands the fierce wild monster from the abyss. He 'has ,prevailed against his defenceless victims. The struggle has been long and hard; it has made him all the more savage and impatient but it is over at last ! His jowls still drop gore, his claws are red with blood, as he stands glaring with his fierce eyes on the pale cold silent corpses of Christ's two Witnesses, so long empowered from above to resist and defy his might. As John (in the vision) . watched the sad scenes, did there not occur to his mind scenes in the amphitheatre of Pagan Rome, scenes such as Doré

has imagined and painted for us, scenes with which the exile of Patmos was all too familiar. The arena strewn with the cold, stiff corpses of the faithful witnesses of Christ, and the victorious wild beast glutted with their flesh and blood, standing guard over the remains. That was the symbol. The reality was, witnessing Churches silenced by long and bloody persecution."-H. G. Guinness.

Do we not see now what is meant by this strange and startling symbol-the prophesying and slaughter of the witnesses ? How plainly do we have taught us that this complex symbol predicts that all through the darkest period of the anti-Christian apostacy, faithful Churches, having faithful pastors ministering the Word of God, would exist. This period covers what is known to historians as the "dark ages," when the world seemed to make no progress; when spiritual enlightenment and civilization were almost at a standstill, when the preaching of the Word of God, and the simple primitive worship were, by the great nominal Church, supplanted by forms and ceremonies-in fact the establishment of a paganized Christianity, where all the forms, ceremonies and rites of Paganism were crystallized into so-called Christian symbols, and falsely called the religion-of Christ. It was the reign of anti-Christ-the mock Millennium of the Papacy. And who among Bible students does not know that as that system increased in power and influence, all who dissented from its teachings were treated as heretics and cast out of society and threatened, tortured or persecuted unto death? Who that is acquainted with history is ignorant of the fact that the Bible, which in the first two centuries was loved and cherished by all Christians as the sole guide in spiritual matters, was gradually lost sight of and buried in the rubbish of Papal superstition? And from the twelfth century to the sixteenth, even amongst the clergy of the Church of Rome it was scarcely known. Nay more, it was taught to be pernicious, and dangerous for the people to have access to the Bible; so that the great mass of the people looked for their knowledge of the Christian religion to come from the debauched clergy of Rome. Such, in-brief, is an outline picture of those long centuries.

A FAITHFUL REMNANT

But thank God there was another side to this picture. There were a few here and there who did not bow down to Papal altars; and throughout this long period true Churches ministered over by faithful and true pastorsweak in numbers, it is true, and located mostly away from the centers of civilization, existed. We read of the Paulicians in the East. We also read of the Berengarians, Wycliffites, Lollards, Hussites, Bohemians, Waldenses, Albigenses, in other parts of the Roman Empire. These all had faithful ministers, and clung to the Bible and held tenaciously to the uncorrupted doctrines of Christ, and had sufficient knowledge to understand that the great Church nominal was apostate. But amongst them all none were so noted as the great witnessing Church of the Waldenses. The motto of this Church was as given by the historian, "the light that shineth in a dark place, and their symbol or crest a lighted candle on a candlestick, the very symbol employed in this Divine prophecy of them and their fellow-witnesses." This Church; until the period just previous to the great Reformation possessed a remarkable missionary spirit, and in spite of interdictions and persecutions, numerous, they spread the measure of truth they held, in every direction; and not even the cruel rack and all the devilish instruments of torture that their enemies

could devise could get them to recant or deny their allegiance to their Divine Master. In this connection we quote a few lines from Dante's poem on Hell, Purgatory and Paradise:

"Woe to thee, Simon Magus! woe .to you
His wretched followers, who the things of God
Which should be wedded unto goodness, them
Rapacious as ye are, do prostitute
For gold and silver!
"Your avarice
O'ercasts the world with mourning; under foot
Treading the good, and raising bad men up,
Of shepherds like to you; the Evangelist [John]
Was aware, when her who sits upon the waves
With kings in filthy whoredom he beheld
She who with seven heads towered at her birth
And from ten horns her proof of glory drew,
Long as her spouse in virtue took delight.
Of gold and silver ye have made your god,
Differing wherein from the idolater,
But that he worships one, a hundred ye?
Ah Constantine to how much ill gave birth
Not thy conversion, but that plenteous dower
Which the first wealthy Father [Pope] gained from thee!"

In his poem on Paradise he further describes Papacy

"My place he who usurps on earth hath made
A common sewer of puddle and of blood
No purpose was of ours that the keys
Which were vouchsafed me should for ensigns serve
Under the banners that do levy war
On the baptized; nor I for sigil [seal or signature] mark
Set upon sold and lying privileges,
Which makes me oft to bicker and turn red.
In shepherds clothing greedy wolves below
Range wide o'er all the- pastures.
Arm of God Why longer sleepest thou?"

In his poem on Paradise he refers to the Apostle John as,

. . "The seer
That ere he died saw all the grievous times
Of the fair bride, who with the lance and nails
Was won."

As one has truthfully said:

"You will observe that these beautiful and touching words *recognize the historical interpretation of the Apocalypse*. The Apostle John according to Dante `saw all the grievous times' through which the Church was destined to pass. [Dante, the great Italian poet was born in 1265 A.D.] And what Dante saw, the Albigenses saw and the Waldenses. What wonder was there in this? Would not the wonder

have been had the saints remained blind to a fulfilment of prophecy so plain and palpable that even the world recognized it."-H. G. Guinness.

The poet Milton, born of godly parents in 1608, also understood these wonderful visions of St. John regarding Papacy. In one of his poems he thus describes these terribly momentous times of suffering of the Little Flock of Christ's followers:

"Avenge O Lord Thy slaughtered saints whose bones Lie scattered on the Alpine mountains cold;

Even those who kept Thy truth so pure of old;
When all our fathers worshiped stocks and stones
Forget not; in Thy book record their groans,
Who were Thy sheep and in their ancient fold
Slain by bloody soldiery, that rolled
Mother and infant down the rocks;
Their mourns the vales redoubled to the hills and they
To heaven, their martyred blood and ashes sow.
O'er all the Italian fields where still doth sway
The triple tyrant, that from these may grow
Abundant fold, who having learned
Thy way Early may fly the Babylonian woe."

LYING DEAD IN THE STREET OF THE CITY

"And their Dead Body shall be on the Street of the Great City, which is called spiritually, Sodom and Egypt, where also their Lord was crucified."-v. 8.

From what we have observed foregoing we are prepared to understand that the symbol of the witnesses lying dead in the street of the great city, means simply that the testimony of the Scriptures which had been given by Christ's true followers was silenced-the Word of God had none to publicly witness to its teachings; the little companies of consecrated ones were scattered. As the Historian Milner expresses it, the confessors of Christ "worn out by a long series of contentions were reduced to silence." Another writer informs us that "everything was quiet, every heretic [?] exterminated." The Lateran Council that closed its session in 1514 A. D. congratulated itself that the Church was no longer to be troubled by heresies. This was announced by a pull]]ç proclamation; "There is an end of resistance to the Papal rule, and religious opposers exist no more The whole body of Christendom is now seen to be subjected to its head, i. e., to thee. (Leo X)."

"The pillars of Rome's strength were visible and palpable, and she surveyed them with exultation from her golden palaces. The assembled prelates [óf this Lateran Council] separated with complacency and confidence, and with mutual congratulations on the peace, unity and purity of the apostolic C?] Church. The power of Rome was de-facto paramount in the Church."-Dean Waddington.

"The edifice of an unlimited Papal monarchy had at that time come victoriously out of all the preceding fights, and established itself on a firm basis. In the last Lateran Council at Rome, the principle of an unlimited Papal power was established in opposition to the principle of general councils, [Let Bible Christians

understand] and the Waldenses and Hussites had no more any importance to fight against Papacy."-Neánder.

Another writer (Cunningham) is quoted in "Romanism and the Reformation" as saying: "At the commencement of the sixteenth century Europe reposed in the deep sleep of spiritual death. There was none that moved the wing or opened the mouth or peeped."

It was the first and only time in the history of the Church of Christ that its testimony was silenced. So far as any united, collective testimony is concerned Christ's witnesses were silenced.

Concerning the statement, lying dead in the street of the great city: The city undoubtedly refers to symbolical Babylon, Christendom, controlled and dominated by the forces of the Papal system. (See Vol. IV, p. 608.) The literal streets of a city are its public thoroughfares; anything committed to or exposed, in the street would be brought prominently to the public view. Thus the persecution and suppression of the two Witnesses were given all the publicity that was possible for those times-they were in the full view and gaze of the public throughout the great symbolic city, which is spiritually called Sodom (wicked and corrupt and doomed to destruction-for type see Gen. 19), and Egypt (typical of oppression and of the worldly state of separation from God), where also our Lord was crucified (it was by depraved humanity that our Lord was put to death),

THE PILGRIM'S WANTS

I want that adorning Divine,
Thou only; my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish thy household below.

I want -- Oh! I want to attain
Some likeness, my Saviour, to Thee,
That this longed for resemblance I soon may attain,
Thy comeliness put upon me!

I want to be marked for Thine own,
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone
Which none but Thyself can declare.

I want so in Thee to abide
As to bring forth some fruit to Thy praise.
The branch which Thou prunest, though feeble and dried,
May languish, but never decays.

I want Thine own hand to unbind
Each tie to terrestrial things
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want, by my aspect serene,
My actions and words, to declare
That my treasure is safe in a country unseen,
That my heart's best affections are there.

I want, as a traveler, to haste
Straight onward, nor pause on my way:
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

I want -- and this sums up my prayer--
To glorify Thee till I die;
Then calmly to yield up my soul to thy care,
And breathe out, in faith, my last sigh!-Selected.

JESUS IN PETER'S HOME

-OCTOBER 19-MARK 1:29-39-

Golden Text.-"Jesus said unto him, Today is salvation come to this house." --
Luke 19:9

THE FOUR DISCIPLES who had been called from their fishing boats to the school of Christ that they might learn to be fishers of men, went with Jesus on the Sabbath into the synagogue, and sat down with the audience. The Service was equivalent to our usual Sunday services: If the present ruins of Tel Hum be the site of Capernaum, as the majority of scholars think, then the ruins of the synagogue discovered there are probably the ruins of the very synagogue in which Jesus preached. "The walls were 74 feet 9 inches long by 55 feet 9 inches wide, and 10 feet thick. It appears to have been better finished than any other synagogue in upper Galilee, and to have been ornamented more profusely. The interior was divided into five aisles by four rows of columns."

In the synagogues of olden times there was great liberty to anyone who had the necessary education and faith in the Holy Scriptures, to discuss their messages. In some respects that greater liberty was more favorable to the Truth than the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of Truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

In very few Church gatherings of today would our Lord Jesus be granted opportunity to set forth His doctrines. He could not and would not accept authority from any of the denominations of Christendom, because He could not and would not indorse any of their creeds as a whole; hence He would be deprived of any opportunity for promulgating the Truth in this manner in this our enlightened twentieth century. Likewise, those who follow His Word closely, and who for similar reasons cannot indorse fully any of the creeds of Christendom, are

deprived of opportunities for presenting the Truth in the synagogues of today; and are obliged to adopt other methods of reaching the Lord's sheep with the Message of the Great King, now due to be understood. However, the Lord has greatly blessed and used these efforts outside the synagogues-especially the printed page, books, tracts, etc.

Our Lord's teaching impressed His hearers as being reasonable and positive; and this is one of the characteristics of the Truth today. The Lord's Message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their Doctors of Divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH GOER

The Devil went to church then as he not infrequently does now, and he was as opposed to having the Truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than those of Nazareth, who gnashed upon our Lord and sought to take His life. In this case the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit." We know nothing of our Lord's discourse, but from the fact that this demon became so excited under the preaching, we may draw the inference that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, how all these downward tendencies were more and more injurious to men and should be resisted, how Divine fellowship and communion should be sought, and how repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon, one of the fallen angels from the time of the flood, mentioned by St. Jude and by St. Peter (Jude 6, 7; 2 Pet. 2:4), believed that the Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming and reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the Divine times and seasons, though we need not suppose that they had a particular or definite knowledge, for our Lord declared that at that time neither Himself nor the holy angels knew of the day and the hour of His coming in glory and the establishment of His Kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

"BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD'S HOUSE"

The testimony of the demon seemed to be reverential, and might by some have been construed to be a testimony in the Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman, who declared of Paul and Silas, "These be the servants of the Most High God, which show unto us the way, of life:" (Acts 16:17.) The Divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the Truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the Good Tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidences of being in heart-union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee." (Psa. 50:16.) Spiritualists, Trance Mediums, Hypnotists, Christian Scientists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light; but all children of the light should be on their guard against these, who, however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light that he might deceive and mislead the children, of the light-the children of God.

But some one will say, Did not Jesus surely say, "Greater works than these shall ye do because I go unto my Father," and are not those words genuine? Yes; we answer, they are genuine, and most precious words; but how have they been fulfilled? Have any of the Lord's disciples done any greater miracles than Jesus did so far as healing physical ailments are concerned? Assuredly not. We have no record of greater works of this kind than are recorded in the Gospels. Have any of the Lord's disciples at any time done as great works according to the flesh as Jesus did? Have any of them ever awakened the dead? Surely none except the Apostles have done this wonderful work. What then could our Lord have meant by this expression?

"GREATER WORKS THAN THESE SHALL YE DO"

We answer that in our last lesson we saw that Jesus in His ministry dealt only with the natural man, and could not communicate to natural man respecting spiritual or heavenly things except in parables and dark sayings, which could be but imperfectly comprehended until after Pentecost gave the enlightenment of the Holy Spirit. To our understanding, therefore, the greater works that have been done by the Lord's followers since the ascension have been such works as related to the hearts of men rather than to their bodies. The whole creation is groaning and travailing in physical discomfort, but the worst of all groans and pains comes from the anguish of the soul-broken hearts.

The Lord's followers, even the humblest of them, in proportion as they receive of His spirit, may communicate it through His Word and bring to wounded and broken hearts peace and joy and blessing, regardless of physical conditions of discomfort, so that as the Apostle explains they may rejoice even in tribulation, knowing what the tribulations are working out for them in the way of greater

glory and blessing and association with the Lord in His Kingdom.. (Rom. 5:3.) Would not he who has had the eyes of his understanding opened, that he might see with clearness the lengths and breadths and heights and depths of the love of God, esteem this blessing as of much greater value and importance than simply the restoring of natural sight? Who that has tasted that the Lord is gracious has not participated in -a greater miracle than did those who tasted of the loaves and fishes which our Lord so miraculously increased that they fed the five thousand? It is true indeed, then, that the Lord has made it possible for His humbler servants in the humbler walks of life and with few natural abilities, but possessing His spirit and His Word, to do mighty works even today "Mighty through God to the pulling down of strongholds" of error and of sin.

THE NECESSITY FOR MIRACLES IS PAST

There was a reason why miracles were necessary at the beginning of this Gospel dispensation. Had our Lord Jesus performed none of the miracles recorded in the Scriptures how could we today feel the confidence, the assurance, that we do feel respecting Him? Had he gone about as a preacher of righteousness and expounder of the Divine Word merely, and had He then, died just as He did die, would the proof have been as sufficient as it now, is that He was indeed the Son of God and that His death was indeed the sacrifice of a perfect one for the imperfect one and his progeny? Would our Lord in preaching to the Jews have accomplished any work without the use of miracles? Were they not necessary to Him as a demonstration of His right to take the place of Moses as the antitypical leader of the Israelites indeed? Assuredly this is true. But we have no necessity for such manifestations of miraculous power today. On the contrary, we behold Christianity already too popular with the world. As it is, too many tares are pretending to be wheat. The conditions, therefore, seem to be the very reverse of those which at the First Advent demanded miracles for 'the establishing of the Church on a proper faith basis.

"WHO HEALETH ALL THY DISEASES"

But some one will urge, Does it not seem more reasonable that the Lord's people should go to Him in prayer or go to the Elders for healing by miraculous power, than that they should use drugs or medicines or surgery? Yes, 'we reply; it is very natural. That is just what the natural mind would expect and crave, but the Lord is not dealing with His people of today as with natural men. We are not natural Israelites, but spiritual Israelites. It is to the New Creature that the Lord now appeals; it is the New Creature that now has the privilege of experiencing healing at the Lord's hands, forgiveness of sins, covering with the robe of Christ's righteousness, so that we have the standing before the Father of absolute righteousness, without spot, wrinkle, or any such thing; we know no man after the flesh, we know no perfection after the flesh, but we do know the perfection and miracles after the spirit; and many a time have the Lord's people marveled at the wonderful healing of mind and faith and hope, and the wonderful refreshments, with joy unspeakable-the holy anointing oil received from our spiritual and glorified Head.

WE ARE TO WALK BY FAITH AND NOT BY SIGHT

Not only is this the clear statement of the Word, but the logic of the proposition must be evident to anyone. As for the Lord's saints, have they not taken their physical, human, earthly rights and privileges, secured through the death of Christ, and exchanged these with the Lord for heavenly things, the heavenly body that is to be received at the First Resurrection, the heavenly hopes 'and heavenly joys which are already the first-fruits of the spirit in us? Yea, verily, they have. Have they not sacrificed thus the earthly interests, hopes, rights, privileges, for the heavenly ones? How then can we who have thus devoted or consecrated our earthly advantages for the heavenly ones ask to have again the earthly advantages? Would not such a prayer, such a request intelligently made, signify a withdrawal of our consecration-signify our preference for the earthly rather than the heavenly gifts, privileges and advantages? And would we as spiritual Israelites be willing to make such an exchange again if the Lord were willing to let us do so? Surely not. Would one who appreciates the privilege of sacrificing earthly interests with Christ, of laying down the earthly life and its privileges in participation with the Lord and in hope of jointheirship with Him in the . Divine nature and Kingdom, wish for a moment to have the Lord cancel this arrangement and give him back earthly rights, restitution privileges ?

As for the world, we grant that the Lord has secured for them restitution privileges and blessings, and that in due time they will have them that in due time Satan will be bound and all of his coadjutors be restrained, and that then the Good Physician, with His whole staff of colaborers, the members of His Body, His Bride, will participate in the great uplifting of the Millennial Age, in administering the blessings of restitution, mental, moral and physical, to all the willing and obedient of that glorious time. (Acts 3:19-23). But the time of restitution has not yet come. It will not come until the close. of this Gospel Age-until the Church shall have finished her course, walking by faith and not by sight, enjoying the spiritual miracles and not the natural ones.

The demon came out of the man, tearing him-that is to say, causing a convulsion, a fit. Luke, describing the event, says that he threw the man in the midst-that is, he fell on the floor of the synagogue in the midst of the people in a fit, but was otherwise unhurt, the demon not having power to do him injury, under the Lord's command. The assembled company was astonished, and inquired, What new teaching is this which has authority to cast out the evil demons? Our Lord's enemies, it will be remembered, subsequently charged Him with casting out demons by Beelzebub, the prince of demons, Satan; hence we see the wisdom of His having refused to receive testimony from this demon. To have received their testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession today -obsession. The custom of our day removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons; but that many of them are. So far as we are able to form a conclusion on the subject, it would be that probably more than half are demon possessed, and less than one half are insane through disease of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward-they are unclean spirits, delighting not in holy, pure and good things, but in impurity

and unholiness. Their influence is exerted not only upon the possessed ones but upon others, in an evil direction.

WE ARE NOT IGNORANT OF SATAN'S DEVICES

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, to maintain a self-control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become obsessed, because the evil spirit obtaining full control, the human will is therefore powerless to expel the intruder and they are at the mercy of the demon, and from man's standpoint are denominated crazy-more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organism. In proportion as a knowledge of God and the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions, and proportionately the Lord's people need the protection which the Lord has provided for them, namely, the Holy Spirit, the spirit of a sound mind, the spirit of love, joy and peace in the Holy Spirit of the Lord.

Apparently, however, the masses of the people were less deceived on this subject at that time than they are today. Today Satan, acting more skilfully than in the past, is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which, under the guise of morality, is seeking to destroy both common sense and Christianity amongst the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world. "We are not ignorant of his devices." (2 Cor. 2:11.) "We wrestle not with flesh and blood, but with principalities and powers, and wicked spirits in high places." (Eph.6:12.) "But greater is He that is for us, than all they that be against us." (2 Kings 6:16.) The revised version translation of the 28th verse is preferable. It reads, "And the report of Him went out straightway everywhere in all that region of Galilee around about." This fame of Jesus subsequently aided greatly in His ministry, when He went to all the towns and villages throughout Galilee.

ST. PETER'S MOTHER-IN-LAW CURED

After the synagogue incident-our Lord went to the home of Simon Peter and Andrew, James and John accompanying Him. Peter's mother-in-law lay sick of a fever, and one of the Evangelists intimates that it was a violent form of fever. For the first time it seems to have occurred to the disciples that the Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus and He took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the

case after a severe fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and other household matters. This demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

" `He touched her hand, and the fever left her.'
Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of sorrows,
Who knows us, and loves us, and understands.

"So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.

"Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us!
And so shall we minister unto Thee!"

Sunset saw, the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) that it would be during the cooler time of the day in which the diseased could come in a warm country such is Palestine; (2) it was the Sabbath day, and the Jews, however irreligious and even devilish some of them were, were all strict Sabbatharians. We remember how on another occasion the Pharisees found fault with Jesus because He had healed a man on the Sabbath day, and how our Lord exposed their hypocrisy in the matter by howing that if it had been an ox or an ass that had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for His healing work; at all events some of His most notable miracles were done on the Sabbath days. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes or merely to show the hypocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that is to come, the Millennium, in which all the families of the earth shall be blessed by this Good Physician, who has already given His life for the redemption of the life of the world, and who during the Millennial Age (His Bride, the Church, co-operating) will bless and heal all the willing and obedient of the human family-lifting them up, up, up out of Adamic sin .and death conditions to the perfection of life lost -in Fden through the disobedience of the first Adam.

SATANIC POWER CAN AND DOES NOW CURE

Many of the Lord's consecrated people of today, noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc. ,are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in this lesson. This is a natural tendency-it is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us, Is not our Lord Jesus as able to heal the sickness of our bodies today as He was able to heal the sickness of the Jews at Capernaum? We answer, Ices,

unquestionably. More than this, we hold that our Lord has more power today than He had then.

It was after our Lord had finished His sacrifice, after He had risen from the dead, a life-giving spirit, that He -declared to the disciples, "All power is given Me in heaven and in earth." We have not a question, therefore, respecting the ability of our Lord to perform today and through His people of today any miracles that He performed at the First Advent in person. We are asked, If this be so, should we not expect such healings? Did not our Lord say, "These signs shall follow them that believe: In My name shall they cast our devils and heal the sick, and if they drink any deadly thing, it shall not harm them, etc."? (Mark 16:18.) We answer, that these words are spurious-that they are not found in any of the old manuscripts, that all scholars admit that they are forgeries, and that no part of the 16th chapter of Mark, after the 8th verse, is genuine.

Our Lord's miracles -not only served as an instruction to the people but also typified or illustrated the power which He ultimately will use on a higher and grander scale in the blessing of all the families of the earth. He did not use His power, so far as the record shows, upon any of His followers, His disciples. Their call implied that they would follow in His steps, and instead of seeking restitution and recovery of physical health they would seek to lay down their lives _ for their brethren in the service of the Truth. Whoever has got the idea that the Lord's followers are called to get physical health and freedom from trials and difficulties, aches, pains and sorrows, has gotten the wrong thought. True, godly living and a heart at peace with the Lord are very conducive to physical health, but it is also true that to be instant in season and out of season in the service of the King will mean a considerable amount of wear and tear, physically, and imply a measure of physical discomfort at times, and this injury in one- way or another should be considered as a part of our sacrifice, a part of the "all things" of our experience which God is able to overrule to our profit.

Let us not seek for the loaves and fishes and physical healing, for after all these things do the Gentiles seek; but let us seek the spiritual health, strength and vigor, and all temporal things shall be added unto us according to Divine wisdom and love.

A LESSON IN TRUST

- OCTOBER 26 - MATT. 14 :22-33. -

Golden Text.=`I believe; help thou mine unbelief."-Mark 9:24.,

IT WAS NEARLY a year after our last lesson that the incident of this lesson occurred. Many events had happened between to give the disciples thorough confidence in Jesus as their Master and the Messiah. The twelve Apostles had been chosen from among the number of His followers to be His close attendants and friends; the Sermon on the Mount, had been preached; the centurion's servant and the wild demoniac of Gadara had been cured; the widow's son at Nain and the ruler's daughter at Capernaum :had been raised from the dead; -the "parables of the Kingdom" (Matt.13, etc.) had been spoken, as well as many other teachings and warnings.

John the Baptist in his faraway prison had felt the stir, and had sent some of his disciples to learn if this was in very truth the Messiah for whom he himself had been preparing the way.

During all this time Peter and John had been learning of Jesus, and while there has been little mention of them, in distinction from the other disciples, we infer something of their progress in Christ's school from the fact that they alone, with James the brother of John, were allowed by Jesus to be present at the raising of the daughter of Jairus-Mark 5:37.

At some time during the winter following our Lord's baptism the twelve Apostles were sent by Jesus on their first preaching tour, among the cities and towns of Galilee. In March of the same year, John the Baptist was put to death in his prison by Herod at the instigation of Herodias.

The disciples returned from their tour to Capernaum, or its vicinity, "and told Him," Jesus, "all things, both what they had done; and what they had taught, " for Him to review, and, correct and confirm.

For various reasons, therefore, Jesus said to His disciples, "Come ye yourselves apart into a desert [uninhabited] place, and rest a while." (Mark 6:31.) Matthew (14:13) gives--the retirement as caused by the death of John, and the danger to Jesus' work if He remained in Herod's dominions. Mark (6:31) speaks of the summons to rest as the result of the return of the disciples from their tour; their need of rest after their new responsibilities, and desire to talk their experiences over with their Master.

How long they remained in quiet retirement on the hill overlooking the plain of Butaiha we cannot know, but it was probably for some time. The people, who had seen in, what direction they had gone, had been gradually gathering, and when Jesus at last came out from His quiet retreat he found "a great multitude" needing help.

AN OLD TEMPTATION RENEWED

The teaching and healing of the multitudes continued until evening, at which time Jesus fed the people, "5000 men, besides women and children" (Matt.14:21), with the five loaves and two fishes. This miracle He wrought was one of the quietest and most unobtrusive of His miracles, but yet was one of the greatest of all. Only a few would be aware of its greatness at first, but the facts would soon spread throughout the multitudes.

He had already healed their sick, and taught them with words of Divine power about the Kingdom of God, and they were sure that He must be the expected Messiah, the King of the Jews. (John 6:14,15.) Who so worthy to be their leader and to redeem them from the power of their enemies, and be a victorious king of a triumphant nation, as He who could feed armies by His Word, and heal the wounded by a touch, and had in Himself Divine wisdom and power? Therefore they attempted to make Him King by force. They would place Him at the head of the Jewish kingdom, and march in, triumph toward Jerusalem, arousing the whole country as they went, to make Him a temporal king, outshining Solomon in glory in their royal city of Jerusalem.

In this effort of the people to make Him their Messiah King, the temptation of Satan in the wilderness was renewed with surpassing power. Jesus had failed to make the mass, or the leaders, of the Jews recognize Him as the Messiah. Now seemed to come His opportunity. The vision of "all the kingdoms of the world, and the glory of them," possibly a vision of the future with its glorious civilization, with its redeemed peoples, fulfilling all that the prophets foretold of the new heavens and the new earth, was spread out before His eyes.

But it would mean a real failure, if He were to yield. Christ would have given up His spiritual Kingdom for a temporal; His spiritual power of love, for armies and palaces and outward honors; the conversion of the world for the, ruling of the world. The real salvation of the world, the real Kingdom-of God, the will of God done on earth as in heaven, would all have been swept away, and with these would necessarily have gone all the best things even of this world.

JESUS SPENDS THE NIGHT IN PRAYER

It is not to be wondered at then, that Jesus under the pressure of these circumstances dismissed the multitude and sent His disciples away and sought the solitude of the mountain in prayer. He had been all day under a severe bodily and mental strain, preaching, healing, teaching His disciples, feeding the great crowd of hungry people. He needed rest in His weariness. He needed even more, communion with God. As one has truly said, He needed, even as we, to "refresh a wasted strength by draughts from the celestial springs; and as Antaeus, in his wrestling, recovered himself as he touched the ground, so we find Jesus, in the great crisis of His life, falling back upon heaven."-H. Burton.

Especially did He need strength to overcome this renewal of one of His greatest temptations-to obtain a worldly kingdom, and greatness and honor with ease and plenty and immediate success, instead of a spiritual kingdom and the salvation of men by the hard and slow way of self-denial and the cross. He must gain the victory, and He needed the help and comfort of His Father in Heaven.

Jesus, therefore, when He had sent the multitudes away, went up into a mountain apart to pray. Though He sometimes prayed with His disciples in their hearing, so that they recorded the words of His prayer, it is evident that He-was not content with merely these opportunities, but frequently sought the Father alone, as He has counseled His disciples to do, saying, "Enter into thy closet [private apartment] and pray to thy Father in secret." (Matt.6:6.) All Christians of experience have realized the value of such secret personal communion with the Heavenly Father, nor are we surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and His fellowship with Him before the world was made, so far from satisfying Him and rendering prayer unnecessary, rather stimulated His desire for further fellowship and communion, especially as He was alone in the world-even His beloved disciples, not having yet been begotten of the spirit (John 7:39), could not enter into fellowship with Him in respect to spiritual things, nor appreciate the trials which came to Him as a perfect man, in a way in which they do not come to fallen humanity. He needed such fellowship with the Heavenly Father for the refreshment of His own zeal, for the keeping warm of His own love and devotion, which was the basis of. His consecration and His daily sacrificing of Himself as a man,. even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening, yet we may reasonably suppose that He never neglected to seek the Father's face; but these brief seasons of worship and prayer daily were evidently supplemented by occasions like the one mentioned in this lesson, in which our Lord spent, apparently, considerable of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected; each is to feel, as our Lord expressed it, "I must be about my Father's business," and this would imply, ordinarily, short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask Him." (Matt. 6:7,8.) And the example of a prayer, given His disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which, by the Lord's favor, we are privileged to be colaborers with Him, our hearts should be and will be drawn to seasons of spiritual communion not necessarily a prayer in the sense of making requests of the Father, for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and communion with the Lord, in the sense of pondering His will respecting us, and how we may most acceptably serve and please Him.

THE DISCIPLES IN A STORM

While our Lord was thus holding communion with the Father, the Apostles had entered into a boat to cross the sea, as He had instructed them to do, and were having difficulty to make headway, a strong headwind having arisen, which made the lake very rough, boisterous, billowy. John, who was one of those in the boat, tells us that they had only gotten about twenty-five or thirty furlongs (two and a half to three miles) from the shore, in the several hours they had been rowing. This was what is termed the fourth watch of the night, viz., between three and six o'clock in the morning. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water, and apparently intending to pass their boat. (Mark 6:48-50). Some of them cried out in fear, thinking that they had seen a supernatural being, and that it foreboded some calamity, but it was Jesus who spoke to them, and set at rest their fears.

The boldness of Peter's faith was then most strikingly illustrated by his request that the Lord should bid him walk on the water; and having received the permission, his faith was so strong that he did walk for a few steps, until seemingly appalled by his own temerity and the boisterousness of the water, he began to sink, and cried to the Lord for Help, which he received through touching the Lord's hand. If the miracle of the loaves attested the superhuman authority of our Lord, so likewise did this manifestation of His power attest the same; and if the former illustrated His power to protect His people from want and to supply all their necessities, this last manifested that Divine power is unlimited and able to preserve His people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing, as we all must, that our Lord has supernaturally fed us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there

will be storms and difficulties arising which would overwhelm us without the Lord's aid. We are to remember that not only the natural winds and waves obey His power and command, but that all the storms and billows of trouble and persecution -which may impede and weary us are amenable to His control. The more we are able to realize this, the more of joy and peace we will experience, because the stronger will be our faith in Him who is able to succor us and who has promised eventually to do so, and that meantime all things shall be overruled for our highest welfare, if we abide in Him.

"JESUS REFUGE OF MY SOUL"

But the boat and the twelve toiling rowers, and the storm and darkness of the night, all picture still more perfectly the experiences of the Lord's people as a whole -not the experiences of a sectarian church, but the experiences of the one true Church, of which the Lord is the Head, the "Church of the First-born, whose names are written in heaven." (Heb.12:23.) This true Church has indeed had a stormy time since parting with her Lord who ascended to the Father. The darkness came down upon them-darkness of error and superstition; and the great Adversary, through the anti-Christ and many less anti-Christ, has aroused all through this Gospel Age a great storm against the Lord's faithful few. The difficulties of their position have caused them to bend every effort to make progress against such fearful opposition, of which one of the Apostles declares, "We wrestle not against flesh and blood [merely], but against principalities, and against powers,- against the rulers of the darkness of this world, and against wicked spirits in high positions." (Eph. 6:12.) This battle against adverse influences has continued throughout the night-time of this Gospel Age, and yet the Church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so His Second Coming in the Millennial dawn is to the Church and to "help her," rescue her from her toil and weariness and peril,, as the Prophet says, "The Lord shall help her . early in the morning." (Psa. 46:5.) And as the manner of our Lord's coming to His disciples was different from that they had expected, so the manner of His Second Advent differs from what has been expected, and Peter would seem to represent a class living now, in the end of the Age, who being fully convinced of the Lord's presence are privileged to walk to Him by faith. But as Peter's faith was unequal to the occasion, except as the Lord came to His -rescue, so all of the faithful now will need the Master's hand stretched to their relief, otherwise they would sink in discouragement, because of the lack of faith.

"LET ME TO THY BOSOM FLY"

Is there not a good lesson here for all who have been faithfully laboring in self-control, and in the Lord's service, to bring all their thoughts and words and doings into full accord with the will of God in Christ, and who experience from the world and the flesh and the Adversary serious opposition as the Lord's people?, The lesson here, in harmony with its presentations elsewhere in the Scriptures, is that little progress can be made by the Lord's people until the Master Himself shall join them; and that then their blessedness and privileges will be proportioned to the measure of their faith. How strongly this speaks to us, then,

of ,continued faithfulness and of growth in faith,, not in ourselves but in the Lord, and of His. ultimate deliverance of all who put their trust in Him.

In John's account we learn .that as. soon as the Lord and Peter pat into the boat, immediately the -wind and storm ceased and the ship was At the harbor. So it will be with the Lord's people, the "little flock;" so soon as their faith has been fully tested at the Lord's Second Presence, He will join their number, and immediately the trials and storms, difficulties and oppositions will be at an end, and the desired haven of heavenly condition will have been reached, the Kingdom will have come. Courage, then, dear brother-mariners on the sea of experience. seeking to make . your calling and election sure! Let us note carefully the Master's words . to Peter as especially applicable to ourselves, viz., that all that will hinder us from walking out to meet the. Lord is lack of faith. "O thou of little faith: wherefore didst thou doubt?"

Let us learn to trust the Lord, not only-in the matters which pertain to His Church and all of its interests and affairs, but also in all of the matters .and interests of ourselves and families. The lessons will be profitable to us, and prepare us for larger measures of Divine favor, and for the joys of the Kingdom. And all this faith is based upon a clear realization that our Lord Jesus is truly the Son of God. If the Son of God, He is true, and if He is true then all the exceeding great and precious promises which He left for us may be relied upon, built upon, anchored into; and such reliance in them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through Him who loved us anal who bought us with His own precious blood.

The Herald of Christ's Kingdom

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OUTLOOK FROM THE WALLS OF ZION

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."--Luke 21:31.

The message of the Kingdom is preeminently one of joy and gladness. It was the theme of our Savior and of all the holy Apostles and Prophets. In glowing words and eloquent terms the peace and prosperity that would come to all the world when the gracious arrangements of the Creator would culminate in the establishment of His own 'righteous government in, the earth under the direct administration of the Prince of Peace, are graphically outlined. He who gave His life 'to redeem mankind from sin, and death will reign to restore whosoever will to conditions of life and health and peace and happiness. In the meantime, the nations, the Gentile kingdoms and governments have been, permitted to 'try their own powers of self-government and for the long period of the history-, of, the race have failed most lamentably. The greatest climax in human affairs is about to be 'reached when a restless, seething world, whose turbulent masses like tremendous waves of the sea are preparing to hurl themselves against the mountains and rocks of the organized systems of society, civil, ecclesiastical and

financial. All these conditions were foretold in the symbolic expressions of our Lord, and, with the explanation that these would develop just prior to the setting up of His own dominion over the world.--Luke 21:25-28; Dan. 12:1-4.

THE GREAT UNREST

This general state of unrest preliminary to the establishment of the Kingdom is becoming so apparent that people of all classes and' walks of life are taking notice and commenting upon the situation. In the quotations following, it will be observed that the author has, no definite remedy to offer for the ills afflicting the present social order over the earth and which is rapidly leading on to its demise, but merely a *hope* of a remedy: There can be no possible remedy other than that clearly given in the Scriptures, viz., the Kingdom or Government of God established on earth, to supersede the failing systems of humanity. A permanent state of society can never be attained on the basis of selfishness, injustice and competition, but must be established upon the basis of love, justice- and co-operation. And what' has been impossible for mankind to 'accomplish as demonstrated by more than six thousand years of experience, God proposes to do for the world by setting up His own Kingdom and establishing His righteous power and authority in the earth. Those who thus take the proper view of the teachings of the Scriptures relating to the Divine arrangements are gladdened by it, and not saddened over the inevitable failures of humanity. Note how strikingly the "great unrest" is portrayed in the following from the pen of *Stephen Leacock Professor of Political Economy at McGill University, Montreal, Canada*; the same appeared in the *New York Times* of August 31, 1919:

"These are troubled times. As the echoes of the war die the sound of a new conflict rises on our ears. All the world is filled with industrial unrest. 'Strike follows upon strike. A world that has known five years of fighting has lost its taste for the honest drudgery of work. Cincinnatus will not back to his plow, or, at the best, stands sullenly between his plow-handles arguing for a higher wage.

"The wheels of industry are threatening to stop. The laborer will not, work because the pay is too low and the hours are too long. The producer cannot employ him because the wage is too high and the hours are too short. If the high wage is paid' and the short hours are granted, then the price of the thing made, so it seems, rises higher still. Even the high wages will not buy it. The process apparently moves in a circle with no cessation to it. The increased wages seem only to aggravate the increasing prices. Wages and prices, rising together, call perpetually for more money, or at least more tokens and symbols, more paper ,credit in the form of checks and deposits, with a value that is no longer based on the rock-bottom of redemption into hard coin, but that floats upon the-mere atmosphere of expectation.

THREAT OF SOCIAL PANIC

"The infection spreads. All over the world the just claims of organized labor are intermingled, with the underground conspiracy of social revolution. The public mind is confused. Something approaching to a social panic appears. To some minds the demand for law and order overwhelms all other thoughts. To others the, fierce desire 'for social justice obliterates all fear of a general catastrophe. They push nearer and nearer to the brink, of the abyss. The warning cry of 'Back!' is

challenged by 'the eager shout of 'For ward!' The older methods of social-progress are abandoned as too slow. The older weapons of 'social defense are thrown aside as too blunt. Parliamentary discussion is powerless. It limps in the wake of the popular movement. The 'State' as we knew it threatens to dissolve into labor unions, conventions, boards of conciliation, and conferences, Society, shaken to its base, hurls itself into the industrial suicide of the general strike, refusing to feed itself, denying its own wants.

This is a time such as there never was before. It represents a vast social transformation in which there is at stake, and may be lost, all that has been gained in the slow centuries of material progress and lit which there may be achieved some part of all that has been dreamed in the age-long passion for social justice.

"For the time being, the constituted governments of the world survive as best they may, and accomplish such things as they can, planless, or planning at best only for the day Sufficient, and more than sufficient, for the day is the evil thereof.

"Never, then, was there 'a moment, in which there was greater need for sane and serious thought. It is necessary to consider from the ground up the social, organization in which we live and the means whereby it may be altered and expanded! to meet the needs- l of the time to come., We must not mend the machine, there are forces moving in the world that will. break, it. The blind Samson, of labor will seize upon the pillars of society and bring them down, in a common destruction.

INDUSTRIAL REVOLUTION

"The record of the age of machinery is known to all. But the strange mystery, the secret that lies concealed within organization, is realized by but few. It offers to those who see it aright the most perplexing industrial paradox ever presented in the history of mankind. With all our wealth' we, are still poor. After a century and a hall of labor-saving machinery we work a-bout 'as hard as ever. With a power over nature multiplied a hundredfold, nature still conquers us. And more than this. There are many -senses in which the machine age seems to leave the great bulk of civilized humanity, the working part of it, worse off instead of better. The nature of 'our work has changed. No man now makes anything. He makes only a part of something, feeding and tending :a machine that moves with relentless monotony in the routine of which both the machine and its tender are only a fractional part.

"For the great majority of workers, the interest of work as such is gone. It is a task done consciously for a wage, one eye upon the clock. The brave independence of the keeper of the little shop contrasts favorably with the mock dignity of a floor walker in an 'establishment.' The varied craftsmanship of the artisan had in it something of the creative !element that was the parent motive of sustained industry.- The dull routine of the factory hand in a cotton mill has: none. The life of a pioneer settler in America two hundred years ago, penurious and dangerous as it was, stands out brightly beside the dull and meaningless toil of his descendant.

"If the ability to produce goods to meet human wants has multiplied so that each man, accomplishes almost thirty or forty times what he did before then the world at large ought to be, about thirty or forty times better off. But it is not. Or else, *as the other possible alternative*, the working hours of, the world should have been

cut down to about one in thirty of what they were before. But they are not: How, then, are we to explain this extraordinary discrepancy between, human power and resulting human happiness? . . .

IS IT THE DAWN OF A BRIGHTER DAY?

"But it might be well before doing so to lay stress upon the, fact that, while admitting all the shortcomings and the injustices of the regime under which we have lived, I am not one of those who are able to see a short and single remedy. Many people when presented with the argument above would settle it at once with, the word 'socialism.' Here, they say, is the immediate and natural remedy. I confess at the outset, and shall develop later, that I cannot view it so. Socialism is a mere beautiful dream, possible only for the angels. The attempt to establish it would hurl us over the abyss. Our present lot is sad, but the frying pan is at least better than the fire.

"All the world today is thinking of one and the same thing, the new social unrest. As the echoes of the war die away, the sound of a new conflict rises on the ear. The industrial world is filled with agitation. Everywhere there are strikes. In some places', such as in Winnipeg, there is seen the portentous appearance of the general strike. Elsewhere whole countries--Hungary and Central Russia-are overwhelmed in a social cataclysm.

"What does it all mean? Is the light in the sky the dawn of a brighter day, or is it the lurid glare that precedes the eruption of the volcano?"

THE REVELATION OF JESUS CHRIST

SERIES XV111.

"After the Three Days and a Half, the Breath of Life from. God entered them, and they stood on. their Feet; and great Fear fell on Those who saw them."--Rev. 11:11

THE RESURRECTION OF THE TWO WITNESSES

The preceding article of this series *was* concluded with *a* review of the historian's account of the cruel and relentless war that the apostate religious system waged against all loyal and true defenders of the pure primitive faith of Christ and the Apostles, in fulfillment of the symbolic vision recorded in chapter I 1 :7, 8, and of the beast ascending out of the pit that carried on a war of extermination against the two Witnesses; the result of which was that the two Witnesses were seen to lie dead in the street of the great symbolic city-apostate Christendom. And as we have previously seen, the period in history when this war of extermination occurred was the three centuries before the great Protestant Reformation. This great Reformation '!began when the. illustrious Reformer, Martin Luther,! commenced his public testimony against the Papal abominations and perversions of the truths of the Gospel, by nailing his ninety-five theses to the church door at Wittemberg. This event is the one which all historians select as the beginning of the great Reformation. This occurred, October 31, 197. The Papal announcement, that all opposition to the Papacy had been suppressed-that "all heretics were

exterminated," as we have already shown, occurred May 5, 1514, just three and one-half years before.

THE TWO WITNESSES IN DEATH 3 1/2 DAYS

We think it a most reasonable conclusion, therefore, that it was between these dates, May 5, 1514, and October 31, 1517, that the three-days and a half, or three years and a half, during which the dead bodies of the two Witnesses remained unburied, and were exposed to public gaze and derision, find their fulfillment.. Barnes, the Expositor, summing up the conclusion from the historian, writes;

"But it was with remarkable accuracy that a period, of three years and a half occurred from the time when this proclamation [the proclamation that all heresy and opposition to Papacy was suppressed] was made, and when it was supposed that these 'Witnesses' were 'dead,' to the time when the voice of living witnesses for the Truth was heard again, as if those Witnesses that had been silenced had come to life again; and 'not in the compass of the whole ecclesiastical history of Christendom, except in the, case of the death and resurrection of Christ Himself, is there any such example of the sudden, mighty and triumphant resuscitation of His Church from a state of deep depression, as was just after the separation of the Lateran Council, exhibited in the protesting voice of Luther, and the glorious Reformation.' All accounts agree in placing the beginning of the Reformation *in A. D.*, 1517. See Bowers' *History of the Popes*, 3, 295. Murdock's *Mosheim*, 3, 11, n.

"The remarkable coincidence in regard to- time-supposing that three years and a half are intended-will be seen from the following statement. The day of the ninth Session of the Lateran Council, when the proclamation above referred to was made, was, as we have seen, May 5, 1514; the day of Luther's posting up his theses at Wittemberg (the well known epoch of the beginning of the Reformation), was October 31, 1517. Now from May 5, 1514, to May 5, 1517, are three years; and from May 5, 1517, to October 31 of the same year, 1517, the reckoning in days is in all 180, or half of 360 days, that is, half a year; so that: the whole interval is. precisely to a day three 'and a half years' Elliott, 2, .402, 403. But, without insisting on this very minute accuracy,. any one can see, and all must be prepared to admit that,, on the supposition that it was intended by the spirit of God to. refer to these events, this is the language which would be used; or, in other words, nothing would better represent this state of things than the 'declaration that the Witnesses would be 'slain,' and would be suffered to 'remain unburied' during this period of time, and that, at the end of this period, a public testimony would be borne again for the truth, and against *the* abominations of the Papacy, as if 'the spirit of life from, God should again enter into them, and they should stand upon their feet, v. 11.'"--*Notes on Revelation*.

Thus we are enabled to see from the historian the period during which the Witnesses were silenced. The proclamation of the ninety-five theses* referred to were propositions advanced by Luther which he offered to maintain and did actually maintain, that nearly all the great dogmas of Rome were against Scripture.

* One of the principles contained in these theses was afterwards expressed by Luther. We quote this: "I, Martin Luther, unworthy herald of the. Gospel of our

Lord Jesus Christ, confess this article, that faith alone without works justifies before God, and I declare that it shall stand forever in despite of the 'Emperor of the Romans, the Emperor of the Turks, the Emperor of the Tartars, the Emperor of the Persians -- in spite of the Pope and 'all the Cardinals with the bishops, priests, monks, nuns-in spite of kings, princes and nobles and In spite of all the world and the devils themselves; and if they endeavor to fight against the truth, they will draw the fires of hell upon their heads. This is the true Gospel and the declaration of me, Doctor Martin Luther, according to the teaching of the Holy Ghost (Spirit)."

FALLACIES OF SOME- RECENT EXPOSITORS

Some adventists and also- a recent expositor', who quotes from Smith's "Thoughts on Daniel and Revelation," have applied the 3 1/2 days (years) as beginning in 1793 and ending 3 1/2 years after. The quotation from this work on prophecy-cited by, this recent expositor is as follows:

"In 1793, a decree passed,. the French assembly suppressing the Bible. just three years after, a resolution was introduced into the Assembly superseding the decree, and giving toleration to the Scriptures., That. resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus, in just three years and a half, the Witnesses 'stood upon their feet.' "--Smith.

Our firm conviction is that the symbols themselves , as well as the undisputed facts of history, will not admit of this application of this symbolic vision. We quote the' historian's record of the transaction cited as occurring November, 1793:

"With these reforms [?] effected, the revolutionists next proceeded to! the more difficult task of subverting the ancient institutions of religion. Some of the chiefs of the Commune of Paris declared that the Revolution should not rest until it had "dethroned the king. of Heaven as well as the king of earth.

"An attempt was made by the extremists to have Christianity [?] abolished by a decree of the National Convention; but that body fearing such an -act might alienate many who were still attached to the church [?] resolved that all matters of creed should be left to the decision of the people themselves'.

"The Atheistic chiefs of the Commune of the capital now' determined to effect their purpose through the church itself. They persuaded the (Roman) Bishop of Paris to abdicate -his office; and his, example was followed by many of the clergy throughout the country. The churches of Paris and of other cities were now closed and -the treasures of their altars and shrines confiscated to the State. Even the bells were melted down into cannon. The images of the Virgin and of the Christ were torn down, and the. busts of Marat and other patriots set up' in their stead. And as the emancipation of the world was now to be wrought, not by the Cross, but by the guillotine, that instrument took the place of the crucifix and was called 'the Holy Guillotine. All the visible symbols of the ancient [false] religion were destroyed. All emblems of hope in - the cemeteries were obliterated, and over their gates were inscribed the words, 'Death is eternal sleep.'" -- *Myers' History*.

The careful Bible student will see from this record of the historiant hat instead 'of this being a suppression of the Scriptures 'and of evangelical testimony-the death

of Christ's Witnesses-it was a judgment on Papacy and the great apostate church. It will also be noted that even this was local in its effects--confined to France alone. And as finally settling the matter that this great and startling event of French history could not fulfil this grand symbolic -vision of the Revelation, it will be noted that the chronological feature fails utterly in meeting the requirements of the vision. We quote the historian in this connection:

"November 10, 1793, the -Catholic worship superseded by reason;

"May 30, '1795 1 the public exercise of the Catholic religion authorized. --
Chronology of the French Revolution. -- M. A. Theirs.

We quote another historian as bearing upon this latter occurrence:

"The Fall of Robespierre. (July, 1794).--By such terrorism did Robespierre and his creatures rule France. The awful suspense and dread drove many into insanity and suicide. The strain was too great for human nature to bear. A reaction came. . . . They [the people] began to turn with horror and pity from the scenes of the guillotine. The first blow, at the power of the Dictator '[Robespierre] was struck in the Convention. A member dared to denounce him upon the floor of the assembly as a tyrant. The spell was broken. He [Robespierre] was arrested and sent to the guillotine with a large number of his confederates. . . . The delirium was over. France had awakened from the ghastly dream of the reign of terror (July 28, 1794).

"The Reaction--The reaction which had swept away Robespierre and his associates continued after their ruin, . . . The deputies that had been driven from their seats in the Convention were invited to resume their places and the Christian [?] worship was reestablished."--Myers' *History* May 30, 1795.

However, while it is not corroborated by the facts of history nor the symbols themselves that the death of the Witnesses and their lying dead in the street of the "great city" were fulfilled in the Reign of Terror of the French Revolution, this 'remarkable occurrence so disastrous 'to Papacy's power is portrayed, as we shall endeavor to show in another part of this very remarkable vision. Indeed all the events symbolized in this vision do not reach their culmination until, just before the seventh trumpet begins to sound. .

The bodies of these Witnesses lying dead in the street of the great city would, in addition to what we have already shown, denote that God's truth so long proclaimed amidst the most terrible persecution' ever known, was, just before the Reformation, cast down in the street. Error had for a little time triumphed over truth. This figure is used in other places in the Scriptures. The Prophet Isaiah uses it 'in the language,- "Judgment is turned away backward, and truth is fallen in the street." (Isa. 59:14.) The symbol would also mean that the little companies '(churches) existing here and there in, Christendom, previous to this time were, broken up and their members scattered. The Lord's Little Flock of consecrated ones were compelled, because of the terrible persecution, to cease for this brief space of time to assemble themselves together; or at least this was the state of things that was believed by Papacy and its supporters (Christendom) to exist for the three and one-half years before October, 1517.

TWO WITNESSES DENIED SACRED BURIAL

We now consider what is meant by the expression, would not permit their dead bodies to be put into a tomb." The thought intended to be conveyed seems to be that the individuals left here and there in Christendom who clung to Christ and His Truth, but who had ceased to bear witness to it because of the awful -persecutions, were now subjected to great humiliation and were derided and scoffed at -and abused. , It was customary in the ancient nations to deny burial to the lowest criminals. This usage prevailed among the Jews during and before our Lord's day. The bodies of the lowest criminals were cast into the Valley of Hinnom, (Gehenna) and burned. The leaching seems to have been among the Jews that such were unfit for resurrection--a future. life. The unrepentant heretic (?) was, and is today, by the Papal Hierarchy, denied burial on consecrated (?) ground, and were, and are, considered outcasts of both God and, man. The figure under consideration is, drawn from these literal transactions:, Barnes, quoting from Waddington and D'Aubigne, says: "One of the punishments constantly decreed and constantly enforced [by Papacy] in reference to those who were called 'heretics' was their exclusion from burial as persons excommunicated and without the pale of the church. Thus in the third Lateran Council (A. D. **1179**) Christian burial was denied heretics; the- same in the Lateran Council A. D. **1215**, and the Papal decree of Gregory IX, A. Di **1227**; the same again in that of Pope Martin, A. D. **1422**; and the same thing was determined in the Council of Constance, A. D. **1422**, which ordered that the body of Wycliffe should be exhumed, and that the ashes of John Huss, instead of being buried, should be collected and thrown into the lake of Constance. It may be added that Savonarola's ashes were in a similar manner cast into the Arno, A. D. **1498**, and that in the first bull entrusted to the Cardinal Carjetan against Luther, this was one of the declared penalties that both Luther and his partisans should be deprived of ecclesiastical burial." -- *Barnes*.

In the language of this, same commentator the significance of the symbol would then be that "they [the Witnesses] would be treated with indignity, as if they were not worthy of Christian burial . . . they would be treated after they were silenced, like unburied corpses, putrefying in the sun."

REJOICING OVER THEIR DEATH

"And Those who dwell on the Earth rejoice over them, and will exult and send Gifts to each other; Because these Two Prophets tormented Those who dwell on the earth." -- v. 10.

The rejoicing and exulting over the death of the Witnesses would represent that the Papacy and its followers would deem themselves rid of the annoying testimonies to* the Truth and their denunciations of the Papal abominations. It was true that there was always rejoicing, and even public celebrations of victories over the humiliation of Christ's faithful tried ones. However, that referred to, here describes particular rejoicings and celebrations at this date, May, 1514, over the supposed complete suppression off "heretics." The historian has recorded this special rejoicing. One writer has said of this when referring to, the Papal proclamation* of triumph made by the orator of' the occasion of the last Lateran Council, May 5, 15 14

*This proclamation was: "There is an end of resistance to Papal or rule and religion; there is none to oppose. The whole body of Christendom is now subjected to its Head, that is to thee, Leo X."

"This was the hour when Papal 'Rome seemed to triumph, and when the silence of death and the grave appeared to oppress all opposing voices. And *the merry-making, the giving of gifts, the joyous festivities*, with which the announcement was celebrated, as described by **contemporary writers**, eclipsed in splendor any that had been witnessed in the seven-hilled city since the days of her ancient greatness." -- *E. Tower--Advancing Kingdom*

THE WITNESSES COMING TO LIFE

"After the Three Days and a Half, the Breath of Life from God entered them, and they stood on their Feet; and great Fear fell on Those who Saw them."-- v. ii.

Examining this symbol closely, we will discover that the coming in of the breath of the life of God into the Witnesses fitly represents the infusing of new life into, those who receive the truths of the Gospel. Particular reference, however, is made in the symbol under consideration, to the experiences of those who had 'been under the fear,, bondage and thralldom of the false Christianity, that prevailed | in the days before the great Protestant Reformation; especially by such as were sincerely and earnestly seeking to secure God's favor by the observances of the Romish superstitions. Faith in Christ's sacrifice brings joy and peace to those who exercise such faith. It would bring what, is commonly and Scripturally denominated Christian assurance of acceptance with God. The effects of its reception brings with it a. discovery of the utter falsity of the Romish methods taught to secure pardon, peace and assurance of salvation. These experiences came to Martin Luther about 1510, on his finding the Holy Scriptures. This incident we have given in September, 1st article as-described by the Historian D'Aubigne.

Another historian takes up the narrative when these experiences of Luther - had ripened and the responsibilities to God, as a result of such a knowledge and experience, began to be felt by him. We quote:

"While the Roman pontiff slumbered in security at the head of the church, and saw nothing throughout the vast extent of his dominion but tranquility and submission; and while the worthy and pious professors of genuine Christianity almost despaired of seeing that reformation on which their most ardent desires and expectations were bent, an obscure and inconsiderable person arose, on a sudden, in the year 1517, and laid the foundation of this long expected change, by opposing with undaunted resolution, his' single, force to the torrent of 'Papal ambition and despotism. This extraordinary man was Martin Luther, a native of Aisleben in Saxony, a monk of the Augustine eremites [order of hermits] who were one of the Mendicant orders; and, at the same time, Professor of divinity in the Academy that had been erected at Wittemberg, a few years before this period by Frederic the Wise. The Papal chair was at this time filled by Leo X. Maximilian I, a prince of the house of Austria was King of the Romans, and Emperor of Germany; and Frederic, already mentioned, Elector of Saxony. The bold efforts of this new adversary of the pontiffs were honored with the applause

of many, but few or none entertained hopes of their success. It seemed scarcely possible that this puny David could hurt Goliath, whom so many [Christian] heroes had opposed in vain. None of 'the qualities or talents that distinguished Luther were of a common or ordinary kind. His genius was truly great and unparalleled; his memory vast and tenacious, his patience in supporting trials, difficulties,' and labors incredible. . . . It would be equally rash - and absurd to represent this great man as exempt from error and free from infirmities and defects; yet if we except the contagious effects of the age in which he lived, and of the religion in which he had been brought up, we shall perhaps find but a few things in his character that render him liable to reproach.

"The first opportunity that this great man had of unfolding to the view of a blinded and deluded age, the truth, which had struck his astonished sight, was offered by a Dominican, whose name was John Tetzel. This bold and enterprising monk had been chosen on account of his uncommon impudence by Albert, archbishop of Mentz and Magdeburgh, to preach and proclaim in Germany those famous indulgences of Leo X, which administered the remission of all sins, past, present and to come, however enormous their nature, to those rich enough to 'purchase them. The frontless monk executed this iniquitous commission, not only with matchless insolence, indecency and fraud but even carried his impiety so far as to derogate from the sufficient power and influence of the merits of Christ. At this, Luther, unable to smother his just indignation raised his warning voice, and in ninety-five propositions maintained publicly at Wittenberg on the 30th of September, in the year 1517 [and nailed to the church door October 31st], censured the extravagant extortion of these questors, and plainly pointed out the Roman pontiff as a partaker of their guilt, since he suffered the people to be seduced by such delusions from placing their principal confidence in Christ the only proper object of their trust. This was the commencement and foundation of that memorable rupture and revolution in the church which humbled the grandeur of the lordly pontiffs, and eclipsed so great a part of, their glory. "-*Mosheim's Eccl. History, Vol. 3, pp. 25, 26.*

TRUTH CRUSHED TO EARTH SHALL RISE AGAIN

Thus do we have recorded on the page of history the great event that began the fulfillment of the vision of the resurrection of Christ's Witnesses. The foundation truths of Christian life and experience began again (a second time) to be spread far and near. Parts of the Scriptures were translated into the language of the people and began to be scattered and read all over Germany; and not only in Germany, but as time went on, all over Christendom. Luther translated the whole Bible into the German language. The Witnesses sprang up all over Huss and others a hundred years before, and on up to the time of their complete suppression in 1514, were again proclaimed world-wide. These truths were those that had to do with obtaining a knowledge of God's way of salvation through Christ alone; and with this a testimony against the prevailing apostasy. The events connected with the rise of Protestantism were recognized by the Reformers themselves later on, as the resurrection of the Witnesses. Even their enemies gave expression to utterances that showed how they viewed these things. Pope Adrian, Leo's successor, expressed himself in a communication to the Diet of Nuremberg:

"The heretics, Huss and Jerome, *seem now to be alive again* in the person of Luther?"

However, while it is true that the war of the "beast" on the Witnesses continued on fiercely, and did not cease entirely until 'the beginning of the "time of the end" about 1799, the warring after 1517 was different, in that before this time the "beast" prevailed against "the Witnesses" and finally suppressed them--"wore them out." Since then, however, he has never been able to silence them all--never able to crush them but in all countries.

Who were these that composed this great cloud of human resurrected witnesses to the truths of the Holy Scriptures? We answer their names (like the "great cloud" of Old Testament witnesses of Heb. 11 are graven on the pages of history. Among them were Luther, Melancthon, Calvin, Zwingli, Reuchlen Farrel, Latimer, Ridley, Knox and a host of others; and later on we have the Wesleys , and. nearer our day Win. Miller and many others, and recently the well beloved Pastor Russell.

LUTHER'S FIGHT FOR CHRISTIAN LIBERTY

We quote some of the words of Luther, the first of these human witnesses to the Scriptures of truth. When summoned to appear at the Diet of Worms in **1521** to answer and retract the charge of heresy, he was ill, and his friends besought - him not to heed the summons which involved, - for that time, a long journey. He said in a letter to the Elector:

"If I cannot perform the journey to Worms as a man in good health, I will be carried thither in a litter. For since 'the Emperor has summoned me, I can regard it only as the call of God.' If they intend to use violence against me as they probably do . . . I commit the matter into the hands of God. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not His will to save me, my life is of little worth. . . . Who' shall say whether my life or death would contribute most to the salvation of my brethren? . . . Expect anything' of me but flight or recantation. Fly I cannot, still less can I recant."

We quote other significant words of Luther as showing his confidence in God:

"It is a glorious thing to think of, that we sinners believing in Christ and feeding on His flesh should have Him dwelling in us. . . . I have sometimes seen Christians halting in their walk, and ready to fall, but when the hour came that they must wrestle with the enemy, or plead their Master's cause before the world, Christ on a sudden stirred within them, and so strong and valiant did they become that Satan was dismayed and fled from their presence."

"Such an hour," says the historian, "as he spoke was soon to come upon himself; and Christ who 'abode' with him was then-to be his present help." Speaking of his anticipated appearance before the assembly of the Pope's prelates, he' said:

"I am ready to answer for myself--for it is not in the spirit of recklessness, nor for the sake of worldly profit, that I have taught the doctrine that is laid to my charge; I have taught it in obedience to my conscience, and to my' oath as a doctor of the Holy Scriptures; for God's glory have I taught it--for the salvation of the Christian Church--for the rooting out of gross superstitions and grievous abuses . . . the overthrow of tyranny and impiety in countless forms."

The historian in referring to his appearance before the august assembly of ecclesiastical and civil potentates at Worms says:

"Thus was the purpose of God fulfilled. It was His will that this light, which he had kindled in the world should be set upon a hill; and emperors, kings land princes were all busily employed, though they knew it not, in executing what He had appointed. It is all easy thing for Him to raise the meanest to dignity. An act of, His power, operating through successive years, suffices to lead the offspring of a Saxon peasant from the lowly cottage of his childhood to that imperial hall in which assembled sovereigns awaiting his, coming. In His presence none -are either small or great, and when He will's it, Charles [the Emperor] and Luther meet on the same level."

As in, his journey he approached nearer to the city where the. great trial was to be held,, and observed on every hand how that Papacy's followers longed for his condemnation and death, he said:

"No matter! Pray not for me but for the Word of God. My blood will scarcely be cold before thousands and tens, of thousands in every land will be made to answer for the shedding of it. The most Holy, [?] adversary of Christ, the father and master and chief of manslayers is resolved that it shall be split. Amen! The will of God be done! Christ will give 'me His spirit to overcome these ministers of Satan;, I despise them while I live, I will triumph over them in death. They are striving hard at Worms' to force me to recant. My recantation shall be this: I said formerly that the Pope was Christ's vicar; now I say that he is the adversary of the lord, and the apostle of the devil."

The historian tells us: "When he was told that all the pulpits of the Franciscans and Dominicans were ringing with imprecations against him, he said: 'O how it delights me to- hear it.' He knew that he had obeyed the will of God, and that God was with him--why then should he fear to set out? Purity of intention and a conscience void of offence, impart to the -servant of God a hidden, yet incalculable strength which. never fails him--a strength in which he goes forth against his enemies with that assurance of victory which no adamantine breastplate, no phalanx of trusty spears can ever afford."

The historian further informs us that as he proceeded on his journey to the place of trial, a dense crowd accompanied him:

"Ah said some, 'there are plenty of cardinals and bishops at Worms! . . . You will be burnt alive and your'-body reduced to ashes, as they did with John Huss.' But nothing daunted the monk. 'Though they should kindle a fire, whose flame should reach from Worms to Wittemberg and rise up to heaven, I would go through it in the name of the Lord and stand before them-- I would enter the jaws of the behemoth, break his teeth and confess our Lord Jesus Christ.'"

Another striking incident is related by the historian:

"One day when he had entered into an inn, an' officer made his way through and thus addressed him. "Are you the man who has taken in hand to reform the Papacy? . . . How can you expect to succeed?' 'Yes,' answered Luther, 'I am the man. I place my dependence upon the Almighty God whose word and commandment is before me.' The officer deeply affected gazed on him with a mild expression and said: 'Dear friend, there is much in what you say; I am a servant of Charles [the Emperor] but your Master is greater than mine. He will help and protect you.'"

He was thus advised by Spalatin, his old and aged pastor, in a message: "Abstain from entering Worms." Luther turning his eyes on the messenger said: "Go tell your master, that though "there should be as many devils at Worms as there are tiles on the roofs, I would enter it."

LUTHER IN GETHSEMANE

The historian describes the state of mind Luther was in as he came to the final crisis:

"On the morning of the 17th of April, he was for a few minutes in deep exercise of mind. God's face seemed to be, veiled -- his faith forsook him -- his enemies seemed to multiply before him, and his imagination was overcome by the aspect of his dangers. His soul was like a ship driven by a violent tempest, rocked from

side to side-one moment plunged in the -abyss, and the -next carried up to heaven. In that hour of bitter trial, when he drank of the cup of Christ, an hour, which to him was as the garden of Gethsemane, he threw himself upon his face upon the earth, and, uttered those 'broken cries, which we cannot understand, without entering in thought into the anguish of those deeps from whence they rose to God. 'O God, Almighty God everlasting! how dreadful is the world! behold how its mouth 'opens to swallow me up, and how small is my faith in Thee I Oh! the weakness of the flesh and the power of Satan! If I am to depend upon any strength of this world -- all is over. . . . The knell is struck. . . . Sentence is gone forth. . . . O God! O God! O thou my God! help me against all the wisdom of the world. Do this 'I beseech thee! Thou shouldst do this . . . by Thine own mighty power.... The work is not mine but, Thine. I have no business here. . . . I have nothing to contend for with these great men of the world! I would gladly pass my days in happiness and peace. But the cause is Thine, . . . and it is righteous and ever lasting! O Lord, help me! O faithful and unchangeable God! I lean not upon man. It were vain! Whatever is' of men is tottering, whatever proceeds from him must fall. My God! My God I dost thou not *hear? My God! art Thou no longer living? Nay, Thou canst not, die! Thou dost but hide Thyself. Thou hast chosen me for this work. I know it! . . . Therefore, O God, accomplish Thine own will! Forsake me not, for the sake of Thy well-beloved Son Jesus Christ, my defense, my buckler, and my stronghold.' After a moment of silent struggle, he continued, 'Lord-where. art Thou? My God where art Thou? Come! I pray thee, I am ready. . . . Behold me prepared to lay down my life for thy Truth . . . suffering like a lamb, for the cause is holy. It is Thine own! I, will not let Thee. go! no, nor yet for all eternity! And though the world should be thronged with devils-and this body which is the work of Thine hands, should be cast forth, trodden under foot, cut in pieces, consumed in ashes, my soul is Thine. Yes I have Thine own Word to assure me of it. My soul belongs to Thee, and will abide with Thee forever. Amen! O, God send help! Amen!'"

Was this cry of anguish heard? Ah, yes, and answered, too. The historian informs us that:

"Never had any man appeared before so august an assembly. The Emperor, Charles V, whose kingdom extended across 'both hemispheres, his brother, the Archduke Ferdinand, six Electors of the Empire, most of whose successors are now (at time of writing) crowned heads--twenty-four dukes, many. of, them territorial sovereigns, and among whom were some who bore a name in after times held in fear and horror by the nations who accepted the Reformation-(the Duke' of. Alva and his two sons), eight margraves, thirty archbishops, bishops and prelates,, seven ambassadors, including those of France and England, the deputies of ten free cities a number of princes, counts, and barons of rank, the Pope's Nuncios, in all two hundred persons. Such was the imposing assemblage before which stood Martin Luther. . . . In the ante-chambers [of the town hall] and window recesses there were more than five thousand spectators, German, Italian, Spanish, and of other nations. As he drew near the door which was, to admit him to the presence of the judges, he was met by a valiant knight, George Freundsberg. . . . This old general seeing Luther pass, touched him on the shoulder and shaking his head blanched in many battles, said kindly, 'My poor monk, thou hast a march and a struggle to go through, such as neither I nor many

other captains have seen. the like in our most bloody battles. But if thy cause be just and art sure of it, -go forward. in God's name, and fear nothing. He will not forsake thee.'

BEFORE KINGS AND PRINCES

And now the doors of the hall were thrown open, Luther entered and many who formed no part of the Diet gained admission with him. . . . Meanwhile the guards made way for Luther. He stepped forward, and found himself in front of -the throne of Charles V. All eyes were turned upon him. . . . After a moment's pause John Eck the Chancellor of the Archbishop of Treves . . . rose and in a clear sonorous accent,, first in Latin and then in German said:

'Martin Luther, his sacred and invincible Majesty has cited you before his throne, acting on the opinion and advice of the States of the Holy Roman Empire, to require you to answer to these questions. First, Do you acknowledge these writings to have been composed by you?' At the same time the speaker pointed with' his finger to about twenty volumes placed on a table in the center of the hall, immediately before Luther. 'Secondly,' continued the Chancellor, 'are you prepared to retract these works, and the propositions contained therein, or do you persist in what you have therein advanced?' Luther without faltering was about to answer the first question in the, affirmative when Jerome Schurff, hastily interrupting him, exclaimed aloud: 'Let their titles be read.' The Chancellor, advancing to the table, read the titles. . . . The enumeration, being gone through, Luther spoke as follows, first, in Latin, then in German: -

"Most gracious Emperor, 'Princes and Lords! His Imperial Majesty puts to me two questions.' As to the first, I acknowledge the books, the names of which have been, read, to be of my writing. I cannot deny them.

"As to the second, seeing it is a question which has reference to faith and the salvation of souls--a question which concerns the Word of God, the greatest, and most precious treasure of heaven or earth. I should act rashly if I were to answer without reflection. I might say less than circumstances demands, or more than. truth requires, and so sin against the Word of Christ -- Whosoever shall deny me before men, him will I deny before My Father who is, in heaven, Therefore it is, that I most humbly desire his Imperial Majesty to allow time,' that I may answer without offending the Word of God."

"This reply. was worthy, of the Reformer 'and the assembly. It was fit that. he should act. calmly and circumspectly in a question of such grave importance, that this solemn moment of *his* life might he clear from the suspicion of passion or precipitancy. Besides by taking reasonable time, the deliberate, firmness 'of his resolution would be the more strikingly apparent. Many men in the history of the world have brought great evils on themselves and their contemporaries by a hasty word. Luther restrained his 'own naturally impetuous temper: he :suppressed the words that were on his, tongue, and kept silence when all the. feelings that inspired him struggled for utterance. The Diet on re-assembling agreed to grant the request.. to allow one day's delay but on condition that he make answer by word of mouth and not in writing.

During the interval, the historian tells us that

"Luther composed his thoughts. He felt that tranquility of soul without which man can do nothing great. He prayed; he read the Word of God, he glanced over his own writings and endeavored to give a suitable form to his answer. . . . The moment when he was to make his appearance was approaching. 'He drew near the table on *which* the volume of the Holy Scriptures lay open, placed his left hand upon it and raising the other to heaven, he vowed to adhere to the Gospel, and to confess his faith freely, even though he should be called to seal his confession 'with his blood. This done he felt the peace of his soul increased.' At four o'clock the herald presented himself and conducted Luther (again) to the hall of the Diet."

We refer the Bible student to the great historical work from which we have been quoting for a full description of this, memorable scene.---"*D'Aubigne's History of the Reformation.*" We can only refer to his closing words, given by another writer:

"The least failure now, any sign of fear, the smallest hesitation or weakness, one word of apology, a single step to the rear and all is lost. It is one of those sublime moments of history, 'When under God, the welfare of ages and generations depends on the courage and steadfastness of a single will.'"

We quote from another writer:

"His enemies expect his fall, they believe that he will yield, that he will retract, that they shall triumph through the overawing presence of an assembly of kings and ecclesiastics and the near prospect of martyrdom. And when they beheld him entering the hall with his pale face and downcast eye, they deem their cause is won. Very different are their thoughts when they see the flash of his eye at the question, 'Will you or will you not retract,?' and hear from his lips the intrepid reply:

"'Since your most serene majesty and high mightiness requires from me a clear, simple and precise answer, I will give you one, and it is, this: I cannot submit my faith either -to 'the Pope or to the councils, because it is as clear as day that they have frequently erred and contradicted each other. *Unless, therefore, I am convinced by the testimony of Scripture, or by the clearest reasoning, unless 'I am persuaded by means of the passages I have quoted, and unless they thus render my conscience by the Word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience.'*

"And then turning a look on that assembly before whom' he stood, and which held in its hand his life or death: 'I stand here and can say no more.--God help me. Amen.'--D'Aubigne's *History of the Reformation.*

THE FIGHT FOR CHRISTIAN LIBERTY WAGED TODAY

The Witnesses as represented in Luther's stand *for* the Holy Scriptures, and the little company of Christian confessors who had been gathered into a church, previous to this at Wittenberg were again coming to life. The resuscitation of the two Witnesses continued. The Bible began to be - translated into the language of the people. All over Christendom the great work which was evidently the work of God sped on. Persecution continued-terrible persecution. The great slaughter of St. Bartholomew's day occurred a century after. However, their testimony was never again silenced. How much do we Bible students owe to the steadfast, invincible courage of Martin Luther, of Calvin, of Zwingli, of John Knox, of the

pilgrim fathers, and a host of others ! Do we prize the great privileges that were, purchased. for us at so great a cost? We still possess them. Shall -they ever be taken from the followers of Christ again?

Nor has the, day passed when the powers of darkness have ceased their efforts to throttle and take away from the saints their God-given rights and liberties in Christ as New Creatures. Though we are living at a time far in advance of Luther's day, the forces of darkness would still beguile footstep followers of the Lamb. of the simplicity of their faith, and of their personal freedom of conscience, and their right to settle every matter of faith and practice by the infallible Word of our Lord and the holy Apostles and Prophets.. The Adversary would still by, his blinding influences set up a human arrangement and system and by terrorization and intimidation would cause many to bow before an unsanctified and an unholy shrine.

Do we in these days value the right to exercise individual judgment and that Christian liberty established in the Scriptures, and for, which these faithful men of God in the past devoted their lives and suffered and endured so much to maintain? or do we esteem them lightly, and ignominiously. yield these sacred privileges to some who seek to lord it over God's heritage? It has been truly said that "ETERNAL VIGILANCE IS THE PRICE OF LIBERTY," and the Lord's people must ever be on guard that freedom of conscience and judgment may be preserved.

"And great Fear fell on Those who saw them." (v. 11.) 'In order to understand the symbolical significance of these words, it will be necessary to consider them as though it were a death and an awakening from death of two literal human witnesses. Considering it in this way we can easily imagine how, rejoiced would the murderers of these Witnesses be as now they beheld those who had troubled and tormented them lie, dead in their sight. No more would they hear. their disturbing testimonies against their' false and impious doctrines. What amazement and consternation would come upon them when' after three and a half days, they would see them rise from death and stand again upon their feet! Indeed this is the symbol. The symbolism then is designed to show the amazement, fear and consternation the Papal hierarchy and its 'followers would be in, as they heard, again the voices proclaiming the truths of the Word of God, and unfolding the prophecies that, described the Papacy as the anti-Christ." It would not only cause them to experience, a renewal of their former troubles, but it would indicate to them that Divine favor was being shown to, the Witnesses, and possibly indicate the vengeance of God about to come upon themselves. Indeed the historian informs us that this was the effect produced upon the Papacy and its supporters, when a testimony to the truth and against the apostasy was first given by Martin Luther 'and his associates.

TEMPERANCE LESSON

November 2--Jeremiah 35:1-8, 12-4, 18, 19

Golden Text.--"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."--1 Cor. 10:31

The book of Jeremiah's prophecy, as we now have it, was prepared-not especially for the people of that time,, but, as the Apostle Peter points out, it was designed for the instruction and edification of the Gospel Church (Rom. 15:4; 1 Pet. 1:12.) Even those things which were applicable in some measure to Jeremiah's day and to Jehoiakim and to the king of Babylon were, as we have seen, of two-fold significance--applying not only to the literal Babylon of that time but also to the mystic Babylon of this Gospel Age.

The Lord declares, "My 'Word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." (Isa. 55:11.)' We see this manifested not only in the fact that the burning of Jeremiah's original prophecy by King Jehoiakim did not frustrate the Lord's plans, but we see it also in all the various steps of the Lord's providences in connection with the, giving to us of His Word. Much of that Word for centuries has seemed dark and meaningless to the Lord's people, but in the light of the Millennial dawn it is becoming luminous. Not that we should consider that every little item and detail of the prophecies of old would contain great value and great instruction; for this- we do not find. Our understanding is that the pearls of truth are scattered throughout the Word, here a little and there 4 little, and that in this manner our Lord has hidden the beauties of His Plan from the casual reader, while His. Spirit draws the attention of the New Creation to these pearls of thought so valuable to us in our spiritual upbuilding, in giving us knowledge of the Divine Plan. It is with this as with everything in nature; diamonds are not found in a heap together, but scattered here and there in the peculiar soil in which they are secreted. Gold is not found in large blocks, but usually in very minute grains intermingled with tons of sand and dirt and rocks. In the wheat field there is a much larger bulk of straw and of chaff than of clean grain.

I We have doubtless all noticed this in the quotations made in the New Testament from the prophecies of the Old Testament, that only a fragment here and there is quoted and applied. We have all- doubtless, noted also that frequently the context seems very irrelevant, without connection with ,the part quoted. -In other words, the Lord and the Apostles selected for our nourishment the grains of wheat without specially referring to the chaff and straw of 'the connections. And so at the, present time, as the spirit of the Lord opens the Old Testament before His people more and more, and we see in it wonderful things, we need not expect to find every item and every verse of every chapter full of meaning and spiritual nourishment. We must expect that a considerable portion of it will be like the straw and the chaff, not suited to our spiritual nourishment though necessary to the presentation of the meat in due season--necessary and proper in connection with the giving of the same, while at the same time hiding it from the world in general, especially until the due time. Thus the chaff hides the grain.

Our figure is still more complete when we remember that even if we have found the grain it needs a certain preparation of grinding or bruising, etc., before it is ready for our nourishment. So even after we have separated wheat from chaff, spiritual things pertaining to our time from other features pertaining to the time in which the Scriptures were written, we still require the assistance of the Holy Spirit and agencies used of the Lord for the grinding and preparation of the meat in due season. By whatever means it is provided, it is necessarily of the Lord's provision,

and to Him we render the thanks and praises and appreciation for all that has been done under the various instrumentalities of the Lord, the Apostles and others.

JEREMIAH A FAITHFUL PROPHET

Those who selected today's lesson as one that would assist the cause of total abstinence we may be sure had excellent intentions as no doubt in this bit of history we may draw valuable and practical lessons. Jeremiah is very properly termed the Prophet of the fall of Judah, and in keeping with the dreadful conditions existing in the Kingdom of Judah in his day he presented a terrible arraignment of the nation and those who were responsible for the prevalent conditions of dishonesty, of open licentiousness, murder, false swearing, treachery, etc. There was manifestly a great lack, of faith in God, which resulted in repeated violations of their solemn covenant with Jehovah--they were frequently given over to the various forms of worship and idolatry of the surrounding heathen nations. These false systems of worship generally-gave loose reign to the carnal and depraved mind and therefore appealed to the fallen human nature much more than the true worship of God and obedience to His holy and righteous arrangements. Thus, at this time when Judah was on the verge of ruin it is seen that Jeremiah was living in a most critical time of the history of the Israelites.

As is usual with a great man who attacks the evils of a whole nation, Jeremiah was unpopular, but notwithstanding the disesteem and unpopularity, this Prophet of God manifest great courage and fortitude in fulfilling his mission and pronouncing the Divine judgment.

Our lesson brings into prominence a people who had part with the Israelites in their inheritance known as the Rechabites. The history of these people lies somewhat in obscurity. They were not of the Israelitish stock, nor strictly of, and according to birth, descendants of Jacob. In 1 Chron. 2:55 Rechab is identified with a section of the Kenites, one of the tribes of the Arabs, descendants of Abraham and Keturah. It is claimed that these people came into Canaan with the Israelites and retained their, nomadic habits of life. Some authorities state that we may fairly infer that they were a branch of the larger nation of Midian, from the fact that Jethro, in Exodus (see 2:1,5, 16; 4:19) is represented as dwelling in the land of Midian, and as priest or prince -of that nation is distinctly said to have been a Kenite. The important services rendered by Jethro to Moses during his time 'Of great pressure and difficulty were rewarded by the latter with a promise of firm friendship between the two peoples. The connection thus commenced lasted as firmly as a connection could last between, a settled people like Israel and one who had the tendency of the Kenites. They accompanied the Hebrews during their wanderings, and into Canaan, and were substantially adopted as members of the Jewish race. Their rigid Nazarite life gained for them, as our lesson points out, admission into the house of the Lord into one of the chambers assigned to the priests and Levites within its precincts.

SELF-CONTROL AND TEMPERANCE OF THE RECHABITES

The circumstances were that -Nebuchadtiel was advancing with a great army of Chaldeans and Syrians upon Judah. (Jer. 35:11.), He was *now* very near the environs of Jerusalem At the approach of this army the population of the villages

and the country towns fled to Jerusalem, the strongest walled city in Palestine. Among them came some companies of the Rechabites. The army of Nebuchadnezzar, was so vast, so widespread, and so terrible, that even these Arabs of the fields and deserts did not feel safe. They did not live in houses, but pitched their black tents in some open place in the city. They *were thus* made known, and became objects of mark and of interest to all the people, who must have learned about their lives and habits.

Jeremiah was told by the Lord to bring the whole house of the Rechabites, i. e., family, or clan, into the house of the Lord, and to give them a residence in one of the very best of chambers which surrounded the Temple walls, by the chamber of the princes. By the command of God, after this, Jeremiah set before the Rechabites pots full of wine, and cups, and said, Drink ye wine. But the Rechabites answered that by the command of their ancestor Jonadab, the son of Rechab, they were pledged to three definite things: (1) they were pledged to total abstinence from wine or strong drink. (2) They were pledged to own no fixed property, such as houses, vineyards or lands. They were allowed to possess cattle. (3) -They were pledged not to settle in cities and villages, nor to build houses, nor to cultivate the land; for this would soon bring them to village life. But they were to live in tents, moving from place to place as they could find pasturage. And they had sacredly kept this' law for more than a thousand years!

This was a protest against the luxury, and vice of the age. It was to maintain, among them the purer morality and higher feeling of the desert, contrasted with the laxity and effeminacy of the city life. It was to preserve to them their freedom. Hence, although living among the Israelites, they never became a part of either kingdom.

Then Jeremiah went to the people of Jerusalem, and with this as an object lesson appealed once more to them to obey the words of the Lord their God. Will ye not I receive instruction to hearken to my Words, saith the Lord. The Rechabites obeyed the command of their ancestor Jonadab for a thousand years, though he was but a mortal man; and the results of this obedience were great and lasting. Thus saith the Lord of Hosts, the God of Israel, the very God, whom the people of Judah were disobeying, the Lord of the whole earth, Jonadab the son of Rechab shall, not want a man to -stand before Me forever. But the Jews were not, convinced; they went on in-their old way, -until Jerusalem was a ruin, and the people carried into captivity.

This exhibition of self-control, of temperance, of abstemiousness on the part of the Rechabites may indeed be regarded as a powerful example still worthy of emulation on the part of all who would show strength of character today. Surely all the Lord's saintly people must feel a deep, sympathetic interest in every move made for the restraint of the great alcohol dragon which has, already accomplished so much harm, and all noble minded people rejoice in the marvelous progress that has been made during the past few, years in various, parts of the earth in curtailing this great evil, even though we cannot expect that it will be brought under full control until Messiah's Kingdom shall exercise its power and Satan shall be bound. So while we cannot take our time from the still more important Message of the Kingdom, we certainly can- express our sympathy

towards all who take their stand in. opposition to this dragon and on the side of the Lord and general righteousness.

A TEMPERANCE LESSON FOR THE NEW CREATION

But while disposed to encourage temperance, and to discourage intemperance in respect to intoxicants of every kind, We feel that the special lesson needed by the Lord's consecrated people is in respect to the intoxicating influence of the world, as they come to and affect us as "new creatures." There is an intoxication in wealth, in luxury, in ease, which tends to say, to, the soul, "Take thine ease; forget thy covenant of sacrifice-to walk in the footsteps of Jesus-, and be dead to the world and its aims with Him." There is an intoxication of pleasure, of fashion, of pride and fond desire which appeals to the "new creature" very strongly, through various avenues of the mortal body, and *seeks to* intoxicate, to stupefy, the new mind, to make us dull, of hearing as respects ,spiritual things, to make us lax as respects our zeal for the, Lord, for the Truth, and for the brethren; and to make us covet the things that would be approved by the world, and pleasurable to our own flesh, and harmonious to the wishes and exhortations of our friends. To all of these intoxicating allurements the answer must be, No; we have sworn off, we have covenanted our lives that we shall henceforth be dead to earthly interests and alive toward God. - Our joys, our pleasures, our intoxications, must be of the spiritual kind. We must become so enthused, enraptured, with the heavenly things,. with the joy and peace and blessing which accompany the eating and drinking at the Lord's table, and being filled with His spirit; that the intoxications of earthly joys will have less and less attraction for us.-Eph. 5:18.

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee, from the prize."

PETER'S GREAT CONFESSION

November, 9-Matt. 16:13-24

Golden Text.--"Simon Peter answered and said, Thou art the Christ, the Son of the living God."--Matt. 16,16.

Jesus had. accomplished a great work in Galilee, and it was nearing-the end. The tide of opposition had been rising. The Jewish authorities had been-attacking Jesus in every possible way. He now leads His disciples away from these scenes of contention and controversy, which are the gathering clouds and muttering thunders of an approaching storm. They cross-the Jordan at Bethsaida where it enters the, Sea of Galilee (Mark 8:22-26), and move leisurely up the eastern side of the Jordan till they come to the retired and picturesque scenery near the base of Mt. Lebanon, the "region of Caesarea Philippi."

This journey marks. a new stage or epoch in the education of the disciples. They are drawing toward a great crisis. It is only a few months before the crucifixion and resurrection, which are to end Jesus' visible career. For these events and the great changes they must make, His disciples must be prepared. Hence, Jesus

reveals to them more clearly His nature as the Messiah and the nature of His Kingdom, and for the first time shows them the necessity for His sufferings and death.

In 'the vicinity of Caesarea Philippi, on our Lord's most northerly journey. in, Palestine, just at the headwaters of the river Jordan, where it issues in great volume from a cave, our Lord put a question to His disciples which was full of meaning to them. This has been a weighty one ever since wherever His Word has gone. More than this, throughout the coming Age, the -Millennium, it will still be the all-important question.

"WHAT THINK YE OF CHRIST?"

Our Lord had been teaching the Apostles and the public for about three years, and although He had frequently referred to Himself as the "Son of Man," a title recognized, among the Jews as appropriate to the Messiah, a title applied to Messiah by Daniel the Prophet (Dan. 7:13, 14),, our Lord had never positively declared Himself to be the Messiah. He had allowed His words, "such as never man spake," and His works, such as never man performed, to testify for Him. He merely declared that He had come forth from the Father to be the Savior of men, that in due time He would ascend up on high where He was before, that through faith in Him eternal life was obtainable, -etc. He had talked about His Kingdom, too, and taught the Apostles to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." 'Still, as already stated, He had never positively declared that He was the Messiah-He had left it to inference: if His character-and works would not testify to the hearts of His disciples any words on the subject would be vain, empty, powerless.

By way of bringing the matter gradually before their minds, assisting them to see the general confusion prevailing: our Lord first asked the Apostles respecting the general opinions of the, people regarding Him-whom they thought Him to be. The answer was that there was confusion, some claiming that He was Elijah, others that He was John the Baptist returned with great power, others that He was one of the ancient Prophets who had reappeared. With this, leading of the mind up to the central thought our Lord put the important question directly, "Whom say ye that I am?" What view of Me is entertained by you, who are My followers, you who know Me most intimately, you who have heard My teachings and seen My daily life? At once came a noble confession from the Apostle Peter, who, while expressing his own sentiments, evidently expressed the minds of the entire discipleship, for there was no protest on the part of any and their silence gave assent.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD"

It should be noticed that the Scriptures are consistent with themselves throughout, that nowhere is the Lord Jesus spoken of as His own Father, the Almighty, Jehovah, but appropriately He is recognized as in His own statements as being the Son of God -- the offspring of the Almighty, full of the Father's spirit, grace and power --God manifest in the flesh --the best possible manifestation of the Father

amongst men, of that Heavenly Father of whom it is declared, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." (1 Tim. 6:16.) The Only Begotten of, the Father, full of grace and truth, represents Him and the glorious qualities of His character to humanity. The Apostles discerned this, and honored the Son accordingly as the Father had already honored Him.

Our Lord promptly acknowledged Peter's confession, as being' appropriate, correct, truthful, and 'He added a blessing, saying "Blessed art thou, Simon, son of, **Jonas**, because flesh hath not, --revealed this unto thee, but my Father which is in, heaven.'" **Here' again our Lord disclaims** being the Father, 'and.. declares that the Father is in heaven--was not on earth except representatively. The same thought our Master gave to Mary after His resurrection, saying, "I ascend to my Father and, to your Father, to my God and to your God." (John 20:17.) We honor the Lord 'most and have clearest views of the meaning of His words when we accept them, simply and truthfully, without attempting to be wise above what is written or to add to the Divine, revelation or the honor of our Lord by inconsistent, claims contradictory to the given us revelation which has been

"THOU ART THE CHRIST"

This was a part of Peter's reply "Thou art the Messiah. We accept you as being the one in' whom-center all the promises-the one who is to redeem and to bless the world." How we' wish that all-'of the Lord's professed people might clearly discern what 'is implied by Peter's good confession! It implies faith in Jesus, not merely as the Savior 'of the Church which is His Body, His Bride, but as the Savior of the world, the great Messiah, the Seed of Abraham, through' whom, with His elect Bride, all the families of the earth will be blessed with gracious opportunities for escape, from the thralldom of sin and death to the liberties of the sons of God.

"What think ye of Christ?" This question, which came to Peter and his fellow-apostles has been rung down through the centuries from that time until now, wherever the knowledge of the Lord Jesus has gone. It is a question which each one. must eventually answer for himself. Thank God for this: the benighted heathen shall not be left in darkness, in ignorance of the only. name "given under heaven and amongst men whereby we must be saved. (Acts 4:12.) In due time this true Light shall' lighten every man that cometh into the world. | (John 1 -9.) And with the question' and with the light which makes possible 'an answer to the question comes a responsibility which none may shirk. Eventually every son and daughter -of Adam must decide respecting the great Savior Whom God has provided-each must ac cept or reject Him as his 'Redeemer, his Savior, his Teacher, Priest and King, if he would enter into life; or rejecting Him intelligently and willfully, must die the Second Death -- utter destruction.

The question has come to us who are the Lord's followers, and we, like Peter and the Apostles and all the faithful since, have accepted the Son of God as our Savior, realizing that He bought us with His precious blood, and that we have peace with God through a realization that the Divine sentence against us has been met, so that God can now justly accept us to Himself, forgiving our sins-'not imputing them to us, but accepting satisfaction through our Surety and His

precious sacrifice. On the strength of this faith that He was the Son of God, that He died for our sins, we have also accepted Him as the great King of Glory, whose Millennial Kingdom is surely to bless the world by establishing the reign' of righteousness, by binding Satan and all the powers of evil, by causing the knowledge of the glory of God to fill the whole earth and by instituting a great reign of judgment, of justice, in the world, under which every unrighteous deed shall receive a just recompense of reward, and every good endeavor receive encouragement and blessing, and bring a corresponding -uplift, mental, moral and physical, to the obedient.

By faith we now believe and accept the message that those who hear now in advance of the world have a special call, to joint-heirship with their Redeemer in His glorious Kingdom, and shall share. With Him in His grand work of blessing and restoring the willing and obedient of mankind. What joy follows in the wake of this knowledge and its good confession only the elect can fully appreciate. And in proportion as these confess their faith that same faith grows, and the blessings and privileges connected with it grow, and gradually their joys become full to the overflowing of their earthly vessels in the present life and to their preparing the more for the glorious fullness of joy into which they will be ushered in their glorious resurrection change, when the Master Himself shall say to them, "We'll done, good and faithful servant; enter, thou into the joys of thy Lord."--Matt. 95:21.

IN HIS STEPS

This same question confronts -others who see with considerable clearness the mercy, the grace of God in Christ, and the glorious Plan which centers in Him, but who for the present are withholding a Confession, who have not thus far taken -their stand on the side of Christ, to confess Him, before men and to follow Him in their daily life. To these we give a word of encouragement and a word of warning as well. They should be encouraged with the evidences they have of the Lord's favor, in that they have been permitted to come to their present position of knowledge of Christ and the gracious Plan of God centering in Him. They should realize that while they have already appreciated much, still there is more to follow of grace and joy and peace and blessing and knowledge to those who go on, who take the important step of public confession, who enter into a covenant of sacrifice to be followers in the footsteps of Jesus. They can not go on to be among His disciples unless they confess Him.; they cannot hope to share in the glories that belong to the faithful who walk in the Narrow Way unless they take up their cross to follow.

But they should know that while the cross of the Lord is not a light one, nevertheless, His yoke is easy and His burden is light because He yokes Himself with us in our trials and difficulties of life. With Him as our companion and burden-bearer the cross is light, the burden is easy and the joys and peace resulting to His faithful are indescribable, even as eye hath not seen, nor ear heard, neither hath it entered into the heart of man the blessings by and by to be -conferred on them. (1 Cor. 2:9.) The day of opportunity for-accepting Christ under present conditions is rapidly speeding away. Soon the door of present privilege will close; and even though another door of gracious favor will open thereafter, its blessings and rewards cannot be considered with those which -are

now before. us. Let us lay aside every weight and every besetting sin and enter the race and run patiently to its end, hoping for 9 share With our Redeemer in His glorious Kingdom work.

ROCK-FOUNDED -LIVING STONES

St. Peter, the mouthpiece of the disciples, was especially addressed by our Lord, although the blessing spoken to him was in a measure shared by the others also. Our Lord here gave Simon his surname, Peter, which signifies a- stone, declaring, 'Thou aft Peter [a stone], and upon this rock [this great truth which you have enunciated] I will build my Church." St. Peter subsequently writing refers to the matter in this manner, saying of all the Lord's true followers, "Ye, also, as living stones, are built up a spiritual house, an holy. priesthood, to offer, up sacrifices acceptable to God by Jesus Christ." (1 Pet. 2:5.) St. Peter and the other Apostles are presented to us as foundation stones built upon this great truth, that Christ is the Redeemer, the Savior, the Messiah. Note how our Lordpresents this matter in., Revelation, in the picture of the New Jerusalem, representing its walls as having twelve foundations of precious stones, in which were written the names of the twelve Apostles of the Lamb.--Rev. 21:14.

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him.
Some take Him a mortal to be,
A man' or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.

"Some style Him the pearl of great price,
And say He's the fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its. toys,

"If asked what of Jesus I think,
Though still my best, thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store.;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My hope from beginning to end,
My portion, my. Lord, and, my all."

Of this Church whose foundation was laid by the Redeemer Himself and which was to be built thereupon our Lord declares:

"THE GATES OF HELL SHALL NOT PREVAIL"

This statement seems to some to favor the theory that eternal torment is the fate of all except the Church: yet such must view the text very superficially indeed, for with their view what picture would the words convey? In what sense would it be true that the gates of hell shall not prevail against the Church? If we suppose a fiery hell such as many teach, and a barred gateway leading thereto, and the,

Church on the outside of those gates, we would be obliged to imagine the Church trying to break through the gates to get into the fire, and that the gates would not be strong enough to hinder the rash act. Or, on the other hand, we should be obliged to imagine the Church on the fiery side of those gates and trying to 'burst them open and succeeding' in so doing. Surely neither of these views represents properly the condition of the Church as viewed from any standpoint.

But now note the reasonableness and beauty of the true interpretation of this language. The word hell here is in the Greek, *hades*, the same word that is elsewhere translated grave. For instance, in the Apostles's declaration respecting the resurrection and the deliverance of the Church from the grave, he exclaims, "O *hades*, where is thy victory?" He pictures thus the Church triumphing over *hades*, coming out of *hades*, out of the grave, out of the state of death. The same thought is connected with our Lord's resurrection. He is represented as bursting the bonds of death, bursting the restraints of sheol, of *hades*--by the Father's power. The gates of *hades*, the gates of the tomb, the strength of death which restrained Him three days, was broken in His resurrection. This is the picture which our Lord presents. The Church in common with the world would go down, into death, and this was an assurance to the Apostles of the abundant deliverance which will be granted to the Church in the First Resurrection to glory, honor and immortality, to the conditions where the Second Death will have no power.

THE KEYS OF THE KINGDOM

A key implies a lock and the thought here is that God's Kingdom was locked that none could enter it. Our Lord alone was able to 'keep the Divine Law and to inherit the Divine promise. To Him alone therefore belonged entrance to the Kingdom. He was recognized as the Anointed from the time He received the Holy Spirit at His baptism, and in the fullest sense in His resurrection from the dead, a spirit being, "With all power in heaven and, in earth."--Matt. 28:18.

But neither before His death nor during the forty days after His resurrection could our Savior open, unlock the Kingdom to his followers, though He promised them ultimately a share with Him therein. He put His Spirit upon them, by which they in His name performed many wonderful works, but they could not be recognized by the Father nor receive the begetting power of the Holy Spirit, the anointing of the Father, at that time. They could not then be ushered into the Kingdom privileges and relationship until Christ had ascended up on high and appeared in the presence of the Father on their behalf presenting the merit of His own sacrifice as the condition upon which they might be accepted. It was after our Lord had done this that He permitted Peter to use the first -key-to throw open the door of the Kingdom to all of His truly consecrated followers.

The door thrown open' at Pentecost was only to the Jews, not to the Gentiles. Peter preached, only to the Jews and proselytes, inviting them and them only to become sharers in the Kingdom of God's dear Son. When, three and a half years later, the Lord's due time had come for throwing open the other door into the Kingdom--the door for the -Gentiles--Peter again was given the key, the right, the authority, to open that door. He it was who' was sent to Cornelius, the first Gentile convert, to explain to him the conditions of relationship to Christ in the Kingdom and to initiate him that he might receive the Holy Spirit. The two keys having

been used there is nothing further to unlock respecting the Kingdom, and the Jewish institutions having passed away- there is now but the one door, and it, we are told, will be closed perpetually when all of the wise virgins shall have gone in to the wedding.-Matt 25:1-10.

The declaration respecting Peter's authority to bind and loose was a common form of expression in those days, to indicate forbidding and permitting. One writer declares, "No other terms were in so constant use in Rabbinic Canon Law as those of binding and loosing. They represented the legislative and judicial 'powers of the Rabbinic office.'" This authority was shared by all of the Apostles. (Matt. 18:18, 19), and it is because of our belief in, this that we, hold to the exact presentations of the Apostles as representing the' Divine will, and allow no testimony by subsequent followers of the Lord to have the same weight or influence. Respecting the Apostles alone we have the assurance that they were Divinely supervised--that whatever they forbade or allowed was under heavenly guidance and sanction.

"THEY SHOULD TELL NO MAN"

Our Lord enjoined upon the disciples a measure of secrecy respecting His Messiahship because it was not *yet due* time for this to, be made generally known. Its publication by Jesus and His disciples would have stirred up the public mind and have interfered to some extent with the Divine program respecting His crucifixion neither by hastening it or by hindering it. But after our Lord's death and resurrection this was the' entire theme of all His representatives,' His, messengers-Jesus the Redeemer of the world, the- Messiah, whose coming at the end of this Gospel Age shall 'bring in times of refreshing and restitution for the uplift of the groaning creation.

Our Lord did not, even pointedly draw this to the attention of His disciples, as we have seen, until the due time-until the approaching end of His career made it necessary for them to be forewarned that they might not be deceived, that they might know how His death was a part of the Divine program. It was from this time on that Jesus began to explain to His close followers that He was to suffer death at Jerusalem at the hands of the 'religionists of that' day, and that He would be raised from the dead on the third day thereafter.

BLESSINGS BRING TRIALS

The noble Peter had scored a great success in faithful and prompt acknowledgment of the Master, and he received special favors and blessings and promises as a result. Perhaps this helped to make him somewhat heady and self-opinionated. It is so with many of the Peter class (a noble class) from that time until now. Many admitted to the Lord's favor and privileged to confess Him before men have stumbled over their own, honor and-exaltation. No wonder then the Apostle admonished, Be not many of you teachers, brethren, knowing that a man who is a' teacher has severer trials, temptations.--Jas. 3:1.

The Apostle Peter, in his love for the Master, and intoxicated somewhat by the honors bestowed upon him already, undertook to be the teacher--"not holding the Head" in proper reverence. Alas, how many treat the Lord's Word in the same manner today-ignoring His own statements and distorting His words in a manner

which they are pleased to consider better than His, more honoring to Him and to the Father. What a great mistake! Let us, dear fellow students,,.. always recognize the headship of our Lord, and always remember that we are to listen to His Word and not to attempt to correct Him or to substitute ideas of our own as being either better or as good. If we consider Him worthy of the Father's honor and confidence, let us also consider Him worthy to be, our teacher, and from this standpoint let us take His every word seriously, carefully, implicitly

Although Peter did not so intend the matter, his efforts were in the direction of turning the Lord aside from the fulfillment of His covenant. And so we think it is with some who, Peter-like, do not give sufficient heed to the Master's teaching -their influence at times upon their brethren and the Church is to hinder the sacrificing rather than to assist the sacrificers in the good way. They are stumbling-blocks instead of stepping-stones, and it is the duty of all who would be faithful footsteps-followers of Jesus to kindly but **emphatically** treat the advice of such as our Master did, to ignore it and to press along the line according to our covenant. Our Lord declared Peter to be an adversary (Satan) a hinderer of the work. Thus we see how those- who are- good and well intentioned may unwisely become hinderers of those they desire to assist. Let us -be on our guard as respects ourselves and our influence upon others. Peter reasoned from the human standpoint, not from the Divine. Happy would it have been for him if he had taken this lesson very thoroughly to heart; but through failure so to do he was unprepared for the later testing, when he denied his Lord and brought upon himself bitter weeping. Our Lord's life was an illustration, and put emphasis upon the words which He then addressed to the Apostles, "If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever shall lose his life for My sake shall find it." Discipleship meant the very reverse of what the Apostles had naturally expected. They thought of the Kingdom glory and honor,- and were desirous of attaining those blessings.

The disciples were now learning that their attainment meant severe testings, disciplines, trials, which would demonstrate their worthiness or unworthiness of a place in the Kingdom. Self love and earthly loves, outweighing devotion to the Lord would mean unfitness for a share with Him in the Kingdom. On the contrary, such a love for the Lord and the Truth and the privileges of service as' would lead to self-denials, earthly sacrifices, etc.; even unto death, would imply the possession of the character which our Lord sought in those whom He would make His joint-heirs in the Kingdom.

GAIN THE WORLD, LOSE HIS BEING

Our Lord stated a general truth when He declared that a selfish love of life under present sinful conditions would signify the loss of life eternal-would signify ultimately the Second Death. This applies to the Church in the present time. We have covenanted with the Lord to leave 'all - and follow Him; we have exchanged our earthly hopes and aims for heavenly ones; and now, if we fail of the heavenly, all will be gone. Yes! it is a case of losing our earthly lives and gaining the heavenly, and no amount of earthly-gain can compensate us for the loss of the life eternal hoped for.

Somewhat similar principles will apply to the world during the Millennial Age, for they also will be required to break away from sin and cultivate righteousness if they would attain life; and those who will not forego the sins and not battle against the weaknesses will never attain to the restitution perfections and everlasting life. The matter then resolves itself into this, for us now and for them by and by: Do we prefer everlasting life in harmony with the Divine Law and righteous requirements, or do we choose the contrary, with the penalty, Second Death?

"THY KINGDOM COME"

All this, respecting the necessity of suffering and death on the part of those who would be sharers with the Lord in His Kingdom, was evidently a new thought to the disciples. It had been partially stated previously, but in dark sayings which they did not comprehend. Evidently even yet they did not grasp the situation clearly, but our Lord proceeded to clinch the matter in their minds by assuring them that they would not get the Kingdom inheritance until some period in the future-when the Son of man shall come -in the glory of His Father with His angels; and then He shall render unto every man according to his deeds. To those who by patient continuance in well doing seek for glory, honor and immortality, He will render the reward of eternal life on the spirit plane; but chastisements" punishments, corrective in their nature, and purgatorial to all others whose evil deeds, preferences for sin, unfaithfulness to light and knowledge and truth, mark them as out of accord with the great principles of righteousness. To these will be given experiences in the time of trouble which will mean sorrow, disappointment, grief, etc. We are glad to have the assurance from other Scriptures that these corrective judgments of 'the Lord, as they come upon the world, will mean blessings in disguise, for, "When the judgments of the Lord are in the earth, the inhabitants of the World will learn righteousness."--Isa. 26:9.

BRINGING HOME THE FLOCK

Through pastures fair,
And sea-girt paths all wild with rock and foam,
O'er velvet sward, and desert stern and bare,
And summer airs.

A weary way,
Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs.

Yet, safe at last,
Within the fold they gather, and are still,
Sheltered from driving storm and stormy blast,
They fear no ill.

Through life's dark ways,
Through flowery paths where evil angels roam,
Through restless nights, and long heart-wasting

days,
Christ's flock comes home.
Safe to the fold,
The blessed fold, where fears are never known,
Love-guarded. Fenced about with wells of gold,
He leads his own.
O Shepherd King,
With loving hands, whose lightest touch is blest!
Thine is the Kingdom, thine the power, to bring
Thy flock to rest!

LETTERS OF ENCOURAGEMENT

THE LORD LEADS IN RIGHT PATHS

Dear Brethren

I desire to express to you my heart-felt appreciation for the regular, visits of the HERALD. The articles therein are very timely and are indeed spiritually uplifting and soul satisfying. I appreciate the, HERALD because it is entirely free from the spirit of criticism and judging, which is so manifest in other publications that claim to have the Lord's approval, but manifestly do not have, His. spirit. Like the Watch Tower during Brother Russell's lifetime, the spirit of the Lord shines forth in every article appearing in the HERALD All of this indicates to my mind that the Lord has been guiding you in, your efforts to feed His -hungry sheep, and so long' as this spirit is maintained He will continue to guide you along right paths.

It has been my pleasure to meet with the Class in New York on several,, occasions and it was- indeed a great privilege to enjoy the fellowship of the brethren there.

You have my prayers that the Lord may continue to grant you His choice blessings and guide you as you continue to hold forth the Word of Truth. With best wishes, I am

Yours in our Redeemer,

W. E. H.-Ga.

REAL HELP AND BLESSING RECEIVED

Dear Brethren:

Beloved of the Lord! Greetings.

Enclosed please find subscription to the HERALD, occasional copies of which we have seen, and so very much enjoyed. The reading of same, has truly been a cause of real help and blessing to us at this time. May we have the HERALDS, please, from the first number., and our subscription dated back accordingly.

May you have our loving Father's continual guidance and blessing as you faithfully strive to serve His little ones with the rich truths of His increasingly precious Word. God bless you all I With love in the dear Lord, I be.- to remain,

Your brother in the same "patient waiting for Christ,"

M.-Eng.

VARIOUS ISMS MAKING NO INROADS

Dear Friends:

I enclose check for from the Hutchinson Ecclesia to be used in the work as you see fit. We received the tracts, and also the 200 June HERALDS and we feel very grateful for the opportunity of thus serving the Truth to others who are thirsting for the water Of life., We could use a few more sample copies of the HERALD. Would be glad to have April 15th and May numbers', especially.

Our little Ecclesia is growing spiritually. We have very good interest and attendance at our meetings, and the various isms abroad seem to be making no inroads here, as we are seeking to "prove everything by the infallible Word." May God bless and guide you continually is our prayer. With much Christian love to all the dear friends,

Your sister by His grace,

E. A.-Kans.

THE LORD WILL NOT FAIL HIS, PEOPLE

Dear Friends:

Enclosed please find money order for \$ to be used in the work which, we are more and more: assured is the Lord's. As time. goes on we are increasingly grateful to Him that we were kept by, the power of His Word, and grateful also for you whom He' found to have humble, pure hearts that He could use for the ministry. Daily our prayers are presented on your behalf that His wisdom might control your heads and His meekness your hearts. 'As I consider the many others who present the same petition, I have wondered if it did not give you a sense of security in Him. Surely as long as you do not resist Him, He will not fail all those who look to Him to keep you, and the HERALD.

With sincere Christian love to you' all,

Yours in Him, A. F.-N. Y.

THE LORD YOUR GOD PROVETH YOU

Pear Brethren:

Loving Greetings I

Enclosed find our check for \$.... which accept as a small token of our appreciation of, and desire to co-operate in your service of the Truth and the brethren,

The visits of the HERALD are much enjoyed.. The attention given therein to character building and exposition of the "old paths" which we as the Lord's people are exhorted to seek, seem especially appropriate. The articles on Revelation are also much enjoyed. Especially do we appreciate the logical, reasoning method of presentation, the evident purpose of which is to permit each reader to carefully weigh the evidence in favor of the interpretations given, thus exercising his reason and judgment--not, his credulity. This 'Was also our dear Pastor's method.' We are reminded of his statement (Vol. 1, page 10) regarding his presentation of the Plan of the Ages: "We have endeavored to build . . . the teaching of Scripture in such a manner that, so far as possible, purely human judgment may try its squares and angles.

The extravagant claims of special, guidance or authority in the writings of several brethren are in marked contrast to the tone of the HERALD. Your efforts to serve the Lord and the Truth, yet without the claim of special authority or inspiration other than the- possession -of the' Holy Spirit, which, it is promised, will lead us 'in due time into all Truth, seems in accord with the Apostle's description of his own attitude: "not handling the Word of God deceitfully, but by *manifestation* of the truth approving 'our selves to every man's conscience in the sight of God." 2 Cor. 4:2.

These are indeed testing times, yet there is a certain satisfaction in noting the various tests being applied 'to the .Lord's people for in them we see another evidence of the nearness of the Kingdom and a fulfillment of the Apostle's statement: "the day shall declare it 'and the fire shall try every man's work of what sort it is." Evidently we are being tested not alone regarding our comprehension of the various features of the Divine Plan, hut also,' our examination is to include our knowledge of the methods and spirit which the Lord is pleased with, and which He will .'bless and make use of in the accomplishment of His work. Wonderful indeed have been our opportunities for observing these, during the past years, and continued attention to these same principles , constant recourse to His "good Word," and humbly walking with our God, are still necessary and increasingly so.

Our heart's desire for you and all who love the Lord and His Word sincerely is that we may be strong in the 'Lord and 'the power of His might, and finally hear His "well done." With much love,

Your brethren in Christ,

W. J. & G. A. H--N. Y.

MESSAGE CAME IN TIME OF NEED

Dear Brethren:

Greetings in our dear Redeemer's Name!

Just a few lines to tell you the HERALD came into my hands some time ago. I had been longing for just that kind of food for two years, but did I not know it was to be had, but blessed be our God who says, "they that hunger and thirst after righteousness shall be filled" and - so the message of the HERALD came to me in a dire time of need. I pray God to keep you humble to, give out the Truth in all, its simplicity.

I am enclosing \$2.00 for which **please send** me the HERALD for one year, and renew subscription for dear Sister B-. ,It was she that gave me the HERALD **to read**. With Christian love and greetings from Sr. B- and myself,

Your sister by His grace,

Mrs. A. M. R.--Calif,