

The Herald of Christ's Kingdom

VOL. III May 1, 1920 No. 9

"DO JUSTLY AND WALK HUMBLY WITH THY GOD"

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to go evil; learn to do well. seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."--Isaiah 1:16, 17.

NO ONE can, read the Holy Scriptures without recognizing the great prominence given to the qualities of justice, Righteousness, Holiness, and, the utmost necessity for having these qualities control, on the part of all who would have life and enjoy the Divine favor without end.

Our lesson was addressed primarily to the well-intentioned Israelite in the days of the Prophet Isaiah. As an exhortation it reminds us of the words of John the Baptist and his disciples and of Jesus and His disciples when appearing to the Jewish nation in the harvest time of their Age. It is a plea for reform to a people already justified, consecrated. We are to remember that the whole nation of Israel was baptized into Moses in the sea and in the cloud, and that, as the mediator, Moses, by Divine arrangement, instituted a covenant between God and Israel by which that nation was recognized as under special Divine care, and by which their sins were-typically atoned for every year in advance on the Day of Atonement, with the blood of bulls and goats. These sacrifices, As the Apostle points out, could never really cleanse them from sins; they were merely temporary coverings of those sins, and typical lessons respecting the necessity of blood atonement for the sins of the whole world, into which they were precipitated by Adam's transgression. It was for the Israelites to learn later, in God's due time, about the better-Mediator than Moses, about His better sacrifices for sins, and concerning the eternal redemption effected thereby.

Meantime they were to recognize their responsibility for such sins as they could have Avoided, and they were to cleanse themselves from these and to seek the Lord with their whole hearts. The exhortation, I therefore, of verse sixteen does-not mean a washing away of original sin, which they could not effect, which was only figuratively done on the Day of Atonement and will only be actually accomplished by the Lord, Jesus' work.

Hence this entire' exhortation is as appropriate to spiritual Israel as it was to natural Israel. As they had their typical cleansings in their typical -atonement sacrifices, we *have our* real cleansing in the better sacrifice of Christ. It is appropriate, however, that we remember that if we would be of those who will constitute His Elect, if we would be of those who would be used of Him as kings for the blessing of all the families of the earth in the Age now dawning, we must not only be justified from all the evils of the past, but we must develop character by putting forth effort against evils which are natural -to us-, by overcoming those evils. The command is, "Cease to do evil." We can keep this command so far as our, hearts, our intentions, are concerned. To be acceptable to God our wills must

be firmly established in opposition to sin -of every kind, and this will mean that to the extent of our ability all our words and conduct will be free from evil, free from sin; but since our new wills must operate through imperfect bodies, we cannot hope to be absolutely free from sin, from blemishes, from imperfection.

JUSTICE AS A FACTOR IN THE CHARACTER OF THE CHRISTIAN

Similarly we are to strive continually to "learn to do well." Perfection must be our aim, and in our hearts it must be continually the criterion. But experience corroborates what the Scriptures set forth on the subject) namely, that in our imperfect condition and unfavorable surroundings we cannot do the things that we would we cannot live fully up to the grand standard which our hearts appreciate and desire to meet. This reminds us of our Lord's words, "Be ye perfect even as your Father in heaven is. perfect.". The Lord knew that this would be impossible except in our minds, in our hearts, in our intentions; we cannot be His and be anything else than pure in heart, pure in intention. But He knew that we could not under. present conditions measure up to the Heavenly Father's perfection, nor could He set for us a lower standard than that. There is only the one standard, and we must attain to that as nearly as we can in our conduct and approve it fully in our hearts. All who are familiar with the teachings and life work of Pastor Russell will recall his repeated admonitions to the Lord's people to guard with jealous care their sense of justice in their dealings with all with whom they come in contact., One of his forceful statements is represented in the following:

"To all who are the Lord's people. in any sense of the word justice must stand out prominently. It is the very foundation of God's Throne, we read, and surely must be the foundation of all character amongst those who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem' very certain to lose the Truth also. Let us all beware, therefore, of any slackness along this line of justice-toward God, toward ourselves, toward our friends, toward our enemies. We -cannot, we must not, be less than just to any. though we may be and should -be more than just to all--yea, loving, generdus."--Z '06-351.

Another cogent statement to the point is:

"We should apprehend the principle of justice now without waiting until we are made perfect. We should seek to note the operation of Divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails to appreciate justice must of necessity proportionately fail -to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in our dealings with others, and to 'deal justly and keep judgment,' as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek to view our own conduct in the light of justice, and with as few allowances as possible for our own imperfections."--Z '05-287.

CLEAN HANDS AND A PURE HEART

It is undoubtedly along the line of development of strong character in harmony with the principles of Righteousness, justice and Truth that the judgment and discipline of the New Creation. has been conducted by our Heavenly Master throughout the past nineteen centuries. es. As bearing upon this subject, Pastor Russell said commenting upon Psalm 24:3, 4: "Who shall ascend into the. hill of the Lord? or who shall stand, in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully":

"Who indeed shall be counted worthy thus to ascend into the mountain of the Lord? 'And who shall stand in His holy place?' The reference here is to the antitype of the 'typical temple' of God, which, standing upon the top of Mount Zion, prefigured the glorious true Temple, the Church of the living God, in Kingdom power and glory. Who shall stand in that holy place in that Age of glory and blessing now so near at hand?--who shall be counted worthy to reign with Christ in His Kingdom?

"The answer to both inquiries is the same, He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully! These will be the required qualifications for citizenship in the Kingdom, when the Kingdom is established; and they are also the qualifications required now of all those who would be heirs of that coming Kingdom. It will be observed that the qualifications mentioned are not those of faith (for faith in the Gospel of the Kingdom, which includes faith in Christ the King and Redeemer, is IMPLIED in the desire to be in the Kingdom in any capacity); but the qualifications mentioned here are those of character. The 'Scriptures elsewhere make more specific mention of the necessary faith, but always implying a character consistent with the faith. (Acts 16:31; John 3:16, 36.) The Prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness. A faith which does not produce character is null and void. (Jas. 2:17.) Therefore it is plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the Gospel; for if the faith of the Gospel be held in unrighteousness there is no place in the Kingdom for any such. (Rom. 1:18.) Let us consider the character requirements here mentioned.

"Clean hands."--That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa. 33:15.) IT IS IN VAIN THAT ANY PROFESS LOYALTY TO GOD AND TO HIS ANOINTED KING AND KINGDOM WHILE THEY CONTINUE IN A SINFUL COURSE OF ACTION. Loyalty to the Kingdom signifies, determined opposition to sin in all its forms and a firm resistance of it."--Z'02-358.

HE THAT WALKETH RIGHTEOUSLY

Again we have by the mouth of the Prophet Isaiah a powerful statement descriptive of those only who will be ultimately found pleasing to the Lord and approved of Him: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and, speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his

hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure."--Isa. 33:14-16.

Commenting upon these words of the Prophet, Pastor, Russell said:

"In these days when iniquity abounds and the love of the many who profess the name of Christ waxes cold, only those who have the stamina of character can fulfil these conditions. Those who reverence God more than men, however great may be their pretensions to wisdom, piety and learning; who rest their faith implicitly upon the inspired testimony of the Apostles and Prophets; and WHO EXERCISE THEIR OWN GOD-GIVEN RIGHT OF PRIVATE JUDGMENT AND SO PROVE ALL THINGS by an appeal, not to human philosophies and idle speculation but to the law and the testimony' (Isa. 8:20), and HOLD FAST to that which is good-those only can fulfil these conditions.

"To walk righteously means to walk contrary to the course of this present evil world. It means to take the unpopular side of the questions of the day in nearly every case, and thus to be misunderstood and misrepresented and have our names cast out as evil; in a word, it means to suffer for righteousness' sake.

"To speak uprightly is to go a step further than to walk righteously: it implies not only personal effort to withstand evil and error in their effects upon one's own character, but also the fortitude to withstand error with bold and fearless presentations of the Truth, regardless of the cost of such faithfulness, which we are assured not only by the Word of God, but by observation and experience as well, will be persecution in some or possibly in many forms. Such a course of righteousness in 'This present evil world,' when the powers of darkness are in the ascendancy, inevitably leads to social ostracism and hatred, in proportion to the zeal for God that is manifested, and persecution in some form is sure to follow. But those of the class here described cannot be BRIBED by any of these considerations. If one has been a clergyman and his eyes have been opened to the Truth, he cannot be bribed by any considerations of salary or prestige or fame to stifle his convictions-'he shaketh his hands from the holding of bribes.'

"To all thus minded, who unflinchingly stand for truth and righteousness in this evil day, is the blessed promise of God--He shall dwell on high [above the fears, the unrest and the distress which will overwhelm the world]; his place of defense shall be, the munitions of rocks [the Lord, the Rock of Ages, the Most High shall be his hiding place]; bread shall be given him, his waters shall be sure he will be sustained with the bread of life and refreshed with the water of life [both spiritually and physically]. Blessed are all they that put their trust in the Lord, for they shall never be confounded."--Z '95-230, 231.

It would appear that Christian people spend a good many years of their experiences as New Creatures without making great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine laws, which apply to, us from the moment we are adopted into the Lord's family. The first of these basic principles, in harmony with the foregoing, is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church.

We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to realize that *we must not under any circumstances or conditions infract the rights, interest or liberties of others-that to do so would 'be wrong, sinful, contrary to the Divine will, and a hindrance to our, growth in grace.* Secondly, we must learn to esteem love *as* next to justice in importance in the Divine code. By love we mean not amateness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the household of faith. All the graces of the spirit are elements of love. God is love, and whoever, therefore, receives of His spirit receives, the spirit of love.

TWO BASIC PRINCIPLES

These two basic principles must cover all of our conduct in life. -justice tells us that we must cease to do evil-that we must not speak a word or do an act that would work injustice to another, nor even by look imply such injustice; we must be as careful of his or her interests and welfare as of our own. justice must cover all of our dealings with others. Love may permit us to give them more than justice would require, but justice demands that we must never give them less than due, no matter if they do not require justice at our hands, no matter if they are willing to take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice-no matter, our course is the same. We have received of the Lord's spirit, and must act from this standpoint and not from the standpoint of others who have not His spirit or who are more or less blinded and disabled thereby from dealing justly.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demand that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh but also in their judgments. Furthermore, we see that the great mass of the world has not received the spirit of the Lord at all, and therefore cannot fully appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor or friend, parent or child. We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we must be blind and oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings --that we should remember that they are fallen and that they have not received the grace of God as we have received it, and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed for reasonably by the elastic cord of

love. It is our own conduct that we are to measure by the rule of justice, the Golden Rule.

How clearly the, Master. sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged."

A right appreciation, of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a lawsuit, many a quarrel, and would make of the Lord's people shining examples of kindness,. generosity, -love, and at the same time examples of justice, right living, sterling honesty, etc.

**"FIRST BE RECONCILED TO TRY BROTHER,
THEN COME AND OFFER THY GIFT"**

Nor has the Lord left His people without positive instruction and counsel for their guidance in the matter of adjusting differences and for cancellation of the guilt of any wrongs or injustices in the sight of God, which any of His people may have committed against another. While we are not to require justice or perfection of others but are to be long-suffering toward all, yet we are not to condone sin in any or pass over lightly positive wrongdoing and injustice on the part of others of the Lord's people without proper amends being made and due assurance from them that the wrong-doing is repented of and that restitution will be made as far as possible. We have in the noble example of Zacchaeus a lesson of true repentance and of how the Lord commended his course in making restitution in that it manifested his earnestness and, sincerity. (Luke 19:1-9.) We believe that true repentance always manifests itself in making good for the wrong that has been done. It is in vain therefore that any profess to have renounced their mistakes or wrong-doing of the past toward others *unless their professions be accompanied with proofs of sincerity by positively making restitution and by undoing the wrong as far as possible.* As appertaining to this point Pastor Russell said in his exposition of the words of Jesus recorded in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"While willful sin has always been the same, it would not be unreasonable to infer from the Apostle's words [Heb. 10:26] that the temptations and dangers of 'this evil day' in which we live will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault, whose sin is not unto death, and from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin-the sin upon which the full penalty is justly and properly to be recompensed.

"At first thought, many may be inclined to say, 'Well, I am in no danger of that sin, for I am sure that I would not commit sin willfully, intentionally, designedly.' But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a wilful sin, but which later might become wilful sin: for

instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might be come a full, willful, deliberate sin afterward, if we after ward came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures. To consent to a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make it a WILL-FULL sin.

"With this view of the matter, the children of -God CANNOT AFFORD TO SANCTION IN THEIR MINDS EVEN THE SLIGHTEST INJUSTICE OR UNTRUTH TOWARDS EACH OTHER, OR TOWARDS ANY ONE. The essence of this thought is found in. our Lord's command: 'If thou comest to the. altar [if we have anything to offer to the Lord, either of service or of worship or of thanks), and there rememberest that thy brother hath aught against thee [that someone has been wronged by you, either in word or thought or act] leave there thy gift before the -altar .[do not think that it will be acceptable to God while in your heart or outwardly you are practising injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong, you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be. pleased to, accept your gift]

"In describing those who sin willfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, who was so out of sympathy with sin in its every form that He laid down His life to redeem us from its power and curse. The Apostle declares that such wilful sinners may be esteemed as the enemies of -Christ,' who really trample Him and His goodness and love under their feet, figuratively, disdaining His mercy and favor as well as' His instruction in righteousness. He says that, inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the precious blood of Christ which re deemed us to, God, counting it a non-sacred thing--common and do despite to the spirit of Divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death; and the attainment, as the Lord's people, of the crown of life internal. -- Z '07-314, 315.

REGARDING THE ANNUAL MEETING OF THE PASTORAL BIBLE INSTITUTE JUNE 5, 1920

As is known by many, of the friends, the Charter of the PASTORAL BIBLE INSTITUTE provides that its, annual meeting be held on the first Saturday of the month of June, for the election of Directors for the ensuing year, and for the transaction of such other business as may be desired-by the members. The aforesaid meeting this year will be on June 5, in the vicinity of the headquarters of the INSTITUTE. Due notice will be given later as to the exact place of the meeting.

The following are the names of the brethren who are serving as Directors at the present time and whose term of office expires June 5:

I. I. MARGESON
I. F.. HOSKINS
E. J. PRITCHARD
H. C. ROCKWELL
P. L. GREINER
F. H. MCGEE
J. L. COOKE

At this annual meeting a full report of the activities of the PASTORAL BIBLE INSTITUTE from June 7, 1919, to June 5, 1920, will be made. Suffice it here to say that the brethren now serving as Directors or Trustees of the INSTITUTE feel much reason for encouragement and thanksgiving for the evidences of the Lord's favor in connection with their humble efforts in the ministry during the past year. All will be glad to know that peace, harmony and love continue to prevail in our midst, and that a large measure of the spirit of oneness controls, leading more and more to singleness and unanimity of purpose in carrying forward the various branches of the ministry committed to our trust.

For further information regarding the PASTORAL BIBLE INSTITUTE see January 1, 1919, issue of this journal, page 11; also April 11 1919, page 100, and Dec. 15, 1919, page 347. It is important that the following provisions of the Charter. and By-laws be noted by all, viz:

(1) Only those holding voting Certificates of Membership will be eligible to take part in the annual meeting or in the election, though others may be present. If you have made a donation of Five Dollars at one time to the, funds of the INSTITUTE, and have not received a. Certificate of Membership, you should notify us regarding the matter.

(2) No voting Membership Certificate is. transferable.

(3) Any voting Membership Certificate in order to be valid for voting' on June 5 must have been issued in the office of the INSTITUTE not later than 20 days prior to the election, which, this year would be not later than May 16.

(4) It is not necessary for one holding a voting Certificate to be present in order to cast his vote. If any so choose; they may tend in their proxy to the Secretary, or to another in attendance, but in so doing they must state, on the proxy the names of the ex - act seven brethren for whom they wish to cast their votes for, Directors, so that no discretion is left. to the one using the proxy as to the person for whom the vote is to be cast. A proxy form will' be mailed to each member prior to the election.

While we could wish that all the brethren might attend this annual meeting, yet we know that not all will find it convenient, and as indicated in item 4 above, those unable to be present may have a voice in the election of the seven Directors to serve another year by giving their proxy to another to act for them.

MORE INFORMATION RE CONVENTIONS

SPRINGFIELD, MASS.-MAY 29, 30, 31

All sessions of the Convention will be, held in the G. A. R. Memorial Building, 44 State Street. We are advised by the friends of -Springfield that food and lodging can be had at reasonable rates for these times--rooms I at \$1.251 \$1.50, \$2.00 and upwards; meals at nearby restaurants at the usual prices. Any desiring that accommodations be engaged for them should address the 'Class Secretary: G. E. Millet, 26 Montmorenci St., Springfield, Mass.

MORE GENERAL CONVENTIONS LATER

Detroit, Mich., July 3, 4, 5.

Dayton, Ohio, Sept. 4, 5, 6.

We shall have pleasure indeed in cooperating with the two Classes above mentioned in arranging for Conventions on the dates indicated. On account of the two holidays, Independence Day (July 4) and Labor Day, falling as they do on the day following Sunday, both Conventions come at favorable times. The locations also are very good. Further particulars will be announced later. Let us seek the Lord's blessing that our assembling may be. to His praise and glory.

THE REVELATION OF JESUS CHRIST

SERIES XXXI

THE TREADING OF THE GREAT WINEPRESS OF THE WRATH 'OF GOD

"And the Wine-Press was trodden outside of the City; and Blood came forth out of the Wine-Press, even to the Bridles of the Horses, a thousand six hundred Furlongs off."--Rev. 14:20.

THE TIME of great trouble so clearly pointed out in Bible prophecy which closes the present Age, this order or arrangement of human affairs, ecclesiastical, social and national, etc., is now seen by the earnest student of prophecy to cover a much longer period of time than some have supposed. It is already to some extent a matter of history, and has developed more or less in spasms in these last times. However, the present world troubles are not jet looked upon, except by a few enlightened ones, as being a fulfillment of prophecy, or as in any sense related to the providence of God at this time. To see these things. taking place as Scriptural fulfillments is one evidence to the Lord's consecrated, that the day of their deliverance, and the great Judgment Day of mankind draweth nigh.

The "Vine of the Earth," referred to in this vision, is a very comprehensive symbol, and includes all the organizations' religious, social, fraternal and national, described in the word, Christendom. Let it be borne in mind that Christendom is described under several symbols, in the Apocalypse, the "Vine of the Earth" being one of the very significant ones. The great increase and general diffusion of knowledge is bringing to light how contrary to the Great Teacher's precepts is the principle that animates, with few exceptions, these organizations that profess to a greater or less extent to be Christian This unholy principle is selfishness. The fruitage of the true vine that Christ referred to when He said, "I, am the vine, ye

are the branches" (John 15:1), is that fruit of love--love for God, love for all who are seeking, to serve Him, love to our neighbor, love to all. The fruitage of the many branches of the vine of the earth is that of selfishness; and while it is true that these branches are all to be destroyed, the great central object to be realized in this winepress judgment is that of pressing out and separating this fruitage of selfishness. The symbol seems to portray it in this way, and when we read that the fruit of this Vine of the Earth is cast into the great Winepress of God's wrath, it is describing principally the destruction of this fruitage of selfishness. This was Pastor Russell's thought as we read.

"Selfishness is the controlling principle, not only with the major part of, but with nearly all Christendom, and is bearing its own bitter fruit and ripening it now rapidly for the *great vintage of Revelation 14:19, 20."--*Studies Vol. IV, p. 311.*

FRUITAGE OF SELFISHNESS DESTROYED IN WINEPRESS JUDGMENT

We are not to suppose, however, that this will be accomplished in so brief a space of time as might seem to be portrayed in this symbol. That which will be destroyed in this winepress, judgment will be the outward manifestation of selfishness; the- inner working of it will require the whole time of the great Thousand Year Judgment Day for its destruction. The suppressing of the outward manifestation could only be accomplished by general leveling process; i. e., by troubles and commotions of such a character, as would cause high and low, rich and poor, master and servant, etc., to be brought to the same level and by this be caused to feel their utter dependence one upon another; and even more than this, to cause those who. escaped the judgment to look to a higher power-to God, in their hour of extremity. The conditions that will bring this about are described in a general way in the strong figurative language of - the Prophets. In Isa. 24:1, we read, - "Behold, the -Lord maketh the earth empty, and maketh, it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as- with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." See also Zeph. 3:8. The gradual weakening of these powers has been going on for some time now. It is true, however, that when events occur that seem to indicate their' overthrow near at hand there has been a temporary recovery, but when the time that has been divinely appointed for its -destruction shall come, nothing can prevent it.

However, the vision of the great winepress treading does not describe these progressive features, but rather that of the last final feature of the great time of trouble, that feature that will usher in immediately the Kingdom of God. Pastor Russell has said:

"It [this winepress symbol] pictures to our minds the last features of, the great time of trouble which shall involve all nations, and of which we are so abundantly forewarned in the *Scriptures.*"--*Studies Vol. IV, p. 18.*

PROPHETIC VIEWS OF WINEPRESS TREADING

To be the final, last feature of the great time of trouble that would involve all nations would necessitate the development of such a state of affairs as would not only result in the destruction of Christendom, but would require also that the great trouble would cause all Christendom all the world, to see that it was none other than the hand of the Almighty-that had brought it about; and would further cause all the adherents and supporters of the existing nominal Christian organizations that make up the present so-called Christian civilization to cease longer to claim the name Christian. Concerning this last feature of the trouble, this great winepress treading, we have a reference in Isa. 63:1-6. Commenting on this Scripture we have the following:

"The symbolic Edom of Isaiah's prophecy corresponds to the symbolic Babylon of Revelation, and of the prophecies 'of Isaiah, Jeremiah and Ezekiel.' Thus the Lord designates and describes that great system to which men ascribe the misleading name, Christendom-Christ's Kingdom. As all of the land of- Edom symbolizes all of 'Christendom,' so its capital city, Bozrah, represented Ecclesiasticism, the chief citadel of Christendom. the Prophet represents the Lord as a victorious warrior who makes a great slaughter in Edom, and specially in Bozrah . . .

"The reply to the Prophet's inquiry--'Who -is this that cometh, from Edom, with dyed garments from Bozrah?'-- 'I that speak in righteousness, mighty so I save.' It is the same mighty one described by the Revelator (Rev. 19:11-16), the 'King of kings and Lord of lords, Jehovah's Anointed, our blessed Redeemer and Lord Jesus.

"For our information the Prophet inquires further, saying, 'Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?' Hear the reply: 'I have trodden' the winepress alone;' and of the nations there was none with me: and I trod them down in mine anger, and I trampled on them in my fury; and, their blood was sprinkled on my garments, and all my raiment have I stained, for the day of vengeance was in my heart, and the year of my redeemed was come. And I looked and there was no one to help, and I was ,astonished; and there was no one to support; and then my own arm [power] aided me; and my fury, this it was that upheld me. And I stamped down nations in my anger, . . brought down to the earth their victorious strength! And the Revelator adds, 'He treadeth the wine press of the fierceness and wrath of Almighty God.'--Rev. 19:15."--*Studies Vol. IV*, pp. 17, 18.

"It is a time for the world to reap its whirlwind harvest-for the reaping of the vine of the earth, and the treading of its fruitage in the winepress of the wrath of Almighty God. (Rev. 14:18-20)."--*Studies Vol. II*, p. 171.

"As the chaff [of the Jewish nation], ceased from all pretension to Divine favor as the triumphing Kingdom of God, before that harvest closed in the great 'fire of religious and political contention, which consumed that system, so it shall be with the tare class of so-called 'Christendom.' They will be consumed; they *will cease to be tares*; they will cease to deceive either themselves or others; they will cease to apply to themselves the exceeding great and precious promises which belong only to the overcoming saints; and, when their various so-called Christian kingdoms, and their various religious organizations, rent by discords induced by the increasing light of truth, will be consumed in the fire already kindled, 'the fire of God's zeal' (the great time of trouble with which this Age will end.--Zeph. 3:8),

they will cease to claim for their worldly systems the name 'Christendom.'"--*Studies Vol. III*, pp. 148, 149.

DAY OF RECOMPENSE AT HAND

'All of these things are to be accomplished in the closing days of the Gospel Age, because, as the Lord states through the Prophet (Isa. 63:4; 34:8), 'The year of my redeemed is come, and it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. All through the Gospel Age the Lord has taken cognizance of the controversy, the strife and contention, in nominal Zion. He has observed how His faithful saints have had to contend for truth -and righteousness, and even to suffer persecution for righteousness' sake at the hands of those who opposed them in the name of the Lord; and for wise purposes the Lord has hitherto refrained from interfering; but now the day of recompenses has come, and the Lord hath a controversy with them, as it is written, 'For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying and killing and stealing and committing adultery they break out, and blood toucheth blood. There fore shall the land mourn, and every one that dwelleth therein shall languish.' (Hos. 4:1-3.) This prophecy, so true in its fulfillment upon fleshly Israel, is doubly so in its fuller application to nominal spiritual Israel--Christendom.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh: He will give them that are wicked to the sword, saith the Lord. 'Hear ye now what the Lord saith, . . . Hear ye, O mountains [kingdoms], the Lord's controversy, and ye [hitherto] strong foundations of the earth [society] ; for the Lord hath a controversy with *His* [professed] people. 'He will give those that are wicked to the sword.'--Jer. 25:31; Micah 6:1, 2.

"Hear again the Prophet Isaiah concerning this controversy: Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it [all the selfish and evil things that come of the spirit of the world]; for the indignation of the Lord is upon all nations, and His fury upon all their- armies: He hath [taking the future standpoint] utterly destroyed them, He hath delivered them to the slaughter; . . . and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.--Isa. 34: 1, 2, 7 8.

"Thus the Lord. will smite the nations and cause them to know His power, and He will deliver His faithful people who go not with the multitudes in the way of evil, but who wholly follow the Lord their God in the midst of a crooked and perverse generation. And even this terrible judgment upon the world, as nations, thus dashing them to pieces as a potter's vessel, will prove a valuable lesson to them when they come forth to an individual judgment under the Millennial reign of Christ. Thus, in His wrath, the Lord will remember *mercy*."--*Studies Vol. IV*, pp. 19,20.

WINEPRESS TRODDEN OUTSIDE OF CITY

The particular time and place when and where the last momentous event of the great time of trouble will take place is stated in several prophetic descriptions in the Scriptures and seems also revealed in one of the symbols of this vision of the Revelator in the language:

"And the Winepress was trodden outside of the City." It is essential first to understand what is symbolized by the "City." Students of Bible symbology are agreed that a city is symbolical of a center of influence and power such as a controlling government or kingdom. - There are only three such cities mentioned, in the Revelation; or three senses in which the city is used symbolically:

(1) The Holy City that was trodden under foot of the nations., (Rev. 11:2.) This we interpreted to signify the citadel of truth, the sanctuary class of the Gospel Age. -- H Oct. 1, '19, pp. 282, 284.

(2) The "great city," in one of the streets of which God's witnesses lay dead for three and one-half years. (Rev. 11:8.) This we interpreted to be symbolical Babylon, in its narrowest significance the Papal Hierarchy, and in its widest significance as representing Christendom.--H Oct. 1, '19, p. 288.

(3) The Holy City, New Jerusalem of the glorified state, which is divinely interpreted to be the Bride, the Lamb's Wife.-Rev. 21:9, 10.

The problem for solution then is, outside of which of these symbolical cities will the very last great crisis of the Age take place--a crisis that will result in the establishment of God's Kingdom? It can hardly be reasonable to think that it could be the New Jerusalem, the Bride, the Lamb's Wife, that could be referred to for two reasons: First, this city, the New Jerusalem, when *first* seen, begins to exert a benign and healing influence over the inhabitants of earth.-Rev. 21:1-4. Second, this city "comes down" or begins to exert this influence *after* the great winepress feature is over. Compare Rev. 19:19, 20 with Rev. 21:1-4. Then we ask, Can it be outside of the city or "citadel of truth" which is represented in the true Church class, this side the veil? And the answer is that this construction would not meet the requirements of the symbolical city here referred to, As we examine those Scriptures that portray the final scenes 'of the time of trouble it will be seen that they refer to events that transpire -after all the spiritual or at least the Kingdom Class has passed beyond the veil. Thus it is manifest that the "citadel of truth," or the sanctuary in this sense, will no longer be here.

IN THE LAND OF ISRAEL

We are, therefore, led to the conclusion that it must be outside of Christendom, the "great city," that this last feature of the time of trouble, the treading of the "Winepress of the Wrath of God" occurs; and if it be so, it should not be difficult to locate this place. The world at the time this momentous event occurs will be divided into Heathendom, Christendom, Mohammedanism, and the Jewish government or Commonwealth, Then the query: Which of these fills the symbol outside of the "great city," Christendom? The reply is that God's Kingdom will not be established in connection with the last features of the great time of trouble in Heathendom; neither in the land governed by Mohammedanism; and as Christendom itself is the "great city," we are left to conclude that it will be in the Jewish 'State or Commonwealth that this most significant event will occur. And this view harmonizes all the statements of the Prophets that describe the

establishment of the- Kingdom of God, and also explains, as we shall endeavor to Show, every feature of the awful symbolism of the treading of the Great Winepress of God's Wrath, and its tremendous effects. In proof of this we notice that there are several prophecies which clearly point out that it is in Israel's land, after the restoration has commenced that the last feature of the great at time of trouble occurs, as we read "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." (Jer. 30:3.) Pastor Russell has thus commented on the various Scriptures that describe this final feature of the time of trouble as taking place in Israel's land after the restoration:

"While the trouble and distress of this day of the Lord will be first and specially upon Christendom, and eventually upon all nations, the final blast, we are informed by the Prophet Ezekiel (38:8-12), will be upon the people of Israel regathered in Palestine. He represents them as gathered there out of the nations in great numbers, and, with considerable wealth, inhabiting the formerly desolate places; and all of them dwelling safely at the time when the rest of the world is in its wildest commotion. -- Ezek. 38:11,12."--Studies Vol. IV, pp. 552, 553.

Commenting on the causes and nature of this time of trouble in Israel's land we have these words:

"But yet one more wave of anguish must pass over that chastened people; for, according to the Prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenseless condition, will by and by stimulate the jealousies of and invite their plunder by other peoples. And when law and order are swept away Israel will finally be besieged by hosts of merciless plunderers, designated by the Prophet as the hosts of Gog and Magog (Ezek. 36), and great will be the distress of defenseless Israel. 'Alas!' says the Prophet Jeremiah, 'for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.'--Jer, 30:7."--Studies Vol. IV, p. 554.

Again, in Ezek. 38:16, we are informed that it is in connection with the Lord's deliverance of Israel in this last feature of the great time of trouble that the nations are caused to recognize Jehovah as Israel's Deliverer. We quote again -in regard to this:

"The Prophet [Ezekiel] foretelling these events as though addressing these hosts, says, 'Thou shalt come from thy place out of the north parts [Europe and Asia are north of *Palestine*], thou and many people with thee, all of them riding upon horses, a great company and it mighty army: And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days [apparently the closing scene of the day of trouble], and I will bring thee against my land, that the nations may know me, when I shall be sanctified in *thee* [set apart, distinguished as thy conqueror], O God, before their eyes.'--Ezek. 38:15,16."--Studies Vol. IV, p. 555.

Moreover, it will be in Israel's land that the establishment of the earthly phase of the Kingdom will take place, and this, at the conclusion of this final great trouble.

"The overwhelming destruction of these enemies of Israel (bringing the end of the time of trouble and the time for the establishment of Gods Kingdom) is graphically described by the Prophet Ezekiel. (38:18 to 39:20.). It can be compared only to the terrible overthrow of Pharaoh and his hosts, when essaying to repossess themselves of Israel, whom God was delivering. In this particular also Israel's deliverance is to be 'according to (like) the days of thy coming out of the land of Egypt'--'marvelous things.'--Micah 7:15."--Studies Vol. IV, P. 556.

GOD 'S KINGDOM FOLLOWS FINAL OVERTHROW OF E171L

Furthermore, the nations of Christendom will be represented in, these armies, that will be overthrown, destroyed in this great invasion of Israel's land. We quote concerning this:

"We read: 'For I will gather all nations (as represented in the hosts of Gog and Magog) against Jerusalem to' battle; . . . Then shall the Lord go forth and fight against those nations as when He fought in the day of battle.' (Zech. 14:2, 3.) . . .

"After describing that the coming of this army from the north-quarters against Israel (regathered to Palestine 'in the latter day,' 'having much goods' and 'dwelling peaceably') will be suddenly, and 'as a cloud to cover the land' (Ezek. 38:1-17), the message is, 'Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the Prophets of Israel, which prophesied in those days many years, that I would bring thee against them?' The Lord then declares His purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution and anarchy amongst the various elements composing the great mixed army; a revolution and strife which will involve whatever -may still remain of the home governments [of Christendom] of the various peoples, and complete the universal insurrection and anarchy-the great earthquake of Revelation 16:18-21.

"The testimony of all the Prophets -is to the effect that the power of God will be so marvelously manifested in Israel's deliverance, by His fighting for them (incidentally for all), with weapons which no human power can control--including pestilence and various calamities-poured upon the wicked (Israel's enemies and God's opponents) until speedily all the world will know that the Lord has accepted Israel again to His favor, and become their King, as in olden times; and soon they as well as Israel will learn to appreciate, God's Kingdom, which shall speedily become the desire of all *nations*."--*Studies Vol. IV*, pp. 555, 556, 557.

Another argument is that it is in Israel's land that the conversion of the nation will take place, as we read, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him."--Zech. 12:9, '10. Then again, it will be in Israel's land, and with Israel as a nation, that the great event, the New Covenant, under which the blessing to all mankind is to come, will be inaugurated. (Jer. 31:31-34.) It is to Israel's land that the collapsed nations will look for help in the great (then) successful work of reconstruction. (Micah 4:1-4.) And, as meeting the requirements of the vision, Israel at that time, according to all the prophecies

describing their full return to favor, will be no part of Christendom, but a Jewish Commonwealth, 'arid thus will be "outside of the city."

There are many other prophecies that very plainly, locate the last features of this great fall of the enemies. of God, the nations of Christendom, in Palestine. One of these has connected with it this Winepress symbol to describe this terrible destruction. It is that of the prophecy of Joel 3, which very manifestly describes the, same notable events already considered--those of Ezekiel and Zechariah. The prophecy first pictures the restoration of Israel to their land. (Joel 3:1.) It next speaks of a gathering of all nations into the valley of Jehoshaphat. (v. 2.) The Prophet then evidently speaking for Jehovah, calls upon the nations in the words: "Assemble hastily together and come, all ye nations from every side, and gather yourselves together: there doth the Lord strike down thy mighty ones. Let the nations awake, and come up to the valley of Jehoshaphat: for there, will I sit and judge all the nations from every side. Put forth the sickle; for the harvest is ripe; come, tread down (the grapes) ; for the press is full; for great is their wickedness."--Joel 3:11,12.--Leeser's Translation.

In closing this part of the exposition, it will be interesting to the reader to know that it was the thought of Mr. Elliott, author of *Horae Apocalypticae*, that this treading of the Winepress symbol would occur in Palestine. This was also the interpretation of F. W. Grant, several times quoted in our previous expositions.

BLOOD CAME FORTH OUT OF THE WINEPRESS,

We next consider that feature of the symbol described in the words, "and Blood came forth out of the Winepress, even to the Bridles of the Horses, a thousand six hundred Furlongs off."--Rev. 14:20.

That the expression, "and Blood came forth out of the Winepress, even to the Bridles of the Horses," is symbolical, there can be no question. As an introduction to what seems to be the significance of this symbol, we quote the words of Thomas Newton on the same. These Words are:

"It is said that the 'blood came even to the horse bridles,' (v. 20), which is a strong hyperbolic way of speaking to. express vast slaughter and effusion of blood; a way of speaking not unknown to the Jews, for the Jerusalem Talmud describing the woeful slaughter which the Roman Emperor Adrian made of the Jews at the destruction of the City of Bitter, saith that 'the horses waded in blood up to their nostrils.' Nor are similar examples wanting even in the classic authors; for Silius Italicus, speaking of Annibal's descent into Italy, useth a like expression of 'the bridles flowing with.' much blood."

Blood, when visible, we learn from Scripture usage, is a symbol of death; and frequently, of destruction by violence, of great slaughter. In a corresponding prophecy (Isa. 34:3), we have a similar expression: "And the mountains [kingdoms] shall be melted with their blood;" and again in verse 7: "And their land shall be soaked with blood." These Scripture 'citations are strong hyperbolic expressions of great slaughter, destruction: Were it not that it is stated that the depth of blood was up to the-horses' bridles, this explanation would cover fully the symbol. However, as explaining more particularly what this may mean, we note that occasionally horses are used as symbols of doctrine, teaching; and the fact -that these horses were those of the enemies of God would indicate

false doctrines.. In the vision under consideration the meaning may be that with the destruction of these enemies of God, the false doctrines of the "great vine of the earth," would be destroyed with them, and this We know is implied in the associate symbol -- the destruction of the "vine of the earth." About all the commentators interpret the, symbol to refer simply to the final great slaughter of the enemies of God, as represented in Christendom.

" SIXTEEN HUNDRED FURLONGS OFF"

But what shall be said of the 1,600 furlongs off? What lesson can this feature of the symbol convey? We might mention *several recent expositions* of this furlong measurement that, have come to our notice of. late. Two of these make the furlongs (stadia) to represent days. These, expositions purport to find in this measurement the number of days that shall elapse before a certain event-the final change of the last member of the Church class, *etc.*, will take place. To us these interpretations are strained and of a highly speculative character and seem to be based upon a determination to discover the exact date of the -complete change of the Church class. It is our thought that the Lord has not revealed this feature, although it behooves us to be in readiness at any time for that event. We might mention other highly speculative and fanciful interpretations *which have failed*, but will refrain, believing that to the earnest and sober student of the Lord's Word -the above will suffice.

We submit an interpretation which we believe is in perfect harmony with the Scriptures already noted, to the effect that this Winepress treading. of the vision under" consideration occurs in the land of Palestine, and describes the last feature of the time of trouble there. The land of Palestine or a portion of it might be considered as fulfilling the symbol of the, vat into which the blood flowed. Certain 'methods of measurement of this land seem to fit perfectly this 1,600 furlong measurement. We quote an expositor in this connection, noting, however, that further light than that which he had, indicating who or what will be represented in this final gathering of- God's enemies in the land of Palestine, causes us to disagree with a few of his conclusions. And this variation on our part is simply and solely because, more light on this great event is now due, than when this writer gave his exposition, about 70 years ago. The quotation follows:

"As to the remaining particulars of the figuration, we may observe in passing, that the gathering of the vine's clusters by the Angel's sharp pruning hook, and the casting them into the Winepress of the wrath of God seemed to indicate acts preparatory to the Winepress treading; the former, perhaps, meaning some signal separation, by sharp judgments of anti-Christ's members from. those of Christ; the latter, the overruling of their own wicked wills . . . to accomplish the gathering of the anti-Christian body to the fated field of vengeance."

Concerning the locality of this Winepress treading of what Mr. Elliott (the writer we are quoting) calls the "fated field of vengeance," he speaks of it as "the glorious holy mountain," Palestine, and associates this event with the deliverance of Daniel's people in' connection with the great time of trouble. (Dan. 12:1.) We quote his words, as further elaborating on this point:

"And, let me not fail to add, in corroboration of. these views, that there are three other well known prophecies in the Old Testament, viz., in Ezek. 39, Joel 3, and

Zechariah 12, which seem all to point similarly to some grand destruction of an anti-Christian confederacy in the mountains of Judah or Israel, immediately at, or before the final conversion and restoration of *the Jews and the commencement of the consequent glorious predicted times of blessedness [times of restitution].

"After all which agreeing evidence, it seems. to me that we shall probably not err in looking confidently for the coincident occurrence of the two grand events following, viz.

"(1) The homeward return, of the Jews from. captivity in fullness and strength like as when the mighty Euphrates stream of their conquerors is forced backward by the mightier influences of the tide of the Southern Ocean. [The words of the Psalmist, 'Turn our captivity, O Lord, as the rivers in' the south,' Psa. 126:4, are the words upon which Mr Elliott bases his poetical exposition.]

"(2) The gathering into, and the destruction in Judea of the Papal anti-Christ; and perhaps, too, of the Mohammedan Turk."

He further enlarges on this point:

"Two things seem clear about it:

"(1) That the treading-floor, as all admit, can scarcely be different from the Armageddon of the other series of Apocalyptic prophecy;

"(2) That its description here as 'without the city' (a figure in itself very appropriate,, let me observe, as both the kings and other winepresses of old were actually situated outside of' the walls of Jerusalem) is a. characteristic that agrees well with the prediction in Apoc. 19, which represents, the Beast and his adherents as slain by Christ after the destruction of Babylon, the great city, and consequently away from it. [We would understand by the beast referred to by this writer to be the final eighth and last form of Roman rule. H '20, p. -- 25.1"

HOLY LAND DESCRIBED IN SYMBOL

Mr. Elliott next comments on the significance of the 1,600 furlongs. He states that some commentators have interpreted this to represent that the great scene of slaughter would reach to the whole length of the Holy Land, 1,600 furlongs, 200 miles being about the length of that land.* Mr.. Elliott's understanding -of the matter differs from these commentators. We quote his words:

"The number 1600 is, as sundry patristic, as well as other expositors have observed, a square number. And both the circumstances of winevats--square it might be, or of other shape--dug in the earth or rock, being a constant appendage of the natural winepress, and that of their being expressly mentioned in the parallel figurative prophecy of Joel ('Come, get you down, for the press is full, and the fats overflow, for their wickedness is great") concur to make it probable that in the Apocalyptic picture [under consideration] this appendage of the winefat was not wanting, and that the 1600 furlongs expressed its square. Supposing which to be the case, the depth of blood mentioned might be that in the winefat; a uniform depth, and one gauged easily, and as usual; whereas, on the hypothesis of a stream of 1600 furlongs in length it is hard to conceive how the depth should not vary, but be still up to the horses' bridles throughout the length of the 1600 furlongs. Indeed I doubt the words admitting that sense. What the

square intended, if such it be, is- a little dubious. If we take the number 1,600 as the square of forty, then the area, will be one of 5 miles to a side, equal to 25 square miles. If on the other hand, the 1,600 furlongs be explained to give the circuit of the square, 400 to each side, then the square area will be vastly greater, being one not of 5 miles to each side, but of 50. Even on the smaller scale, the figure would indicate tremendous slaughter. Its executor we are told in another Apocalyptic prophecy is to be the Word of God, the Lord Jests. (Rev. 19:15.) For He it is that is there described as treading the winepress of the wrath of God; being the Omega as well as the Alpha of the judgments of: the consummation. With which other description of the great winepress treading, the present is connected not otherwise only, and by general resemblance of the -main subject, but also by that singular standard of measure up to the horses' bridles. For it indicates horses and horsemen to be present in the scene of slaughter-the same fact that appears prominently also in the picture of the winepress treading in Apoc. 19; this latter being executed on them that sat on horses, among others in the Beast's army, by Him that sat on the White horse; and with His saints, themselves on white horses, likewise, following Him. . . . Nor does it seem undeserving of remark, that the extent of the hill country of Judah, between the two seas has been estimated at about fifty miles square."--Effiott-Horae *Apocalypticae*.

*Pliny calculates the length of Palestine to be 189 miles.

REASONABLE CONCLUSIONS

Of all the interpretations that have come under our observation concerning this symbol, significant of terrible destruction, this seems to us to be well substantiated and to open the way for a correct solution; indeed, understood from the standpoint that this last winepress feature of the time of trouble occurs in the land of Palestine,, wherein will then dwell a Jewish Commonwealth, and consequently outside of Christendom, we believe the following conclusions are most reasonable, viz.:

Two features of an Eastern Vintage are implied in the words (if the, vision: (a) The winepress into which the grapes are cast and trodden, and (b) The winevat into which the blood of the grapes flows.

The treading of the winepress of God's wrath seems to clearly represent the final feature of the great conflict of the "Word of God, the King of kings and Lord of lords," and His armies, the glorified saints, with the last representatives of the anti-Christian hosts of Christendom. (Rev. 19:11-21.) The scene of the conflict is the Holy Land, outside of Christendom; and in harmony with this interpretation the immense symbolical wine vat into which the blood is represented as flowing, etc., would represent the territory of the fatal field of destruction. The great quantity of blood, represented in the symbol as up to the horses' bridles, is designed to teach the completeness of the destruction. While the destruction will include the loss of many lives, this is not the chief thing represented in the symbol. It is rather the 'great and final victory of truth over error, bringing all the I many various elements of Christendom, the opponent's of God, to an enforced and

complete submission to His will. On the other hand it will bring great rejoicing on the Part of those friendly to righteousness, as represented in the. new order, the Kingdom of God.

THE BLESSED HOPE

A little while, earth's fightings shall be over;
A little while, her tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to Millennial Day.

A little while! 'Tis ever' drawing nearer,
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.

VICTORY UNDER SAMUEL

--MAY 16-1 SAM. 7:2-17--

Golden Text.--"*Direct your hearts unto Jehovah and serve Him only.*"--1 Sam. 7:3.

SAMUEL the Prophet might serve Eli the Priest, but he could not become his successor, because not of the priestly family. It is probable, there fore, that, as he reached maturity, he found other service; but there is a blank in the record of twenty years at least. The intimation, however, is that he was faithful to God and to the interests of his people, and that the people trusted him as a servant of God. We may be sure, therefore, that he was not idle, but engaged in some good -work. Quite possibly he engaged himself in instructing the people respecting their wrong conditions, the permission of idolatry amongst them, their neglect of God, etc.

Our lesson introduces him to us as the leader of the hour, when the people had become thoroughly aroused to a sense of their unholiness, their need of God, and their need of mutual help if they would some back into relationship with God. Having brought the people to' this proper condition of mind, the Prophet Samuel appointed a general meeting at a small mountain called Mizpeh; that is, Watch Tower. They came in considerable numbers and with hearts bowed down with grief in recognition that they were sinners, and that therefore they had been foreigners--out of Divine favor. They came seeking God, and He was found of them.

A GREAT REFORMATION EFFECTED

The Prophet Samuel put the matter before the people in plain, distinct terms, saying, "If ye do return unto the Lord with all your hearts, then put away the

strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines." Samuel was warranted in telling the people that they would be delivered from the power of the Philistines; because this was God's standing agreement with them by the Covenant He entered into with them; namely, that if they would obey His laws and be loyal to Him, He would be their God and they would be His people, and He would guide their interests to their highest welfare, both as a nation and as individuals; but if they would not obey His statutes and be loyal to Him, then He would deliver them into the hands of their enemies and punish them seven times. God was keeping His part of the Covenant; it was Israel that had failed, and Samuel was properly bringing the matter to their attention and urging repentance.

"Then the children of Israel did put away Baalim and Ashtaroth, and served Jehovah only." Baalim was the plural name for Baal. The word Baal signifies overseer, caretaker. The Israelites had been distinctly forewarned not to make any kind of idols, and to keep themselves separate from all idols to such an extent that they might not even make an image of their own God, Jehovah. He would not have any symbols before His people, but have them worship Him in spirit and in truth. But all around them were the Canaanites whom they had not had faith and obedience to drive out of the land. These Canaanites had the Baal idols in all their towns, and some had them in their homes and trusted in them as protective genii.

Ashtaroth is the plural for Ashtoreth, a female deity, the same known to the Babylonians as Ishtar and to the Greeks as Astarte. She was the goddess of fertility and the sexual relations; and connected with her worship were many licentious services supposed to promote fertility--the propagation of the human species. If Samuel's work of twenty years reached this harvest where the whole people of Israel decided to put away their Ashtaroth of gods and to worship and serve Jehovah only, he certainly accomplished much. We may be sure also that some superhuman agency was connected with so great an outward manifestation. Such reformations do not come by chance, nor are they miraculous.

Samuel prayed for the people of Israel "and they drew Water and poured it out, before the Lord, and fasted on that day, and said there, "We have sinned against the Lord." The confession of sin was not only creditable to the people as a manifestation of their honesty and sincerity, but it was appropriate that they should do this when asking the God whom they had offended to receive them back again into covenant relationship with Himself. The poet has said that confession is good for the soul, and surely all have proven it so. It served to, commit them. The humility which was necessary to the making of such confession would be profitable in respect to their character building.

The water poured out may be viewed from various angles. One suggestion is that it represented the Truth which they could not gainsay, could not take back, even as water spilled upon the ground cannot be recovered. Another suggestion is that as the water was drawn from the depth of the earth, so their confession came from the depths of their hearts. Another is that it represented their vows of faithfulness to the Lord, which would be as irrevocable as water poured out.

A LESSON FOR SPIRITUAL ISRAEL

"And Samuel judged the children of Israel in Mizpeh." That is to say, as a judge, a counselor, he gave advice, gave decision in respect to their affairs, disputes, proper course of conduct, right or- wrong on any subject, etc. Thus the nation of Israel was making a new start; and as a people they were more drawn together than at any time in their history from the days of Joshua onward. But, as though it were a trial of their faith, at this very time, while they were resolving on the course of righteousness, their, enemies, the Philistines, having heard of the gathering, sought to nip the rebellion in the bud, and came against them with an army of considerable size.

The Israelites had not come together for battle, but for prayer; nevertheless they were probably more or less armed. But they felt themselves quite unprepared to meet the Philistine hosts., And they said unto Samuel, "Cease not to cry unto Jehovah our God for us, that He save us out of the hand of the Philistines." They were learning to look for help in the right direction. This cry coming to the, Lord after they had abandoned their idols and had vowed to be loyal to Jehovah, put them in. a very different attitude toward Him from that of twenty years previous, when they called for the ark of God to lead them in battling against the Philistines without any reformation of character, without repentance for sins.

Is there not a lesson here for all of God's people? Is it not as true today as it ever was that it is vain for the Lord's people to call upon the Lord for assistance and blessing while they are living in sin, in violation of their Covenant and. its obligations? The first lesson of all, then, for those who realize their being in sin, is repentance, and definite vows to the Lord respecting faithfulness in petition to Him for His mercy unto them. Those who thus come to the Lord now, as Christians under the Headship of our Lord Jesus Christ, are sure to have Divine mercy and "grace to help in every time of need."

Our Philistines that come-upon us and enslave us are our passions and weaknesses, and the oppositions of the World and the Adversary. These are our foes, and against these only Divine Power can enable us to fight a good fight and come off victorious.

In response to the cry of the people, Samuel the Prophet offered to the Lord a sacrifice--a lamb of the first year. He knew it not, but it was a type of "the Lamb of God, which taketh away the sin of the world." Beside this typical sacrifice, Samuel cried to the Lord on behalf of his people, and the Lord heard him. So with all that stand beside the great Antitypical Sacrifice, and in the name and merit of that Sacrifice, as people of God in covenant relationship with Him--having put away sins and weaknesses to the best of our ability, we may be sure of Divine help, deliverance.

SIGNAL MANIFESTATION OF DIVINE FAVOR

While yet the offering was upon the altar, the noise of the approaching hosts of the Philistines was heard. How would God assist His people? How could they hope for deliverance against the Philistine hosts? Would they in fear scatter or would God's power to help be manifest? The deliverance came in the shape of a great, violent, sudden storm. Going hastily, it swept down the hill Mizpeh, in the faces of the approaching hosts. They turned their backs against the-violent storm; and the Israelites -perceiving the opportunity, rushed onward with the storm,

pursuing the Philistines and driving them before them, and thus gaining a great victory. The place of the victory was the very spot where, twenty years before, the Ark of the Lord had been captured by the Philistines. Samuel there set a stone as a pillar and monument, and called it Ebenezer, saying, "Hitherto hath the Lord helped us."--Verse 12.

So with Christians in their victories under the Lord's assistance; when by the Lord's grace they gain victories they should set tip-memorials or monuments in their minds, in their hearts, and not pass these blessings by or forget that the victories were gained by help from on High. Every Christian, therefore, should have his Ebenezers, his monuments of victory, as it were, of Divine assistance over his foes, the world, the flesh and the Adversary, and he should rejoice in these. This sentiment has come down to us in the words of a beautiful hymn, familiar to nearly all who read the English language:

"Here I'll raise my Ebenezer,
Hither by Thy help I'm come;
And I hope by Thy good pleasure,
Safely to arrive at Home."

PROPER AND IMPROPER JUDGMENTS.

The record is that Samuel continued to be a judge, an interpreter of the Divine Law, a counselor to his people, "all the days of his life." The Israelites had accepted God's Law and had agreed to abide by its decisions. Whomever, therefore, they would have confidence in as an interpreter of the Divine Law, they, in proper condition of heart, would be ready to obey his rulings, his judgments. Spiritual Israelites similarly have come into covenant relationship with God, and have bound themselves to seek to know and to do the will of God and not their own wills. Hence whomever may be the person of opportunity who can show "an Israelite indeed" the mind of the Lord in any manner, he becomes an instrument of blessing to him; thus all the people of God assist one another to judge themselves, to build each other up in the most holy faith, to guide each other to know and to do the will of the Lord.

This office is not left to ministers, to priests, but is open to all the Lord's people; for St. Peter declares all the Lord's people are priests--"Ye are a Royal Priesthood." True, these priests have not entered into their royalty, nor yet have they entered fully upon their priestly office. These glorious offices belong especially to the future, when by virtue of the resurrection change, these priests, who are now sacrificing, will be Priests in glory, reigning with Christ. and judging the world--assisting the world, counseling the world, instructing the world regarding God's will and helping them to know and, do that will.

The Prophet Samuel established a new order of things which we see was the outgrowth of his reformation work amongst the people of God-, his nation. He did not do as others before him had done--have his place of residence, to which all the people must go to ask his advice, his counsel, his judgment; but he introduced the circuit judge system, and went from place to place holding a court, not so much to condemn anybody, - but rather to advise those who desired advice. Thus the nation of Israel began to be cemented as one people, and to realize that their interests were in common; and that all of their interests were bound up with God, His

Law, His Covenant with them, and the interpretation of these through such agents as the Lord might send to them-Samuel the Prophet being one of these.

ISRAEL'S FIRST KING

--MAY 23-1 SAM. 9:15-10:24--

Golden Text.--"Only fear Jehovah and serve Him in truth with all your heart."--1 Sam. 12:24.

ISRAEL'S government was a theocracy; that is to say, God was their King; His Law was their government. The elders of each tribe supervised its affairs. God provided a priestly tribe, which represented the religious interests of the people. Prophets and judges were sent them from time to time as special messengers of the Lord, but without authority, except as the people believed their counsels to be wise. Thus Israel was, so far as its earthly interests were concerned, a republic, in covenant relationship with God.

No one will dispute that a republic is the highest type of government. In a republic each citizen is a sovereign; and these sovereigns, by their votes, appoint some of their number to be their representatives and servants. But this highest type of government can be thoroughly appreciated only by intelligent people, and can work the highest good only in the hands of intelligent and conscientious people, submitted to the Divine regulations.

Had no fall occurred, undoubtedly this highest form of human government would have prevailed. The Scriptures indicate that after Messiah's Kingdom shall have thoroughly subjugated sin, thoroughly uplifted humanity, absolutely destroyed all the willfully wicked, and shall have completely brought the remainder of the race up to absolute perfection, then, at the close of Messiah's Reign, the earth to all eternity will be a republic, each member of the race a sovereign.

A NATIONAL STEP BACKWARD

Our lesson shows us that the Israelites did not appreciate their Divinely arranged republic. They beheld the splendor of the surrounding nations, and thought that because they were different, it was to their disadvantage.

As a result of the noble reform instituted by Samuel and maintained throughout his long judgeship, the people were greatly blessed, and the national spirit was strengthened. 'But they perceived that the Prophet was growing old, and they feared that -his sons -would seek to succeed and continue themselves as judges. The narrative tells that they were unreliable--"walked not in his, ways, but turned aside after lucre, and perverted judgment."

The elders of the tribes conferred together and believed that it would be better to choose from amongst themselves a king and thus become more like the nations round about. They came to Samuel with the matter, as children to a father, as wise men to a statesman of extraordinary wisdom. They told him their desires. Samuel was disappointed, but gave no answer to them until he had time to confer with the Lord. The Lord bade him not be offended-that it had not been he who was rejected, but that the Lord had been rejected and His government.

But the Lord was willing to let them have their experiences with kings; nevertheless, Samuel was instructed to fully inform them what would be the consequences, what would be the manners of the kings, what would be the difficulties: He explained, that their liberties would be fewer--that the kings would exercise a more or less autocratic power and would conscript their sons for servants and for soldiers and for public works, and that thus their liberties would be greatly abridged, the wealth of the people would more or less flow into the coffers of the king, and--the best of their lands and of everything would gradually pass into his control. Instead of being the sovereigns, the people would be the slaves of 'the sovereign, retaining at best only a portion of their rights, etc.

The people, however, had set their heart on having a king. Already they were imagining how a king would lead them forth and give them dignity, marshal their hosts, and cause fear of them in the hearts of their enemies.

PASTOR RUSSELL ADMONISHES SPIRITUAL ISRAEL

-In connection with- and as bearing upon this lesson we believe it will be most timely to quote the following from Pastor Russell:

"The anxious Elders of Israel consulted together and concluded that they would feel better satisfied if they were permanently tied up to some autocratic ruler--if they became the servants of some one of their number, and permitted his family in a line of succession to be their masters" their kings. Doubtless, too, they did not realize that, personally and nationally, they were on a higher plane than the nations around them that had kings; they felt, on the contrary, that they were 'out of style'; and, as people are very apt to do, *they concluded that the majority must be right*, and probably felt somewhat ashamed to speak of their tribes as a nation without a king, without a master, without a visible lord, claiming allegiance merely to the invisible Jehovah. . . .

*"The Lord's people of today may draw from these incidents a valuable lesson in connection with the Divine supervision of spiritual Israel. The Lord organized the Church very much along the same lines as He organized natural Israel. He is the Head of the Church--the guide and director and instructor of the Church. He guarantees that all things shall work together for good to those who love Him and follow His guidance. For a time the Lord's people were content with such leadership as He raised up for them in His own way, content that the Lord should direct through the leaders of Zion and that no man should be called lord, or master, or king. For a time spiritual Israel looked only for such instructors, lawgivers, judges, teachers and assistants in the spiritual way as the Lord in His providences raised up for them. But, by and by, there came a time when they said, let us make us a king --let us have a head in the Christian Church such as there is in all the heathen religions around us, The Lord had already pointed out to His people a great Leader by whom He had made them free; that they all were brethren, and that *only one was Lord and Master*; that they should recognize no man as lord, and should recognize each other only as servants; and that the one who served most thoroughly--through the Lord's supervision--was to be esteemed as raised up and provided by Divine providence for the service, and to be esteemed in proportion to his humility and loyalty to the Lord and His word.*

"The spirit of subserviency and the desire to have a head led, first, to a division amongst the Lord's people into two classes called clergy and laity, a division not recognized or sanctioned in the Word of the Lord; and, secondly, amongst the clergy it led to the exaltation of some, called archbishops, to the position of lordship over districts; and, thirdly, it led to the choice amongst the archbishops of one to be a chief, or pope; and ultimately it led to this chief being considered infallible and a divinely appointed king over spiritual Israel. As there were some better and some worse amongst the kings of natural Israel, so there were some better and some worse amongst the popes who ruled in spiritual Israel for centuries. Finally, as there was a split in the kingdom of Israel between the ten tribes and the two tribes, so there came in time a split in -spiritual Israel nominal, and Protestantism arose, no longer recognizing the popes as kings in spiritual Israel. However, the spirit *of subserviency being still present*, and the, spirit of liberty wherewith Christ had made His people free being still lacking, the Reformation Movement led to the appointment and recognition of numerous petty kingdoms in spiritual Israel-the Lutheran house and the Episcopal house and the Presbyterian house, and the Methodist house, etc., etc., with their various ecclesiastical princes and potentates, doctors of divinity, etc.--lording it over God's heritage.--1 Pet. 5:3.

"It is time for the establishment of the true Kingdom it is just at hand. It is time for the gathering of the elect out of every quarter, every district of this figurative Babylon in which the Lord's people are captives to these devices of Satan; *it is time for a reassertion 'of the liberty wherewith Christ has made us free; - it is time that the Lord's people should recognize Him as their only King and Director; it is time for them to hear the words, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. 2:22); it is time for the Lord's people to realize that the Lord is entirely competent to conduct His own work in the way most pleasing to Himself, and most advantageous to those who are truly His; it is time for them to look to the Lord to see what agents, what channels of truth, what ministries of service in spiritual Israel He has provided or is providing. When we come to realize the situation, we find that all this matter of recognizing popes, cardinals, bishops, doctors of divinity, etc., is contrary to the Divine arrangement--in direct antagonism, to the same; but that, nevertheless, it has not hindered, and will not be permitted to hinder, the accomplishment of the Lord's work and the gathering of the true Israelites, the elect, the precious, the Lord's jewels, out of nominal Israel. - This work- of the Lord is going gradually on, regardless of what the people in general may do.*--Z '03-201, 202, 203.

DIVINE FOREKNOWLEDGE ILLUSTRATED

At the appointed time, Samuel, apparently by Divine arrangement, having received instructions from the Lord came in contact with the one who was to be the future king, Saul, the son of Kish. The story reminds some of witchcraft and other occult doings. A herd of asses strayed from the farm of Kish, and Saul was sent to seek them. After searching in vain, he and his servant called upon the Prophet to ask his wisdom--that the Seer tell them where the asses were. The answer was that the asses were found, but that Saul was to come and dine with the Prophet in an appointed place where guests had already been invited, food already prepared, etc.

The place of honor was given to Saul; and the young man, fresh from the country, was astounded to hear the Prophet speak of him as being the choice of Israel for their leader. He modestly called attention to the fact that he belonged to an inferior tribe--a small one--the tribe of - Benjamin; and that his family was not even the greatest in it. But the Prophet persisted, addressing him as the one to have future honors.

The next morning he was called early and directed respecting his journey in such a manner that he would have corroborations of things that the Prophet intimated in advance. He would meet certain people, and by some he would be invited to partake of food, etc. Moreover, he would meet with certain experiences which would make of him a changed man. Meantime, as the two walked together and Saul's servant went before, the Prophet drew forth a vial of oil and poured it upon Saul's head, anointing him to be the king of Israel by Divine appointment. However, matters were kept secret until such time as would be indicated.

Saul's faith in the Prophet's declaration was strengthened by the fulfillment of the very experiences foretold. Meeting a company of those who were styled a school of prophets, the spirit of the Lord came upon Saul and he joined with them in their singing and prophesying. We read, "God gave Saul another heart, and the spirit of God came upon Saul, - and he prophesied."--1 -Sam. 10:9, 10.

DIFFERENT OPERATIONS OF THE HOLY SPIRIT

We are to remember that the spirit of God signifies simply an invisible power from God. Those coming under this power sometimes acted in one way and some times in another--sometimes speaking, sometimes writing, as they were moved by the power of the Holy One, Jehovah. Let us not forget the clean-cut distinction which the Bible makes between the Holy Spirit in its operations upon men before Pentecost and since. Since Pentecost, the impartation of the Holy Spirit generally signifies that begetting influence which the Lord gives to consecrated believers, in the Lord Jesus Christ, by which be getting and anointing they are brought into the family of God as sons, and are enabled to have discernment of mind to more and more appreciate the mind of God as expressed in the Bible, by the Prophets of the past.

But previously, the Holy Spirit simply signified a holy energy, and meant no begetting to sonship; for, as the Scriptures declare, the Holy Spirit (in this sense) was not given until Jesus was glorified. (John 7:39.) Only saintly persons, fully consecrated to God and fully trusting in the merit of Jesus, are spirit-begotten now, but any person might at times be used of the Lord, as an amanuensis to write, or as a servant to do or to say, wherever, whenever, whatever, the Lord wished to have said or done or written.

The spirit which came upon Saul was not the spirit of sonship; the change of his heart did not signify that he had become a New Creature in Christ; for there could be none such until Christ, the Head of the Church, had come and, as the Forerunner of His members, had opened up "the new and living way." Saul had a new heart in the sense that he no longer had the mind, purpose, "disposition," to be a farmer, but a Divine "disposition," will, ambition, judgment and wisdom granted him, especially qualifying him to the office to which God had chosen him, namely, to be a statesman.

In other words, God's Holy Spirit, qualifying Saul for his position as a king, was a mechanical one, much after the same manner that we read that God qualified certain workmen in preparing the Tabernacle. The Lord said to Moses, Choose any workmen for this particular work, and I will put My spirit upon them, and thus qualify them for the work to be done. We may be sure that if God calls any man for any particular work, He is quite able to qualify him for its performance, whether it be a religious work, as is sometimes given to His consecrated people, or whether it be for some work of public benefit, as for instance, in modern inventions, which belong in this dawning time of the New Dispensation.

EVIL OCCULT POWERS IN OPERATION

The difference between Samuel and his occult powers and the occult powers of others today is this: Samuel's were manifest under Divine direction at a time when God was pleased to use such powers amongst His people Israel-powers, which doubtless will be in exercise also to some extent during the Millennial Age for the world's guidance. But the Scriptures recognize evil occult influences; and the Israelites were warned against necromancers, those who claimed to have communion with the dead, and those that peeped and muttered and had mediumship, etc.

The Bible explains that the fallen angels personate the dead. The Bible tells that the dead are really dead, that, the dead know nothing whatever until the resurrection. The Lord warned Israel that these evil spirits would seek to personate the dead, and thus to indoctrinate them in error and lead them away from God. Similarly, throughout this Gospel Age, the same evil spirits, the same fallen angels, have used, and do still use more or - less of occult power-psychic powers-, mediumistic powers, mesmeric powers, hypnotic powers-to mislead, to attract away from the truth-to make error appear to be truth--especially to make people believe their dead friends are not dead, but more alive than before they died.

During this Gospel Age, we believe that God does not use such hypnotic powers, but as St. Paul declares, He has "spoken to us through -His Son," and has given us His Scriptures, "that the man of God may be thoroughly furnished unto every good work"--not needing any occult powers. Hence we know of no good occult powers, but are to rate them-all as deceptions of the Adversary, against which God's people are fighting.

ISRAEL'S FIRST KING CHOSEN

In due time, in harmony with the will of the judges of Israel and with the Divine consent, the people came together to Samuel to have the matter of a king amongst them decided-to have the will of the Lord expressed in the matter. Again Samuel expostulated with them, and told them the dangers of leaving the simplicity of God's arrangement And taking up with the-monarchical arrangement. But seeing that they still desired a king, he acted for them and drew lots as respected the different tribes, and then the different families in the chosen tribe, and then the different members in the family indicated. The lot fell on Saul, as Samuel knew it would do, and as Saul also knew; for they believed the Lord's hand was in the matter.

The fact that they used this method of casting lots should not be considered as an endorsement of such a method today; for we are living under different institutions; and neither the natural nor the spiritual Israelites are in that relationship with God in which He proposes to guide their affairs by the casting of lots.

.When the lot fell upon Saul, the elders of the various tribes began to look for him. Where is he? Finally they found him bashfully sitting amongst the stuff -- the luggage that belonged to the parties that had come to the gathering. As he was brought forth, the young man in the prime of life--probably seven feet tall, of athletic build--he exactly., filled the ideal, of the people. They were pleased with God's choice, and God had already qualified Saul that he might be a successful king if he would prove loyal, faithful and obedient to Him.

We are reminded of the fact that God is-now about to establish a Kingdom in the world and is choosing a King. The Millennial, kingdom might, not be necessary in the form in which it will be introduced, were the people in the right attitude of heart to desire and to obey the Divine will; but they 'prefer to have the laws of righteousness enforced rather than voluntarily to submit themselves to the Lord. In due time, they shall have a King, Immanuel -- like Saul in some respects, but very unlike him in others. The Lord is now selecting this King Immanuel. He is passing by the great tribes, the prominent people, and choosing the little and the humble -- not many great, not many wise, not many learned has God chosen, but the poor of this world, rich in faith, to be heirs of the Kingdom. (I Cor. 1:26-28.) The selection is going on in the sight of all the people. They will be witnesses, when all the steps of the election of God have been taken, that the choice is the, Lord's without peradventure; and yet the Lord foreknew His choice in advance of this public selection. He foreknew Jesus as the Head of the Church, the Head of the, great King; He anointed Him in advance "with the oil of gladness above His fellows," to be King; yet, so far as the people in general are concerned, they know not the Lord's Anointed--the matter is kept secret for a time. The members of the, body of Christ must all be like the Head, As the Apostle declares, God has predestinated that every one who shall become a member of that body shall be "conformed to the, image of His Son." (Rom. 8:29.) By and by, when the outward election is complete, when the world shall come properly to feel its need for a great King, search will be made to find the Lord's Anointed, and He will be found at His Second Advent. "The desire of all nations shall come"; the Christ of God will be the desired one of all nations. (The name Saul, singularly enough, signifies Desired.) As the men of Israel gave a shout when they recognized Saul's stateliness, so the world of mankind will shout for joy when they shall realize the presence of the Christ of God, the great King, their deliverer from Satan, from misrule, from every enemy--the Lord who "must reign till He hath put all enemies under His feet--the last enemy that shall be destroyed is death." Not only shall it be. true that the Lord's Anointed One shall be head and shoulders above all others, "the chiefest among ten thousand, the one altogether lovely," but it should also be true to a considerable extent that all those who are intimately associated with the members of the Body of Christ in the present life, before He is proclaimed King of the whole world--should be able to recognize the largeness and grandeur of character in those whom the Lord is choosing for this place of honor in the affairs of men. They should be able to take knowledge of them that they have been with

Jesus, should see their largeness of heart, their moral heights-should discern in them the spirit of a sound mind.

Our Golden Text is one, the sentiments of which should be deeply impressed upon the hearts of all the Lord's people. The world may cry out, saying, "We have no king but Caesar, but the Lord's people, the Israelites indeed, will feel the reverse of this and only fear Jehovah and serve Him in truth with all their hearts. In harmony with His command, we will honor earthly kings and obey earthly laws in every particular in which they do not conflict with the Divine Law; but, nevertheless, above earthly kings, our esteem, homage and obedience must be to Him whom the Lord hath appointed, King Immanuel. If He be enthroned in our hearts it will be comparatively easy for us to be loyal to Him in our conduct and in our words, wherever we may be. If we deny Him, He Will also deny us; but if we confess Him He will also confess us before the Father and the holy angels-He will save us and ultimately through us as His Church, His body, He will, according to the original promise, bless all the families of the earth which we, with Him, will then inherit.--Gal. 3:29.

BEREAN STUDIES IN THE REVELATION

SEVEN MESSAGES TO THE CHURCHES (Cont.)

STUDY XI--MAY 16

(51) During the Philadelphia stage of the Church's history were any of the true saints forced to come out of the nominal Church? If so, explain in what way. Z'16-347.

(52) What is the significance of the promise to the overcomer of the Philadelphia stage, "Him will I make a pillar in the temple of my God"? A 296; F 128.

(53) What is the meaning of the promise, "I will write upon him the name of the city of my God, . . . and I will write upon him my new name"? Z '07-105,

(54) What was the message addressed to the Church at Laodicea? and what are the general conditions to be looked for in harmony with the Revelator's message to this Church? Z'16-347. See Bible Comments.

(55) What is the import -of the description of, and final judgment which the Lord renders, against the Laodicean Church? Vs. 15, 16; B 235; C 167.

SEVEN MESSAGES TO THE CHURCHES (Cont.)

STUDY XII--MAY 23

(56) What is the import of the Master's rebuke, "Because thou sayest, I am rich, and increased with goods, etc."? D 41; Z '98-128; '01-56" '15-342.

(57) What is the significance of the admonition in verse 18, I counsel thee to buy of me gold, white raiment, ,etc., and anoint thine eyes with eye salve? ? B 189; D 42; Z '01-57.

(58) What lesson should be drawn from the statement, "As many as I love, I rebuke and chasten: be zealous, therefore, and repent"? Z '92-59. See Bible Comments.

(59) What is the significance of the statement, "Behold, I stand at the door and knock"? and what is implied in -the blessing promised to those who open the door? Z '04-123, 124; '14-326.

(60) What is the import part of the promise to the overcomer of the Laodicean stage of the Church's history? A 91, 222, 285; D 268; E 38; F 69.

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"IF WE WOULD JUDGE OURSELVES"

"If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World."--1 Cor. 11 :31, 32.

IN THESE words the Apostle seems to be saying that if we as Christians should properly criticize ourselves, examine ourselves, correct ourselves, the Lord would not find it necessary to take us in hand and give us judgments, or criticism. If we fail to do this judging, or criticizing, of ourselves, then it will be necessary for the Lord to do it; for He has taken us into His family, He has made us sons, and we are in the school of His Son, our great Elder Brother, to be trained and instructed. This is our judgment Day.

The object of this chastening on the part of the Lord is not to vent His displeasure upon us by causing us pain, but it is as the Apostle states, "that we may not be condemned with the world." We judge ourselves when we criticize our own conduct, our own words-our own thoughts even-and try them by the principles laid down in the Word of God-justice, kindness, mercy, love. If we neglect to punish ourselves, this would show that we are not in the proper condition; and the best thing the Lord could do for us would be to give us a severe chastisement. This might not come in the same day or week or month. But we may be sure that if we do not do right in the matter we shall come to the place where the Lord will take us in hand. If He does so, He will give us some trying experiences. It may be that some one will do something unkind to us or say something evil about us, and the Lord may permit this. Or He may allow us to get into a position that would bring upon us some kind of punishment.

The world will be on judgment, or trial, in the next Age. If we were of the world our special judgment would come then, instead of now. We would be making marks upon our character that would require stripes in the next dispensation. But so surely as we belong to the Church class, we must receive our judgments and punishments in the present Age. If we fail to give them to ourselves, our Master will give them to us.

There is another Scripture which says that we are to "judge nothing before the time." (I Cor. 4:5.) This does not refer to our judging ourselves. We cannot judge

ourselves in the sense of passing sentence in our own case; but we should carefully watch our conduct, our words and our thoughts, and deal with ourselves in regard to our own derelictions and our offenses against others. Jesus said, "By their fruits ye shall know them." This means that we are to notice this fruitage of life which we see both in our own case and also in that of others in our brethren, in our neighbors. In our own minds we are to judge and disapprove of evil actions and words. We should say, Is this right or is it wrong? We should be judging such matters all the time.

NOT OUR PROVINCE TO PASS SENTENCE

Every day we see a great many things in life that are displeasing to the Lord. We hear others use vile language or improper language. We see acts of cruelty or injustice. So we can be judging these things as we go through life and getting lessons out of them. This does not mean that we should judge the people who do these things and decide what punishment they should receive. We are neither authorized nor competent so to, do. We are not to sit in judgment as to the condition of the heart, except along lines where the Word of God plainly states that we are to judge. Appearances are very often deceptive, and things are not always what they seem to be.

The Lord tells us that the time will come when we shall be appointed judges of the world, but that this time is not now, and we are not to anticipate our work of the future either in our minds or in our words. Nor should we repeat to others what we may see or hear that would lower another in their eyes, save in a case when to do so would be a matter of duty. If we were to form judgments of others and go around telling what we think of this one or that one, we would have a hard time of it and would do an immense amount of harm. Thus we would come under the just condemnation of the Lord and surely bring upon ourselves His rebuke.

While we appreciate the truth of the Lord's words that a good tree will bring forth good fruit, and while we can see many times that there is something wrong in the conduct of certain ones, yet we are not able to judge of what would be the proper punishment for such conduct. We may know that the daily fruitage of a life indicates the condition of the heart, but we are not to pass sentence upon any. The Lord will make this decision. In the Master's words, "By their *fruits* ye shall *know* them," He gives us the thought that it is only in regard to that of which we have positive knowledge that we should render a decision in our own minds. We can know that the fruitage of a certain life proves that such a one is out of harmony with God. Yet we would have no right even then to pass sentence in the case. We cannot know what may have led to that unfavorable condition. Pastor Russell said along this same line:

"The Royal Priesthood are to remember that their judging in the present time* is not a judging of the hearts, but merely a judging of the conduct. As respects the hearts, they are informed of the Lord that they are not competent to judge; and hence the words of the Apostle Paul, JUDGE NOTHING BEFORE THE TIME! The time for the judging of the hearts, when this work will be committed to the Church, will be AFTER THAT WHICH IS PERFECT SHALL HAVE COME, AFTER THE RESURRECTION CHANGE shall have made us like our

Redeemer and qualified, therefore, to read the hearts of mankind and to judge a righteous judgment, a merciful judgment, a sympathetic judgment, a helpful one.

"THE ONLY JUDGING WHICH THE PEOPLE OF GOD MAY NOW DO for and toward each other, IS THAT WHICH THE LORD REPRESENTED WHEN HE SAID, 'BY THEIR FRUITS YE SHALL KNOW THEM.' Men do not gather grapes off thorn bushes or figs off thistles. A good spring will not send forth bitter water. We are, therefore, to judge ourselves as to whether or not our conduct is in harmony with the principles of righteousness; and we may similarly assist in judging one another as respects outward conduct, leaving the judgment of the heart to the individual himself and to the Lord."--Z '15-45.

THE REVELATION OF JESUS CHRIST

SERIES XXXII

THE SEVEN ANGELS HAVING THE SEVEN LAST PLAGUES

"And I saw Another Sign in Heaven, great and wonderful, seven Angels having the seven Last Plagues; [last] Because by them the Wrath of God was to be completed."--Rev. 15:1.

THE POURING OUT of these seven vials of the wrath of God is a symbolic description of the various aspects of the Divine judgements on the different organized systems of apostate Christendom, the seventh-of which results in the complete overthrow of the same. Chapter 14:17-20 we explained as giving in symbol a brief general sketch of the same judgments. The events portrayed in the symbols of the seventh vial are those relating to the very last closing judgment scenes of the Age. While the events portrayed in the symbol of the treading of the winepress (Rev. 14:20) occur in Israel's land, it should be kept in mind that these occurrences are closely related to the events that mark the complete downfall of everything in Christendom that falsely bears or claims the name Christian. These matters are described more fully in the seventh vial symbol. The pouring out of these vials of the wrath of God are also a fulfillment of the predicted troubles and calamities threatened by the third symbolic angel. These are to affect in a special manner the supporters or worshipers of the systems, symbolized by the Beast and his Image. -- Rev. 14:9, 10.

We are not to suppose, however, that these "vial" judgments are successive in their fulfillment, in the sense of occurring in consecutive order; but, rather, close examination reveals that they all, except the seventh, begin in a measure at nearly the same time and continue contemporaneously with accumulative force and severity until the end. In connection with the unfolding of the second vial, the fulfillment of which Pastor Russell taught as already begun in 1883, we have this same thought set forth by him:

"But we should remember that the full results of this evil or plague will not be felt for many years; it has its beginning only, now [1883.] It is well to remember that one plague or evil goes on increasingly, after a second and a third, etc., are added, until in the end the entire seven forms of evil will be operating simultaneously."--Z June '83-7, 8.

It will be of material assistance in understanding the time when the vision of the seven vials begins to meet its fulfillment, to note that the Image of the Beast must first come into existence. However, it should be borne in mind that this does not mean that these vials of wrath cannot be in process of fulfillment until the Image of the Beast (already in existence) receives power, authority, to act in an oppressive manner against the Truth. In support of both of these points we quote the words of Pastor Russell uttered in connection with his exposition showing that the vision of the victors of the glassy sea (Rev. 15:2-4) had, at the time he wrote, begun to meet its fulfillment:

"Here we see the importance of an understanding of the symbols of chapter 13; for unless we understand what these symbols [the Beast and Image] meant, we could not understand who is overcoming their influence. In this way God has made His Word self-interpreting. The understanding of one part or symbol is the key to an understanding of another. In harmony then with Rev. 13 we understand the overcomers here referred to be those Christians who are free from Papacy -- the Beast -- and from organized sectarian Protestantism -- the Image -- and from all who bear the characteristics of their Number -- that is free to the extent that these have no influence over their actions, professions or thoughts -- free indeed.

"This serves, too, to show about when the plagues are due, and when this sea of glass condition may be reached; for if, as seems clear, the Image was formed by the organization of the 'Evangelical Alliance,' in 1846, then it is equally clear, that the overcomers of the 'Image' could not occupy this position of favor and exaltation prior to that date. This furnishes a general reason for believing that the plagues must commence this side of the date mentioned, since it is during the pouring out of the plagues that the overcomers occupy this condition upon the 'sea of glass.'--Z June '83--7.

Mr. Elliott, writing about twenty years before Pastor Russell, took precisely the same position in regard to these visions that described those, then future, events. His statement follows:

"The harpers [of Rev. 15:21] I say, must hence naturally be construed as servants of God living at the time of the vials' outpouring, and spectators of the judgments contained in them, . . . it hardly accords with Apocalyptic usage, in these prophetic visions to speak of God's servants as victorious over an earthly enemy, except where victorious over him on the earthly scene, and before the world's eyes; a case the direct reverse to that of the earlier of Christ's saints I tunder the Beast's reign in their day and generation. For of them it is stated, not that they conquered the Beast, but that the Beast conquered them. (Rev. 13:7; 11 :7) ; and their ultimate predicted victory over the Beast upon this earthly scene, by the Beast's kingdom giving place to the Lord's Kingdom, is declared to be an event at the time symbolized in the vision of Victors of the glassy Sea, still future. 'For all nations shall come and worship before Thee, for Thy judgments are made manifest.'--Rev. 15:4.

VIALS OF WRATH IN THESE LATTER DAYS

As proving to what extent Pastor Russell understood these seven vials of the wrath of God had been meeting their fulfillment before his death, we quote one of his latest utterances concerning the events of the sixth vial (Rev. 16:12-16), in

which he states that the gathering of the forces for the great Armageddon conflict had been in process of fulfillment for forty years past:

"For forty years the Armageddon forces [mentioned under the sixth vial] have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. [And we may truthfully add, that the final conflict seems already beginning, at least the final introductory skirmishes that precede it seem now to be in evidence before our eyes.] Nevertheless, Armageddon cannot yet be fought. Gentile Times have still two years to run. The Image of the Beast must yet receive life-power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization-unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England.

"High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow-perhaps a year after, according to our view of the prophetic Word.

[In this connection it is very important to note a fact that some Bible students are overlooking, that it was his thought that another great event in connection with the fulfillment of prophecy must occur before the great Armageddon battle itself can take place.]

"Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless, prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that 'Jacob's trouble' in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes."--Studies, Vol. IV, Foreword written in 1912.

RELATIONSHIP OF TEN PLAGUES UPON EGYPT

We desire at this juncture to call attention to another very important matter, because it is connected with the location on the pages of history of the beginning of these seven last plagues; and, incidentally, is also related- to *the location of the three last trumpets-the fifth, sixth and seventh. Hence this feature we are about to mention is of special interest as bearing on our interpretation of the fifth and sixth trumpets. It is that of the correspondency between the ten plagues of Egypt

and the three last trumpets and the seven last plagues of Revelation. Concerning this matter we notice first that it was Pastor Russell's thought that the first three plagues of Egypt corresponded somewhat with the three last trumpets of Revelation. (Rev. 9; 11:15, 18.) More than this, it was his understanding that the seven last plagues of Rev. 16 all meet their fulfillment during the early stages (that of the Harvest time), of the sounding of the seventh trumpet. Still further as bearing on this matter he considered it very significant that the first three of the Egyptian plagues came upon all the land of Egypt, including the land of Goshen, where the Israelites dwelt, This he understood would seem to imply that in the antitype the three last trumpet woes, two of them fulfilling before 1874, would affect the whole world and would, of course, precede the seven last plagues of Rev. 16, which commence very soon after the beginning of the sounding of the seventh trumpet. Another matter of special significance noted by Pastor Russell and which has an important bearing on the interpretation of the seven last plagues of Revelation is that in the Egyptian type, the Israelites were exempted, thus seeming to show that in the seven last plagues of Revelation, the antitypical Israelites, the "little flock" class, will be exempt. We submit a quotation from Pastor Russell in confirmation of the above, and request the reader to note carefully the conclusions thereof, that it is in connection with the great troubles of the last times which occur under the seventh trumpet, that the seven last plagues of Revelation 16 occur:

"There is a series of these trumpets evidently the same in kind, but what? 'The seventh angel sounded.' A sound on the air? No, no more than the six which preceded it. They are each said to sound, and Sir Isaac Newton, Clark, and all commentators of note agree that five or six of these trumpets are in the past. They have been fulfilled in events upon the earth, each covering a period of time. They certainly must all sound before the resurrection, for that is under the seventh.

"If the seventh trump were to make a sound on the air, it would be out of harmony with 'the other six of the series. That it covers 'the great day of His wrath,' the time of judgments upon the kingdoms of the world and of the pouring out of the 'seven vials' of God's wrath, and the 'time of trouble such as was not since there was a nation' seems more than probable, for we are told in the same sentence of the wrath of God coming on the nations. -- Z Jan. '84-7.

LAST THREE TRUMPETS ALSO RELATED

Concerning the correspondencies between the plagues of Egypt and the seven last plagues of Revelation we have a further statement:

"The record is given of ten plagues upon Egypt, three of which came on both Egypt and Israel, but from the 'seven last plagues' all Israel were exempt. To appreciate fully the above statement, one must read six chapters in Exodus, beginning with the seventh. It is when the fourth plague is threatened that the Lord says: 'I will sever in that day the land of Goshen, in which my people dwell, that no swarm of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. And I will put a division between my people and thy people; tomorrow shall this sign be.' (8:22, 23.) [The anti. type of this division, as all Bible students know, has been having its fulfillment for the last forty years and more.]

"In describing the scenes associated with the deliverance of the Church down here, John the Revelator speaks of 'seven last plagues' also, which we may reasonably expect to stand in the order foreshadowed in the type; 'Seven last plagues' implies that others [the woe trumpets] preceded them, as in the type."--Z Nov. '80-3. "Gathering to Christ."

Though this quotation from the WATCH TOWER was not written by Pastor Russell, yet we believe the reasoning is correct.

In this same connection we quote a late utterance by Pastor Russell showing that his understanding of this matter was the same as explained in the article just quoted:

"The first three [of the Egyptian plagues] . . . appear to have been common to the Israelites as well as the Egyptians, the land of Goshen being spared from the remaining seven plagues. . . . During this series of plagues Pharaoh relented a little occasionally to the extent that he agreed that the males of the Hebrews should go forth, as requested, to sacrifice in the wilderness, the females and children being held as hostages for their return. But this brought out the answer that when they would go it must be all of them, including their cattle and herds, and to this Pharaoh would not hear, until Egypt was smitten with the tenth plague, and all the first-born of Egypt (humanity and animals) died; then he urged them to go. The chastisement was sufficient. So it will be in the end of the [present] time of trouble that is approaching, and which [time of trouble] is figuratively represented by these plagues, especially 'the seven last plagues.'--Rev. 15.

"When the last plague [corresponding to the tenth of Egypt] has been poured out, as a vial of Divine wrath, 'the powers that be,' will realize that it is useless to fight against God. And as Pharaoh and his people received a severe retributive punishment for every evil they had inflicted upon the Israelites, and as their first-born became retributive representatives of the Israelitish babes they had caused to be drowned in-the Nile, so their flocks and herds, and the crops that were destroyed by the locusts and insects, etc., and all the troubles upon them, were retributive punishments, for the unjust exactions made of the Israelites. So we may suppose that the great troubles and losses which will come upon 'the powers that be' of the present time, in the approaching trouble, will, in some sense or degree, be a retributive requirement-an offset for a not sufficiently benevolent and just treatment of many under their control in the present time, when the blessings and inventions of our day should be accruing more generally to the benefit of the masses."--Z '01-363.

"It is well worthy of note that these first three [Egyptian] plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The land of Goshen was protected."--Z '13-204.

Let the reader carefully observe the significance of these statements and what is implied by them, which is that two of the ten plagues must have preceded the sounding of the seventh trumpet, which trumpet Pastor Russell believed began to sound in 1874. Therefore the fifth and sixth trumpets preceded 1874, and affected both the world and the Lord's people. Still further let it be observed that while the seventh trumpet is the third of the woe (plague) trumpets, its fulfillment as a woe

or plague can only refer to those features under it that relate to the "seven last plagues."

PASTOR RUSSELL'S VIEW CONCERNING FIFTH AND SIXTH TRUMPETS

In view of the fact that the fifth and sixth Trumpet symbols have an important bearing upon our present subject we are digressing for a moment to inquire if Pastor Russell ever made mention in his writings, either directly or indirectly, concerning what historical events were referred to by the fifth and sixth trumpets. The reply is that he did make one statement in July, 1882, which shows conclusively that he understood at that time that the sixth trumpet represented the woes that came upon the world and the professed people of God in general through the conquests of the *Turkish Ottoman Empire*. The utterance referred to is as follows:

"As our readers are aware we understand that we are now living in the days of the voice of the Seventh Angel. The evidence has already been furnished . . . that these trumpets mentioned by the Revelator and by Paul (1 Cor. 15:52; 1 Thes. 4:16; Rev. 11:15), are symbolic of a series of events. The sixth of these, we believe, ended Aug. 11, 1840, since which [1841 we have been living under the 'seventh trumpet,' or 'last trump,' or 'trump of God.'"]--Z July '82-2.

The reader may ask, How does this utterance by Pastor Russell show what he believed in 1882 was the event in history that fulfilled the sixth trumpet? We answer, This can be shown by the discovery of the noted event of history that occurred Aug. 11, 1840. The time statement of this event is so definite, referring as it does to the very day, month, as well as year, that it will not be difficult to discover the event itself. Searching the records of those times, both those of the world and the Lord's consecrated ones, we find that the event that occurred on that date was a very noted one and was associated with the humiliation of the Turkish Ottoman Empire. No other events of history of importance that the symbols of the sixth trumpet could be applied to, and as associated with that date, except those of the Turkish Ottoman Empire, can possibly be referred to.

The event that occurred Aug. 11, 1840, was that Turkey, through her ambassadors, was compelled to accept the protection of the allied powers of Europe, and thus place herself by that act under the control of the Christian (?) nations. As proving the correctness of this conclusion we quote from two writers of note the record of the interesting incident that designates the event to which Pastor Russell had reference. This incident was one that was associated with a study of the prophecies by some of the noted Watchmen on the walls of Zion at that time. This was the period Pastor Russell very frequently referred to as the Second Advent movement, described in the beginning of the parable of the wise and foolish virgins. (Studies Vol. III, p. 91.) The incident was that of a discovery of the end of the supposed symbolical period associated with the sixth trumpet of Rev. 9:15, namely, the hour, the day, the month and year (391 years and 15 days). This occurrence is thus related:

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the Second Advent, published an exposition of Rev. 9, predicting the fall of the

Ottoman Empire, and specifying not only the year but on the very day that this took place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August 1840. The prediction was widely published, and thousands watched the course of events with eager interest.

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Mr. Miller and his associates, and a wonderful impetus was given to the Advent movement. -- *"The Great Controversy Between Christ and Satan.*

Concerning the date beginning this prophetic calculation, July 27, 1449, the following quotation from another writer will be interesting:

"In 1448, the death of John Palaeologues [Emperor of Eastern Rome] left the throne of Constantinople in a weak and precarious condition. Constantine, his successor, could claim no territory beyond the limits of the city, and the throne was already held by virtue of the grace of Amurath, the Turkish ruler. The gracious approbation of the Turkish sultan announced the supremacy of Constantine, and the approaching downfall of the Eastern Empire." -- *Story of the Seer of Patmos.*

This event, according to the calculations of both Win. Miller and Josiah Litch, occurred July 27, 1449. It will be readily seen that 391 years and 15 days from this date reaches to Aug. 11, 1840, the very year and day that Pastor Russell (as quoted above) believed the sixth trumpet ceased to sound.

TESTIMONY OF OTHER NOTED EXPOSITORS

As a further confirmation of the truthfulness of this incident that caused so considerable a stir among the Watchers of the Second Advent movement of 1840-1844, the following from the last writer concerning the same matter will be of interest:

"In 1838 Josiah Litch and Win. Miller, after a careful study of the prophecies came to the conclusion that on this last date [Aug. 11, 1840], the nations might expect to see the Turkish sultan surrender his power. This prophecy was published to the world, but there were events transpiring which also called the attention of the nations to Constantinople. The sultan of Turkey and Mehemet Ali, pasha of Egypt, were at war, the pasha refusing an indemnity demanded by the ruler of Turkey. In 1839 the pasha was victorious in battle over the Turkish army, and he sent another force under the command of his son into Syria and Asia Minor, and threatened to carry his victorious arms against Constantinople. At this juncture, England, Austria, Prussia and Russia combined in the demand that the pasha should confine himself to Syria and Egypt. A council of these four powers was held July 15, 1840. The ruler of Turkey agreed to abide by their decision and was only too glad to have his life saved by their intervention. He thereby voluntarily surrendered all rights into the hands of the combined forces of Western Europe. In the official document drawn up by the representatives of the nations concerned, are these words: 'It having been felt that all the zealous labors

of the conferences of London in the settlement of the pasha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman plenipotentiary, drawn up and signed a treaty whereby the sultan offers the pasha the hereditary government of Egypt, . . . the pasha on his part, evacuating all other parts of the sultan's dominions now occupied by him and returning the Ottoman fleet . . . If the pasha 'refuses to accede to them, it is evident that the evil consequences to fall upon him will be attributable to his own fault.'

"This treaty was signed, and the ultimatum was officially put in the power of Mehemet Ali on Aug. 11, 1840. Since that time Turkey has been known everywhere as the 'Sick Man of the East.'

"The importance of the prophecy and the exactness with which it was fulfilled to the very day should lead to careful investigation of that Divine history,, which circles about the years 1840 to 1844."--Story of the *Seer of Patmos*.

*This is confirmed by the Historian Gibbon, Vol. V, P. 406.

It will have been noted in our exposition of the sixth trumpet that we applied the 391 years as beginning with the fall of Constantinople 'in 1453, and ending in 1844. (H'19-250.) We, however, simply stated that this might be a possible fulfillment of the "hour and day and month and year." Our calculation, however, cannot be figured to a day or even a month as this one is. However, our sole purpose in calling attention to this is simply to show that in July, 1882, Pastor Russell understood with other wide-awake prophetic students that the Turkish-Ottoman power fulfilled the vision of the sixth trumpet, etc, We will further note that this interpretation of the sixth trumpet, except the time feature noted, did not originate with Josiah Litch or Win. Miller, nor with any Adventist, but was so interpreted by 21 of the 26 expositors of any note since the Sixteenth-Century Reformation. The names of these 26 expositors are Luther, Bullinger, Bale, Chytraeus, Morlorat, Foxe, Brightman, Parens, Mede, Vitringa, Danbury, Sir Isaac Newton, Whiston, Bengel Bishop Newton, Bicheno, Faber, Frere, Irving, Cunningham, Habershon, Bickersteth, Birks, Woodhouse, Keith, Elliott. Not one of these was an Adventist. Nearly all of them had light concerning a coming age of probation (although not for those who die before that age), which Adventists did not have, nor do they have at the present time. Adventist's knowledge of fulfilled prophecy came largely from a study of these writers' expositions. Pastor Russell in a general way several times referred to them as noted, reliable expositors. (See Z August, 1879; also January, 1884; also -citations in this article.) The discovery and identification of this incident and event, believed by Pastor Russell in July, 1882, to have ended the sixth trumpet vision, is proof also that he was in accord with the almost unanimous testimony of prophetic expositors in general, that the fifth trumpet vision referred to the advent of Mahomet, and the conquests of himself and his successors, bringing woes to the inhabitants of the earth in general.--See H '19, 228-232; 247-250.

We are aware of the fact that we have an utterance by him six months previous to this (Jan. and Feb., 1882), which alone might seem to indicate that he did not think that Mohammedanism was referred to in prophecy. The particular thing he referred to in this utterance is whether the two-horned beast of Rev. 13, afterwards called in Rev. 16 and 19 the "false prophet," is fulfilled in Mohammedanism, as believed by some Adventists. His reply is, No, However, the utterance we have quoted, made six months later, proves conclusively that at that time, July, 1882, he believed that the Turkish Ottoman power fulfilled the sixth trumpet symbol.

There is one other utterance (Z '96-255), which is taken by some to prove that Pastor Russell did not believe that the Ottoman power was indicated in Revelation. In this one he is referring to the, application made by Adventists to the effect that Dan 11:45 refers to Mohammedanism, which he in Studies Vol. III, p. 45, applies to Napoleon. Not a word in either one of these utterances is said about the fifth or sixth trumpet symbols; neither do we find any statement in his writings after July, 1882, in which he repudiated the statement then made to the effect that the sixth trumpet ended August 11, 1840, which, as we have shown, marked the humiliation of the Ottoman Empire.

THE VICTORS OF THE GLASSY SEA

"And I saw as it were a glassy Sea mingled with Fire, and the Conquerors of the Beast, and of his Image, and the Number of his Name, standing on the Glassy Sea, having Harps of God. And they sing the 'Song of Moses the Servant of God, and the Song of the Lamb, saying, 'Great and wonderful are thy Works, O Lord God, the Omnipotent; righteous and true are thy Ways, O King of the Nations! Who shall not fear, O Lord, and glorify thy Name? Since thou alone are bountiful; For All Nations shall come and worship in thy presence; Because thy Righteous Acts were made manifest.'"--Rev. 15:2-4.

A very interesting and significant comment concerning those who sing this song and when, is found in one of the earliest of Pastor Russell's writings, and it will be found to be in perfect harmony with his very latest utterances. We quote from this early exposition bearing on these matters

"The question has often been asked: 'Who sing this song and when?' The most commonly received answer perhaps has been: This is the SECOND or great company who come UP through the great tribulation, and they sing this song DURING the time of trouble. We think this incorrect, and wish to express a different view.

"First, It cannot be the second company, because these have gotten the Victory over the Beast and Image, etc. . - . The trouble with the mass of Christians is, that they are in bondage to this Beast and Image.

"The second company never get. the VICTORY over them, and apparently do not recognize their true character until they are overthrown by the judgments of the 'day of wrath,' when the 'beast and the false prophet are cast into the lake of fire.' They still worship them, and it is not until their power is gone that they recognize their overthrow as of God and say: 'True and righteous are His judgments: for He hath judged the great harlot.' (Rev. 19:2.) Not these are the Victors, but they who NOW stand out free while The Beast and Image are ruling and enslaving all who

profess the name of Christ with their man-made creeds, and are lording, it over God's heritage.

"Secondly, This scene occurs before [and in connection with, as we shall see later] the pouring out of the vials of wrath, for the angels are seen with the 'seven vials full.'

"As we proceed to analyze the song, I think you will recognize it as the very song of Restitution which we sing [and we may truthfully add, is being sung at the present time]. Then, too, you will see how none who bow to the decrees of orthodoxy, so called, can sing it, being hindered and chained by their creeds, until they get the Victory over them."--Z August '80-6, 7.

STAND ON THE SEA OF GLASS

We next inquire, What is the significance of the "Glassy Sea," upon, beside or above which the overcoming saints are seen standing? Before proceeding to give Pastor Russell's interpretation, which is doubtless the correct one, we believe that it will be not only of interest, but of profit, to the reader, as confirming the truthfulness of the progressive manner in which the visions of Revelation were understood as history unveiled them, to cite what other of God's servants understood by this symbol. Mr. Barnes interprets this "Sea of Glass" condition as being in heaven. His comment is as follows:

"Stand on the sea of glass. That is, before God. They are now seen in heaven, redeemed and triumphant."

This is very evidently incorrect. Mr. Elliott, however, in 1846, seems to have grasped much more clearly the true significance of the symbol, i. e., that it refers to a condition of God's saints on this side of the veil, although his application in history is incorrect. We quote from his quite lengthy discussion of the symbol:

"We have to consider, the scene, on, or by which the harping took place; viz., what seemed in the vision *'as it were a glassy sea mingled with fire.'*--And here thug much seems clear; that it was not the glassy sea-like expanse before the throne, described on the first opening of the Apocalyptic scene before St. John (Rev. 4:6), seeing that, had this been the case, the *definite article* [the] ought, according to the analogy of Apocalyptic usage, to have been prefixed to the word on this present re-mention of it."

After discussing quite fully this matter Mr. Elliott next

"Another thing equally evident is, that the sea meant is' not (so as some have supposed it) the *brazen sea or laver*, of the old Jewish temple. In the Apocalyptic temple of vision,. there is not a hint of any such laver appearing represented. Moreover, how could that which was *brazen* becalled glassy? Or, wherefore changed into something *glass-like* in the Apocalyptic temple of imagery? The fact is, that even on the first mention of the more common and notorious *appurtenances of the old temple* in the Apocalyptic temple scene, the article is prefixed, according to another well known rule of grammar, because of the notoriety of the thing to the Jewish observers: e. g., in regard to *the brazen* and *the golden altar*, *the outer court*, and *the ark of the covenant*. Rev. 6:9; 8:3; 11 :2; 11 :19. So that the absence of the article prefix in the case before us, furnishes here too a further corroborate proof (notwithstanding the contrary views of various

modern expositors that the *laver* or *sea* of the old Jewish temple could not be intended. Thus the *glassy* sea in the passage before us would seem to have been nothing described elsewhere in the Scripture as in the old Jewish temple; and nothing elsewhere as in the Apocalyptic temple of vision."

Mr. Elliott next states that in his first study of the vision it seemed to him as though the symbol was drawn from the fiery appearance of the Red Sea in connection with Israel's crossing the same. However, he says:

"After fully re-considering the subject, I have come in fine to a strong impression that the symbol must be one borrowed from *volcanic* phenomena:--the 'glassy sea as it were mingled with fire' which was presented to St. John's eye *in vision* being a flood of vitrified rock and lava, spreading in destructive inundation over the territory of the anti-Christian Beast, i. e., the mystic Egypt, as well as Babylon of the Apocalyptic earth, and with the fire that fused it breaking forth continually from the mass, as from the glowing lava from Vesuvius; while the harpers, escaped triumphantly from out of his; Egyptian domination, stood with their harps, unharmed upon its edge."

THE SAINTS REJOICING ABOVE THE SEA OF TROU113LE

The reader will bear in mind that the expositor is here explaining the symbol *itself* and not the fulfillment. The fulfillment he understands to refer to the fiery troubles in the world incidental to the pouring out of the vials of wrath,* from which the saints of God escape because of their knowledge of, the meaning of the judgments upon the false religious systems of earth. In regard to this he says: "The figure [symbol] is not unused in Scripture elsewhere in designating God's fiery judgments."

His application as to the time in history when the fulfillment took place is wrong. The light was not then due.

Pastor Russell's comment is brief, but to the point.

"Having then ascertained who these overcomers are, and about when they thus stand, we pass on to consider the 'Sea of Glass mingled with fire' on which they stand. Sea, as heretofore explained, we understand to symbolize the masses of the people, and fire, the judgments, or troubles. We therefore interpret this to mean--The people in trouble, under the judgments of God.

"Above the troubled people are the overcomers--calm, serene, untroubled. Their position shows that their standing is by faith. (Matt. 14:29.) To the eye of faith all is transparent as glass."--Z June '83-7.

Our next inquiry is, What is represented by the song that is being sung by these overcomers of the systems symbolized by the Beast and the Image? Pastor Russell's comment is a most wonderful unfolding of this symbol. We quote very freely his words written in 1883:

"These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or preaching

of these overcomers is in perfect accord with the Law and the Gospel. It is the same which Jesus (the 'Lamb') taught, and which Moses taught in the Law and types. Not only does the description of the overcomers indicate that they are but a little fragment of the nominal Church, but the words of this song teach us the same--that the class who proclaim these things are few.

"The words of the song are given, or the leading points of the preaching which will be done by the overcomers.'Saying, Great and wonderful are thy works, O Lord God, the Omnipotent.' Alas! how few are sufficiently acquainted with God's plans to recognize the fact that they are great and wonderful. Very few can sing this first note of the song, and fewer yet can sing it to its close. The second note is, 'Righteous and true are thy ways, O King of the nations.' (Diaglott.) Look at this; we can sing of the righteousness and justice of God's dealing with the nations, since we have come to see how He has permitted evil and death to come upon all, as a lesson, to teach us to appreciate life and righteousness. We can see righteousness, justice, mercy, and love in God's dealing, since we see in His Word that there is to be a 'restitution of all things which God hath spoken by the mouth of all His holy Prophets since the world began.' (Acts 3:21.) Who, but those who see the restitution to be accomplished in the next Age, could sing this part of the song? Not one; Christendom in general fears to think of God's justice in dealing with the nations in general, the great majority of whom have gone down into death without any knowledge of the only name whereby we must be saved. The righteousness, and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as at that of present and past Ages. Yes indeed,, we rejoice to proclaim to all who have an 'ear to hear'--Just and true are Jehovah's ways in ruling the nations.

"The next note is in perfect harmony with the last -- who shall not fear, O Lord, and glorify thy name? since thou alone art bountiful.' Our great Creator's every dealing is an act of favor--even the evil which man was permitted to bring upon himself is to be overruled for good; and we ask ourselves the question, Who shall not fear and glorify God when in the coming Age, His wonderful goodness is manifested, and when the knowledge of the Lord shall fill the whole earth? We would be inclined to believe. that every one should praise His love everlastingly, were it not that Scripture clearly discloses a Second Death, which tells of some who will be accounted worthy of it.

THE SONG GLAD TIDINGS OF GREAT JOY FOR ALL PEOPLE

"For all the nations shall come and worship in thy presence, because thy righteous acts are manifested.' This is the last note of the song, and is full of force and meaning. How few are proclaiming, either publicly or privately, this part of the song. Some believe that many of the nations now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that they are dead, and will never again have life; others that those who are dead will be raised from the dead to pass a mock trial and be destroyed. But how few can sing this song of restitution, declaring that all nations shall yet come from death, and shall worship their Lord and Redeemer, when brought to a knowledge of the Truth. (1 Tim. 2:4.) Even Sodom, a nation long since destroyed, shall come and worship.--Ezek. 16:48-63.

"Another symbol is the 'Harps of God.' The song is -sung in tune and harmony with the Harps. The Harp of God, we believe to be the Bible, its many strings or chords are the Law, Prophets, Psalms, Gospels, etc. Many Christians have the 'Harp,' but few have it so strung and tuned that they can bring forth harmony enough to accompany 'the song of Moses and the Lamb.' The overcomers have the Harp well in hand-in fact, without it and the inspiration of its music, they never could have become overcomers. They have them tuned, too. How forcible this picture! Truly, it would have been incomplete without the Harp of God.

"Another thought is suggested -- The overcomers not only have the Harp and know how to sing this song of restitution, but they do sing it. There are some of God's children who have their Harp considerably in tune, and who know the song, but do not proclaim the Glad Tidings of coming restitution; they fear 'to face the opposition which this course would bring-the unpopularity which would attach to anything outside the, religious rut of so-called orthodoxy. These are not among the overcomers ; they have not gotten the victory over the influence of the Beast and Image; they are yet in some bondage. All of the overcomers sing the song. Each of us should inquire of our own hearts, whether we are tuning our Harps and singing this song. Now is the time.

"Many of the Lord's dear children in mystic Babylon's captivity, have sat down beside her rivers so defiled by the mire of worldliness and error and wept when they remembered God's favor to Zion in times past. They laid aside the Harps of God, hanging them on the willows that weep over the grave of truth in Babylon. They that carried them away captive (the Babylon system) require of them a song and mirth, saying, 'Sing us one of the songs of Zion.' Yes, Babylon would like to see Zion's captives happy beside her muddy streams; and in the midst of her worldliness, would like to hear an occasional song of Zion, that she might boast of the Lord's favor. But 'how shall the captive daughters of Zion sing the Lord's song in a strange land? (Psa. 137:1-6.) To all such we cry: Take down your harps from the willows; flee out of Babylon into full liberty of thought and expression; tune your Harps and sing the song of Moses and the Lamb. Sing of God's mighty love and the 'restitution of 'all things which God hath spoken by the mouth of all His holy prophets.'" -Z June '83-7.

"Yes, dear brethren and sisters, we have to some extent at least gotten the victory over the Beast and his Image, etc. The song is ours and we are singing it. . . . Then tune up your harps, dearly beloved, and sing aloud our glad song of 'Jubilee.' Sing to your dear friends who love God, despite what seems to them His injustice. But if they will not hear, sing to the world. It will be a 'bow of promise' to them when they go further down into the time of trouble. And if you cannot do this, sing it loudly in your own heart. It will joy and comfort give you, to think of our Father's love and realize that 'His mercy endureth forever.' (Psa. 136.) It will open and warm your heart and enrich it with love, both for your Father and for those who are the objects of His care and love." -Z Aug. '85-7.

"The Kingdom of Christ is begun! And all who are true Watchmen can at this-time see clearly, as one man, and can together harmoniously sing the new song of Moses and the Lamb-the song of restitution, so clearly taught, not only in the Law of Moses which was 'a shadow of the good things to come,' but also in the clearer revelations of the Lamb of God contained in the writings of the New,

Testament, saying, 'Just and true are thy ways.' 'All nations shall come and worship before thee.'"--Rev. 15:3, 4.--Studies, Vol. III, p. 237. (See also Z '00-310, 311, for a remarkable exposition of this vision.)

Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity.

He comes with succor. Speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

JONATHAN AND HIS ARMOR-BEARER

--MAY 30-1 SAM. 14:1-46-

Golden Text.-"Be strong and of good courage."--Josh. 1:6.

THE ARMY which gathered to Saul, and which accomplished a victory early in his reign, was disbanded; and subsequently the king had a standing army of three thousand men. One thousand of these were under command of his son Jonathan. The remainder constituted a royal guard and were immediately under Saul's own directions. Apparently the land of Israel was completely dominated by the Philistines, who here and there had garrisons. These were content to take a certain amount of tax from the people, much as the British govern India.

The Israelites were poorly armed, for the Philistines would not permit them to have weapons of war lest they should rebel. Similarly, the British prevent war munitions from going to India for the same reason. When therefore Jonathan made an attack upon the garrison of the Philistines and wiped it out, it raised a hubbub, much as such a circumstance would do if the people of India were to rise against the British garrison there. It meant war. The Hebrews trembled at what might be the result, just as the people of India would tremble. at what the British might do in a similar case.

The Philistines increased their army of occupation, and the Israelites, unarmed, except with agricultural implements, etc., were terrorized by the warlike Philistines. When the Israelites saw how vast an army was opposed to them their hearts failed,' and many of them took to the caves and the dense woods, and some even ran away across the Jordan. Their plight was the worse because the Philistines had not allowed the Israelites to possess swords or spears, or even to

have smiths in their land that could make weapons for them. Saul and Jonathan alone had sword and spear. Saul's army of three thousand dwindled to six hundred; yet the word which reached him from the Prophet Samuel was to wait seven days for his arrival, apparently with the intention that the people should thoroughly feel their impotence and cry unto the Lord for succor. King Saul did as directed to the extent of waiting seven days, and with the expiration of the time, seeing how his army was dwindling and that Samuel had not returned, he on the seventh day undertook to be his own priest. He offered up sacrifices to God without authority and, contrary to the Divine law to the effect that only priests might offer sacrifices.

Just as he had finished the sacrifices the Prophet Samuel appeared, reproved him sharply and told him that because of his failure to fully obey the Lord, his family should not be continued as the Lord's representatives in the Kingdom of Israel. The King apologized, explained the circumstances-thought it necessary to do something, and that what he did was the only thing he could think of. Very few kings or generals of our day, however, would be prepared to do any nearer the will of the Lord than did King Saul. Very few would have waited seven days at all, or would have paid any attention to the Prophet. Very few would have apologized to the Prophet afterwards and explained why they attempted to offer sacrifice to God, but in view of the exercise of special Divine providence in connection with the nation of Israel, more was to be expected of King Saul at this time.

Very much like Saul, we are tempted to hurry to our tasks without taking time for religion. One has wisely said: "How difficult it is to realize, in the rush of life, as Philistine after Philistine tops the crest, that we must wait. 'No, I must not cut short my prayers. No, I must not scamp my daily meditation.' What a temptation there is to think that unless we are in a perpetual fuss and bustle Israel will melt away and the Philistines will strike home. Let us not do unconsecrated work." The words of another also apply: "The word of Jesus, in the mind of one who does not do the will of Jesus, lies like seed-corn in a mummy's hand."

JONATHAN'S BOLD EXPLOIT

Our lesson proceeds to tell the story of how Jonathan, Saul's brave and noble son, and his armor-bearer, blessed of the Lord, were victorious over their enemies; and how the Philistines, divided into three parties, mistook each other for Hebrews and slaughtered one another. If Saul had failed Jehovah, not so his glorious son Jonathan. By a deed of supreme trust in God Jonathan was to prove to Saul and the Israelites where their true resource lay. Jonathan was a genuine hero of faith, worthy to be ranked with any in the eleventh of Hebrews. Jonathan proposed to his armor-bearer that they two, all alone, should attack the immense host of the Philistines. But he told not his father, since Saul, lacking his son's faith, would have forbidden an act that would have seemed to be foolhardy in the extreme. "Jehovah will work for us," Jonathan was confident. There is no restraint to Jehovah to save by many or by few. Perhaps in these noble words Jonathan had in mind the experience of Gideon and his three hundred. The thought was echoed by David before Goliath (1 Sam. 17:46, 47), by Asa before Zerah (2 Chron. 14:11) and others.

The armor-bearer's fine answer is still more impressive in the Greek translation, the Septuagint: "Do all to which thine heart inclines; behold, I am with thee; as thy heart so is my heart." Thus also Jehu spoke to Jehonadab, the son of Rechab.--2 Kings 10:15.

We are told that Jonathan's way over to the Philistines lay through a deep ravine flanked by two craggy hills. One of these hills was called Seneh or "the Acacia," a name now given to the entire valley because of the acacia trees growing there; the other hill, on the north, was called Bozez or "Shining." The great valley runs nearly due east, and thus the southern cliff is almost entirely in shade during the day. Jonathan and his armor-bearer climbed up the stony crag out of this deep ravine and it appeared to the Philistines that the Israelites were coming out of holes in the rocks. The limestone rock of this region is full of caves where the Philistines -supposed Saul's terrified soldiers had been hiding.

There was a trembling in the camp, the main camp of the Philistines, to which was rapidly communicated the terror which Jonathan had inspired in the outpost. This panic included the spoilers, the foraging parties mentioned in 1 Sam. 13:17, who would be among the boldest. The panic was increased by an earthquake, as that at Ebenezer was caused by the thunder-storm (I Sam. 7:10), and that of the Syrians before Samaria by a mysterious poise of chariots and horses (2 Kings 7:6). The emotional and undisciplined armies of the East were particularly affected by these panics. So the Philistines fled headlong westward, and the Israelites rushed after them for fifteen or twenty miles, until the foe were safe on their own plains of Philistia at Aijalon.

A hasty muster, perhaps a roll call, showed Saul that Jonathan and his armor-bearer were absent from the ranks of his army, and Saul probably knew the courage and enterprise of his son well enough to be sure that he was in some way at the bottom of the disturbance he witnessed among the foe. Should he follow up the matter with a general attack? Calling for the ephod mentioned in 1 Sam. 14:3 (for the ark was still at Kirjath-jearim, and it seems likely that the Septuagint reading of "the ephod" here represents the original), he bade Ahijah draw from it an omen telling him whether or not to advance. But before the priest had withdrawn his hand from the bag it was clear to Saul that the Philistines were routed, and he ordered an immediate pursuit, in which the entire Israelite army was re-enforced by the Hebrews whom the Philistines had impressed to fight on their side, but who now turned against their former masters.

KING SAUL'S RASH ACT

The precipitate flight of the Philistines without a cause showed that Jehovah was working for the Israelites. Saul wished to do something to show his religious zeal and retain Jehovah's presence, so he rashly proclaimed a fast for the entire day. No one was to stay in the pursuit of the Philistines to eat a mouthful. Saul's religion was half superstition, and all superstition is foolish. Fasting has a religious value, but not when strength of body is urgently needed, as it was on that day.

A striking proof of the folly of Saul's rash injunction is that his own son Jonathan did not, in the confusion, get word of it. In their pursuit through the forest the Israelites came to a place "flowing with honey," as Palestine is in so many parts.

Jonathan was weary from his great exertions, and, as was natural, with the point of his staff took up a piece of the honeycomb, and on eating it felt his weariness pass away. When a bystander told him of Saul's oath, Jonathan promptly repudiated it as unwise. "My father hath brought disaster upon the land." This disaster was the incompleteness of the victory, owing to the people's being too exhausted to continue the pursuit. Godly men will sometimes be found less outwardly religious than some other men and will greatly shock them by being so. The godly man has an unction from the Holy One to understand His will; he goes straight to the Lord's business; like our blessed Lord he finishes the work given him to do, while the merely religious man is often so occupied with his forms that, like the Pharisee, he neglects the structure for which forms are but the scaffolding; in paying his tithes of mint, anise, and cummin, he omits the weightier matters -- justice, mercy and truth.

Saul found that his power was very strictly limited by the popular will. Indeed, when the people indignantly refused to allow the execution of the young hero who had saved the nation by his deed of valor, Saul was quite ready to submit. Jonathan's deed was more than brave from a purely human standpoint it was audacious to the point of madness. Reason would have laughed it to scorn; military men would have called it insanity; and people who count odds would have written it down impossible. Yet it succeeded. Jonathan's faith was of the kind that clothes itself with omnipotence.

Throughout this entire lesson we have brought to our attention again the great value of faith, as exhibited in the conduct of Jonathan -- his obedience and loyalty to the Lord. It was such as Jonathan that St. Paul refers to, who "waxed valiant in fight, turned to, flight the armies of the aliens."

SAUL'S FAILURE

--JUNE 6-1 SAM. 15:13-26--

Golden Text.--"Thou hast rejected the word of Jehovah, and Jehovah hath rejected thee."--1 Sam. 15:26.

THE GOLDEN TEXT of this lesson is the Lord's rebuke to King Saul by the Prophet Samuel, in connection with the announcement that Saul, by disobedience to the heavenly King, had forfeited his privilege of representing him on the throne of Israel. The rending of the kingdom from the hands of Saul meant more than his own displacement; it meant that his son and successive heirs should not continue the Lord's representatives in the kingdom.

For a number of years Saul seems to, have prospered fairly on the throne, and the people of Israel prospered with him. It was several years after his coronation, noted in our last lesson, that his first severe testing in respect to his obedience to the heavenly King came to him. At that time a war was instituted against the Philistines, who had been encroaching upon the Israelites to the east. Saul waited several days for Samuel to come to offer the sacrifices -of the Lord previous to the beginning of the battle. Samuel was providentially hindered, and Saul, after waiting for a time, offered the sacrifices to the Lord himself, contrary to the arrangement, and then proceeded to battle, the result being a considerable defeat

to his forces. Apparently he was not evilly intentioned, but lacked proper respect and reverence for the Lord and His arrangements,. This may be said to have been the beginning of Saul's rejection by the Lord. Samuel's words were, "Thou hast not kept the commandments of the Lord . . . now thy kingdom shall not continue. The Lord hath sought him a man after His own heart."

OBEDIENCE BETTER THAN SACRIFICE

The lesson of this incident is as applicable to spiritual Israel today as it was to Saul and natural Israel in their day--"Obedience is better than sacrifice." In how many ways we may see expressions of this same condition amongst many who profess the Lord's name today! Many are "workers" in the Lord's cause in the various denominations of Christendom, and many are their sacrifices of time and money; but inasmuch as they are not obedient to the Lord, they fail of the blessings they would have, and, indeed, in a considerable measure cut themselves off from greater privileges and opportunities. Yea, many of them, we fear, are cutting themselves off from the kingdom, from glory, and from joint-heirship with the Lord in that Kingdom. We should learn from this lesson, given us in Saul's experience, that our Heavenly Father wishes us to be very attentive to His Word, and not to think for a moment that we can improve thereon, or that times and circumstances will alter the propriety of our obedience to Him; Had Saul been obedient and the results disastrous, he would at least have had a clear conscience; he could have said that he had been obedient to God and was not responsible for the results. But if he had been obedient God would have been responsible for the results, and we know that Divine power would have brought about the proper results. Let us apply the lesson to ourselves in respect to our daily conduct in every matter of life. Let us hearken to the word of the Lord and keep close to it, not fearing the results, but having faith that He who keeps us never slumbers nor sleeps and is too wise to err, as well as competent to meet every emergency that could possibly come upon us as a result of our obedience. How many of the Lord's people in Babylon would be blessed by following the instructions of this lesson. They have said to themselves, time and again, "I see that present institutions and arrangements are contrary to the simplicity of the Gospel of Christ and the practice of the early Church, but what can I do? I am identified with this system and am engaged in sacrificing for its upbuilding; if now I withdraw my hand, it will mean more or less disaster. I wish I were free from human institutions and that I had my hands filled with the Lord's work along the lines of His Word, but I cannot let go, for necessity seems to be upon me. I must perform a sacrifice and this seems to be my most convenient place for so doing." The Lord is not pleased with such argument. His message to us is that to obey is better than sacrifice; leave the matter of your sacrifice in my hands-it will amount to nothing anyway unless I accept it, and I accept sacrifices only from those who are first obedient. "Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues."

Although the Lord announced the rejection of Saul, the prediction was evidently not executed for several years after; perhaps ten years the decree stood, as it were a dead letter, for quite possibly Saul was properly exercised by the rejection and became more attentive and more obedient to the Divine will, and David, who was

probably anointed about this time, was not yet sufficiently developed to be the Lord's representative in Saul's stead.

Saul's next severe trial was in connection with the Amalekites--a nomadic and fierce people- who, on several occasions, had done injury to the people of Israel. In sending the message the Lord gave special instructions that the Amalekites should be destroyed, saying, "Utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Without mentioning other of Amalek's transgressions, he specifies here that the destruction is on account of Amalek's opposition to Israel in the way when they came up out of the land of Egypt several centuries previously.

The Amalekites suffered far less, slaughtered by the sword, than if they had been made the subjects of famine or a pestilence, and had died of hunger or disease-the ending of life with little pain to themselves or trouble to others-the ending of -comparatively uneventful lives anyway. They will be amongst the class mentioned by our Lord, saying, "All that are in their graves shall hear the voice of the Son of man and shall come forth. They will come forth under much more favorable conditions, to learn of*- the grace of God in Christ and to be amongst the families of the earth who shall be blessed by the Seed of Abraham, spiritual Israel.

It is quite true of the Amalekites, as it was true of the Amorites, that they would have been cut off sooner but that their iniquity was not yet come to the full. One lesson to be learned from this is that even though those nations' may not be under special covenant relationship with God, there is a certain Divine supervision-that their iniquities go not too far, and that, when they have reached their full, punishment is to be expected.

KING SAUL'S WORLDLY-WISE POLICY

Saul's error in this trial was his failure to carry out the command of the Lord explicitly. He slew all the Amalekites, old and young, except the king, whom he kept alive, possibly thinking to exhibit him in some kind of a triumphal display; but as for the flocks and herds, he consented with his people to spare all that were goodly and desirable--"The best of the sheep and of the oxen and of the fatlings and of the lambs, and all that was good, . . . but everything that was vile and refuse, that they destroyed utterly."--(Vs. 9.)

It is at this juncture that the Prophet Samuel came to him and the colloquy of our lesson ensued. The general narrative--the indignation of Samuel and the Lord's positive announcement--clearly indicates that Saul had not misunderstood his instructions, but had, with considerable deliberation, violated them. Consequently we must understand his words addressed to Samuel to have been, to a considerable extent, hypocritical. He first salutes the Prophet with blessings, and assurances that he had performed the commandment of the Lord successfully. But immediately the Prophet replies, "What means, then, this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" The Prophet understood at once that the work of destruction had not been complete, that Saul and the people of Israel were anxious to take a spoil. This was wholly contrary to the Lord's direction. They were not to destroy their enemies to their own advantage, but simply to act as the agents of the Lord in thus executing His decree, the sentence

of justice. They were not to take booty and thus to become like the nations about them--a robber nation, profiting by the troubles they inflicted upon the enemies of the Lord. This is in full accord with the Lord's character and the foregoing explanation of it.

Saul, seeing that the Prophet was not likely to sympathize in any measure with his violation of the command, began hypocritically to represent that all those fine sheep and oxen had been captured from the enemy. to be sacrificed to the Lord, and, incidentally, this would have meant a great feast for the Israelites, because the flesh of animals so sacrificed was eaten by them. Samuel stopped the king in his explanation and told him of the Lord's words of the night preceding (which, in Jewish counting, would be "this night," because their day began in the evening). The message of the Lord calls attention to the fact that Saul was humble when he was chosen as the Lord's representative upon the throne, and at that time he was very willing to give strict obedience to the Heavenly Voice, but the intimation is that now he had grown more self-confident and therefore less reliant upon the Lord and less attentive to the Lord's commands; getting into the wrong attitude of heart, he had failed to properly execute a very plain, specific direction. Knowingly and in violation of the Lord's command he had the spoil separated, and spared the best when the Lord had commanded the reverse.

If, in applying the principles of this to the Lord's people of today, we think of the Amalekites as representing sins and of how the Lord's command comes to us to put away sin entirely, utterly destroying everything that is related to it, we may get a good lesson. Like Saul, many are disposed to destroy the vilest things connected with sin, but to save alive the king sin, merely making him a prisoner. Many are disposed, too, to seek out the things which they realize to be condemned of the Lord to destruction--such things as would be choice and desirable to their taste and frequently, like Saul, they claim that even these sins of the less obnoxious kind are held on to for the purpose of sacrificing them and thus honoring God. How deceitful above all things is the heart. How necessary it is that all who would be in accord with the Lord should be thoroughly true-hearted, thoroughly sincere, and that under the Lord's direction we should seek to take away the life of every sinful principle, evil teaching, evil doctrines, evil engagements, unholy words and thoughts and deeds.

THE SACRIFICE OF OBEDIENCE

Saul sought to defend his course, to put as good a face upon the matter as possible and to lay the responsibility for the saving of the spoil for the sacrifice upon the hosts. of Israel, who, with himself, were so desirous of offering sacrifices to the Lord. Samuel's answer is the pith of this lesson and contains its Golden Text. He clearly points out to Saul what the latter should have known, and what all should recognize, namely, that *offering sacrifices is far less pleasing to the Lord than obedience to His Word*. No one could offer an acceptable sacrifice to the Lord unless *obedient in his heart* and unless the sacrifice represented that obedience. So with the Lord's people today. It is not so much of ill-gotten wealth that we may sacrifice to the Lord; it is not so much the proceeds acquired directly or indirectly by wrongdoing that we may sacrifice acceptably. Our sacrifice must be from the heart, and, first of all, must be the will. He who gives his will, his heart, to the Lord, gives all; he who gives not his will, who comes not in obedience of heart

unto the Lord, can offer no sacrifice to the Lord that could be acceptable. "Behold, to obey is better than sacrifice," is a lesson which should be deeply engraved upon the hearts of all the sanctified in Christ Jesus. To have the spirit of obedience is necessary, too, and whoever has the spirit of obedience will not only obey the Divine will, but will seek to know the Divine will more and more 'that he may obey it. It is of this class that the Scriptures declare, "His word was found and I did eat it"; and again, in the words of our Lord, "I delight to do Thy will, oh My God; Thy law is written in My heart."

Saul had been very diligent in his opposition to witchcraft and idolatry throughout the land of Israel, and in so doing was accomplishing a good work in accord with the Divine Plan, the Divine will; but the Prophet calls his attention to the fact that his energy in such matters would not prove an offset to his deliberate willful neglect of the Divine injunction. The Lord's commands against sin and every evil thing are to be executed to the very letter, no matter how highly exalted the sin may be in dignity and place, and no matter how precious or valuable or desirable or toothsome the sin may be to our fallen natures. Though it be as dear as a right hand or as a right eye, there is no course open to the Lord's followers but to be obedient-even unto death.

Although fully rejected, Saul's removal was not yet due. Samuel associated himself with him in a public sacrifice, commemorating the victory over the Amalekites, and on this occasion he slew Agag with his own hand-departing then to his own home. He never afterward saw Saul, yet the Scriptures declare, "Nevertheless, Samuel mourned for Saul"--thus again showing us the beauty and strength of his character. He was ready to do the command of the Lord in any and every particular, yet was not without a feeling of compassion for those who were out of the way -not a compassion which would make them his friends and lead him to co-operate with them in their wrong course, but a compassion which would have been glad to have co-operated with them at any time in a righteous course.

A SHEPHERD BOY CHOSEN KING

--JUNE 13-1 SAM. 16:1-13--

Golden Text.-The Spirit of Jehovah came mightily upon David from that day forward.--1 Sam. 16:13.

SAUL'S REJECTION by the Lord because of disobedience meant not only his own ultimate removal from the kingdom, but that his family, his sons, should not succeed him in it. It meant, also, the Lord's selection of another man, an other family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom Samuel indirectly referred, saying "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou [Saul] hast not kept that which the Lord commanded thee." (1 Sam. 13:14.) David, at the time of this lesson, was about twenty years old; consequently, the words of the Prophet just quoted must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design, in respect to those whom he specially uses in His service, from their very earliest moments. Similarly,

God's choice of Jacob was declared before he was born; and similarly, the Apostle Paul tells us that he (Paul) was chosen of God from his mother's womb. We are to separate from this declaration any false thought respecting the Divine choice, and note that none of these were chosen to eternal life, but each of them, all of them, chosen and fitted for special service. It gives us a suggestion of the possibility of paternal and maternal influences affecting the natural disposition of a human being from before his birth. He still has a will, and even though favorably endowed, it remains with him self to determine, to will, whether or not he will walk in the Lord's ways, and to what extent he will be obedient. There is no coercion of the will, for the Lord seeks such as worship [serve] Him in spirit-willingly, heartily and in truth.

David's grandmother was the gentle Ruth, who gleaned grain probably in the very fields with which David was familiar. His grandfather's name was Boaz, a page of whose history is recorded in the book of Ruth. His father Jesse, like his grandfather, was doubtless one of the elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that he mentioned her twice as "a handmaid of God."

TRUST THE LORD TO MANAGE HIS OWN AFFAIRS

Samuel mourned and prayed for Saul, and was apparently disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for Israel, should be rejected. Quite probably fearful forebodings of a civil war to result from the installation of a new king perturbed the Prophet's mind. He knew that Saul would not quietly submit to lay down the scepter which he had taken up, with so great modesty in obedience to the Lord's arrangement; his mental eye could see the probability of civil strife which might rupture the nation and cause great trouble. He should have had greater trust in the wisdom and power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today. The lesson from this to our hearts should be that we will implicitly trust the Lord to manage His own affairs; that we will trust Him where we cannot trace Him, and be obedient to His directions, and, so far from mourning at the execution of His plans, will rejoice, knowing that all things are working together for good to them that love God--that all things will ultimately work blessings for those who are in accord with the Lord-blessings for the future life if not for the present.

When sent to anoint David, Samuel exhibited a power not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life--that Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him that he should go to Bethlehem and make a sacrifice there, and, incidentally, improve the opportunity of finding and anointing the one who, in due time, would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren' would not understand, thinking, perhaps, that the anointing meant special blessing or a commission from the Lord to engage as one of the members of the school of the prophets or something else of this kind. Quite probably, however, the Prophet

privately informed David of the meaning of the anointing just as he had privately informed Saul when he secretly anointed him to the office of king.

The lesson takes hold of the subject at the point when Samuel had arrived at the town of Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part or on the part of some of their fellow-citizens which God had sent him to reprove and to punish; hence, their inquiry whether or not he came peaceably-whether or not his presence meant a blessing or the infliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one to offer a sacrifice there unto the Lord. Some time before this the ark had been captured by the Philistines, and the tabernacle services thus discontinued had not yet been re-established; for this reason this sacrificing was performed by the Lord's specially appointed Prophet. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice, signified that they should wash their persons and put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Gospel age enjoys. Samuel seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen and anoint him to the office and give him the Divine blessing in preparation for it. Jesse properly introduced his sons to the Prophet according to the order of their birth, his eldest, Eliab, first; and as he was of fine appearance Samuel naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response, in what manner we know not. Judging from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation; but not so in the Lord's sight. The Lord was looking at the heart and had already selected David as a man after his own heart, although at this time being under age, etc., his father had not thought worth while to send for him to be present at the feast. As one after another appeared, and the Prophet found not him whom the Lord's spirit indicated as the one to be anointed, he inquired, "Are all thy children here?" when Jesse suddenly remembered that he had another boy, his youngest, in the field with his sheep.

ANOINTING THE LORD'S PEOPLE

Our Golden Text appeals to all in connection with the high calling of this Gospel age. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the Holy Spirit, that they may be kings and priests unto God in the Kingdom He is about to establish, which will supersede present kingdoms. We, too, like Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the Elect of the Lord, which is now in progress, is a secret work which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the Holy Spirit, except those who have received it, and they are all of the David class. The name David signifies "beloved," and as it applied specially to our Lord and Master, of whom it was said by Jehovah, "This is my beloved Son," so also it applies to all the members of His Body, each one of whom must be beloved, else he cannot be acceptable as a member. The Head says of such, "The Father himself loveth you," and again lie says that we should love one

another as He has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character-the spirit of love must be in them, love for the Lord and love one for the other, else they are none of His.

In seeking for the Lord's anointed who, shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for His Heavenly Kingdom. Our Lord Jesus was disesteemed of His brethren, and when the suggestion was made that He should be the Lord's Anointed, His people hid, as it were, their faces from Him--disdained Him, despised Him, and considered Him hopeless in respect to anything great or glorious,--"as the root out of a dry ground." The same has been true respecting the members of His Body, the true elect Church; they also have been despised and rejected of men, and of them the Apostle declares, We are counted the filth and offscouring of the world; we are counted fools all the day long for Christ's sake.--1 Cor. 4:13.

Instructed respecting the Lord's methods, we are not to despise the least, the most ignoble or illiterate of those' who give evidence of a purity, and honesty of heart toward God, and to whom He seems to give the anointing of His spirit and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested,- regardless of their earthly surroundings, etc. The Lord knoweth them that are His, and it is for us to recognize, to honor and to co-operate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble, but, nevertheless, bearing the marks of the anointing of the Lord, the light of the truth shining in their faces, the confidence and hope of the Truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the Kingdom of God's dear Son,--often, have we thought of such, that had the Lord sent us forth to seek His bride, we might have ignorantly passed by some of His choice jewels and have gathered in some whom He rejects as unworthy -because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look for His leading in respect to our labors as His servants, just as Samuel looked to the Lord in connection with the anointing of David.

A FEAST OF FAT THINGS

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh, and thus celebrating a communion with the Lord. It was, this feast that Samuel decided should not be commenced until David's arrival-indeed, by reason of his being the Lord's anointed, he would be the most important one present at the feast. Perhaps in this also we can see a figure of the Lord's blessing in the Divine Plan. A great feast of fat things has

been designed for the whole world of mankind, but it cannot be participated in until the justifying and sanctifying sacrifice has been killed, and, more than this, the feast cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and has' throughout the Gospel Age been flowing down upon all the members of His Body, the Church. The sacrifice has been killed, and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will be accomplished and then, as the Lord's Anointed , the feast of fat things will be spread-the Anointed One-Head and Body, being the principle in that great antitypical feast.

The blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand, because the manifestation of the spirit was not the same in that time as it is with us, the Church, since Pentecost,, respecting which the Apostle declares' "The Holy Spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) However, in some manner God's blessing and power were with David, enabling him to progress in knowledge, etc., and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character; it is as New Creatures that we are anointed; as New Creatures that we grow in grace and knowledge and love; and as New Creatures that, by and by, we shall be perfected in the First Resurrection and come to the throne with our Lord and Master as our Head.

BEREAN STUDIES IN THE REVELATION

STUDY XIII--MAY 30

THE RAINBOW ENCIRCLED THRONE

(61) What is first brought to our attention in chapter 4, and what is meant by the statement, "I was in the spirit?" What is the logical conclusion respecting the time that St. John remained in this condition? H '19-38.

(62) Were the transactions and events recorded in this chapter actual occurrences seen by St. John in Heaven? If not, how are we to understand the matter? To what may the visions recorded in this and succeeding chapters be likened? H '19-38.

(63) What is the significance of the "door opened in Heaven," and of the Trumpet voice of Christ calling to St. John? H '19-38.

(64) Are we to understand that St. John saw the Throne of the universe? If not, what is the general lesson to be drawn from this vision of the rainbow encircled throne? What may we understand from the description of the One seated upon the throne? H '19-38, 39.

(65) What is the significance of the four and twenty seats and of the twenty-four Elders with Crowns of gold seated thereon? H '19-41.

STUDY XIV--JUNE 6

THE FOUR LIVING ONES

(66) What is the import of the Lightenings and Thunderings and Voices proceeding from the throne? H '1941.

(67) What is the significance of the seven lamps of fire, and the sea of glass before the Throne?

(68) Describe the four living ones round about the Throne, and tell what they symbolize? H '19-41, 42.

(69) What is signified by the fact that they were "full of eyes," and "they rest not day and night, saying, Holy, holy, holy, etc?"

(70) What is signified by the fact that the twenty-four Elders "fall down before Him that sat on the Throne, and worship?"

NOTICE OF ANNUAL MEETING OF THE PASTORAL BIBLE INSTITUTE

In accordance with the provision of the Charter and By-Laws of the PASTORAL BIBLE INSTITUTE the annual meeting of this INSTITUTE will be held on June 5, at 3 P. M. at Young Women's Christian Association, corner Schermerhorn Street and Flatbush Avenue, Brooklyn, N. Y., for the purpose of electing seven brethren to serve as Directors of the INSTITUTE for the ensuing year, and for the transacting of such other business as may be desired. The following provisions of the Charter and By-Laws should be borne in mind, viz.:

(1) Only those holding voting Certificates of Membership will be eligible to take part in the annual meeting or in the election, though others may be present. If you have made a donation of Five Dollars at one time, to the funds of the INSTITUTE, and have not received a Certificate of Membership, you should notify us regarding the matter.

(2) No voting Membership Certificate is transferable.

(3) Any voting Membership Certificate in order to be valid for voting on June 5, must have been issued in the office of the INSTITUTE not later than 20 days prior to the election, which this year would be not later than May 16.

(4) It is not necessary for one holding a voting Certificate to be present in order to cast his vote. If any so choose, they may send in their proxy to the Secretary or to another in attendance, but in so doing they should state on the proxy the names of the exact seven brethren for whom they wish to cast their votes for Directors, so that no discretion is left to the one using the proxy as to the persons for whom the vote is to be cast. A proxy form is being mailed to each member prior to the election.

LETTERS OF ENCOURAGEMENT

MOST BLESSED MEMORIAL

Dear Brethren:

Loving greetings in our dear Redeemer's name!

We wish to report a very blessed season of fellowship with our Lord and with one another last evening as we met. together to commemorate the death of our dear Redeemer. The Memorial service was a most precious one. It seemed as though we were in closer fellowship with our Lord than ever, before. To me it was the most blessed one since my first Memorial. As we considered what our dear Lord had done for us and our privilege of being broken with Him as members of His Body, and to share in His cup, our hearts were drawn very close to Him and to all the dear fellow-members of the Body everywhere. The spirit of the Master was in our midst. What a wonderful privilege is ours. May we all prove faithful to our covenant of sacrifice. "If we suffer we shall also reign with Him. If we be dead with Him, we shall also live with Him." Praise His name! Including those who partook of the emblems in their homes, the total number partaking of the Memorial was 102.

Enclosed find check of \$----- being our "Good Hopes" for the quarter ending March 31, 1920. . . . Your labor of love is appreciated, dear brethren, by all here and I also believe by all of "like precious faith" everywhere. With best wishes to all, I remain,

Your brother by His Grace,

H.H.E.--R. I.

THE MEMORIAL SERVICE A SACRED HOUR

Dear Brethren:

We held the Memorial service at time indicated in the HERALD. . . . We were all deeply impressed with a sense of the sacredness of the solemn hour and occasion, and while asking Divine aid, for ourselves, we were not unmindful of the interests of the Church everywhere. We earnestly, prayed the Father's blessing upon His little ones everywhere--the twos and threes as well as the larger assemblies. We all realized the nearness of the close of the Church's earthly career, and the ever increasing need of closeness to the Master and the fellow-members of His Church. May the God of all grace guide and keep those who have named the name of Christ.

Now, dear brethren, ask the special blessing of the Father of mercies upon your labor of love for His 'Church. May He ever keep and guide you.

Your brother in Him,

J.G.A.-Ala.

NEARING THEIR HEAVENLY HOME

Dear Brethren:

Greetings in the Name of our Redeemer!

According to your notice that we should apply for our renewal (gratis) of your most welcome and greatly esteemed HERALD, we beg to ask you to send it to the above address, as you have done before. My eyes are very- tender and I cannot read and enjoy them as I used to do but my husband reads them to me. . . .

Five years ago we celebrated the Lord's Supper for the first time and we had a happy time, but since that period several of the members have gone away and our Class only consisted of four or five, but we always claimed the promises and we were never disappointed. Our health giving away we had to leave our little home in-and it was a great trouble to us for we would have liked to have been taken to our last home from there, but it was not to be. We are trying to do our best to walk in the Narrow Way. No one here, however, believes in Pastor Russell's teachings, and we are trying to be as wise as serpents and harmless as doves. We celebrated the Lord's Supper on good Friday. We felt that the Lord was with us, even though we were only two. We may not be here for another Passover, but we are waiting, being old-over seventy, we cannot expect to be here very long, but we are in His hands.

We are sorry that we are unable to pay for the renewal of the HERALD. We are being cared for by our children and they are very kind to us. They have to work for their living and things are so high. We are satisfied that our bread is given us and our water sure. Poor, sick and old, we would not change our condition for the wealth of the world, for we have the Truth.

May the Lord bless you and your esteemed co-workers, and keep us always in the Truth is our prayer,

Yours brother and sister in His service,

Mr. and Mrs. E. J. B.-Minn.

EACH MEMORIAL DRAWS US NEARER

Dear Friends

Greetings! Twelve of us met together to keep the Memorial, and thus to show forth our Lord's death "till He come." We renewed again our covenant to be dead with Him, and we appreciate more fully than ever before the wonderful privilege that is ours of drinking of His cup and being broken as a part of the one loaf. We rejoice to see that each Memorial draws us a little nearer our dear Redeemer, to each other, and to all the Israel of God everywhere. "Blest. be the tie that binds our hearts in Christian love."

We would be pleased to see in the HERALD a list of the various Ecclesias who celebrate the Memorial this year.

May the Lord's blessing be with you abundantly. We remember you daily at the Throne of Grace. Brethren, pray for us. Much Christian love to all the dear friends.

Your sister by His Grace.

E.M.A.-Kans.

OBSERVED MEMORIAL ALONE

Dear Brethren:

I write, as you request, to inform you that, as is always my custom, I have again observed the great Memorial alone. I know of not one of like faith and belief in this place.

Brother Blackburn's recent visit was wonderfully helpful and comforting to me. Surely he is sent of the Lord to sustain and instruct His own. I trust a Pilgrim may again come this way.

Sincerely,

Mrs. E. W. H.-Wis.

DRAWN CLOSER TOGETHER

Dear Brethren:

In reply to your letter of the 2nd, we brethren are indeed rejoicing in the Lord's love and mercy towards us and are glad of the opportunity -we have of serving Him and especially of any opportunity we have of showing our love for him and our appreciation of His wonderful Plan of salvation and blessings for all mankind.

We observed the Memorial Supper on the evening of April 2nd, and we feel that we indeed had the Lord's favor and blessing in doing so, and we know that we have been drawn closer together in -the bonds of Christian fellowship and love and closer to the Master, with an enlarged appreciation of the ransom' sacrifice. Our number was not large-seven in all but we were all one in spirit, drawing near unto the Lord in that "hope" that "'Maketh not ashamed." With much Christian love, we are

Your brethren in the Lord,

A.E.S., Sec.-Kans.