

The Herald of Christ's Kingdom

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REPORT FROM OUR VISITING BRETHREN IN GREAT BRITAIN

TO OUR DEAR BRETHREN IN AMERICA:

GREETINGS in our dear Savior's name!

Being now upon the high seas on our return voyage from the British Isles, we are happy in the opportunity at this time of submitting a report of our pilgrimage and visits with our -brethren throughout Great Britain. First of all, we return thanks to God by whose kind providence and grace we have been permitted to undertake this service. The honor conferred upon us by our brethren at home in appointing us this mission is one that we have valued most highly--in fact, we considered it the very greatest privilege and blessing of our lives; and especially do we now -so regard it since we have met our British brethren face to face and reflect and. note how rich was our Father's blessing upon our fellowship and communion together.

As many of the friends already know, the visit to Great Britain was in response to an invitation received from the BIBLE STUDENTS COMMITTEE, who represent the friends of the Truth of that country, and the occasion was the Annual Convention of the British brethren, called by that COMMITTEE for July 31, August 1, 2, 3, to be held in London. We were unable to secure passage on any earlier steamer than that of the Celtic of the White Star Line, sailing Saturday, July 24. This boat which usually stops at Queenstown, Ireland, generally makes the trip from New York to Liverpool in 9 days. True to this record, leaving New York, July 24, we reached Liverpool Monday, August 2, after a very quiet and peaceful voyage, during which neither of us experienced any illness.

The trip across the ocean being our first was a-very interesting and enjoyable one, and we were glad of an occasional opportunity of bearing testimony to the Truth and of handing out a tract now and then to the passengers aboard, some of whom expressed interest and promised to read further upon the subject.

Having been repeatedly assured by many of the friends in America that their prayers would ascend for us daily during our entire visit, the consciousness that many were remembering us at the Throne of Grace was a source of special comfort every day, and it was also our delight to daily pray for the dear Israel of God everywhere.

The brethren at London had delegated one of their number to meet the Steamer at Liverpool on August 2. The Brother was present at the landing accompanied by other friends in Liverpool, but owing to misinformation from the authorities at the Liverpool landing we failed to get in touch with these friends, so proceeded at once to London, nearly five hours' ride., arriving about 5 P.M. Though this brought us to the Convention rather late, it was the best that could be done under the circumstances, and after all, our arriving at that time seemed entirely opportune. In fact, we would here explain that it seemed of the Lord's special

providence that we were permitted to reach London at all on Monday, August 2, in time for the evening service. As previously stated the S. S. Celtic was scheduled to stop at Queenstown, but owing to revolutionary conditions there the authorities at London instructed our Steamer by wireless to pass by Queenstown and make no stop, and to proceed on to Liverpool. This meant a gain of five or six hours for our ship -- thus making it possible to reach London in time for the evening service Monday, the third day of the Convention.

At the railway station in London we were met by a delegation of -the brethren, whom we had no difficulty in recognizing, and it was indeed most refreshing to receive their warm greetings. A few moments later we found ourselves in the midst of the Convention gathering and had the pleasure at once of meeting many dear faces which shone brightly with the joy of the Lord and gave evidence of the, indwelling of His spirit; and on receiving many warm hand-clasps and being assured of a most hearty welcome in the name of the Lord, we felt deeply grateful.

THE LONDON CONVENTION

The Auditorium where the Convention was held, known as East Ham Hall, is a most desirable place for convention purposes. Its seating capacity is perhaps about 1,000. The brethren reported that the Convention had been well attended-that there was present a very good representation of friends of the Truth, some coming from remote districts as far as from Belfast, Ireland; that the highest number present was on Sunday when there were between 600 and 700 in attendance. Additionally the report stated that the Convention thus far had been most successful spiritually, and that much refreshment of the new man was experienced by all; that the addresses that had been given were instructive and had stirred up the pure minds .of all by way of remembrance. In this we also rejoiced, especially as we saw how manifest was the Convention spirit.

The Convention had held a business meeting in the afternoon of the day we arrived, at which the BIBLE STUDENTS COMMITTEE had rendered report of their services during the year past. Their term of office expiring, an election was held, which resulted we believe in the re-election of the majority of those who had been serving. The program for the evening of our arrival provided that each of us should give a brief address. We presume there were upwards of 300 present. This opportunity of appearing before the English brethren was one for which we felt very much appreciation, and yet one of which we were unworthy. In our remarks we assured the friends that we had come to them in the fear and reverence of the Lord, and. with a realization that nothing could be accomplished except in the spirit of the Master. We told them that we brought with us the deep love and warm greetings from many brethren in America who were "helping together by prayer" in earnestly bearing before the Throne of Heavenly Grace the Convention assembled in London, and they were praying additionally for the success of our mission to Great Britain. We said that we were deeply touched as we had observed the same spirit in their midst that we had always found amongst faithful people of God during our Christian experience, that we rejoiced to note in the London Convention the spirit of the Master, the spirit of love, the spirit of brotherly kindness; the spirit that desires to help and build up one another in the

most holy faith; the spirit that is always the same amongst the saints whether they dwell in England, America, or elsewhere on earth.

We assured the brethren that in going to them at this time in response to their kind invitation, we felt very weak and incompetent ourselves to be of service to them, that we had been earnestly looking to the Lord for guidance in connection with our visit and were earnestly trusting that our communion together might be the means of a mutual blessing, to the friends in America as well as to the brethren in Great Britain, and that our brief sojourn in their midst would result in establishing closer relations and fellowship in spiritual things between the brethren of Britain and America.

We recalled that if ever there was a time when God's people on earth needed the warmth and comfort of one another's loving co-operation and assistance surely the present was such a time, and that therefore there would surely be mutual benefit and consolation in our knowing each other better and by drawing closer together in this evil day and "so much the more" as we see the day approaching.

At the conclusion of the evening service we had the pleasure of exchanging warm greetings with many whom we had never met before in the flesh but with whom we were at once well acquainted according to the spirit. Following this we were advised that the arrangements for our entertainment while in London were that Brother Streeter should share the home of Brother and Sister Guard, while Brother Hoskins was to share that of Brother and Sister Shearn. We found ourselves royally entertained at their homes-every consideration and kindness that thoughtful hearts and loving hands could contrive for our rest and comfort, for which of course we were continually lifting grateful hearts to the Lord in thanksgiving and praise. We were specially thankful to find in these homes, peace and harmony and a large measure of the spirit of the Lord, giving evidence of the wonderful power of the Truth, not only in the parents but in their children, nearly all of whom professed full consecration to the Lord and of striving to walk in the Narrow Way.

One more day of the Convention remained, Tuesday, August 4, and the brethren having the Convention arrangements in charge advised us that it was their wish that we should use the entire time of the three services between us. Accordingly the morning service was devoted to a discourse on Love which seemed well received and we believe was of benefit to the friends, The first service in the afternoon was preceded by a special conference of the leading brethren, chiefly the BIBLE STUDENTS COMMITTEE, at which we were invited to be present. During this conference in which the general interest of the Lord's people was considered, the brethren suggested that the afternoon service be in the nature of an informal conference and discussion of the conditions existing among the friends in Great Britain as well as in America, and as to how best the dear scattered sheep might be served and encouraged at this time. Accordingly, in the service that followed we were asked to answer a number of questions bearing upon the work of the PASTORAL BIBLE INSTITUTE, as to the circumstances under which it came into existence, as to what was being accomplished, and as to the prospects as we saw them before us at the present time. In making reply to these questions we assured the brethren that it was not our intention to enter into any review of our troubles or controversies at home; nor did we intend to discuss

anything in which it would be necessary to speak of others uncomplimentary or contrary to the New Commandment of love. More than this, we stated that we were disinclined to make any reference to the PASTORAL BIBLE INSTITUTE or THE HERALD OF CHRIST'S KINGDOM, as we were not preaching our INSTITUTE or our journal in America, nor did we wish to do so among the brethren abroad, as our mission was not to build up another religious organization or movement, either in England or America, but merely to encourage and assist the Lord's people as far as possible. However, in view of the strong evidence of the Lord's providence in connection with our efforts at home, and the lessons that had come to us through the experiences of the recent past, we were convinced that it would be profitable to the friends and pleasing to the Lord that we relate to the brethren some of our experiences, especially since the brethren in Great Britain had passed through something of a very similar character. We then reviewed in a general way the situation existing in America since Pastor Russell's death, and the circumstances throughout our country at home in which many loyal footstep followers of Christ, desiring to maintain the primitive purity of the early Church and the liberty wherewith Christ makes free, and who had stood in defense of the life work of Pastor Russell, had found themselves shorn of former privileges and fellowship in Christ, and sorely in need of spiritual comfort and assistance. It was explained that in the course -of time these scattered brethren were led to come together in a general gathering or convention, out of which there grew the simple arrangement or association known as the PASTORAL BIBLE INSTITUTE, by which the brethren at large might be kept in touch, and by which a regular periodical and some general ministry could be carried on.

We explained that the PASTORAL BIBLE INSTITUTE was not a religious organization in any sense, that so far as we were aware none of our brethren in America were in favor of a religious organization, but directly opposed to everything of this nature, believing that our Lord and the Apostles had properly organized the Church with a full foundation for faith, and with all necessary regulations in the way of Church government; that as we looked back over the Church's history we were convinced that the greater part of the mischief done to God's people had been caused either by self-appointed individuals or human Church systems, sects and organizations; the tendency in every case being to throttle the liberties of God's people and bring them into bondage. We endeavored to explain that the PASTORAL BIBLE INSTITUTE had no creed, no articles of faith, no power or authority in the Church, but was merely a simple business concern such as had been found of advantage in transacting certain business incidental to advancing the various branches of the ministry that were thought profitable amongst the Lord's people. We reported that it seemed to us that the Lord had greatly blessed these arrangements that had been made, to the comforting of many of His scattered sheep the world over; that the principal lines of service made possible through the instrumentality of the PASTORAL BIBLE INSTITUTE were the issuing semi-monthly of THE HERALD OF CHRIST'S KINGDOM, the issuing of free literature suitable to the public, and that of encouraging and assisting a number of brethren of ability to serve in addressing Classes in various parts of the country; that we were quite fully convinced from the results that many of the Lord's scattered sheep had been enabled to get their bearings and had been richly blessed and comforted.*

For further particulars and reports as to the activities of the PASTORAL BIBLE INSTITUTE see issues of the HERALD Of July 1, 1919, pages 196-199, and June 15, 1920, pages 179-183

In addition to explaining matters relating to our efforts in America a number of questions were asked involving several of the issues that have been before the attention of the Lord's people for some time past. It truly seemed to us that this conference on Tuesday afternoon had the Lord's blessing and approval, as manifested by many expressions of deep appreciation and assurances by the brethren that matters were seen in a clearer light than before.

But one service remained of the Convention that of the evening. The early part was devoted to a discourse on "Standing in the Evil Day." This also was received with appreciation, as the brethren were reminded of the necessity of holding fast to the simplicity of the Gospel, and of putting on the whole armor of God that they might remain firm and steadfast unto the end. Then followed the Love Feast-an impressive service indeed, and one we shall long remember, in which, 'mid songs of praise, the brethren bid one another God-speed, and exhorting that each continue to walk in the grace of our Lord Jesus Christ until His due time for concluding our earthly pilgrimage whence we hoped to meet in His glorious Kingdom.

At the conclusion of the Convention it was announced that the two brethren from America would spend two weeks in Great Britain, and that the BIBLE STUDENTS COMMITTEE had arranged two separate pilgrim routes by which a number of Classes throughout England, Ireland and Wales Would be served with the ministries of these brethren during the two weeks of their sojourn. It was further announced that at the conclusion of this time, on the evening of August 17, there would be a special farewell meeting in the city of London to wish the two brethren God-speed, as they would be embarking for America the following day, August 18.

REVIEW OF PILGRIMAGE THROUGH GREAT BRITAIN

The London Convention now in the past, we rejoiced in the privileges just before us of meeting a number of the Classes. Arrangements had been made that Brother F. Guard should accompany Brother Streeter on his tour, and Brother H. J. Shearn would join Brother Hoskins. We regarded this arrangement as exceedingly kind and considerate of these brethren, as the entire country being new to us, and many of the customs differing from those at home, the assistance and companionship of these dear brethren was most acceptable and very greatly appreciated. Our itinerary we found wisely arranged so that we were generally able to make an appointment each day. Following are the places that were included in our schedules in England outside of London: Romford, Sandy, Wallasey, Exeter, N. E. London, Luton, Mill Hill, Bromley, Waltham Cross, Bristol, Bolton, W. Hartlepool, Horwich, Ipswich, Peterborough, Potton, Bedford and Letchworth. In Wales, Mountain Ash was visited, and in Ireland, the city of Belfast.

In following out our itinerary we were afforded opportunity of seeing some of the best parts of Great Britain much to our delight. Taken as a whole we consider it a beautiful country. Much of the land is rolling and some of it somewhat mountainous; in appearance quite similar to a considerable portion of America. The developments of the country were pleasing. Much of it is divided or laid off into comparatively small lots or farms bounded by neat hedge fences or fences of stone and some are built of wood. Beautiful fields of waving grain and grass were quite in evidence. Not a small portion is devoted to pasture, and much of the country is cultivated for growing vegetables and fruits. Beautiful lanes and highways lined with attractive trees and shrubbery adorn much of the country. Taken altogether, we thoroughly enjoyed the varied views and scenery.

We were agreeably surprised to find a good number of friends in attendance at nearly all of the places visited, the average attendance throughout being about forty- eight, the smallest meeting being four and the largest four hundred. These figures do not include the numbers we addressed at the Convention, nor those attending the farewell meeting. Two meetings were held at the majority of these places; where we were permitted to retrain parts of two days, three and four meetings were held. Furthermore, our hearts were very much encouraged in each place, as the brethren left us no room for doubt as to the benefits received from the fellowship, and as to their appreciation of the ministry, and of profit derived from the presentations of the Word. As evidence of this we submit at this point a letter received from the London Forest Gate Class, representing the largest Class in London:

"August 9, 1920.

"Dear Brothers Hoskins and Streeter:

"Greetings and love in the Lord.

"As the Chairman of a prayer, praise and testimony meeting held in Forest Gate last Thursday evening, I was requested unanimously by the brethren who met there to express to you both their deep thankfulness to the Lord and appreciation to yourselves for the strengthening, stimulating and encouraging results accruing from your presence in our midst.

"It would be impossible for me to express adequately in words exactly what transpired at that meeting-it was a sort of 'revival' of a substantial kind-but it was evident from the harmonious expressions made that you had come to this country in THE FULNESS OF THE BLESSING OF THE GOSPEL OF CHRIST and had in the Lord's providence imparted to others considerable of that fullness.

"All spoke of rest renewed and courage and hopes revived. They were determined henceforth to concern themselves more rigidly and definitely with the Lord's work already at hand and not a few showed that, while the desire for reconciliation to other brethren not seeing eye to eye with them had been prominent in their minds, they now realized it was a matter to leave restfully in the Lord's hands without fear and anxiety.

"We trust, dear brethren, you may be encouraged in this. Had you known the state of some of the dear ones' minds before the Convention and then heard from 'their own lips their words of testimony on Thursday last, your joy, like our own, would

have been full. We hope, however, that our assuring you of these facts may be of encouragement to your own hearts.

"With fervent Christian love, in which the brethren as a whole joined, sending you as messages Heb. 6:10 and Philemon 4-7.

"Your brother in His grace and service,

(Signed) "F. H. GUARD."

We repeatedly assured the friends during our pilgrimage that we had no new message to give them, nothing to startle or to satisfy idle curiosity, that we did not intend to present our guesses or those of others -- we had simply the Old, Old Story of gracious heavenly love, announced in the beginning of the Age by Jesus and the Apostles, and reiterated by faithful ambassadors of Christ all the way through the Gospel Age unto this day; and we were following the example of our late beloved Pastor who repeatedly stated that he had not originated any new message but that he was merely calling attention to the great truths that were announced by Jesus and the Apostles and Prophets, but long since covered up and lost sight of. In our -addresses therefore to the friends abroad we desired to know nothing else save "Jesus Christ and Him crucified," and sought to call attention to those lines of truth and Bible testimony that we believed would best assist them to discern the meaning of the Lord's providences amongst His people in these latter times and to recognize the significance of the present severe trials upon the Church. We reminded the brethren of the faithful admonitions of the Scriptures specially applicable to our day and which call upon the faithful everywhere to gird up the loins of their mind and hope to the end for the grace that is to be brought unto them at the revelation of Jesus Christ. Moreover, that back of all security in this evil time, and in order to insure success in the Narrow Way, there must be full consecration to God and thorough resignation to His will as well as a clear recognition of the great fundamental principles of truth and righteousness, and an uncompromising loyalty to these at all hazards-the crown of life being promised to such only as maintain this attitude even unto death.-Rev. 2:10.

NOBLE DEFENDERS OF THE FAITH

We believe that we should state that practically in all places visited we found the one situation, virtually the same as that prevailing in America in recent years-sore trials and tests of faith among the brethren,. and the endurance of persecution resulting because the friends dared to stand by their honest convictions, and to be loyal to what they saw to be the will of the Lord concerning them. Examples of heroic Christian courage and fortitude amongst the British brethren assured us that the fires of persecution though still burning had not extinguished that glorious spirit of the great Reformation of the sixteenth century, by which our forefathers in that same land witnessed a good confession before many witnesses, often sealing their testimonies with their own blood in defense of the great principles of the Bible and that God-given individual liberty wherewith Christ hath made free. We returned thanks to God that there are still noble defenders of the faith, who having laid all of life and fortune upon the altar of sacrifice count not their lives dear unto themselves, and rejoice to suffer for His sake.

At one place in particular in Northern England, that of Hartlepool, we were deeply impressed by the remarks of the Brother who opened the meeting, which

clearly indicated how deeply the friends felt their loneliness and solitude, for it was in tears and with hesitant voice, broken with emotion, that he said, "Friends, it has been a long time since a Pilgrim has come to serve us, and we are so glad to welcome our Brother here today." The fellowship at this place was very precious indeed, and we shall long remember the occasion. We need not remark that our hearts were often deeply touched as we came in close contact with the friends and were able to enter sympathetically into their sorrows and trials. And yet, with all, it was with supreme satisfaction that we noted their spirit of patience and forbearance and their fervent desire to show forth the power of love as exemplified in the great Founder of Christianity, who gave the New Commandment of Love, and who said, "bless them that persecute you." We felt that we could not too highly commend the course of the brethren and earnestly urged that faithfulness in such well-doing would surely bring the Divine commendation and the reward of the Kingdom of Heaven.

We cannot, of course, give the details in connection with all places visited, but will content ourselves with brief references to a few visits. Amongst these was Belfast, Ireland, which was made on Sunday, August 8. We believe we can do no better than quote the language of Brother Guard who accompanied Brother Streeter to Belfast and gave the following report:

"The morning meeting in Belfast was attended by about 70 brethren. All seemed most zealous and interested. They had provided at rear of hall a beautiful spread for the midday, refreshment and quite a large number remained. The time till the next gathering was profitably used up and quickly passed, and at 3:30 P.M. the friends met again, numbering about 100. Their attention was most marked as they listened to a cheering address on love. Tea was served in the same hall, after which all proceeded to the Ulster (minor) Hall for the 7 o'clock final meeting. The large Ulster Hall adjoining was the place in which Brother Russell addressed the Belfast public. Punctually at 7 o'clock six brethren and speaker ascended the platform and faced a crowded house of about 400-numbers standing in the doorway. Brother Streeter dealt with the well-known subject 'Beyond the Grave.' The audience listened for 65 minutes with undivided attention and Brother Streeter, with a voice as strong as a man half his age, laid down the strong reasons and infallible proofs of the gracious hope for the groaning creation. There is no doubt the Belfast friends are filled with a genuine zeal and are evidently used to what might be called public combats for the Truth."

Reporting the visit of another place -- Mountain Ash, Wales-Brother Guard said:

"Mountain Ash was reached at 3:30 P.M. The brethren here had kindly provided a motor to convey Brother Streeter direct to the meeting place and thus saving his strength, and had also a beautiful spread provided for refreshing the inner man. These brethren and others who joined later sang some of the Welsh songs in a most inspiring way and greatly to the delight of Brother Streeter. The brethren here are filled with zeal and love. About 18 were present, but the joyfulness of the meeting and fellowship and repeated ejaculations of approval made up for lack of numbers. Brother Streeter spoke with extra fervency."

Still another place reported was that of N. E. London, as follows:

"The evening meeting [on Saturday] arranged for 7:30 was held in the regular meeting place and 92 were present , many coming from other parts of London. The friends were heartily invited to the meetings next day (Sunday) which were convened in a public building nearby. . . . On this day the meeting commenced at 3 P.M. at 51 Michaels Schools and a fine gathering numbering 117 took their seats and listened to the discourse from Eph. 4:1-4. All seemed to greatly appreciate the sound exhortation. All were invited to partake of tea and so another opportunity for fellowship was thus provided. At 6:30 the friends gathered again numbering 151. Brother Streeter discoursed upon grace and knowledge and for 75 minutes he emphasized the importance of character being founded upon a clear knowledge of the Divine will and plan. Altogether these meetings were some of the best."

The towns of Bolton and Horwich, Eng., were places where we had very interesting meetings. As these two towns are closely situated the friends frequently meet as one Class. Four meetings were held at these places midweek, two of them being in the afternoon a number could not be present. The attendance for the four meetings was as follows: 18, 41, 14, 30. We were much impressed by the clear appreciation on the- part of the brethren here of the principles of the Truth. The close attention given to the Message, together with their ability and readiness to discern and follow the leadings of the Lord's spirit was indeed gratifying and cheering to our hearts.

At Bristol, Eng., two visits were made. Upon the first occasion there were four meetings. We arrived about noon on Saturday and were ushered into the home of one of the brethren where royal entertainment was provided. No services being arranged for in the afternoon it was suggested that we go and view what is there called the Clifton Downs. joined by our esteemed associate, Brother Shearn, and two of the brethren of Bristol; we walked out of the city to an elevation--a large stretch of country in the nature of a park or public play-ground of several hundred acres. Going to the farther side of this park we were brought to view one of the most charming portions of heavy scenery in this part of the country, that of the deep rock-sided channel through which the River Avon passes into the Severn River, and we found ourselves standing several hundred feet above the river. The view was indeed inspiring.

The friends came together for a meeting Saturday evening, and three services were held on Sunday. At the request of the brethren the Sunday afternoon service was in the nature of a question meeting, during which a number of interesting questions were discussed to the general profit we believe and blessing of all. The numbers in attendance at the four meetings were as follows: 32, 14, 46) 72. The wide awake spirit we found among the friends here, together with their deep appreciation. of spiritual things, and their fervent desire to press on over all obstacles to attain the Kingdom, caused our hearts to rejoice, especially as we received many assurances of grateful appreciation of our humble efforts to minister the Word. Later on the same week, another visit was made to Bristol, during which 48 gathered to hear more of the Lord's message. This service also proved interesting, after which words of cheer and appreciation were exchanged.

Our visit to the town of Bedford, Eng., was one that was both interesting and profitable. The visit being on Sunday afforded opportunity for a larger number to

be present. It will be recalled by many that Bedford was the home of John Bunyan, Author of THE PILGRIMS PROGRESS, who lived between the years 1628 and 1688.. We arrived -Saturday evening and after refreshing rest and sleep we were joined Sunday morning by our worthy companion, Brother Shearn, also two of the Bedford brethren, and walked the distance of a mile or so out of Bedford to the little house that still stands by the side of the road-the birthplace and home of John Bunyan. Near by this also still stands an old meeting place where Brother Bunyan attended religious services; and to one side a few yards removed, there stands a stone pillar that inarks the spot where he, frequently stood, addressing such as would gather there to hear his messages. In close proximity, there still stands also the old church dating back several centuries, with its quaint old tower and belfry built apart from the -main edifice. We were advised that it was in this same tower that Brother Bunyan himself used to sound the bell, calling the people to this church. All of these objects were matters of very much interest to us. Two services were held in Bedford Sunday afternoon and evening, quite a number of friends coming from some miles distance, 32 being, present at each meeting. The fellowship was very precious, and we were glad to find in Bedford, brethren deeply appreciative of the Truth and rejoicing in hope of soon sharing in the glorious Kingdom promised to the faithful.

Monday morning again we visited a number of points in Bedford of much historical interest with which the life ,and memory of John Bunyan are closely associated. Amongst these was the place where Brother Bunyan addressed his regular congregation in his latter years, after his prison life. The building contains the cane and chair that he used, and the door of the old prison. We also ,visited the site where stood the old jail in which Brother Bunyan was confined for 12 years and where he wrote his world renowned work, THE PILGRIMS PROGRESS. Because of his loyalty to the Word of God, and because his fearless proclamation of the same reflected against the established religious order of his day, he and his associates were regarded as "dissentients" and as "out of harmony" with those who constituted the authority in the Church, and were cast into prison by the then existing religious powers. As we walked upon the ground trod by such a worthy man of God, whose life and teachings spoke with such eloquence in defense of Christian principles and of the liberty of the Lord's people, we were sorry that the spirit of persecution still exists on earth amongst those who name the name of Christ, but nevertheless, thanked God that we still find faithful saints on that same ground, holding fast to the same Lord and the same Truth, seeking not human approval but the Divine commendation alone. We were thankful additionally for the light and inspiration found in godly and noble lives and examples of the past such as that of John Bunyan.

Visits to other Classes included in our tour could be reported as of equal interest to these we have already mentioned. The kindness and warm hospitality shown to us at all of the places was indeed refreshing and cheered our hearts, causing us to feel that we were mingling with those who were truly fellow-members of the same "Body." The friends everywhere assured us of their deep interest in and appreciation of the messages contained in THE HERALD Of CHRIST'S KINGDOM. Additionally, messages of love were constantly given to us to be conveyed to the brethren in America.

THE BIBLE STUDENTS COMMITTEE

Before concluding our report we desire to say a word further with reference to the BIBLE STUDENTS COMMITTEE, by whose kind invitation our visit to Great Britain was originally suggested. This Committee, elected annually by a general Convention called for that purpose, we found to be operating exactly along the lines as the PASTORAL BIBLE INSTITUTE, and is organized to advance the same purposes--that of general assistance to the household of faith. We were gratified indeed to become better, acquainted with these brethren and to know that they are zealously, laboring to comfort and assist the scattered sheep . We believe those composing the BIBLE STUDENTS COMMITTEE are all brethren of strong character and sound in the faith. Two of these, Brothers H. J. Shearn (now Acting Secretary of the Bible Students Committee), and W. F. Crawford were formerly of the special committee appointed by Brother Russell to have charge of the British Branch of the work. In this capacity -we believe these two brethren served faithfully until after Pastor Russell's death, when under the Lord's providence their removal from that position was permitted. Notwithstanding the fact that they have passed through most excruciating experiences and fiery trials we were glad to find that these had not embittered them but to the contrary the sweet spirit of the Master seemed much in evidence, and we. must commend most heartily the courage, fortitude and love with which we believe these two brethren have sought to fulfill their duty, and the exercise of that faith by which they have been willing to leave in the Lord's hands their reputations, their all, trusting Him to make all proper adjustments in His own good time and way.

While the Lord's blessing has attended the efforts of the BI13LF STUDENTS COMMITTEE, yet they have met with some discouraging experiences very much along the same lines as those encountered by the PASTORAL BIBLE INSTITUTE -- some of the friends being inclined to hold aloof, fearful of another religious combination or organization that might imperil their liberties, whereas the sole purpose moving the brethren of the BIBLE STUDENTS COMMITTEE and that of the PASTORAL BIBLE INSTITUTE has been to assist and encourage the friends everywhere to discern the Lord's leadings and to follow the same. We feel that we cannot but earnestly recommend to the friends throughout Great Britain that they zealously co-operate with and encourage as far as possible the brethren of the BIBLE STUDENTS COMMITTEE in their efforts to "contend earnestly for the faith once delivered to the saints," and in their endeavors to minister to the Lord's people in spiritual things along the lines of the Pilgrim work and otherwise as they may be able.

Our pilgrimage finally coming to an end, there remained the, farewell meeting to be held on the evening of August 17, from 6:30 to 9 o'clock in South Place Institute, London, which appeared to be centrally located and proved very acceptable for such a gathering, PASTOR RUSSELL having addressed the public in this auditorium years ago. In addition to London and vicinity being well represented a good number of brethren came from some distance outside. The number present probably ranged from between 300 and 350. This final meeting was indeed a most inspiring occasion. The countenances of all seemed to speak of deep sincerity and earnestness and a desire to be controlled by the spirit of the Lord, and greetings from all seemed most fervent. If when we first arrived in Great Britain there was a lack of confidence in the minds of some, and uncertainty

as to the wisdom of extending to us the heartiest fellowship, there seemed to be none of this remaining now, as we gathered to this farewell meeting. With many of the friends we had spent precious hours of fellowship, talking, singing and praying together. We had sat at the feet of the Master and mingled our tears of joy and sorrow together. We had talked to one another freely of our doubts and fears and of the near consummation of our faith and hope-yea, we had sat together in heavenly places in Christ Jesus, and now as we assembled for this final farewell gathering, it was not to doubt or withhold a measure of fellowship, but confidence seemed to be upon the faces of all, and we met as one happy family united in the bonds of love Divine.

A considerable portion of the evening was spent in informal fellowship, during which the friends wrote their names on two separate lists, presenting one to each of us, together with a beautiful copy of 141 views of the city of London. Additionally, brief addresses were given in which we sought to make use of these last moments to review those lines of thought that seemed nearest to our hearts, remembering once more the necessity of full loyalty to the will of God and faithfulness to our covenant of sacrifice. A motion was unanimously passed asking us to carry back to the friends in America the warm greetings and love from the farewell meeting, and expressing gratitude and appreciation for all the loving interest of our brethren at home.

At the conclusion of the service it was our privilege again to receive the warm hand-shake and God-speed of all present, while we sang "God Be With You Till We Meet Again," rejoicing indeed in the confidence that soon all the faithful will meet to part no more.

At the railway station in London the following morning, August 18, about thirty--five friends gathered to once more say Goodbye, five of these accompanying us on to Southampton where we embarked on the S. S. Olympic, sailing at midday, Surely our hearts overflowed with gratitude and love toward the brethren in Britain as we were the recipients of so many expressions of loving thoughtfulness and consideration for us, and above all, our hearts were filled with praise toward the Lord for all His bounty and care.

Since writing the above we have safely reached our destination, in New York after a quiet and comfortable voyage of seven days. No illness was experienced; the trip, though uneventful was very interesting and all of our needs were abundantly cared for. - Arriving at New York, August 25, we were met by a company of the friends of the Brooklyn Ecclesia who showed by their countenances as well as by their words that they were happy to greet us and were anxiously awaiting to learn of the welfare of the friends on the other side of the sea. Likewise it gave us much pleasure to be with our loved ones again. We were advised at once that a special meeting of the Brooklyn Ecclesia had been called for that evening to hear the report of our experiences and fellowship with the friends in Great Britain. In accordance with the program we were permitted to meet with the brethren of Brooklyn in the evening and tell them some of our experiences that had been most interesting to us and had brought joy to our hearts, assuring them in the same connection of the hearty greetings and love from friends we had visited. All listened with fervent interest and appreciation, and we all united in Worship and thanksgiving to Him from whom all blessings flow that

His watchcare and keeping are so abundant, that in every land and in every clime He is able to keep His faithful people and preserve them unto His Heavenly Kingdom and Glory, according to his promise, "Lo, I am with you always, even unto the end of the Age."

Finally, as we review these recent privileges that have come to us under the Lord's kind providence and note His manifold goodness, it is with a deep sense of our own insufficiency and unworthiness that we acknowledge that all the praise belongs to Him.

Faithfully, your fellow-servants in Christian bonds,

R. E. STREETER,

I. F. HOSKINS.

WE THANK THEE

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be
For hopes that our future will call us to thee;
That all our eternity form, through thy love,
One Thanksgiving day in the mansions above.

THE REVELATION OF JESUS CHRIST

SERIES XXXIX

THE VISION OF THE DRUNKEN HARLOT

"And I saw the Woman drunk with the Blood of the Saints, and with the Blood of the Witnesses of Jesus; and having seen her, I wondered with great Wonder."--Rev. 17:6.

THE visions of both the Prophet Daniel and St. John, which portray the various aspects of the anti-Christian system, describe the Papacy as a cruel persecuting power; this persecution being exercised against those who, in its palmy days, did not submit to its decrees; and particularly was directed against the saints of God, the Witnesses of Jesus. One symbol of the anti-Christian system as seen by the Prophet Daniel was that of a "little horn," that came up among the "ten," on the fourth beast's head. Daniel was informed that the power symbolized by the little horn (Papacy) would "make war with the -saints and prevail against them . . . and [he further adds] they shall be given into his hand, until a time, times and the dividing of time. But [he was informed] the judgment shall sit, and they shall take-away his do minion, to consume and destroy it unto the end." (Dan. 7:21, 25, 26.) Another vision, seen by St. John, pictured it as a "Beast" to whom it was "given to make war with the saints and to overcome them." (Rev. 13:7.) And in

chapter 13:5 it is said that "power was given unto him to continue forty and two months," symbolic of 1260 years, the same as the preceding. In the particular vision under consideration St. John sees it as a Harlot Woman riding on a Beast that obeys her behests. This is at a time when the Harlot is represented, symbolically, as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This last Scripture seems to picture it as it appeared at the close of the 1260 years, in 1799 A.D.

This last point has been noted by different expositors. We have in a previous exposition observed this, and it has, as we have shown, a very important bearing upon the interpretation of the vision of the "scarlet colored Beast." This, as we will show later, enables us to locate the successive forms of government symbolized by the "Beast's" seven heads. The particular point we refer to is that St. John was taken in spirit from the Isle of Patmos in the year 96 A.D. down the stream of time to 1799 when the Harlot Woman is represented as having drunk to the dregs her own intoxicating cup, and is represented in the symbol as being "drunken with the blood of the saints and with the blood of the martyrs of Jesus." It was at this time that the consumptive feature of her judgment had begun. It was at this time, also that the sixth head, the Roman Republic under Bertier, one of Napoleon's generals, was occupying for two years a sway in Rome, and the Pope was an exile prisoner in France. We quote PASTOR RUSSELL'S statement showing that the symbolical time feature ended here:

DRUNK WITH THE BLOOD OF SAINTS AND THE MARTYRS. OF JESUS

'When Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time--1260 years--until A.D. 1799. And this long persecution, in which 'many were purified and made white and tried,' and in which the Mother of Harlots was 'drunk with the blood of the saints and the martyrs of Jesus' (Rev. 17:6), ended as we have already shown, practically in 1776 and actually in 1799 when the Pope and his authority were humiliated before the world.*"--Studies Vol. IV-584.

*Vol. II, Chap. 9, and Vol. III, Chap. 4.

MR. BARNES in his comment on the words, "And I saw the woman drunken with the blood of the saints," has said:

"A reeling, intoxicated Harlot--for that is the image which is kept up all along. In regard to the phrase, 'drunken with blood,' compare Jer. 46:10. 'The phraseology is derived from the barbarous custom (still extant among many Pagan nations) of drinking the blood of the enemies slain in the way of revenge. The effect of drinking blood is said to be, to exasperate, and to intoxicate with passion, and a desire of revenge.'--Prof. Stuart. The meaning here is, that the persecuting power referred to had shed the blood of the saints; and that, in its fury, it had as it were, drunk the blood of the slain, and had be-' come, by drinking that blood,

intoxicated and infuriated. No one need say how applicable this has been to Papacy. . . . 'And with the blood of the martyrs of Jesus.' Especially with their blood. The meaning is, that the warfare in which so much blood was shed was directed against the saints as such, and that in fact it terminated particularly on those who, amidst cruel sufferings, were faithful witnesses for the Lord Jesus, and deserved to be called, by way of eminence, martyrs. . . . How applicable this is to Papacy, let the blood shed in the valleys of Piedmont; the blood shed in the Low Countries by the Duke of Alva; the blood shed on St. Bartholomew's day; and the blood shed in the Inquisition, testify."

DEMONIACAL TRAGEDY UNDER GUISE OF CHRISTIANITY

Referring to this dreadful picture another has said:

"What language shall we borrow to describe it? It has been estimated that the Papacy has directly slain fifty millions of martyrs on account of their faith . . . whose only crime was that they would not own allegiance to anti-Christ. Let charity discount the number by one half, if it were possible; and let her suggest every conceivable palliation for the murder of the rest, and we still have the most ghastly chapter which the volume of history contains. Would that we might mingle our weeping with floods of repentant tears from the eyes of this cruel mother, if, forsooth, we could thereby mitigate the wrath treasured up against 'the day of wrath which her crimes have earned. But alas! we find 'Te Deums' sung over Huguenot slaughters, but not one Papal Miserere can we discover. Commemorative medals are still extant, signaling the massacre of St. Bartholomew, but not one momentum lacrimorum over that event is to be found in all the archives of the seven-hilled city. 'And when I saw her I wondered with great wonder,' writes the Seer; and now that history has filled in every detail of the crimson outline of prophecy, we wonder with profounder amazement that such a demoniacal tragedy could ever have been enacted in the name of Christianity. But we remember that the woman who did these things was 'drunken.' And there is no intoxication so profound as that induced by Pagan superstition tinctured with Christian blood. Even Martin Luther, while yet in the delirium tremens of popery, raged with this blood thirst: 'so intoxicated was I and drenched in Papal dogmas,' are his words, 'that I would have been most ready to murder, or assist others in murdering, any person who would have uttered a syllable against the duty of obedience to the Pope.' Nay, even those who have been sobered by generations of Protestant abstinence from persecution, if they once return to the cups of the Harlot, speedily exhibit symptoms of the old appetite, as witnessed, for example, in the oft-quoted saying of Dr. Manning, now Cardinal [in 1880], when urging Romish aggression in England: 'It is yours, right reverend father, to subjugate and subdue, to bend and to break the will of an imperial race.' '-A. J. GORDAN--ECCE VENIT.

If any of our readers are desirous of an elaboration in detail of the fulfillment of this awful Divine symbol as recorded in the pages of history, we refer them to *SCRIPTURE STUDIES*, Vol. 11.-328-3,50; H Oct. '19-286, 287, 288; also to H. G. GUINNESS' two works, *THE APPROACHING END OF THE AGE*, pages 200-212; *ROMANISM AND THE REFORMATION*, pages 101-109. A concluding word from PASTOR RUSSELL On this particular verse will suffice:

"In horror and wonder we ask ourselves, Why did kings, and princes, and emperors, and the people at large, permit such atrocities? Why did they not arise long ago and smite down anti-Christ? The answer is found in the Scriptures (Rev. 18:3). The nations were drunk (stupefied), they lost their senses in drinking the mixed wine (doctrine, false and true mixed) given them by the apostate Church. They were deceived by the claims of Papacy. And, truth to tell, they are only partly aroused from their stupor yet; for though the ambassadors of kings, falling before the Pope, do not as of old address him as the 'Lamb of God that taketh away the sins of the world,' nor think of him as a God with power over all things on earth and in heaven,' yet they are still far from realizing the Truth-that Papacy has been, and is, Satan's counterfeit of the true Kingdom."--Studies, Vol. II.--348.

THE SCARLET COLORED BEAST

We consider next that portion of this prophecy in which, in the main, there is a very general agreement amongst expositors; in a few of its features, however, there is a difference in their application. In our examination of these we shall proceed on the principle of discovering first what portion of them have already met their fulfillment in history. The vision we now consider is that of the "scarlet colored Beast" upon which the Harlot Woman is represented as seated.

"And the Angel said to me, 'Why didst thou wonder? I will tell thee the Secret of the Woman, and of That Beast Bearing her-That Having the Seven Heads-and the Ten Horns'."--Rev. 17:7.

It will be recalled by those who have been reading the Revelation series in this journal that our understanding of what was symbolized by this Beast in this vision of St. John's was that it represented another aspect of the same power that was seen by the Prophet Daniel, which was explained to him by the revealing angel to be the fourth great empire upon earth (Dan. 7:23) ; and which, when it began to rule, would continue to exist in some form until the Second Advent when it would be destroyed. Compare Daniel 7:9-11 with Rev. 19:20. (H '20-24, 25, 26.) This same fourth empire, which was the Roman, is seen by St. John in three different visions, each one of which represents it as it appeared at different periods of history, until its destruction at the Second Advent. It was seen:

(1) In Rev. 12:3 as a "great red Dragon," which., as is generally understood, represented the government of Pagan Rome from its beginning in prophecy until the time of Constantine the Great, about 313 A.D.

(2) In Rev. 13:1-3, as a Beast possessing some of the characteristics of the first three Beasts that Daniel saw--those of, the Lion, Bear and Leopard. In this same vision (Rev. 13:1-10) it pictures two aspects of the governmental powers of Christian (?) civilization; the first, that of the period of Constantine and his successors on the throne, until the overthrow of the Western Roman Empire 476 A.D.; the second, the Papal aspect, beginning shortly after, in 539 A.D.

(3) In Rev. 17:3 is represented that phase' of the period beginning about 799 A.D. and ending in 1799 A.D., frequently referred to as the Papal Millennium. In this period it is represented as a scarlet-colored Beast upon which the woman is seated.

It will be apparent to all students of prophecy that the very first thing to discover before this vision of the scarlet colored Beast and its associated symbols can be

understood correctly will be when, or at what time in history, this fourth Beast or Roman kingdom began its existence in prophecy. This will be apparent when we keep in mind that in the Revelation visions the Beast in every instance recorded is seen by St. John as having "seven heads"; and as these heads represent the seven successive form's of government that rule from the seven-hilled. city, Rome, the heads of course must begin to be counted when the Roman Empire begins its existence in prophecy. Our conclusion, as stated in the article above referred to, is that its beginning in the Apocalyptic vision was *not its beginning in history, but rather its beginning in prophecy*. If We were to begin to count the heads when Rome was founded (753 B.C.) as many expositors do, this would carry us back over a century before the Prophet Daniel had the vision, indeed, before the Prophet was born, and of course before even the empire, symbolized by the first beast--Babylon--was seen by him in the prophetic vision. (Dan. 7.) This point is a very important one, and should be considered carefully. This could not possibly be therefore, until the third beast, the Grecian power, represented in Daniel's vision as a leopard beast, having four heads (Dan. 7:6), representing its four divisions, had all been brought into subjection to the fourth or Roman power. This was not until 31 B.C., when Egypt, its last division became subject to Rome. It was at this time that Rome became a universal empire; and from this date the seven heads of the fourth beast, Roman Empire, must begin to be counted. We further prove this by the words of the Prophet Daniel: "After this [i.e. after he had seen the three previous beasts in all their various phases or aspects] I saw in the night visions, and behold a fourth beast, etc." (Dan. 7:7.) This conclusion we are aware is contrary to that of nearly all the noted expositors who lived before 1870; they, nearly all, begin to count the heads in 753 B.C. It is, however, in perfect harmony with all of PASTOR RUSSELL'S utterances on this matter, as we have shown.

BRIEF REVIEW OF PREVIOUS DEDUCTIONS

Another conclusion that we arrived at in the exposition noted was that one of these seven heads was that of the Papacy. This we found by a careful examination of the history of the Roman Empire, beginning 31 B.C. to be the fifth head. (See H '20-25.) This we found also to have been the understanding of PASTOR RUSSELL. (Z Dec. '79-7.) As further bearing on this matter we found according to this reckoning that the present Italian Dynasty beginning in 1870 was the seventh head; and that this also was PASTOR RUSSELL'S understanding in 1896.--See H '20-24; Z '96-269.

Concluding this brief summary of the article noted above of the heads of the Beast, we gave as our conviction that what is usually represented by commentators' interpretation of Rev. 17:11, as an eighth head of the Beast, is instead of being a head, the last form that the Beast (Roman power) would assume in connection with its destruction; in other words, "the peoples and nations, or body of the Beast without an organized government." -See Quotation fro in THE THREE WORLDS, H '20-25.

The statement of the angel to St. John contained in the words: "The Beast which thou sawest, was and is not," we explained to refer to two conditions or states of the Papacy:.

(1) The Beast that "was," represented the Papacy's long period of temporal and ecclesiastical power in one sense from 539, in another from 799 up to 1799; the period from 799 to 1799 being by some called the Papal Millennium.

(2) The "is not" state, we understand to represent its condition since that time--1799--more particularly, however, since 1870, when it lost its temporal authority.

(3) The Beast that "yet is" (Common Version) "and shall be present" (Diaglott) we have explained to be the last form of the Beast, as we have noted: "the peoples and nations, or body of the Beast without an organized government," the anarchistic phase in connection 'with which Papacy, by the uprising of Italian peoples, and all other systems, civil and religious-by the great worldwide uprising-will go down to make way for the Kingdom of God, the fifth universal empire, to be under the control of the Son of Man. (Dan. 7:14, 27.) This was also PASTOR RUSSELL'S understanding of this matter, as will be seen by noting again his words recorded in Z '96-269; also H '20-24, Col. 2.

As bearing still further on the- interpretation of the seven heads of the Beast, we explained that the words of the angel, "And here is the mind which hath wisdom. The seven heads are seven mountains on which the Woman sitteth" (Rev. 17:9), were designed to emphasize the fact that all of these successive seven heads ruled from the seven-hilled Roman city. This we found to be the general understanding of nearly all the noted historical expositors of this vision, as also that of PASTOR RUSSELL. -See H '20-22, 23.

Again, concerning the words: "And there are seven kings: five are fallen, and one [the sixth] is and the other [the seventh] is not yet come" (Rev. 17:10), we explained that it is most necessary to keep in mind that St. John was taken in spirit from the Isle of Patmos in the year 96 A.D., down the stream of time to 1799, when the Harlot Woman was represented as being "drunken with the blood of the saints," the time when Papacy's judgment had begun, the time when five of the heads were fallen, and the sixth head, the Roman Republic was ruling. St. John is thus represented as seeing that which the angel said he would show him, namely, the "judgment of the Woman and the Beast which carrieth her," which began at that time. (Rev. 17:1, 7, 14, 16, 17.) This was PASTOR RUSSELL'S thought.--H '20-25, Col. 2.

A RECENT EXPOSITOR IN ERROR

Having summed up briefly what seems to be the significance of the Beast and its seven heads, it will be seen if we are correct in our conclusions, which are in perfect harmony with those Of PASTOR RUSSELL so far as he expressed himself in his writings, that we are now living in the period referred to as the time when the seventh 'head (present Italian Dynasty) is ruling, which is stated by the angel to continue but a "little while," before the eighth or last form (either republic or anarchy, or the same followed by anarchy) of the Beast will rise and be destroyed. (H '20-25, cot. 2.)

In considering these latest recorded utterances of PASTOR RUSSELL Concerning these features, which we will see have a very important bearing on the last momentous and closely approaching events (events which will cause the complete overthrow of the present Italian. Dynasty, and also of the Papacy, and

indeed will be closely followed with the complete downfall of Christendom), we observe that a recent expositor makes the claim that these future fulfillments had not all become clear to PASTOR RUSSELL up to the time of his death in 1916; and yet this expositor, without success, endeavors to prove that PASTOR RUSSELL believed that the Beast in its last form *might* represent Papacy restored to its former power and influence, and that this *might* be brought about by Papacy's being called upon by the nations to arbitrate in - settling the great world-war, which in an important sense would mean Papacy's being restored to temporal power. This event, as history has shown, did not take place; nor were there any indications that the nations were disposed to call upon the Pope to arbitrate, or to 'restore his temporal power. Most surely PASTOR RUSSELL never gave utterance in any of his writings to anything of this kind, for it would have conflicted with the view held by him in 1896, at which time he certainly believed, as we have shown, that the present Italian Dynasty was the seventh head of the Beast, and that the last, eighth form of the Beast, would be, instead of Papacy restored, "the Beast without a head-either a republic or anarchy." If a republic, it would be soon followed by anarchy, which would result in the complete overthrow of Papacy.--Z '96-269.

We now proceed to take up the consideration of the significance of the ten horns that were seen by Daniel, and by St. John on one of the Beast's heads. Concerning this matter, we note first that the Roman Empire which is represented by this Beast is in all the visions where it is depicted both by Daniel and St. John always seen with these ten horns. It is true that in the vision of Daniel (7:8) it is stated that three of the first horns were plucked up by the roots by the "little horn" (another symbol of Papacy) ; but as ever after that occurrence, which took place in the beginning of the sixth century, it still continues to be seen with ten horns, it is evident that the three horns that were plucked up were replaced by others. This is a very important matter as bearing upon the interpretation of this vision of Rev. 17. (H'20-8, Col. 1.) Another point of vital importance in this same connection is that of *where*, or in what territory, are we to look for the kingdoms represented by these horns. The general understanding amongst historical expositors is that these ten horns represent the ten kingdoms into which the Roman Empire was divided in the fifth and (early part of) the sixth centuries. It is also understood by most of these expositors that these ten kingdoms are to be found on the territory generally referred to as Western Rome, now called Europe, including Great Britain. We interpreted this in this way for the reason that the barbaric Gothic invasions of the fourth and fifth centuries which swept away the old Imperial government located at Rome and thus made room for new kingdoms to rise, were confined to the Western Roman empire and not at all to the Eastern. Furthermore, as bearing on this point, it has been only the ten kingdoms of the Western Roman Empire that up to the Reformation and close of the eighteenth century supported or upheld the Papal head and "Mother of Harlots." We call attention to this point as one noted by the eminent Christian expositor, SIR ISAAC NEWTON. (H '20-6, Col. 2; see also a quotation from ELLIOTT, H '20-7, Col. 1.) This was Pastor Russell's understanding as we have seen, and will show more particularly in this exposition.

TEN KINGS GIVE AUTHORITY UNTO THE-BEAST

Another important matter in connection with that of obtaining a correct understanding of this vision of chapter 17 is that we keep continually in mind the fact plainly stated in the vision that the Harlot Woman and the Beast under its Papal head, reign contemporaneously. It seems hardly necessary that we should quote history to prove this point, and that its fulfillment lies in the past. In this same connection we note that the symbol depicted in the words: "And the ten horns which thou sawest are ten kings [kingdoms]. . . . These have one purpose, and they give their power and authority unto the Beast [in its Papal head]" met completely its fulfillment during the larger part of the Papal Millennium (799 to 1799). To quote PASTOR RUSSELL:

"As the true Kingdom of the true Christ is to last a thousand years, so the Papal counterfeit looks back upon the period of its greatest prosperity, which began A.D. 800 and closed in the dawn of the present [nineteenth] century, as the fulfillment of the Millennial reign foretold in Rev. 20. . . . Although Papacy was organized, as a religious system, long before, and was even 'set up' in temporal power in A.D. 539, yet it was Charlemagne who first actually bestowed and formally recognized the temporal dominion of the Pope. As Charlemagne was the first emperor over the 'Holy Roman Empire,' A.D. 800, so Francis II. was the last, and he voluntarily surrendered his title in A.D. 1806.* As, prior to the year 800, Papacy was rising, supported by the Roman 'Beast' (people) and by its [ten] 'horns' (powers), so since 1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (Rev. 17:16, 17.) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion."--Studies, Vol. 11.--353, 354, 355.

* 'The Holy Roman Empire' was the title of the great political institution of the middle ages. It had its start in Charlemagne. Fisher's Universal History, page 262, describes it thus: 'In theory it was the union of the world-state and the world-church--an undivided community under Emperor and Pope, its heaven-appointed [?] secular and spiritual heads.' And, since the Popes, as in Christ's stead, anointed the emperors, it follows that they were the real heads of it."

EAT HER FLESH AND BURN HER WITH FIRE

Let the reader at this point note very carefully that it was Pastor Russell's thought that the words of the angel: "And the Ten Horns which- thou sawest, and the Beast, these will hate the Harlot, and will make her desolate and naked, and will eat her Flesh and burn Her with Fire" (Rev. 17:16), have been having their fulfillment for over a century now. Note also the significance of the expression: "And the Ten Horns [kingdoms] and the Beast, will make her desolate and naked, and will eat her Flesh and burn Her with Fire." The first three of these symbolic descriptions have been for over a century meeting their fulfillment at the instigation of the horns or kingdoms, that formerly supported the Harlot, Babylon, Papacy. The burning with fire which symbolizes destruction, it would seem will

meet its fulfillment at the instigation of the "Beast" in its last anarchistic form (the peoples, etc., without a government). After the destruction of the "great Harlot," the Beast, in its eighth and last form, will itself be destroyed, and this is the significance of the words, "And the Beast that was and is not, he is both an eighth and is of the seven and goes into destruction." (Rev. 17:11.) As previously explained by us, "This eighth is not a head, since the Beast had but seven. This eighth is the Beast as it is to be after its seventh or last head (the Victor Emmanuel Dynasty) has fallen. This last or eighth state will be anarchy. The expression, "and is of the seven," is explained to be that "the nations ('waters,' v. 15) on which the woman sat, have been of the seven; and are already taking on a separate existence as the inter-nations, or peoples of all nations," finally becoming anarchy.--H '20-25, col. 2.

RECEIVE AUTHORITY AS KINGS ONE HOUR

We now come to consider a statement in the angel's explanation which because of being taken by itself alone has been thought by a few noted expositors who lived before the middle of the nineteenth century to apply to the future. A recent expositor has adopted or applied this 'method of interpretation of this Scripture. The Scripture in question is found in Rev. 17:12, 13, and reads: "And the Ten Horns which thou sawest are Ten Kings [kingdoms], who have not [yet] received a kingdom; but they receive authority as Kings One Hour with the Beast. These have One Purpose and they give their Power and Authority to the Beast." The thought, with some minor variations, on the part of these expositors, is that these words refer to Papacy as a temporal sovereignty restored and becoming supported by the ten kings (kingdoms) who again will, because of this support, be anointed by Papacy, as divinely appointed kings (so-called), that this will continue a brief time, after which the kingdoms will again turn against Papacy and make her "desolate and naked," and at last "burn her with fire." We have already called attention to this view above, which was expected by some to meet its fulfillment in connection with the settlement of the great war. We desire to notice that if this is yet to meet a fulfillment* as some expect, it will be in the great Armageddon conflict, and will be a second fulfillment, for the reason that all these descriptive symbols have certainly been fulfilled (as we have shown) and are now matters of history. It is our conviction for this reason that this interpretation which places the fulfillment future is not the correct one, and we will endeavor to further prove this to be so. In doing this let us consider first the words of the revealing angel: "And the Ten Horns which thou sawest are Ten Kings, who have not received a Kingdom." In our previous article we quoted from THE THREE WORLDS, an explanation of these and the following words. We quote a part of this explanation, referring the reader to H '20-25, 26, where they are found in full:

"If you allow, as the text demands, that the seeing [by St. John] is down the stream of time to where the judgment is [beginning to be] executed on the Papacy [1799 A.D.], while the explanation [by the angel] is back at the date of the prophecy [96 A.D.], all is harmony."

In this Scripture we are considering it should, we believe, be understood that the angel is giving "a rapid survey from 96 A.D. even to the end." In his explanation of this part of the vision he states what actually occurred in history a few centuries from St. John's day. This was, (1) that the Roman Empire did at that time become

divided into ten kingdoms, and (2) that these same kingdoms did at that time receive power as kings with the Beast. This power was received from the Papal head, and it was at about this time, 539 A.D., or shortly after, as all historians are agreed, that these ten kingdoms did become of one mind by becoming Roman Catholic, and by so doing gave their power and strength to the Beast (Papacy) for centuries. But some see a difficulty here and say, It reads that they received authority as kings "one hour" with the Beast, and how could "one hour" apply to the long period in history? In reply we would say, first, that it is a fact of history that no one can successfully dispute that this certainly perfectly fulfils the prophecy that the ten kingdoms did receive power from Papacy, they having previously become Roman Catholic. And it is also equally true that nearly all the other features of the vision have met their fulfillment. Furthermore, it is generally admitted that the "hour" mentioned cannot refer to symbolical time, i.e., fifteen days. This being admitted, it will be seen that in either method of interpreting the vision it will be necessary to examine carefully the words translated "one hour," and thus discover if possible its meaning. MR. ELLIOTT, who was an eminent Greek scholar, as well as commentator, has thus rendered these words: "The ten horns are ten kings which receive power at one and the Same time with the Beast." He says that this is the true, as it is the most natural, rendering, He further states that it is in this sense that the old patristic expositors generally understood it. And as regards modern expositors, he says, it has so been explained by persons of the most different schools of interpretation; so of Roman Catholic expositors, Bossuet; as well as Protestants, Mede, Daubuz, Vitringa, Whiston, etc.; so among living expositors, the Futurist Burgh (page 250), as well as anti-Futurists Wordsworth, and spiritualist, I. Williams (page 347).

In concluding this which seems to us to be the true significance of Rev. 17:12, 13, we will say that our deductions are in perfect harmony with the requirement of the vision, that the Beast (ten kingdoms) and the Harlot Woman (Papal Church system) reign contemporaneously, during the Papal Millennium.

MAKING WAR WITH THE LAMB

There remains one other feature of the vision to explain, which is that contained in the words: "These will make war with the Lamb, and the Lamb will conquer them (Because He is Lord of Lords, and King of Kings), and Those who are with Him are Called, and chosen, and faithful."--Rev. 17:14.

There is doubtless in these words a general statement of the fact that during the whole period of Papacy's reign there has been going on a conflict between Christ and Papacy and its supporters; and that there has been associated with Christ through the whole period, called out ones, who were faithful to their calling, and chosen. This conflict, at one stage, seemingly resulted in these called out ones, saints, being overcome. (Rev. 11:7-10; 13:7; H Oct. '19-286.) These words of the angel teach that the victory will at last be with the Lamb and His followers. There seems to be a reference in these words to that which is more fully portrayed in Rev. 19:11-21.

MR. BARNES' comment on this verse is worthy of our consideration and reads:

"The Lamb of God-the Lord Jesus; that is, they [the ten kingdoms] would combine with the Papacy in opposing evangelical religion. It is not meant that

they would openly and avowedly proclaim war against the Son of God, but that they would *practically do this in sustaining, a persecuting power. It is unnecessary to show how true this has been in history; how entirely they sustained the Papacy in all its measures of persecution. 'And the Lamb shall overcome them,' i.e., shall ultimately gain the victory over them. The meaning is, that they would not be able to extinguish the true religion. In spite of all opposition and persecution, that would still live in the world, until it would be said that a complete triumph was gained."

Commenting on the angel's words, "And the Ten Horns which thou sawest, and the Beast, these will hate the Harlot, and will make her desolate and naked, and will eat her Flesh, and burn Her with Fire," MR. BARNES is in perfect harmony with PASTOR RUSSELL'S explanation of these words as we have seen foregoing. MR. BARNES continues:

"In vs. 12-14, these ten governments are represented as in alliance with the Beast; as 'giving all their power and strength' unto it; and as uniting with it in making war with the Lamb. What is here said must, therefore, refer to some subsequent period, indicating some great change in their feelings and policy."

MR. BARNES then goes on to show how these words have been having their fulfillment in the past, in the nations withdrawing their support from the Papal Church, and stripping her of her former power and attractiveness--all that is so 'gorgeous and alluring--her wealth, and pomp and splendor, being taken away, and she be left to appear as she really is, without anything to dazzle the eye or to blind the mind.

FOR GOD INCLINED THEIR HEARTS

The words of the angel, "For God inclined their Hearts to do His Purpose, even to execute one Purpose, and to give their Kingdom to the Beast, till the Words of God shall be completed," signifies that all this is according to the Divine permission, and is overruled by Him in the accomplishment of His great purpose of the selection and schooling of the joint-heirs of the Heavenly Kingdom. "Kings and princes are under the control of God, and whatever may be their own designs, they are in fact employed to accomplish His purposes, and are but instruments in His hands." It is further shown that this is for a limited time--"until"--and that time has, as, we have seen, run its course, and the kings have continued to be still His instruments in gradually destroying her influence in the world; and when the due time comes, which seems near at hand, other agencies will arise and be His instruments in accomplishing her destruction. This will be, it would seem so far as the hierarchy at Rome is concerned, by a rising of the Italian people in a state of revolutionary anarchy; and so far as her priesthood and supporters over the world, and the daughter systems themselves are concerned, their destruction will be accomplished by a general world-wide uprising.

"And the Woman, whom thou sawest, is That Great City, which holds Sovereignty over the Kings of the Earth."--Rev. 17:18.

"Rome would of course be understood by this language in the time of St. John, and all the circumstances, as we have seen, combine to show that Rome, in some form of its dominion, is intended."--BARNES.

Undoubtedly, the Papal hierarchy, whose seat of power is located in the seven-hilled city, is represented by this great City. Its destruction is described in the symbols of chapter 18. The fires of liberty so long pent up are now breaking forth, and the storm clouds of indignation are already seen on the horizon, and soon this great power of evil will be destroyed forever.

BEREAN STUDIES IN THE- REVELATION

STUDY XXVIII--SEPT. 12

THE ANGEL WITH THE INCENSE.

(136) Who is symbolized by the Angel standing by the Altar having a golden Censer? H '19-120.

(137) What arrangement or service in connection with God's dealings with the Jewish nation is suggested by the reference to the Altar, the Censer, and the Incense? .Ex. 30:1-10; H '19-120.

(138) Who alone in connection with the Tabernacle services was authorized to perform service of the nature of this mentioned in Rev. 8:1-3? Who is the antitypical High Priest authorized to offer incense for the prayers of the saints? and what does the act signify? T 120; H '19-120, 121.

(139) When did Christ, the Angel, begin His activities on behalf of the saints, and what period of time is covered in fulfillment of this symbol? H '19-121.

(140) What is signified by the Censer and its being filled with fire from the Altar and thrown to the earth? and what are we to understand by the results that followed -Thunders, Lightnings, Voices and an Earthquake? What relationship does Matt. 3:8-12; 23:34, 35 have to the fulfillment of this portion of the vision? H '19-121.

THE EVILS OF INTEMPERANCE

--SEPTEMBER 19--PROV. 23:19-21, 29-35--

Golden Text.--"The drunkard and the glutton 'shall come to poverty.'"--Prov. 23:21.

HAVING found a lesson for the old in the experience of Solomon and, his alienation from God in -old age, we come in this lesson to the words of wise instruction to the young.

The lesson speaks of the intemperance and impropriety of sloth, or idleness, or lack of energy; and the observation of every wise man proves that true happiness is associated with energymental and physical activity. "Not slothful in business," is one of the characteristics of a Christian, as set forth by the Apostle. We live in a day, however, in which another form. of intemperance prevails in an opposite direction - with not a few-intemperance in energy and ambition; a consuming desire for honors or wealth, that robs many, not only of proper social enjoyments, but more important still, of spiritual privileges and joys.

WISE COUNSEL TO THE YOUNG

(22, 23) True wisdom will never despise the counsel of the aged, especially from parents, of whose interest in the child's welfare there can rarely be doubt. It is one of the peculiarities and difficulties of our day that because of the sudden increase in knowledge and educational facilities the young have in many departments of knowledge outstripped their seniors. The resultant tendency is disrespect for the experiences and advice of parents and seniors, and a disposition to be heady, high-minded, unthankful, unholy, disobedient to parents and other like disgraces foretold by the Apostle as features of our day. (See 2 Timothy 3 :4.) On this account additional wisdom and great patience are needful on the part of parents and all instructors of the young. Recognizing the influences which counteract parental instruction, and recognizing the fact that the children may be in advance in some points, the wise parent should seek to set a good example in proper childlikeness himself, and be ready to learn from and with the children along the lines of their superior advantages, explaining that the present increase of opportunities for knowledge are phenomenal, and not of men but of God, as foretold by the Prophet respecting the "time of the end." (Dan. 12:4.) By this course of honesty and wisdom the parent will maintain the confidence of his child, who will then be the better prepared to learn in turn along the lines of the parent's experiences in life and respecting principles of morality and the evil tendencies of immorality. Thus wisdom in the parents has very much to do with the choice of wisdom by the child. One of the chief lessons to be inculcated is, that truth is precious above all things-with reference to the ordinary affairs of life and dealings between men, with reference to spiritual things, with reference to God, and with reference to the Divine Plan. Truth is to be prized, and those who love and practice the truth are to be .1 esteemed, and such only; error, falsehood, no matter how gaudy or showy or attractive, is to be disdained and repudiated. This is in harmony with our Lord's prayer, "Sanctify them [i.e., separate them from the evil and set them apart for good] through Thy Truth: Thy Word is Truth."

(24, 25) These verses suggest, and properly, that wisdom in the young does not depend wholly upon inculcation, instruction. Probably the majority of wise children are born wise. "He that begetteth a wise child, shall have joy of him." If parents in general could realize the importance of the parental office and the bearing of their own characters and sentiments upon their offspring, laying the foundations for good and wise characters before the children are born, the responsibilities of their position and relationship would, we believe, not only favorably influence their children, but help also to develop positive character in themselves.

The parents who have failed to discern the laws of nature under whose control they have brought forth children; and whose children therefore reflect the parental unwisdom and unsettledness of character, have in consequence double reason for exercising patience toward the unwisdom of their offspring, and double reason for perseverance in their later efforts to correct that unwisdom and to lead their children into right ways.

A STILL MORE EXCELLENT WAY

It should be carefully observed that the way of morality, temperance, moderation, and wisdom above set forth, al though a commendable way, is not the way in which the Christian of this Gospel Age is invited to walk, in the footsteps of His Lord, to attain glory, honor, immortality, and a share in the Heavenly Kingdom as one of the kings and priests. (Luke 13:24; 12:32; Rev. 5:10; 20:6; Rom. 8:17.) The foregoing is sound advice for all, and none should be more quick to follow it than the consecrated, the "new creatures in Christ Jesus." But the "Narrow Way," of self-denial and -self-sacrifice marked out in the New Testament is the pathway of those who would win the prize of the High Calling to joint-heirship with Christ as His Church, His Bride. -

All sensible people commend the path of temperance and morality above set forth, but few appreciate or commend the "Narrow Way" in which the Church is called as the Bride to follow the Lord, her Bridegroom. The Narrow Way is foolishness to the world, neither' can the worldly appreciate it, because its value must be spiritually discerned. (I Cor. 2:7-16.) The wisdom that indicates and approves the Narrow Way of self-sacrifice is an inspired or begotten wisdom which cometh from above only to the consecrated, the spirit-begotten. It is inspired, not by earthly hopes or aims, or promises or ambitions, but by "exceeding great and precious promises," "heavenly promises," of an inheritance incorruptible, undefiled and' unfading, which the earthly eye has not seen, which the earthly ear has not heard and which has not been appreciated by the heart of the wisest of men. To so great an extent is this true that in the estimation of the worldly the way of the fully consecrated seems foolishness. In view of this the Apostle declares that as the world does not know the Lord, and does not understand His Plan, which is higher than the world's conception as the heavens are, higher than the earth (Isa. 55:9), so the worldly do not understand the true Church; and as the Apostle said, "We [who walk the "Narrow Way"] are counted fools all the day long"--harmless, but "peculiar people." The moving impulses which help us in this "Narrow Way" were only received after we believed in the Lord Jesus Christ, when we made full consecration of ourselves to the Lord and received the spirit of adoption into His family. Then, because children of God, we received His spirit and. were privileged to know more and more of "the mystery of His will," "the hidden mystery" (Eph. 3:9; 1:9), to appreciate the Divine Plan in harmony with which (and in harmony with our consecration) we have joy in spending our lives, in "laying down our lives," in faithfulness in the service of the Lord; in the calling and perfecting of His saints to be the first fruits of the salvation purchased by the Redeemer.

REVIEW: SAUL, DAVID, AND SOLOMON COMPARED

--SEPTEMBER 26--PSALM 72--

Golden Text.--"Man looketh on the outward appearance, but Jehovah looketh on the heart."--1 Samuel, 16:7.

OF THE THREE MEN in review Saul certainly had the more favorable opportunities at the beginning of his life. Nature seemed to have so specially fitted

him for the office of King that when he was brought to the attention of the people, they, recognizing these natural traits, received him without hesitation. For a little while, he walked in humility, carefully seeking to do the Lord's will, but not having fully submitted himself, it was not long until there was a combination of his own will mixing with that of the Lord. The result was disobedience, failure, a troubled mind growingly perverse almost to the point of insanity, and finally an ignominious death. The flaw in Saul's character was his lack of a full consecration to the Lord, his maintaining a certain amount of self-will. This seemed to have been the difficulty. A similar difficulty affects all who fail to make their calling and election sure. Whether they go into the Second Death or the Great Company, the fault of the failure lies in neglect to surrender fully to the Lord every interest of life and to accept in faith His leadings, His providences in all the affairs of life, seeking to do His will and ignoring -- mortifying -- self.

David's character was in sharp contrast to that of Saul. Less favorably circumstanced at the beginning of his career, not so tall and commanding in appearance, probably of a less wealthy family, and possibly with no better mental endowment by birth, David's life and its results are in sharp contrast to those of Saul. Look wherever we will in his checkered career, we see courage and determination exercised along right lines, proper lines. He was not a wild animal hunter, but to protect the flock he slew the lion and the bear. He was not a pugilist nor a gladiator; yet at the proper moment he was ready to risk his life for the defense of his people. He appreciated highly the honor that had been conferred upon him in his anointing for the kingship, yet he held this with modesty -never boasted of it and never rashly attempted to hasten the Divine programme. He endured patiently the opposition of the king, yet treated the members of the royal family with profoundest respect; and finally, instead of thrusting himself on the nation as king and demanding his acceptance, he still waited patiently the Lord's time. Yet David, as we have seen, was not a model saint: there were some strange inconsistencies in his character which stand out the more prominently in contrast with the beautiful and noble traits which fill us with admiration. But since these, so far as he was able to see them, were most sincerely repented of, we can appreciate the humility that led to repentance, and regard David from the same standpoint of that loving and merciful consideration from which God regards all his fallen and weak followers who struggle against inherent depravity, humbly acknowledging their shortcomings, and leaning upon his tender mercy. While in his youth, when God was about to anoint him king of Israel, it was said of David, "The Lord hath sought him a man after his own heart" (I Sam. 13:14), the same in many respects might also have been said later, notwithstanding his faults, in view of his deep contrition. This statement, however, is not to be regarded as a testimony to the perfection of either the youth or the man, but rather to his fitness for the office to which God had appointed him; and as the office was one of great honor and trust, fitness as God's choice for the office, implied a high order of character and ability, especially at the time he was chosen. So it was also in the case of Saul at the time of his anointing, of whom Samuel the Prophet said, "See ye him whom the Lord hath chosen, that there is none like him among all the people!"

**WISDOM AND RICHES LEAD AWAY
FROM GOD IN PRESENT FALLEN STATE**

King Solomon began his reign with a reverent heart, as evinced by his offering sacrifices at Gibeon. In this he evidenced proper faithfulness which prepared his heart for the blessings which he subsequently received of the Lord. However, this attitude of reverence and humble recognition of the Lord was not persisted in. He placed himself in the midst of temptation which ultimately resulted in the downfall of the kingdom of Solomon the wise, the rich, the great, and thus manifested the necessity for the greater Kingdom than his, which Divine wisdom and love have designed, and which Divine power is to inaugurate in due time. In Solomon's experiences we have a most remarkable lesson of a most remarkable man; illustrating the tendencies of earthly wisdom and riches to lead the imperfect children of men away from God, the source of wisdom and riches, and away from all the highest ideals.

The accounts of Solomon's prosperity are set forth in the books of Kings and Chronicles, and indicate that, under his wise administration, numerous public works were carried on, royal palaces built, great roads engineered, and water works and store-houses and armories constructed, etc. The nation of Israel, under Solomon's regime reached its highest position of power and influence in the world and dominated its largest amount of territory. But as Solomon prospered, he grew less pious. He became what the world would call broader-minded. The royal families of surrounding nations were pleased to have their daughters become Solomon's wives, and *he generously accepted them from every quarter. The effect, however, was injurious to the King and to his entire people, because each of these prominent wives felt that she must represent the dignity of her own home land at the Jewish capital, and specially must represent its religious sentiment. Thus the heathen religionists all felt a great jealousy for the great Temple of Jehovah and its elaborate services; and these wives as representatives of the religions of their fathers, urged upon King Solomon, insistently, that they must have the opportunity of serving their gods, and that proper breadth of mind on his part would lead him to accede to their demands and to erect altars to their heathen divinities.

The king, rolling in wealth, yielded to these importunities of his wives and established for them and their foreign ambassadors and visitors shrines, altars, holy places, dedicated to the various false gods of surrounding nations -not that the King believed in these or worshiped them himself, but, through a 'mistaken view of broad-mindedness and a mistaken form of generosity to his wives in their sentiments, he violated his highest sense of responsibility to his own Lord, Jehovah. Gradually that devotion which had been his at first, and which the Lord had blessed by two special manifestations, yielded, and the King became less and less a man after God's own heart; possessed of less and less of his father David's loyalty of heart and zeal for the Divine will and worship, resulting ultimately in the forfeiture of the conditional promise of long life and of the continuance of the entire kingdom in his family.

One of the results of studying the lives of great and good men is in seeing the way in which they were able to make the world better.

"Lives of great men all remind us
We can make our lives sublime,

And, departing, leave behind us,
Footprints on the sands of time."

Many of those who have risen to prominence in the world, have left no footprints that we can see; but when the Lord sets great examples before us, He shows us the footprints, and how some lead downward and, others upward. Saul was one of the former class, David of the latter. The important point to be noticed by us all is how much these footprints diverge, that we may avoid the one and profit by the other.

VALUE IN HIGH IDEALS

As we look about us in the world, and in the nominal Church, we see vast numbers of mankind without any ideals, without any ambition. Alas, poor things! How can they ever have any pleasure or reach any noble goal when they see none? Looking again, we perceive some with only mean and groveling ambitions, worse than none. Poor creatures! Born in sin, shapen in iniquity, and perhaps reared in unfavorable environments, they are seriously handicapped in comparison with some others of the fallen race, less depraved and more favored. Looking again, we see a third class with noble worldly ambitions, seeking for wealth, influence, power, with a desire to use these honorably, nobly, not to the injury of their fellow-creatures, but to some extent the opposite. These are to be congratulated as having better motives in life than the first two classes. They were possibly better born and possibly had better environment.

We look again and find a fourth class, whose eyes have by the grace of God been lifted from earthly things to the heavenly. To these, "old things have passed away and all things have become new." The vision of heavenly joy, heavenly fellowship, heavenly service, has so transformed their minds that, although their flesh may still be weak, nevertheless, they overcome by the new mind. This is the class which the earth could never satisfy. A new standard of values has come to them; and they both feel and know that the things of this life are "not worthy to be compared with the glory which shall be revealed in us." They find these things in comparison but loss and dross. This is the class which the Lord has under His special care and instruction. Because they have made their consecration to Him, he is showing them something of the height and depth, the length and breadth of the "deep things" of God. Thus He is giving to them, through His knowledge and grace, a power Divine, which is working in them both to will and to do His good pleasure.

A DOUBLE-MINDED MAN IS UNSTABLE

But now again we must recognize a division; for "they are not all Israelites who are of Israel." Some of this fourth class are, more responsible and some less responsible as to the things which the Lord has shown them respecting His character and His plan. Some take a less positive stand and seek to gain the things of this world, its honor, as well as the honor of God and the world to come. In doing this, they are not, heeding the words of the Master, who assures all His disciples that such a course would mean failure, that they would neither please the world nor would they succeed in pleasing the Lord. Such may eventually be brought to life eternal, but they are not the wise virgins. They will not reign in the Millennial Kingdom. The Lord is seeking those who worship Him with all their

hearts, with all their souls, with all their strength, and with all their minds. These whole-souled ones are the class the Lord is especially seeking as the Queen of the Millennial Kingdom, the Bride, the Lamb's Wife, and joint-heirs with Him. He has already foreordained that only such may be members of the royal family and partakers of the Divine nature, saying, "Whom He did foreknow, He did also predestinate to be conformed to the image of His Son." To these He will give grace and glory, and no good thing will He withhold from them, because they walk uprightly. Their hearts are upright, and their intentions are loyal to God and to His laws of justice and love. Let us get fixed in our minds the peculiar quality of this overcoming class, which is to constitute the Kingdom as Christ's joint-heirs, that they must be loyal to God, consecrated, determined, and full of faith and trust.

These qualities cannot be expected to come to us instantaneously. Rather they are the gradual growth and development of the new mind, but the principle must be in the heart before development can be made along these lines-the 'Principle of loyalty and determination. The little word "will" has its very important place, then, in the Christian's character. He must be a willer, and the will must be rightly directed into full harmony with that of God.

CARVING OUT THE IDEAL

We said a moment ago that a high and good ideal is proper, is necessary, in every successful life. But to have the ideal will amount to nothing unless we are patient in its development. It is said of the great sculptor, Michael Angelo, that looking upon a block of soiled marble he began work upon it with hammer and chisel, apparently recklessly knocking off great blocks and pieces here and there. When asked what he was doing, he said, "I see an angel here and must get him out." He had the ideal in his mind, then laboring strenuously for the attainment of it, sculptured the angel out of the block of marble. So it must be with every successful life. We must have the ideal. We must see the angel. Then we must labor for its attainment, carefully, patiently, and prayerfully. The ideal set before the Christian is not only angelic, it is more; it is Divine. Nothing less can be made out of the Apostle's words, God hath "given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature."

The same thought is elsewhere presented by St. John. Now are we the sons of God, but it doth not yet appear how great we shall be made, what glory and honors shall be ours, but the Apostle assures us, "We know that when He shall appear we shall be like Him; for we shall see Him as He is." If then we are to be made like Him by the "change" of -,the "First Resurrection," if we are to see Him as He is, then we may apply to ourselves the glorious things of the Lord and His excellency, respecting which the Apostle says, "Him hath God highly exalted and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth;" and again, "He has ascended far above all principality and power and might and dominion and every name that is named." If we shall be like Him and share His glory, then all this glory belongs to the glorious ideal which God Himself has presented to our gaze. Who with such a view would not be willing indeed to submit himself to the blows of the Lord! Who would not be willing to endure the chiselings and polishings! Who would not be willing to submit himself

to tribulation, knowing that "Tribulation worketh patience, and patience, experience, and experience, hope!" These things shed abroad in our hearts make us neither barren nor unfruitful in respect to the knowledge of God, but obtain for us an abundant entrance into His everlasting Kingdom, in association with Him, who loved us and bought us with His precious blood.

The Herald of Christ's Kingdom

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STRONG IN THE LORD, IN THE POWER OF HIS MIGHT

ACCORDING to the Bible, only the saintly, only those who have taken the specific steps laid down by the Master for His disciples, are Christians. All others professing to be Christians, who do not progress into this state of discipleship, are merely imitations--"tares." Through a study of the lives of saints of olden time, true Christians are enabled to see more clearly the mind of God, the will of God, for themselves. They gain from the lives of Moses, Joshua, the Prophets, and other faithful ones of past ages, lessons of faith, of courage, of zeal. They are instructed that all these Scriptural records are meant as types and as admonitions for the Gospel Church; and they are thereby warned, strengthened and encouraged.

The Lord's people should not feel strong in themselves nor boastful, but, on the contrary, very humble and very insufficient--just as Joshua in the ancient times did. All of God's children are to realize their insufficiency in their own strength. They should feel that God has called them to a great work--in themselves at the present time and on behalf of humanity in the future Age; and that they would make an utter failure unless the Lord gives His blessing. They are to look to the Lord and to receive His promises into good and honest hearts, believing that these promises are theirs, so long as they are loyal and true to Him. Thus doing, they may be strong, very strong; they may be very courageous.

SHINING EXAMPLES OF THE PAST

We have noted the courage of our Lord Jesus Himself, with a whole nation against Him! It has been thus with all His faithful followers--most of them the poor of this world, who have had very little wealth or influence or honor of men. The true people of God throughout the Gospel Age have been a humble class, yet they have been very strong and courageous. The people in the days of the Apostles "took knowledge of them that they had been with Jesus" and had learned of Him. Those disciples of Jesus had seen His readiness to lay down His life in the Father's service. They had seen His courage when He was facing death of the most cruel kind, when He said, "The cup which My Father hath poured for Me, shall I not drink it?" And so we who have followed the Master since then have taken note of the spirit which our dear Lord manifested at all times, under the most trying and crucial experiences; and it has proven a wonderful inspiration to us.

The faithful ones have all along as a rule been little known in the world. They have not usually been of the great, the learned, the rich. In the past there may have been some prominent ones, some of noble birth, who were saints of God, living up to what light they had in their time; but they were the exceptions. We know that there have been many true saints who have lived quiet, uneventful lives, yet who have seemed to live up to all the light they possessed and to walk with God until they fell asleep in death. The world has generally ignored these saints of God, even when they were not actively persecuted. We cannot surely know who are entirely loyal and sincere at heart; but we may be sure that "the Lord knoweth them that are His."--2 Tim. 2:19.

COURAGE IN THIS "HOUR OF TEMPTATION"

Coming down to our own day, there never was a time when more strength of character and more courage were needed than just now. The iniquities of the whole world, and especially of so-called Christendom, have now about come to the full; and all present governments are about to be swept away, to make room for the glorious Kingdom of God under the whole heavens--the glorious reign of the King of kings. All the ecclesiastical systems of today, calling themselves the Church of Christ, are arrayed on the side of error and are battling against the Truth and its advocates. So we need to be strong in the Lord and in the power of His might.

Whoever starts out to battle in his own strength against this stronghold of error will be sure to be defeated. But if he goes in the strength of the Lord of Hosts, and has Divine direction as to what he shall do or say, he may well be of good courage. Many earnest hearts are desiring the Bread of Life, some of these are captives in some Babylonish condition, and some are famishing out in the "field," the world. These need our assistance.

Our strength will be tried--our hold upon God and upon the Truth, and our courage in defending the Truth. These will surely be put to the test; for the Adversary is opposing our way. God will not have any in the Kingdom who have not faithfully endured. Yet in meekness let us seek to instruct those who oppose themselves to the Word of the Lord; and let us look for the hungry and thirsty ones.

We do not know in what form some of our trials and tribulations will come. But we who are living in this, "evil day," yea, in the very close of this day--in the final "hour of temptation"--surely need to have on the whole armor of God. We need to have our loins girt about with *Truth*; we need the helmet to protect our minds, our intellects, from the shafts of error; we need the breastplate of righteousness; we need the Sword of the spirit--the broad two-edged Sword; we need the sandals of "preparation of the Gospel of Peace." We need all these to overcome the Canaanites in our own breast, and to overcome all the surrounding obstacles.

Thus armored and furnished, we may indeed come off "more than conquerors" in the great conflict, which is daily increasing. We shall conquer "through Him who loved us and bought us with His own precious blood." Let the promise of the Master be our daily inspiration: "To him that *overcometh* will I grant to sit with Me in My Throne."

THE REVELATION OF JESUS CHRIST

[Though this article does not constitute of itself one of the Revelation series, we desire that it be considered a supplement to Series III, published in the **HERALD** of February 1, 1919, page 38.--Ed. Com.]

THE TWENTY-FOUR ELDERS AND THE FOUR LIVING ONES

"And circling the Throne were twenty-four Thrones; and on the Thrones twenty-four Elders sitting, having been clothed with white Garments, and on their Heads Golden Crowns. And in the Midst of the Throne, and around the Throne, Four Living ones, being full of Eyes before and behind."--Rev. 4:4, 6.

AS we undertake the investigation of this subject we note that there have been in the past and in recent years four principal views held by eminent expositors of the Revelation concerning who are represented by the twenty-four Elders. These are as follows:

(1) That they represent the Church in the glorified state. The protestant Futurist interpreters naturally hold to this view, because it is the belief of many of them that the Church is glorified before any of the visions of the Revelation from chapter 4 and on have their fulfillment. These expositors believe that the witnessing, suffering saints pictured in the several visions of the Revelation, instead of representing the Church, describe a Jewish remnant in the time of Jacob's trouble, which of course if this interpretation were correct. would be after the Church is glorified. This view is disproved by every symbolic reference to these witnessing Saints throughout the Book. As a noted writer has said concerning this matter:

"We observe these saints who are thirteen times mentioned in the Apocalypse doing and bearing exactly what we know from other Scriptures the saints of the Christian Church -must do and bear in this dispensation [Gospel Age]. We find them watching, waiting, praying, enduring tribulation (chap. 13:10), and resisting unto blood, resting in heaven (14:12,13), and at last manifested as the Bride of Christ, and 'the armies which were in heaven,' clad under both emblems with the 'fine linen clean and white,' which is the righteousness of the saints; we find them associated with the martyrs of Jesus (17:6), a clear proof that they cannot be Jewish saints. In short, instead of the Church being actually in heaven at the commencement of the prophetic drama of this Book, she is seen on earth during its entire course. She is seen collectively under various symbols, such as the one hundred and forty-four thousand (Rev. 7:4), and the sun-clad woman (12:1), the armies of heaven (19:14), the New Jerusalem (21:2) ; and her members are seen severally as the 'saints.' They are seen first in their suffering and then in their glory; first slain for Jesus' sake, then enthroned beside Him. Can it be questioned that the saints who pray and wait and suffer and die as martyrs of Jesus are the same saints, the 'called and chosen and faithful,' who are seen with the Lamb afterwards as His Bride and as His white-robed followers? If they are not, then the unity of the Book is gone. It becomes an incomprehensible mystery."-H. G. Guinness.

(2) Another view is that the twenty-four Elders represent angels. This interpretation, however, cannot be the correct one, because angels are represented in the vision as in the outer circle, outside of the Elders.-Rev. 5:11.

(3) The third view--one presented by W. I. MANN is thus stated:

"Around the throne of God are seen twenty-four thrones, on which are seated twenty-four Elders. Many opinions have been given in regard to who these symbolize. With present light we present the following: . . . There have been, as we count, twenty-four Prophets that have prophesied of 'things pertaining to the Kingdom of God! Their testimonies here seem to be personified,' exalted and enthroned."--Z. Sept '83-5.

MR. MANN does not give the names of twenty-four Prophets who prophesied of things pertaining to the Kingdom of God, which, of course would be necessary, with many other things, to prove this interpretation to be correct; neither do we find anywhere in PASTOR RUSSELL's writings, this view endorsed.* In fact, so far as we have been able to discover, he never expressed himself as favoring any particular interpretation.

.The fact that PASTOR RUSSELL published MR. MANN's view of the twenty-four Elders is by no means a proof that he endorsed it, for as a matter of fact at that time he was accepting contributions in the way of articles from a number of brethren in whose general teachings he had confidence; but he stated at the time that he would not be responsible for all their presentations. In his later years PASTOR RUSSELL did not accept articles from other brethren.

TWENTY-FOUR ELDERS NOT SYMBOLIC OF TWENTY-FOUR OLD TESTAMENT PROPHECIES

The view of MR. MANN is adopted and enlarged upon in a recent exposition which gives the names of twenty four Old Testament Prophets, who prophesied concerning some one or more features of the Kingdom of God. This view would require, in order to stand the test of Scripture, that there were just exactly twenty-four individuals in the Old Testament who uttered inspired predictions of one or more features of the Kingdom of God. A careful examination of the Scriptures will show that there are at least five more mentioned beside the twenty four referred to in this exposition who were inspired to foretell some of the important matters pertaining to the Kingdom of God. The writer leaves out of his enumeration -Balaam's remarkable prophecy concerning Christ and Israel's future glory. (Num. 24:1-19.) Hannah's wonderful, inspired prediction, recorded in I Sam. 2:1-10, is counted as Samuel's, by this expositor.

The prophetic Psalms are all counted as those of David which, of course, cannot be true, as some of the most important of them were given long years 'after David's death. Two of the most important, prophetic Psalms (45th and 46th), are, in the original Hebrew versions from which the Psalms are translated into English, credited to the sons of Korah. Psalm 50 is assigned to Asaph; also the eleven Psalms from the 73rd to the 83rd are assigned to the same author. Psalm 88 is attributed to Heman, the Ezrahite; and Psalm 89, which is a most remarkable prophecy of the Kingdom of God, is credited to Ethan the Ezrahite. Concerning the authorship of the Psalms, the following from an eminent writer will be interesting in this connection:

"When we speak of the Psalms of David, we use a popular and general form of expression. That the poet king is to be -regarded as the founder of the Psalter there can be no doubt, and that a considerable number of the Psalms are due to his authorship. The incorporation of Psa. 18, in 2 Sam. 22, and its ascription to him--Samuel--is an important fact. In his time poetry and music attained a high development; and the varied experiences of his life imparted a depth of meaning to his words. But we have proof that the reigns of Jehoshaphat and Hezekiah gave a fresh impulse to the outpouring of expressions of devout thanksgiving (2 Kings 18; 2 Chron. 20) 1 Again with the return from the captivity, fresh hymns would need to be composed for the service of the restored- temple; and we may believe that the study of the Law under Ezra and Nehemiah further enriched the existing collection. . . . and it is best to regard David as the Founder of the Psalter, and to look for additions to the collection in the periods indicated above."

As further bearing upon the authorship of particular Psalms we quote from the same authority:

"One Psalm (90th) is ascribed to Moses; seventy-three bear the name of David; two, 72nd and 127th, are ascribed for Solomon; twelve, 50th and 73rd to 83rd, bear the name of Asaph, one of David's chief musicians (1 Chron. 6:39) ; one Psalm is attributed to each of the sages, Heman the Ezrahite, and Ethan the Ezrahite (88th and 89th) ; eleven are attributed .to the sons of Korah; see Psa. 42, 44-49, 84, 85, 87 88 "--Summary of Books of the Old Testament--OXFORD S. S. TEACHERS BIBLE.

This list of authorships has for its authority the original Hebrew versions used in the translation of our English Bibles. This will be seen by reference to the headings of the Psalms in Leeser's. and also the recent translation issued by the Jewish Publication Society of America. it will, therefore, be seen that as the Old Testament records discover at least five more writers (in addition to the twenty-four mentioned in the recent exposition cited above), who gave inspired predictions concerning the Kingdom of God, we must seek for another interpretation of these twenty-four Elders.

TWENTY-FOUR ELDERS SYMBOLIC OF THE CHURCH

We submit the view which appeals to us as being the correct one; viz.: that the twenty-four Elders symbolically represent the Church. The entire Throne vision in which these Elders are seen is symbolical, and it would seem out of place not to see the Church that is so closely related to Christ, and in the working out of the Divine Plan, represented in some way in the symbolical Throne scene. In this connection it should be kept in mind, of course, that St. John' is not in the Throne scene, but is only a spectator of it. St. John here represents the Church on earth. We give a number of reasons why this view appeals to us as being the correct one:

(1) That the number twenty-four, if it has any symbolical significance, would seem, to apply to the Church and not personifications of twenty-four Old Testament prophecies uttered by twenty-four individual Prophets. It is recognized by all intelligent Bible students that one of the functions of the Church is that of priesthood. In 1 Chron. 24:3-5, we have stated that the typical priesthood was divided into twenty-four courses, preparatory to the typical Solomon's reign. We shall refer to this more at length later.

(2) The twenty-four Elders are represented as occupying Thrones. We know of no others except the Church who are to sit on Thrones as kings, -priests and judges. We are not to obtain the impressions, -however, that they represent the Church as reigning at the time of the vision, but rather in the mystical sense referred to by the Apostle Paul, "raised up and made to sit with Christ in the heavenlies." (Eph. 2:6.) We should keep in mind, as one has clearly expressed this thought, that, "the visions were not seen till the Seals were broken, and the Seals were not broken till the Lamb took the Book. But the visions were seen [more than] eighteen hundred years ago; therefore, the Lamb took the Book and broke the Seals thereof [more than] eighteen hundred years, ago; that is, the [symbolical Throne] scene in which the Church is represented as taking part in heaven occurred [over] eighteen hundred years ago [indeed the fulfillment of most of it took place before Christ's ascension] ; but the Church was not actually in heaven eighteen hundred years ago, and therefore there is no ground for the assertion that the Church will be actually in heaven before the events symbolized in chapters 6 to 19, take place. The Church was in heaven in the only sense in which she will be there till the Marriage of the Lamb shall come, when John was on Patmos. Rather to be more exact, when these matters were revealed to, Christ after His resurrection, before His ascension, the Church was in heaven in an anticipatory sense, and thus the Apocalypse represents the Church as mystically in heaven, while still on earth, even as Eph. 2 and Phil. 3, and other Scriptures do."

(3) The significance associated with their having on their heads "crowns of gold:" This is also to be understood as referring to the future reign of the Church with Christ.

(4) The name Elders: Elder is in the Scripture a title of dignity, of age, or what corresponds with age, as referring to their future governmental Work.

(5) The symbolical significance of their clothing; they were clothed in "white raiment," usually representing the "righteousness' of saints," either imputed or actual.

(6) The song they sing: One of the peculiarities of Scripture symbology is -that only redeemed ones sing. Their song was a new one, which only saints can sing: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5:9.) While some hold that the word "us" is not in the original, if we keep in mind the fact that these Elders are only symbolizations or personifications of the Church, this fact serves rather to establish than to conflict with this interpretation. To quote another on this point: "The character of this intelligence, as looking at the work of the Lamb, rather than naming themselves as though it meant them is fully in place. it is seeing the work in and of itself and the One -who accomplishes it, which would necessarily show that they represent symbolically the ones who are to be made priests and kings and are to reign on [over] the earth, or how could they know?" (7) The most conclusive proof, however, that the twenty-four Elders symbolize the redeemed Church and not the personification of the utterances of twenty-four Old Testament Prophets, is their knowledge of heavenly, Divine things-of the "hidden mystery." The Old Testament Prophets do not portray heavenly things, neither were the matters pertaining to the Church's earthly history, which are the subjects of the larger part of the Revelation visions, foretold by them. The Mystery hid from

other ages was first made known to the Church through its Prophets. St. Paul referring to this has said: "which in other ages was not made known to the sons of men." (Eph. 3:5.) Again, he informs us: "Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in [under] Christ." (Eph. 1:8-10.) As further bearing on this, these twenty-four Elders are represented in the succeeding visions as having an intelligent understanding of everything that occurs in connection with the Church's earthly career, which Old Testament Prophets did not.

ONLY THE TRUE CHURCH COULD FULFIL THE SYMBOL

In the vision of chapter 5, one of them shows his intelligence of heavenly things by informing St. John of the worthiness of the Lamb to open the sealed Book; and the twenty-four show their intelligence by giving a reason for their worshipping the Lamb: "Thou wast slain and hast redeemed by thy blood, etc." In chapter 7:13-17, the question as to who is represented by the white robed Great Company is answered by one of the Elders: "These" are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple." in chapter 11 :16-18, describing events that are to occur in connection with the sounding of the seventh Trumpet, these Elders all fall down and worship God, giving thanks and rehearsing everything that is to occur in connection with the reign of Christ. There is no class in all the Scriptures but one that is represented as having such knowledge of heavenly, Divine Truth, and that one is the Church, the Body of Christ. Even angels are represented as only desiring to look into these things--1 Pet. 1:12.

We need to keep in mind, however, that the vision does not represent the Church as actually in heaven at the time of the vision, but only in an anticipatory sense -- the mystical, symbolical sense -- as symbolizations of their exalted privileges "in Christ." All through the visions which describe the Church in the Gospel Age we find her suffering, witnessing, toiling, etc.; but her position by faith is that of seated with Christ in the heavenly places, already enjoying by faith the privilege of understanding and making known the great mysteries of the Divine Plan.

In concluding this consideration of the significance of the twenty-four Elders, we give quotations from MR. BARNES, whose expositions in general, and this in particular, show deep spiritual insight, as well as erudition:

"And round about the Throne were four and twenty seats! Or rather Thrones--the same word being used as that which is rendered throne. The word, indeed, properly denotes a *seat*, but it came to be employed to denote particularly the seat on which a monarch sat, and is properly translated thus in vs. 2, 3. So it- is rendered in Matt. 5:34; 19:28; 23:22; 25:31; Luke 1:32, and uniformly elsewhere in the New Testament (fifty-three places in all), except in Luke 1:52; Rom. 2:13; 4:4; 11:16; 16:10, where it is rendered *seat* and '*seats*. It should have been rendered *throne* here, and is so translated by Prof. Stuart. . . . It was undoubtedly the design of the writer to represent those who sat on these seats as, in some

sense, *kings*, for they have on their heads crowns of gold, and that idea should have been retained in the translation of this word.

" 'And upon the seats I saw four and twenty Elders sitting! Very various opinions have been entertained in respect to those who thus appeared sitting around the Throne, and to the question why the number twenty-four is mentioned. Instead of examining these opinions at length, it will be better to present, in a summary manner what seems to be probable in regard to the intended reference. The following points, then, would appear to embrace all that can be known on this subject:

"(1) These Elders have a regal character, or of a kingly order. This is apparent (a) because they are represented as sitting on 'thrones,' and (b) because they have on their heads 'crowns of gold!

"(2) They are emblematic. They are designed to symbolize or represent some class of persons. This is clear because (a) it cannot be supposed that so small a number would compose the whole of those who are in fact around the Throne of God, and (b) because there are other symbols there designed to represent something pertaining to the homage rendered to God, as the Four Living creatures and the angels, and this supposition is necessary in order to complete the symmetry and harmony of the representation.

"(3) They are [were, we would say] human beings ' and are designed to have some relation to the race of man, and somehow to connect the human race with the worship of heaven. The Four Living creatures have another design; the angels (ch. 5) have another; but these are manifestly of our race -- persons from this world before the Throne.

"(4) They are designed in some way to be symbolic of the Church as redeemed. Thus they say (ch. 5:9), 'Thou hast redeemed us to God by thy blood.'

"(5) They are designed to represent the whole Church in every land and every Age of the world [Gospel Age]. Thus they say (ch. 5:9), 'Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' This shows further that the whole representation is emblematic; for otherwise in so small a number--twenty-four --there could not be a representation out of every nation.

"(6) They represent the Church triumphant; the Church victorious. Thus they have crowns on their heads.; they have harps in their hands (ch. 5:8) ; they say that they are 'kings and priests,' and that they will 'reign on the earth' (ch. 5:10).

"(7) The design, therefore, is to represent the Church triumphant -- redeemed saved as rendering praise and honor to God; as uniting with the hosts of heaven in adoring Him for His perfections and for the wonders of His grace. As representatives of the Church they are admitted near to Him; they encircle His Throne; they appear victorious over every foe; and they come, in unison with the Living Creatures, and the angels, and the whole universe (ch. 5:13), to ascribe power and dominion to God.

SIGNIFICANCE OF THE NUMBER TWENTY-FOUR

"(8) As to the reason why the number 'twenty-four' is mentioned, perhaps nothing certain can be determined. Ezekiel, in his vision (Ezek. 8:16; 11:1), saw twenty-five men between the porch and the altar, with their backs toward the Temple, and their faces toward the earth-supposed to be representations of the twenty-four 'courses' into which the body of priests was divided (1 Chron. 24:3-19), with the high priest among them, making up the number twenty-five. It is possible that John in this vision may 'have designed to refer to the Church considered as a priesthood (1 Pet. 2:9), and to have alluded to the fact that the priesthood under the Jewish economy was divided into twenty-four courses, each with a presiding officer, and who was a representative of that portion of the priesthood over which he presided. If so, then the ideas which enter into the representation are these: (a) that the whole Church may be represented as a priesthood, or a community of priests-an idea which frequently occurs in the New Testament. (b) That the Church, as such a community of priests, is employed in the praise and worship of God-an idea, also, which finds abundant countenance in the New Testament. (c) That, in a series of visions having a designed reference to the Church, it was natural to introduce some symbol or emblem representing the Church, and representing the fact that this is [to be] its office and employment. And (d) that this would be well expressed by an allusion derived from the ancient dispensation-the division of the priesthood into classes,, over each one of which there presided an individual who might be considered as the representative of his class. It is to be observed, indeed, that in one respect they are represented as 'kings,' but still this does not forbid the supposition that there might have been intermingled also another idea, that they were also 'priests.' Thus, the two ideas are blended by these same Elders in ch. 5:10.--'And hath made us unto our God kings and priests.'--Thus understood, the vision is designed to denote the fact that the representatives of the Church, ultimately to be triumphant, are properly engaged in ascribing praise to God. The word Elders here seems to be used in the sense of aged and venerable men, rather than as denoting office. They were such as by their age were qualified to preside . over the different divisions of the priesthood.

"Clothed in white raiment. Emblem of purity, and appropriate therefore to the representatives of the sanctified Church. Compare ch. 3:4; 6:11; 7:9.

"And they had on their heads crowns of Gold. Emblematic of the fact that they sustained a kingly office. There was blended in the representation the idea that they were both 'kings and priests.' Thus the idea is expressed by Peter (1 Pet. 2:9), 'a royal priesthood.'"

THE FOUR LIVING ONES

"And the First Living one resembled a Lion, and the Second Living one resembled a Steer Lox], and the Third Living one having the Face as of a Man, and the Fourth Living one was like to a flying Eagle. An the Four Living ones, having each of them six Wings apiece, round about and within are full of Eyes; and they have no rest Day and Night, saying, 'Holy, holy, holy, Lord God, the Omnipotent! the One who Was, and the One who Is, and the One who is Coming.'--Rev. 4:6-8.

It is of course well known that expositors differ concerning what these Four Living creatures, their relation to the Throne vision, and their agency in connection with carrying forward the Divine purposes, represent. Most all of them are influenced in their interpretations by erroneous views in regard to the state or condition of the saints in death; believing as many do that the dead have a conscious existence in the intermediate state, instead of the Scriptural view, that they are in the death-sleep--unconscious. MR. ELLIOTT'S interpretation is that the twenty-four Elders represent the saints in paradise, and the Four Living creatures, those living on earth. D. N. LORD'S view is that the twenty-four Elders represent the mass of the redeemed, and the Living ones, those who are raised to special eminence. MR. MEDE'S thought is that the Living creatures represent the Church worshiping on earth. MR. DAUBUZ represents the Living ones to be symbols of the Church on earth. VITRINGA'S view concerning the Living ones is similar to the latter--that they symbolize eminent teachers in every age or generation. MOSES STUART, who wrote in the early years of the nineteenth century, interprets the Living ones to represent the Divine attributes. This view was adopted by MR. MANN, for it is certain that he was not the first expositor who advanced it. We quote MR. MANN's words:

"What, then, do the cherubim [Living ones] symbolize? We think they personify the attributes of God. Scholars have suggested a number of attributes. We think that there are just four which are fundamental, namely: Power, Wisdom, justice and Love. These four include all others. For instance: independence, omniscience, holiness and benevolence are dependent on or similar 'to the above-mentioned in their absolute perfection as God -has them. On these His throne is represented as being supported."--Z Sept. '83-5.

MR. BARNES held nearly the same view as MOSES STUART and MR. MANN, although he does not attempt to apply each one of these four attributes as distinctively characteristic of certain of the Living creatures; neither does MR. MANN attempt this. In a recent exposition which adopts this interpretation, the first Living creature, like a Lion, is made to represent justice; the second, like a Calf [ox], is applied to Power; the third, which had a face like a Man, is made to represent Love; and the fourth, which was like a flying Eagle, is made to represent Wisdom. It is our thought that these particular applications cannot be made to harmonize with the uses of these symbols in other Scriptures. Let us carefully study the various features of these Living ones.

One important thing to keep in mind in seeking to discover the significance of these Four Living creatures is that the word translated beast in our Common Version conveys an utterly wrong thought. The Greek word used means properly a living creature, or as the Diaglott renders it, "Living one." Nothing, however, is seen in their description that suggests that they have the appearance as men, except in the description of the third one, which is said to have a face *like* a man.

THE FOUR LIVING ONES DESCRIPTIVE OF QUALITIES THAT GOVERN THE THRONE

The description concerning their position as related to the Throne is a very peculiar one, and evidently is designed to teach that they represent something that is closely related to the Throne. The appearance to St. John as stated by him was

that they seemed to be both "in the midst of the Throne," and "around the Throne." One has said in describing this position: "The meaning would seem to be, that the Four Living creatures referred to occupied such a position collectively that they at the same time appeared to be *under* the Throne so that it rested on them, and *around* it, so that they could be seen from any quarter. This would occur if their bodies were under the Throne, and if they stood so that they faced outward. To one approaching the throne they would seem to be *around* it, though their bodies were *under*, or 'in the midst' of it as a support. The form of their bodies is not specified, but it is not improbable that though their *heads* were different, their *bodies*, that were under the Throne, and that sustained it, were of the same form."

We think this a reasonable description of how these Living ones appeared to St. John in the vision; and there is furnished in it a basis for an interpretation of what these Living ones represent, and their relation to the Throne of the Eternal One. It seems clear from the fact that the Throne appears to rest upon them that they cannot possibly represent any living intelligence, for the reason that the Throne of God does not rest upon such * They would, therefore, be well calculated to represent the great principles or truths or attributes that support the Divine government.

The fact that they are represented as circling the Throne, and looking in every direction, together with the other symbols describing their appearance, would in addition seem to represent the providential government of God operating in carrying forward the Divine plans and purposes. Viewed from the above standpoint the symbol is not an uncommon one. The thrones of monarchs are frequently represented as supported by carved animals. This interpretation of the Living ones seems also to add completeness to the vision as a whole: We have first the Elders representing (symbolizing) the redeemed Church; next the angels in their own persons giving praise and honor unto Him who sits upon the Throne and to the Lamb; and added to this, the various attributes of the Almighty One, together with the various acts in the administration of the Divine government, unite in proclaiming His glory.

MR. BARNES who notes the similarity of these Living ones to the cherubims of Ezekiel's vision (Ezek. 1 :5), has thus commented on this resemblance:

"Ezekiel, whom John more nearly resembles in his description, saw four 'Living creatures,'--that is, living, animated, moving beings. . . . They [the ones St. John saw] are evidently, like those which Ezekiel saw, symbolical beings; . . . In Ezekiel, they are either designed as poetic representations of the majesty of God or of His providential government, showing what sustains His throne: symbols denoting intelligence, vigilance, the rapidity and directness with which the Divine commands are executed, and the energy and firmness with which the government of God is administered!"

A DIFFICULTY REMOVED

MR. BARNES proceeds next to note a difficulty that naturally comes into the mind as connected with this interpretation that the Living ones represent those principles or attributes upon which the Divine government rests, together with the administration of God's government. The difficulty has been noted by very many

and is that ' the "Living ones" as well as the Elders are represented as singing redemption's song. His comment, as associated with the removal of the difficulty, is well worthy of consideration. We quote it in full:

"The nature of the case and the similarity to the representation in Ezekiel would lead us to suppose that the same idea is to be found substantially in John, and there would be no difficulty in such an interpretation were it not that these 'Living creatures' are apparently represented in ch. 5:8, 9, as uniting with the redeemed from the earth, in such a manner as to imply that they were themselves redeemed. But perhaps the language in ch. 5:9, 'And they sung a new song,' etc., though apparently connected with the 'four beasts' in ver. 8, is not designed to be so connected. John may intend there merely-to advert to the fact that a new song was sung, without meaning to say that the 'Four Living beings' *united* in that song. For, if he designed merely to say that the 'four Living beings,' and the 'four and twenty Elders' fell down to worship, and then that a song was heard, though in fact sung only by the four and twenty Elders, he might have employed the language which he actually has done. If this interpretation be admitted, then the most natural explanation to be given of the 'Four Living beings,' is to suppose that they are symbolical beings designed to furnish some representation of the government of God-to illustrate, as it were, that on which the Divine government rests, or which constitutes its support-to wit, power, intelligence, vigilance, energy. This is apparent (a) because it was not unusual for the thrones of monarchs to be supported by carved animals of various forms, which was designed undoubtedly to be somehow emblematic of government-either of its stability, vigilance, boldness or firmness"

As bearing on the same difficulty, the text in which it is found *seems* to represent these "Living ones" as having every one of them harps. MR. BARNES comments on this construction of the words as erroneous, because it seems hardly possible to represent the Living ones in the form of a Lion, Calf, and an Eagle, as handling harps. "'Having every one of them harps.' That is, as the construction, and the propriety of the case would seem to demand, the *Elders* had each one of them harps. The whole prostrated themselves with profound reverence; the Elders had harps and censers, and broke out into a song of praise for redemption. This construction is demanded, because (a) the Greek word more properly agrees With the word Elders and not with the word beasts; (b) there is an incongruity in the representation that the Living creatures--in the form of a Lion, a Calf, an Eagle, should have harps and censers; and (c) the song of praise that is sung (ver. 9) is one that properly applies to the Elders as the representatives of the Church, and not to the Living creatures, 'Thou hast redeemed us to God by thy blood.'"

"FULL OF EYES BEFORE AND BEHIND"

The next striking feature connected with these living ones as described by St. John is that they were "full of eyes before and behind." This characteristic of them, in harmony with the interpretation that they represent in one aspect the administration of the government of God, would signify in general, omniscience, or more particularly, an ever-watchful and observing providence-that ill the administration of the Divine government everything in connection with it is duly considered, and deliberately purposed-that nothing that has a bearing on that administration escapes notice, nothing can be hidden from the Eternal One who

sits upon the Throne, that all that is hidden in the symbolic sealed Scroll in His hand has been pre-arranged beforehand and the events of the Church's history are known before they occur. One of the significant features of the symbol is that as one approached 'd the Throne from any quarter there would be seen a multitude of eyes looking at him. The eminent expositor already referred to has very clearly explained the meaning of this very striking feature of the symbol: "The ancients fabled Argus as having one hundred eyes, or as having the power of seeing in any direction. The emblem here would denote an ever-watchful and observing Providence; and in accordance with the explanation proposed above, it means that, in the administration of the Divine government, everything is distinctly contemplated; nothing escapes observation; nothing can be concealed. It is obvious that the Divine government could not be administered unless this were so; and it is the perfection of the government of God that all things are seen just as they are. . . . As one looked on their faces, from whatever quarter the Throne was approached, he could see a multitude of eyes looking upon him. 'And behind.' On the parts of their bodies which were under the Throne. The meaning -is, that there is universal vigilance in the government of God. Whatever is the form of the Divine administration; whatever part is contemplated; however it is manifested-whether as activity, energy, power or intelligence, it is based on the fact that *all things are seen from every direction*. There is nothing that is the result of blind fate or chance."

St. John next proceeds to give a more particular description of the Living ones. It is a very significant matter bearing out the above interpretation that the creatures selected to picture that on which the Throne of God- rests, together with the administration of His government, are the four that hold primacy in the earth-Man, over all others in intelligence, wisdom, etc.; the Lion over all the wild, untamed animals; the Ox over the tamed animals; the Eagle over the feathered tribe. If we are correct in our conclusion that the bodies of these Living ones seem to be under the Throne, supporting it, the description is of their heads rather than their bodies. This is certainly the case with the third Living one, as it is said that he had a face like a Man. That which seems to be denoted by this particular description is that in whatever manner the government of God is administered, some of the characteristics of the Lion, the Calf or Ox, a Man, and a flying Eagle, will be displayed. In our explanation of these we shall endeavor first to discover the distinctive qualities mentioned as existing in a Lion, an Ox, a Man, and a flying Eagle, that are manifest in the administration of the Divine government.

While it cannot be questioned that justice, Power, Love and Wisdom are the great attributes of God, in which are comprehended all others as MR. MANN has truthfully said, and as quoted above, and operate together in the institution and carrying to a completion the Divine Plan of salvation, yet we cannot See how these four great attributes *can separately, and in the order above mentioned*, be symbolized by these above mentioned appearances of these living ones. As an illustration of what we mean: A recent exposition of these Four Living ones makes the Lion to symbolize justice. We do not know of a single Scripture where a lion is used to represent justice; nor do we know of any other expositor who thus interprets its significance. The various qualities of a lion both good and bad are used as similes in the Scriptures. The lion, itself is, as is generally understood, the monarch of the forest, the king of beasts, and becomes in the vision, it would

seem, the symbol of supreme authority, sovereignty, dominion, and of government in general. This will be seen by comparing Gen. 49:9, 10; Amos 3:8; Joel 3:16; Dan. 7:4. The significance of it in the vision under consideration is therefore to be applied to the One who sits upon the Throne-that He is the Supreme Ruler of all, and His authority is absolute and universal. One has said that "it has been made a question whether the *whole* body had the form of a lion, or whether it had the appearance of a lion only as to its face, or front part. It would seem probable that the latter only is intended, for it is expressly said of the 'third beast' that it had the *face* of a Man, implying that it did not resemble a Man in other respects, and it is probable, that, as these living creatures were the supports of the Throne, they had the same form in all other particulars, except the front part. The writer has not informed *us* what was the appearance of these living creatures in other respects, but it is most natural to suppose that it was the form of an Ox as' being adapted to sustain a burden." Justice is said to be the habitation or foundation of God's throne; and applying this to the kingly qualities, symbolized by the Lion, would imply, that his Supreme authority and rulership would be administered in justice.

The second Living one is said to be like a Calf, better rendered Ox. The ox is used for carrying burdens and in the typical Jewish economy, for sacrifice. The first seems to be the way it is used in this vision as applied to the Throne and government of Jehovah. It would symbolize as applied to that which supports the Throne, firmness, strength, stability, endurance.

EMBLEMS DESCRIPTIVE OF HEATHEN DEITIES

The third Living one is represented as having a face like the face of a Man. It is this feature that specially distinguishes this Living one from the others. It will be interesting as well as profitable in discovering the significance of this symbol to have in mind that in ancient sculptures it was quite common to see the head of a man *with* the body of an animal. It is quite evident that these were employed as symbols. Many of these were discovered by MR. LAYARD in the ruins of Nineveh. Referring to their use as symbols he has said:

"I used to contemplate for hours these mysterious emblems and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by men who sought, unaided by the light of revealed religion, to embody their conceptions of the wisdom, power, ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of 'a man; of strength, than the body of the lion; of rapidity of motion, than the wings of a bird. These winged, human-headed. lions were not idle creations, the offspring of mere fancy; their meaning was written upon them. They -bad awed and instructed races which flourished 3000 years ago. Through the portals which they guarded, kings, priests, and warriors ,had borne sacrifices to their altars, long before the wisdom of the East had penetrated into Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries."--NINEVEH AND ITS REMAINS.

There is quite a general agreement that the aspect of a man in this vision denotes intelligence, wisdom, as "It is this which distinguishes man from the creation

beneath him;" and if the explanation of the symbol is that of the administration of the government of God, "then the meaning of this emblem is, that the operations of the government of God are conducted with intelligence and wisdom. That is, the Divine administration is not the result of blind fate or chance; it is founded on a clear knowledge of things, on what is best to be done, and what will most conduce to the common good. Of the truth of this there can be no doubt; and there was a propriety that in a vision designed to give to man a view of the government of the Almighty, this should be appropriately symbolized."

"The fourth Living one was like to a flying Eagle." Keeping in mind the thought that it is a front view of these Living ones that is being described by St. John, and their bodies would of course seem to him to be "in the midst," or under the Throne, there would be no impropriety in supposing that the form of the body of this Living one is not described. The body may have, like the others, formed a support to the Throne and be the same as the others. "As in the case of the Living beings, so it is to be remarked of the Fourth Living creature, also, that the form of the *body* is unknown. There is no impropriety *in* supposing that it is. only its front aspect that John here speaks of, for that was sufficient for the symbol. The remaining portion, 'in the midst of the Throne,' may have corresponded with that of the other Living beings, as being adapted to a support. In further illustration of this, it may be remarked, that symbols of this description were common in the Oriental world. Figures in the human form, or in the form of animals, with the head of an eagle or vulture, are found in the ruins of Nineveh, and were undoubtedly designed to be symbolic."

The characteristic that seems to be employed in this symbol as distinguished from the other Living ones, is that of the eagle's power in flight. The eagle is distinguished from other birds for the rapidity, power and elevation of its flight. "No other bird is supposed to fly so high; none ascends with so much power; none is so majestic and grand in his ascent towards the sun." The symbol seems to describe the rapidity with which the commands of God are 'carried out in connection with the administration of His government. There are other qualities that distinguish the eagle from others of the feathered tribe, but in this instance it seems to be the quality here described as a "*flying*" Eagle that is used as a symbol in this vision of the Throne of God.

HOLY, HOLY, HOLY, LORD GOD

It is said in the vision: "And they rest not day and night." Those who are employed day and night fill up the whole time. The meaning seems to be, as applied to the administration of God's government, that because of His possession of these glorious attributes, therefore, "the ways and works of God are continually, without cessation, bringing praise, glory and honor unto Him."

It is further stated, that "when the Living Ones give Glory and Honor and Thanks to the One Sitting on the Throne, to Him who Lives for the Ages of the Ages, the Twenty-Four Elders will fall down before the One Sitting on the Throne, and will do homage to Him who Lives for Ages of the Ages." (Rev. 4:9,10.) Understanding the twenty-four Elders to represent the Church, the meaning is that the Church and the Church's ministry throughout the Age unites in -praising God for all that characterizes His administration of His government. In connection

with the vision the meaning seems to be that as there occurs any new manifestation of the principles that characterize the Divine government, the Church recognizes it, and in full acquiescence ascribes new praise to God.

"And they will cast their Crowns before the Throne, saying, "Thou art worthy O Lord, even our God, to receive the Glory, and the Honor, and the Power; Because Thou didst create All things, and on account of thy Will they were, and were created."--Rev. 4:10,11.

The interpretation herein set forth, that one signification of the Four Living ones in their relation to the Throne vision pictures the Divine government in action, is a fitting introduction to the visions that follow in the Revelation, and is in perfect harmony with the historical character of those visions. The great purpose of the visions is to show unto God's servants things which, shortly after the time the Throne vision began to meet its fulfillment which was just before Christ's resurrection, would begin to take place. In the words of another, "The great design [of the visions of the Revelation] was to disclose what God -was to do in future times, in the various revolutions that were to take place on the earth, until His government should be firmly established, and the principles of His administration should everywhere prevail; and there was a propriety, therefore, in describing the representatives of the Church as taking part in this universal praise, and as casting every crown at the feet of Him who sits upon the Throne. . . . To His providential dealings, to His wise and merciful government, they owe it that they are crowned at all, and they thus acknowledge it, by placing their crowns at His feet."

It will be seen that while this Throne vision of Rev. 4 and 5 portrays in its most important transaction, Christ being given all knowledge of the Heavenly Father's purposes, yet in some of its features it spans the whole of the Gospel and Millennial Ages. We have now reached the close of the Age when the symbolic transaction described in this verse of the Elders receiving and casting their crowns before Him who sat on the Throne is about to be realized. We are enabled to look back, and note with an appreciative understanding, the significance connected with the various changes that have occurred, as unfolding the Divine purposes, realizing that we are near the time when every foe of the Church is about to be overthrown and the whole earth shall bow before Him.

BIRTH AND CHILDHOOD OF JESUS

--OCTOBER 3--MATT. 2:1-15--

Golden Text--"Thou shalt call His name Jesus; for it is He that shall save His people from their sins."--Matt. 1:21.

FOR the last three months of the year the International. Lessons turn again to the New Testament, beginning appropriately enough with the childhood of Jesus.

The more we think of it the more marvelous it seems that the Gospel narratives record so many of the particulars of our dear Redeemer's ministry-miracles, teachings, etc.--yet never. once descend to the discussion of commonplace events, nor of our Lord's sayings or doings other than those directly connected with His ministry. This is one of the strongest internal evidences that these books were

written under Divine supervision. Our experience with the writings of men in all ages assures us that it would be almost impossible for four men to write biographies of one person such as these four Gospels are, without entering into social features and events. , Our Lord's mother is barely mentioned, and this only where her life touched particularly with that of Jesus. Her husband, Joseph, was probably dead at the time our Lord's 'Ministry began, yet no mention is made of this fact either.

Respecting our Lord's life, previous to His consecration at thirty years of age, we know scarcely anything. The four Gospels merely bring to our attention His miraculous birth, Herod's jealous fury, and the escape of the child before the massacre of the innocents, followed by the little incident of our lesson, which occurred in His twelfth year, and the declaration that He increased in wisdom and stature and favor with God and man, How brief the record, yet how suggestive! It would have been no part of the Gospel to have explained the details of His life as a -boy, as a young man, etc. It might, Indeed, have satisfied the curiosity of some to have told us whether He was a farmer or a fisherman or a carpenter, matters about which people seem inclined to dispute. Undoubtedly the Lord's way in this matter was the better one. Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of His earthly life and interests.

The important thing for us to know is simply stated, namely, that He was the beginning of the creation of God-the first born of every creature; that in His prehuman condition He had glory with the Father before the world was, and was the Father's instrument in the creation of angels, principalities and powers and men, everything that was made. (John 1.) The necessary particulars are also given us respecting the transference of this great spirit being to earthly human conditionsthat He might become man and redeem man, the world; that He might be born under the Law and thus redeem those who were under the Law, the Jews. Let us then thank God heartily for the simplicity of the narrative, and for the fact that no item necessary to our comfort and peace and joy has been omitted therefrom.

PASTOR RUSSELL ON THE "STAR" AND "THE WISE MEN FROM THE EAST"

As our lesson deals considerably with the wise men from the East, and the miraculous star that guided them in their search for the new born King, we are submitting as the remainder of this lesson, PASTOR RUSSELL'S comment and exposition of the same, believing that earnest searchers of the Truth will still find it sound and reliable:

"The wise men -- according to tradition, three in number--arrived in Jerusalem and began making inquiries respecting the newly-born Jewish King. The news soon spread, and the holy city was in commotion, because, according to the Prophets, Messiah, promised for centuries, was due to appear about that time; and we read again, 'All men were in expectation of (Him.)' This expectancy naturally would be heightened by the coming of the wise men or magi from a far country -- supposedly Persia -- to show homage to Messiah. The news spread, and finally reached the royal palace and King Herod himself. The latter, doubtless on his own

account, felt a kind of jealousy toward any being who would be likely to share in any measure the royal honors and dignities and thus to detract from his own importance. But additionally, no doubt, he felt that as the representative of Caesar's government, the protege of the Roman Empire, it was his duty to see to it that no king should arise in the land under his jurisdiction, whose title or claims would in any measure conflict with those of the Caesars.

THE BRIGHT MORNING STAR

"Herod, therefore, sent for the wise men. Feigning a deep interest in their quest, he made a critical inquiry of them how they knew about Messiah in their far-off country, how they knew where to look for the babe. They replied that they had seen His star in the East. The eastern magi were astrologers, and affected to read in the stars the history of nations and individuals-they were astrologers rather than astronomers. To what extent the Lord may have written the history of nations and of men in the arrangement of the stars, we will not attempt to decide, but assuredly for the world in general the starry heavens have been the great book of God, as the Psalmist explains, 'Night unto night showeth knowledge.' With the written Word of God in our possession now we neither have need of traditions of men nor of old wives' tables nor of astrologers' guides, because 'we have the more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts.' 2 Pet. 1:19.

"Without attempting to determine how much or how little truth attaches to astrology, we have the assurance that there was a truth connected with the manifestation of a special, peculiar star which guided the wise men of the East to know of Messiah's birth and to know to which country He belonged, so that they came to the capital city of that country. Moreover, the Lord may have given them some additional explanation of the matter, even as He subsequently warned them in a dream. Herod cunningly affected to be deeply interested in the wise men in their search for Messiah. He called the wise men of Judea to assist. These were not astrologers, but men learned in the Law and in the Prophets-chief priests and scribes. Thus he put the wise men of Israel into conjunction with the wise men of the East, inquiring where the Prophets had foretold that the Messiah should be born. They promptly answered, 'Bethlehem of Judea,' and for that city, only six miles distant, the eastern magi set out, with the promise that they would return again and identify to him particularly the babe king and where He might be found, ostensibly that the king might also go to worship at His feet, but really that -he might improve the opportunity and use such knowledge for the destruction of the babe Jesus.

"En route for Bethlehem, the miraculous star which they had seen in the far East appeared to them again, apparently as a ball of light or of fire traveling near the earth, and serving as a guide until they had rejoicingly reached the very house and found the babe and His mother. Professor Charles A. Young, LL.D., of Princeton University, asserts that it is not a rare occurrence for stars to suddenly blaze up in the heavens and for a time to be the brightest; and then suddenly fade in a year or two; and that such a star was observed in 1901. Our thought, however, is that the latter was merely the appearance of a star, a bright electrical luminous spot.

"WISE MEN OF THE EAST"

"We are informed by Tactius, by Suetonius and by Josephus that there prevailed throughout the entire East, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea and gain dominion over the world.'--Farrar.

"Virgil, who lived a little before this, says that a child from heaven was looked for, who should restore the Golden Age and take away sin.'--Jacobus

"Confucius had prophesied the appearance of such a deliverer; and a deputation of his followers going forth in search of him were the means of introducing Buddhism into China.'--Abbott.

"But the clearest of all these prophecies was the one by Zoroaster. The Nestorians say that Zoroaster was a disciple of Jeremiah, from whom he learned about the Messiah and talked concerning Him to his disciples.--Persian Missionary.

"In this connection we should remember that Daniel, Shadrack, Meshack and Abednego were at this time princes of Persia and intimate with the wise men of that country, which was at that time the principal nation of the world. It is easy to see how traditions would be handed down through that channel, and especially may we suppose that Daniel's prophecy respecting the time of Messiah's birth would be well known to the disciples of Zoroaster, Persia's wise men. Furthermore, there were Jews scattered abroad throughout that country who still more or less kept alive the thought of Israel's hope for the great Messiah so long promised of God, prophesied of as the bringer of blessings not only to Israel but through them to all the families of the earth.

MYRRH, FRANKINCENSE AND GOLD

"God chose as messengers of His good tidings not only wise men but reverential men, men of faith; and His choice of these messengers from the East to arouse the people of Judea and Jerusalem and to be heralds of the great King was not an exception to the rule. Although heathen men, in the sense of not being of the nation with which God had thus far dealt and to whom He had thus far confined His gracious promises, they were, nevertheless, good men, reverential men, who delighted to know of the coming blessing of peace on earth and good will amongst men through whatever channel or nationality the Lord should be pleased to find His representative and messenger.

"In one respect, many of Christendom could learn numerous important lessons from these wise Gentiles. No false patriotism stood in their way to hinder their appreciation of any manifestation of Divine favor to the children of men. And when they found the Savior they were nothing daunted by the fact that His home surroundings were of the humbler sort. They worshiped Him in three senses of the word: (1) They fell before Him, prostrated themselves, thus physically expressing their reverence. (2) They worshiped Him in their hearts and with the tongue gave expression to their rejoicing and confidence. (3) They opened their treasure-box and presented to Him three gifts appropriate to royalty: the myrrh representing submission, frankincense representing praise, gold representing obedience.

''PRESENT YOUR BODIES LIVING SACRIFICES, HOLY, ACCEPTABLE UNTO GOD, YOUR REASONABLE SERVICE'

"The reverent spirit of these noble heathen men who had so little light, so little knowledge respecting the great Messiah and His work, will bring to our cheeks the blush of shame as we reflect that, favored with still brighter light to guide us to the Lamb of God, having seen His star in a still better and truer sense, having been guided to Him by the prophecies, having found Him not only a babe, but one that in prospect would bear our sorrows and carry our griefs and make His soul an offering for sin, that -we by His stripes might be healed, what manner of oblation should we pour at the feet of Him who loved us and bought us with His precious blood? With what deep reverence have we bowed the knee, prostrated ourselves, given outward evidence through our bodies of full submission to our great King, of whom we not only know but of whose gracious provisions for us and for the world of mankind we have, heard, not uncertainly, but with the voice of Him who speaketh from heaven? .Have we offered our myrrh? Have we shown a willingness for service even to the extent of bitterness, a joy to honor the King to the extent of suffering with Him? Have we worshiped Him in heart, not with an outward form of godliness without the power-in other words, have we offered Him the frankincense of heart adoration, appreciation, and gratitude?

"Have we laid at His feet our earthly substance-our gold? Have we realized that all that we have and all that we are offering is far too small to be worthy of acceptance by the great King Immanuel? Is this our present attitude? and will it be our attitude through coming days even until the end of the present pilgrimage?

"The Apostle's words, 'Present your bodies living sacrifices, holy and acceptable unto God, your reasonable service,' apply not only to the primary consecration of our hearts to the Lord, but are, as the Scriptures express it, a covenant of sacrifice, an agreement to die daily to self and to be alive daily more and more in the Lord's service, to glorify Him in our bodies and spirits which are His. If this has not been our attitude in the past shall it not be our future course? Shall we not in any event continue to grow in knowledge, to grow in love, in service, in worship and in the privilege of laying our little all at the feet of Him who is our gracious Heavenly King' whose Kingdom is so soon to be established and who has invited us to sit with Him in His throne, to share His glory, to be participants as spiritual Israel in the great work of pouring out blessings upon the world of mankind, every kindred, people, nation and tongue," in harmony with our Golden Text, "He shall save His I people from their sins?"

BAPTISM AND TEMPTATION OF JESUS

--OCTOBER 10--MATT. 3:13-4:11--

Golden Text.--"*This is my beloved Son, in whom I am well pleased.*"--Matt. 3:17.

THIS lesson, relating to our Lord's baptism unto death and His temptations in the wilderness, which immediately followed, illustrates the experiences of all who follow in His steps. In order to become Jesus' disciples at all, we must take a step which He did not take, namely, that of justification from our sins to Divine favor and relationship through faith in the blood of Christ. Having taken this step, the

call of the Gospel Age has been for such as are of right condition of heart to forsake all and follow the Lamb whithersoever He goeth -- in trials, difficulties, oppositions and persecutions in this present life and into the glorious honors and Divine favors of the life which is to come. Our Lord's experiences, therefore, furnish a good basis for reflection respecting what is to be expected and endured by all of His faithful.

When Jesus presented Himself for baptism, John declined, asserting that of the two he himself rather than Jesus needed that baptism, since they were both heartily obedient to the Divine arrangement and had not at any time been open transgressors of the Law. Without explaining to John what the latter would not have understood respecting the new dispensation and the appropriateness of water immersion as a symbol of His consecration unto death, our Lord merely said, Permit the service to proceed, John. I have a reason for so desiring it, and it is proper that I should do it in the fulfillment of certain things which I recognize to be right. Then John baptized Him, and immediately after Jesus' baptism was finished and He had come up from the water, John beheld and heard peculiar things, which apparently others thereabouts knew nothing of. He saw as it were an opening in the heavens, and something which he understood to represent the Holy Spirit, the power of God, descending upon Jesus. This was possibly a stream of light, which came not violently, like the lightning, but gently, like a dove, and he heard a voice saying, "This is my beloved Son, in whom I am well pleased."

Whatever sentiments John entertained toward His cousin Jesus previously, he was now, convinced by what he had witnessed that his cousin was the Messiah. Then he bore record, saying, "Behold the Lamb of God, which taketh away the sin of the world," and testified that when he was sent with the mission to baptize, and to preach the Kingdom of heaven at hand, he was distinctly informed that in due time he would know the Messiah by seeing the Holy Spirit from God come upon Him. Nothing in the account, indicates that others than John saw this vision, nor was it necessary for others, to see it. John was to bear record, and those who heard him had the same opportunity that we today have of knowing about this matter.

To Jesus this was a great moment--the moment of His begetting of the spirit. He had left the spirit condition that He might fulfil the Father's will and plan by becoming man's representative, substitute, ransom price; but He had been promised that the faithful performance of this would bring to Him again the spirit nature, with added glory and greatness and Divine favor. Now at thirty years of age, as soon as was possible for Him to begin His ministries under the Law, He had made a full consecration of Himself as a man--to give His time, His influence, His energy, His life, "all that He had," to purchase the forfeited life and inheritance of father Adam and his entire posterity. The consecration made by our

Lord at the moment of His baptism is represented in the Scriptures in these words, "Lo, I come (in the volume of the book it is written of me) to do thy will O my God; thy law is written in my heart." This full consecration to death involved every human power, and there--as sealing the engagement--the Father gave Him the Holy Spirit as a firstfruits of the new spiritual nature, which He would receive completely in His resurrection. That anointing of the Holy Spirit was the

begetting which, in due time, our Lord being faithful, would bring Him to the birth of the spirit in the resurrection. We know from the Scriptures that He was faithful and thus became the firstfruits of them that slept, the firstborn from the dead.

Immediately He was led into the wilderness-Mark expresses it " driven into the wilderness"--by the spirit, the Holy Spirit, which was now His own spirit or mind or will. We can readily understand why the spirit thus forced Him away from the society of others.. Jesus realized that He had a special mission in the world, different from others; that He had left the spirit plane of being and had become 'a man, that He might accomplish a work for mankind. He realized that this work was an important one in the Father's sight, and that already for centuries His coming and the great work He was to do had been foretold in the types of the Law and in the words of the prophecies.

"LORD WHAT WOULDST THOU HAVE ME TO DO?"

Jesus then hastened into the wilderness away from friends and acquaintances and every distracting thing, that he might make use of the power of the Holy Spirit that had come upon Him, that He might use the new sight The eyes of His understanding had been opened to comprehend the lengths and breadths and heights and depths of the Divine love and plan which He was to fulfil. He must not confer with flesh and blood respecting His future course, even if there had been any one perfect like Himself with whom He might have conferred. He must confer with the Father. He must take the Father's words through the prophecies, and the lessons through the types, and must hear and see in these the great work mapped out for Him. He must make no mistake at the beginning of His mission. He must not hastily conclude that the suggestions of others respecting the course Messiah would pursue were correct. He must not even take His own previous conceptions of His work. He must look at everything from the new standpoint of the spirit. No wonder He wished to be alone with God, and with the Word of God, which He had treasured up in His heart from infancy, and which, having a perfect mind, He unquestionably had before Him as plainly as though He had the printed book.

Forty days passed; yet so intent was He upon the study of the work the Father had given Him to do, and so perfect was He physically, that He did not hunger until then, as it is written, "He afterward hungered." The season had been' a precious one, and undoubtedly the close of that forty-day period saw the Lord fairly well equipped in an understanding of the Divine arrangement respecting the necessity for His death, He understood that the payment of the ransom price for the world was a prerequisite to His coming reign of glory and to its privilege of blessing all the families of the earth with an opportunity for attaining all that had been lost through father Adam's disobedience. But just at that juncture, when He was weak from His long fast and probably also from lack of sleep-for He probably was so deeply engrossed respecting the study of the Divine Plan that He neither ate nor slept those forty days-at this juncture of His extreme physical enervation came the Adversary's chief besetments. True, through the forty days, while thinking of the Divine arrangements, there were opportunities for questioning the wisdom of the Divine arrangement; but these apparently were all nullified in the Lord's zeal to

know and do the Father's will, and hence the temptations that are recorded are those following the fasting.

"HE WAS A MURDERER FROM THE BEGINNING"

We may well suppose that the great Adversary -- through whose deception mother Eve fell into disobedience, which brought in its train the wreck and ruin of the race--was an interested spectator in everything pertaining to the Divine Plan. Of course he knew the prophecies. Of course he knew of our Lord's birth and the annunciation of the heavenly hosts that the babe born at Bethlehem was to be the Savior of the world, the one whose coming was intimated to mother Eve--the Seed of the woman who was to bruise the serpent's head. No doubt Satan had watched Jesus in all of His course up to this present time; had seen His baptism of consecration, and had seen the Father's recognition of Him by the anointing of the -Spirit. No doubt He had kept track of Him while in the wilderness. All this is intimated in the words of one of the fallen angels or demons, who subsequently said, "We know thee who thou art, the Holy One of God." It may be noted here, however, that the Greek word *daimonion* (demons) is the word generally translated devils when speaking of the evil spirits which our Lord and the Apostles cast out of many, but in the **narrative of our lesson this is not** the word used. Here we have the word *diabolus*, preceded by the Greek article thus making it the *diabolus*, the devil, the one whom the Jews sometimes called Beelzebub, the prince of the devils --the one referred to in the Hebrew as Satan, an opponent of God and of righteousness.

Satan realized that the most favorable time for an attack upon the anointed Jesus would be when He was weak from His long fast and vigilance, and hence it was at the close of the forty days that the temptations mentioned in this lesson were set before the Lord. It may be wondered by some why the Father would permit temptations, or why they would be necessary, or how they could be temptations to a perfect one. There is a difference between temptations which the Father considers proper and the temptations which come of the Adversary. The former are tests of loyalty to God and to the principles of righteousness, and are intended to be a blessing and a help to all those who withstand them, and who thus demonstrate their loyalty to righteousness. The temptations of Satan, on the contrary, are in the nature of pitfalls and snares in evil and wrongdoing, temptations to make right appear wrong and wrong appear right, putting light for darkness and darkness for light. In this sense of misrepresentation and ensnarements in evil, God tempteth no man. (Jas. 1:12,13.) It was necessary that our Lord should be tested, and He was tested all through the three and one-half years of His ministry. Since He had consecrated Himself and entered upon His work, it was necessary that these testings should begin at once, for if He manifested disloyalty to the Father, if He had a will of His own, a will that was not fully submitted to the Father's will in all points, He would not be worthy to be the Leader, the Captain of salvation to the many sons God intended to bring to glory. And unless proved by testing, His death would not have been accepted as an offset, the ransom price for the sin of Adam and for the sins of the whole world. To experience temptation does not imply sin, but it does imply liberty and freedom of will.

The three temptations here recorded practically illustrate all the temptations that came to our Lord during His three and a half years of self sacrifice, and likewise they illustrate all the trials and temptations that come to His followers. We are not to think of the Lord Jesus as being tempted by the weaknesses of the flesh, for He had, no such weaknesses. We are not to think of His being tempted as a father, for He was not a father. We are to remember the statement that He was tempted in all points as we are-not we the world, not we believers merely, but we the consecrated believers, who are likewise begotten of the Spirit and therefore subject to the besetments of the Adversary along the lines in which the interests of the spirit clash with the interests of the flesh, however good and pure the latter may be.

"COMMAND THAT THESE STONES BE MADE BREAD"

The first of these temptations -related to the Lord's hunger. He had possibly been hungry before, but not until endowed with the Holy Spirit after His baptism had He that Divine miraculous power at His command which would have. permitted Him to turn stones into bread. This temptation, therefore, did not signify that it is wrong to eat, nor that bread is an improper food, but merely that the method of obtaining the food would not have been a proper or legitimate one. But why not, if He had the power, if He were the Son of God and God had given Him this ability-why not use this power to satisfy His legitimate cravings? We reply, that the power that was given Him was to enable Him to carry out the consecration which He had made, and which involved the sacrifice of His flesh instead of its preservation. He might use this holy power upon others, to demonstrate His mission and to draw the attention of the people to the glorious restitution times prefigured in His miracles; but He might not use this holy power in any selfish manner for anything personal. To have done so would have been to misuse it and would therefore have meant sin.

Let us stop here and notice the lesson there is in this temptation for the Lord's followers. We also have received of the begetting of the spirit; and although we have the spirit in less measure than our Master, it is for the same purpose-not to be used selfishly for the feeding of our material bodies nor for the healing of our bodily ailments, but simply and only for the service of the Lord, the brethren, the Truth. As our Lord declared in the garden, He could have asked the Father and have had twelve legions of angels to protect Him; and so He could have asked the Father and have had the stones turned into bread, which would have nourished His body; but as our Lord declined to do both of these possible things, so should His followers, having consecrated their lives to the Lord, refuse to ask for Divine interference for their own personal and temporal convenience or advantage. To do so would be to ask amiss, to ask selfishly, to ask what would be in opposition to the consecration made.

"THOU SHALT NOT TEMPT THE LORD"

Satan then tried another plan , suggesting a use of our Lord's Divine protection which would bring Him suddenly into popularity amongst the people, and demonstrate that He was not an ordinary person but a special object of Divine care. The suggestion was that He should go to the highest part of the temple structure, which overlooked the Valley of Hinnom, at a height of six hundred feet

from its bottom-that he should leap from this prominent place in the sight of the people, and thus demonstrate His own faith in the Lord and in His mission as -the Messiah, and attract to Himself the awe and reverence of the people who would see the transaction or hear about it; for all would know that without Divine protection such a leap would mean certain death. -The temptation had its plausible side. It seemed to imply great faith in the Almighty, and a refusal to follow the thought would seem to imply doubt on our Lord's part respecting His Messiahship and lack of faith in the Divine power. It was a shrewdly put proposition. Additionally, it was backed up by Scripture texts:.. for Satan can quote Scripture when it suits his purpose just as, under his guidance, Spiritualists and Christian Scientists and others are ready at times to quote what they think will serve their purposes. The Scripture quoted was a very able one, "He shall give His angels charge concerning thee, and in their hands shall they bear thee up lest at any time thou shouldst dash thy foot against a stone." (Psa. 91:11, 12.) It would almost appear that this Scripture implied that our Lord was to make such an exhibit as Satan proposed.

First we inquire wherein such a course would have been an improper one-what Scriptural injunction or righteous principle would have been violated? We reply that if our Lord had been pushed from the pinnacle of the temple, or if He had been in a dangerous position in discharge of duty and His foot had slipped, and He thus had been precipitated to the valley below, He would have been quite right. in assuming that the Divine power could protect His interests and cause that all things should work for His good according to promise. But to deliberately place oneself in danger and to call upon or expect God to offset the deliberate act with Divine protection would be a mistake. It would be tempting God. And this was our Lord's reply to Satan, "It is written again, Thou shalt not tempt the Lord thy God."

We are here furnished a practical lesson in the interpretation of Scripture. Where two Scriptures seem to conflict we must examine the principles which underlie them, and the spirit of a sound mind, the Holy Spirit of loyalty to God and reverence for Him, must assist us in determining the proper relationship of these Scriptures, or which one should be followed when they seem to be in conflict. It is quite possible that the time had not yet come for the Scripture which Satan quoted to be rightly understood. It is possible, therefore, that our Lord at that time did not know the proper interpretation of the words quoted by Satan; for if He had there would have been little temptation in the suggestion. *He was guided by the principles of righteousness* as well as by the Scriptural testimony which He quoted. He perceived that it would be wrong to do a foolish act and to tempt the Lord to shield Him from the natural consequences of the act. This conclusion of our Lord's mind was fully backed up by the Scripture which He. quoted.

RIGHTLY DIVIDING THE WORD OF TRUTH

The Scripture quoted by Satan we may now understand clearly' and this proves that the due time for its comprehension has come. We now see that the Psalm from which this is taken refers to the whole Church of this Gospel Age-Jesus the Head, and His faithful, the members of the Body. We now see that while there have been feet members in some respects all the way down through this Gospel Age, yet in a particular sense the Lord's people of this present time are the "feet of

Him that bringeth good tidings of peace." (Isa. 52:7.) We see that as the feet, the last members of the Jewish house, stumbled over Christ as the stone of stumbling and rock of offence in the end of the Jewish Age, so now we see the feet members of the spiritual Israel in the harvest or end of this Gospel Age will be in danger of stumbling over the rock of offence. As it -is written, "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel"--the fleshly and the spiritual. (Isa. 8:1, 4.) We see that as the fleshly house stumbled over the cross (1 Cor. 1 :23), so the spiritual house is to stumble over the same obstacle-the cross. And how subtle are the tests of the present hour! In every case they involve primarily loyalty to the will of God and to the principles of truth and righteousness.

We see this stumbling now taking place; and we see that in fulfillment of His promise the Lord has given His ministers a message for the feet class, designed to be helpful to them and to assist them over these peculiar stumbling stones of our day-to enable them to "stand" (Eph. 6:13) ; and this we see corresponds exactly to the assistance rendered to the feet members of the Jewish house-the Israelites indeed of that time. We remember how the Lord's dark sayings were not for any except those in a special attitude of heart, so that others hearing might hear and not understand, and seeing they might not perceive. - So- it is now: the great mass of those who are supposed to know the truth, hear not, see not, and rejoice in conditions which they fail to recognize as stumbling and in falling away from the faith once delivered to the saints.

"TEMPTED IN ALL POINTS LIKE AS WE ARE"

Coming back now to the temptation, let us see whether or not there are temptations before the Body of Christ similar to this one recorded of our Head. There are. Temptations continually assail the Lord's people--suggestions to do *some wonderful works in His name, and to thus Prove to themselves and to others that they are heaven's favorites.* The lesson for us to learn is that the work which the Father has given us to do is *not a work of convincing ' the world* of showing His favor toward us and our greatness in Him, *but rather--"Hast thou faith, have it to thyself,"* as the Apostle says. Rather that we should *quietly and humbly,* yet as effectively as reason and propriety will permit, *let our lights shine,* and show forth the praises of Him who hath called us from darkness into His marvelous light, *and from a desire to be wonder-workers to the reasonable Position of servants, ministers of the, Truth.* Let us fix our Lord's answer clearly in our minds, "It is written, thou shalt not tempt the Lord thy God." Let us as members of the feet of Christ not accept outward deliverances from the trials and difficulties and responsibilities of life, but expect that our protection, our upholding, will be along spiritual lines – that we shall be kept from falling and from injury as New Creatures in Christ Jesus, because our faith is stayed on Him.

We do not know that Satan was personally visible to our Lord during these temptations: we assume that he was not visible, that he (id not appear as a man, nor in any other tangible form. However, it matters not to us in what way Satan communicated to our Lord these tempting suggestions. In the third temptation, however, it is evident that the taking of our Lord to a high mountain and showing Him therefrom all the kingdoms of the earth, was not a literal taking, but a taking in spirit or in mind or in thought. There is 'no mountain in the world from which

all the earth could be seen, and even if the Roman world were understood there was no mountain anywhere in Palestine from which any considerable portion of the Roman world could be seen. But the mind can be projected to any part of the world in an instant or to any part of the universe in imagination.

Satan called to on Lord's mind, imagination, a great mountain or great kingdom, having supervision of the entire world. He suggested to our Lord that His mission would be accomplished if He should succeed in thus establishing a kingdom over all the kingdoms of the earth. This to some extent is the spirit of prophecy; namely that it is God's purpose to establish through Christ a world dominion Which will rule all the people of the earth to their blessing and uplifting from sin and degradation to life, joy, and peace-or so many of them as will respond to the blessed influences of that Millennial Kingdom. Our Lord certainly understood that this was His mission-to lay the foundation for such a Kingdom: we cannot, however, suppose that He as yet fully understood or comprehended all the steps incidental to that Kingdom's establishment. Had He understood this, there would have been no temptation in Satan's presentation.

SATAN AS AN ANGEL OF LIGHT WOULD MISLEAD

Having stated the proposition in a form that would at once appeal to our Lord as being largely in accord with the Father's plans He had come to execute, Satan would have our Lord feel that he sympathized with Jehovah's project and with our Lord Jesus in the execution of it, and was willing to render co-operation and assistance. In effect he said, Such a universal Kingdom, for the civilization, enlightenment, uplifting and blessing of all the world I know is your proposition, and I am fully in sympathy with it; but there are different ways of getting at the matter. If you attempt this great work in the wrong way you will merely bring disaster upon yourself and failure to your plans, but if you get at the matter in the proper manner you will succeed. I am the master of the situation-the whole world is under my influence. I admit that in many respects it is a baneful influence, and I shall be very glad indeed to have it rectified and the world's government made righteous. Now all that I ask for co-operation with you in this scheme of a great kingdom to bless the world is that I receive a share of the dignity and honor with you-that you recognize me. Let us be partners. I will recognize you and you will recognize me, and together we will effect this great work of reformation for the whole world, for which you have so grandly and nobly sacrificed every interest tip to this moment. Now be wise, for I assure you that any other method . will meet only with disaster and bring needless and fruitless pain upon yourself.

As already intimated, the Lord had been studying the Scriptures from childhood; His perfect memory had grasped every detail of the prophecies, and now, since His anointing with the Holy Spirit, He had come into the wilderness to determine this very point-how the great object of His coming into the world was to be made effective to the blessing of mankind-how He must proceed in order to fulfil the Divine projects and become King of kings and Lord of lords amongst men for their blessing and uplifting. He heard Satan's proposition carefully, He noted the weight of the argument, He realized the truthfulness of much that Satan had said; but He saw in the Scriptures enough to indicate to Him that the Father's Plan was not the smooth one that Satan had suggested. He noticed in the Scriptures suggestions not only about glory, honor, do -minion and power, and the bowing of

every knee, and the confessing of every tongue, and the desire of all nations coming, and the knowledge of the Lord filling the whole earth, and the time coming when there would be no need- to say to one's neighbor and to one's brother, Know thou the Lord, because all should know, Him from the least even unto the greatest; but He noticed also Scriptures and types which clearly intimated that there was to be. a sacrificing work accomplished. All the sin-offerings implied this, and the testimony, "He shall be led as a lamb to the slaughter," etc.

Reasoning on the question He could readily see that this sacrificing, slaughtering, etc., could not come after the glory and blessing and enlightenment of the world, and hence that it- must precede the glory; -for, as the Apostle Peter points out, the Prophets "spake of the sufferings of Christ and the glory which should follow." Doubtless by this time the Lord had come to see that it was a clear teaching of Scripture that without the shed-ding of blood there could be no remission of sins, and that this meant that in some manner He should die for the people. Supposing that He saw this at the time, it meant that the temptation He experienced was all the stronger, because here Satan was proposing to Him a method for dealing with the question from the opposite standpoint, without suffering, with exaltation and honor' from the very commencement.

COMPLETE CONSECRATION ESSENTIAL TO VICTORY

Our Lord was saved from any vacillation or manifestation of weakness on this subject by reason of the fullness, *the completeness of His consecration*, which He had symbolized. at Jordan. There He had said, in heart at least, "I delight to do thy will, O my God, thy law is written in my heart." This desire to please the Father, to obey the Divine law in His heart saved our dear Redeemer from any yielding to Satan's wiles, and similarly our consecration as members of His Body must be thorough if we would 'hope to stand the testing **which** must come to each one of us as we pass along the Narrow Way, following in His footsteps, seeking the glory, honor and immortality which He has promised us. **Our Lord's** prompt and all-sufficient answer was, Leave me, Adversary -1 for it is written, the Lord thy God shalt thou worship and Him only shalt thou serve. I cannot be a coworker with you in any sense of the word; to do so would be disloyalty to the great Jehovah. I must be loyal to the Lord and to the commission He has given me and to the doing of His will in His way whatever the cost.

Members of the Body of Christ following in His footsteps have temptations from the Adversary along similar lines. Not that he offers to divide the kingdom of earth with us, for so great a proposition would not appeal to us, being incredible; but to us he does propose deviation from the close following in the Master's footsteps. He suggests continually to the Lord's followers *easier ways* by which as much or more good can be accomplished and without sacrifice and self-denial. These ways of avoiding sacrifice and *yet of seemingly attaining good ends always imply more or less of co-partnership with the Adversary* directly or indirectly, an acknowledgment of Him, a bending to *evil-to evil men or evil principles*.

Under such circumstances we should- note carefully the Lord's method and walk in His steps. *We should refuse to have any partnership with sin or evil influences or methods* in our endeavors to serve the Lord and His Truth. Satan does not approach us in human form nor in-diabolic form, but generally *through human*

agencies, through human ambitions, parties, sects, etc. If our Lord had made inquiry of Satan as to what would be the program, doubtless He would have advised Him to become a Pharisee of the Pharisees at once, and through such steps gradually He would have proceeded to elevate our Lord over the Jewish people and ultimately over the world-if indeed He who was a murderer from the beginning and abode not in the Truth could be trusted in respect to any promise.

Similarly, today, He proposes to the Lord's followers identification with a nominal human church system. He flatters them *with some trifling office* larger in name than in fact or service; he persuades them that they have a large influence and that to withdraw from the human organization would be to incur suffering upon themselves and their families and to do *general injury to the work which they seek to forward*. By this means, if He cannot lead them onward step by step to full co-operation with him in the binding of others, he at least can hinder those who yield to his propositions from ever stepping out boldly and courageously *on the Lords side and in opposition to superstition and error and unscrupulous practices*. He can hinder them from being more than conquerors and having place in the Body of Christ. What shall our answer be to his suggestions? Let us answer with our Lord that we can enter into no partnership, or association, nor co I *operate with any along lines that would be either dishonoring to the character of our Heavenly Father or in any measure contrary to those which He has marked out as the pathway for those who love Him-the pathway of self denial, and incidentally of suffering for the cause of right and truth*.

"ADD TO YOUR FAITH FORTITUDE"

Our Lord's temptations thus terminated. Henceforth he had Satan for His adversary, but the Father His protector and ultimately His deliverer. Had He not reached this final decision we may presume that Satan's temptations would have continued for days or weeks or years, and would have been a hindrance to the Lord in the work He had come to do. So with us, we must settle it if we would be on the Lord's side; we must decide that in no sense of the word will we yield to the Adversary, either from policy or to enter into any transaction either to protect life, name or fame. Our decisions must be a firm one, somewhat as expressed by the poet:

"Vain,. delusive world, adieu,
With all thou callest good!
To my Lord I would be true,
Who bought me with His blood."

"MARVEL NOT IF THE WORLD HATE YOU"

When the Lord's followers take a firm stand on this subject as their Leader did, the results are the same. Satan is their implacable opponent; he will see to it that they do suffer that there will be opposition not only by himself but by the world, which is largely under the influence of his spirit, and in various ways, Taking this stand they must not marvel if the world hate them, and if all manner of evil be said against them falsely for Christ's sake. *And the more prominent they may be, as in our Lord's case, the more virulent we may expect at tacks* against them to be-the more interested will the great Adversary be in overcoming them. This thought of Satan's opposition to us, and that we are contending not merely with

flesh and blood but with principalities and powers and wicked spirits in the high positions of power, would be appalling to us did we not on the other hand realize that by this same positiveness of decision we acquire great helps and assistances by other unseen powers. From that moment of our positive resistance of temptation and positive standing, up for the Lord and His cause, we become stronger in the Lord and in the power of His might, and greater is He that is for us than all that be against us.

It was so in our Lord's case. At once He was ministered to by the unseen messengers of Jehovah, and what ever terror lay in the intimated opposition of the Adversary was more than counterbalanced by the assurances of Divine favor and assistance. So it is with us. If God be for us who can be against us-what will all the op positions of the world, the flesh and the devil amount to since, God declares that we are His and all things are ours, for we are Christ's and Christ is God's?--1 Cor. 3:21-23.

Tempted and tried, whatever betide,
In His secret pavilion His children shall hide.
'Neath the shadowing wing of eternity's King,
His children may trust, yea His children may sing.
Tempted and tried, yet the Lord will abide,
Thy faithful Redeemer, and Keeper, and Guide,
Thy shield and thy sword, thine exceeding reward;
Then enough for the servant that he be as his Lord.
Tempted and tried, the Savior who died
Hath called thee to suffer -- then reign by His side.
If His cross thou wilt bear, His crown thou shalt wear,
And forever and ever His glory shall share.

BEREAN STUDIES IN THE REVELATION

STUDY XXIX--SEPT. 19

THE SEVEN ANGELS WITH THE SEVEN TRUMPETS

(141) What general conclusion do we arrive at with regard to the significance of the seven angels and the sounding of the seven Trumpets? H '19-136.

(142) What was signified by the blowing of the trumpet on special occasions during the, Jewish Age, and what further general lesson may we therefore draw as to the probable significance of the blowing of the seven Trumpets of Rev. 8:6?

(143) What statement. did Pastor Russell make illuminating this matter, and where did he locate the sounding of the seventh symbolic Trumpet? H '19-136.

(144) During what period of time would we therefore reasonably look-for the sounding of the first six symbolic Trumpets, and what kind of movements in human affairs would . we logically look for in fulfillment thereof? H '19-136.

(145) What relationship. has Christ and.. the true people of God to the sounding of the first six Trumpets, .and what was the situation early in the Gospel Age when the first symbolic Trumpet was due to sound? H '19-136, 137.

THE SOUNDING OF THE FIRST TRUMPET

(146) Describe the sounding of the first Trumpet, and state from whence the symbols are drawn. Rev. 8 :7; H '19-137.

(147) What lessons are we to draw from the symbols employed in this vision, and cite other texts of Scripture in which these symbols are employed, and which indicate their significance. H'19-137, 138.

(148) About when do we locate the fulfillment of this vision, and what system or government would seem to come under the judgment of this first Trumpet? H'19-138.

(149) What relationship did the mission of the true Church sustain toward the fulfillment 'of the-first Trumpet symbol, and what were the -results to the faithful? H '19-138.

(150) What is the testimony of the historian as to certain events, characters and factions that had to do with the fulfillment of this vision-? H'19-138.