

# The Herald of Christ's Kingdom

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## OUTLOOK FROM THE WALLS OF ZION

OF MORE than usual interest, especially to Bible Students, are' the developments and the trend of events amongst the civil and ecclesiastical forces of Christendom, looking favorably in the direction of the Vatican, and toward at least a temporary rise and increase of the power and influence of the Romish system in the affairs of the world.

Those of our readers who are following closely the Revelation Series published in this journal recognize that the visions of St. John seem to indicate a short period of prosperity on the part of the great Apocalyptic (Papal) "Beast" which may mean in some measure the restoration of its power *and influence in the affairs of men* by which it might be enabled to speak in connection with "the image of the Beast," with considerable authority in the not far distant future, just prior to its final overthrow and complete destruction. The following, published in the *Literary Digest* of September 25, will be found of special interest to many, bearing along this line, under the following caption:

### **""DIPLOMATIC VICTORIES' OF THE VATICAN**

"Several 'DIPLOMATIC VICTORIES' have recently been won by Rome, and as France is soon to resume relations with the Vatican, the United States, we read in the Catholic press, is now the 'only Great Power not -officially represented at the Holy See.' As Catholic editors note with pride, Germany receives a Papal nuncio; the Czecho-slovak Republic is represented by a minister; Italian Catholics are now permitted to take part in political elections, and with England the Vatican 'has secured a far better understanding than it has enjoyed for centuries.' When the embassy is actually established at the Vatican, France expects to resume the protection of Catholic interests in the Far and Near East, we are told, and also to receive recognition of her influence elsewhere which went unchallenged before the war. But, according to Maurice Colrat, one of the members, of the French Finance Commission, who is quoted in *America* (Catholic), no question could be raised in the negotiations between the Vatican and the Government concerning the internal legislation of France, and 'the fact that an agreement has been reached does not in any way imply any modification of the Laws of Separation.' Foreign politics demand the renewal of diplomatic relations, observes *America*, 'since without the Pope many questions relating to the Togoland and the Kamerun, to Syria, Palestine, and the Sarre Valley can not be properly regulated! And in the preamble to the bill recently passed by the French Chamber of Deputies asking for a credit to re-establish a French Embassy at the Vatican it is argued that 'French diplomacy must be present when questions interesting to France are being discussed. It can not remain any longer absent from the seat of the spiritual government at which the greater number of states are careful to be represented.' And at this time

The putting in force of the peace treaties that are closing the world-war makes the resumption of relations with the Holy See particularly opportune. . . . Each alteration of frontiers in central Europe raises religious questions, particularly in districts where races are mixed and where conflicts of nationalities and tongues are associated with those of rites and confessions. . . . The new situation created in Syria, Palestine and Constantinople, and throughout the whole East makes an agreement necessary as to the part which is dictated to us by our time-honored traditions, and by the sympathy of populations who are deeply attached to their worship and beliefs and whose political statutes are often confounded with their religious statutes.

"However, the bill granting the necessary credits for the embassy was strongly opposed, and protest against it is still uttered. Asserting in *The Continent* (Presbyterian) that 'when the world-war broke out the papacy remained neutral and became the center of various intrigues and influences,' Victor Monod, a French Protestant pastor, says that the French Protestants are grieved 'to see the moral leadership of the European world apparently return to Rome.' The responsibility he puts on other shoulders, and explains:

"Following the armistice, the spiritual and moral authority of the United States and of Great Britain in France was unquestionable. It was the great Protestant Powers who were to direct the moral reconstruction of the European world which the war had destroyed. The papacy, on the contrary, had aroused the indignation of many upright minds by its too prudent and too silent neutrality. But for the last eighteen months the refusal of the United States to join the League of Nations and to assume international responsibilities, with the independent and somewhat dictatorial policy of England, has offended many French minds, and so the moral supremacy of the English-speaking world has become compromised and weakened in France. A great number of persons, accordingly, have again turned toward the Catholic Church, not so much, perhaps, on account of religious belief as through the fear of revolution and Bolshevism. It was noticed that the first meeting of the League of Nations was convened in Catholic Brussels and not in Protestant Geneva. Numerous and converging signs have marked a return of public opinion to its pre-war preferences.'

*The Christian Century* (Disciples), in observing these 'victories' of the Vatican, is impressed with the belief that the Pope is concerning himself with a return to temporal power; and recalls that

"As against these victories there was recently published a criticism of the Pope by the King of Spain. The King charges that during the war the Pope was pro-Ally one day and pro-German the next, and can not be depended upon. All of this indicates that instead of renouncing her political ambitions, the Catholic Church is using this time of confusion to strengthen her hand. The temporal power of the popes arose in a period of chaos and anarchy, and the politicians of the Church have seen the opportunity of the present hour and made the most of it. In the long run, however, this political machination of the Catholic Church is destined to alienate popular support. With the increase of democracy only the intelligent love of the people can save the Church!

"But the Catholic press are eminently satisfied with the outcome of the negotiations which bring France and the Vatican into harmony again, and see in it

a generally beneficent result for the world. As identical editorials in *The Catholic Citizen* (Milwaukee), *The Catholic Universe* (Cleveland), and other Catholic weeklies put it:

"There are now twenty-one ambassadors or ministers representing as many Powers in papal Rome. The Czechoslovak Republic is the latest nation to send its minister. France even now is represented, more or less informally, by a Charge d'Affaires, pending the resumption of open diplomatic relations.

"Nearly one-third- of the nations that thus recognize the influence of the Vicar of Christ are predominantly non-Catholic, such as Holland, Prussia, Great. Britain. But these nations possess considerable Catholic populations, and their rulers recognize that the. interests, .of all nations, and of all peoples, are bound up with that Church which alone is world-wide and permanent.

"When-France joins these Powers, only the United States will lag behind in diplomatic representation at St. Peter's See, which now possesses a larger diplomatic corps than at any time since 1870, when the temporal power of the papacy ended. The secular sovereignty of the Pope is now only a chapter-albeit a chapter of tremendous importance--in the history of the past, but the spiritual force of the Church and of its. Holy Father reveals itself more and more as one of the most. significant facts of the present, and among the most hopeful presages of the future. . . . The visible head of the Catholic Church may no longer be forgotten or ignored by rulers or statesmen, as they themselves at last begin to realize.' "

## **THREE CONVENTIONS LONG TO BE REMEMBERED**

The three Conventions previously announced for the month of September -- Dayton, St. Louis and Providence are in the past, and now there remains sacred and hallowed memories of three very precious seasons of communion in Christ.

We believe that these gatherings were all, and more, than was anticipated, especially in the enjoyment of spiritual blessings-in fresh courage and loving zeal experienced by the brethren; and these results, of course, were what we specially sought, and were the inspiring motive in our coming together.

Though the cities of Dayton, Ohio, and St. Louis, Mo., are centrally located, the attendance at neither of these places was so large as that of Providence, R. I. Perhaps not more than one hundred were present at either Dayton or St. Louis; one reason, no doubt, being that the Conventions in these two cities were held on the same dates, that being a more favorable time owing to the national holiday following Sunday, September 5; also, it was thought best to hold these two Conventions at the same time so that the brethren journeying from the East at considerable expense could address both Conventions in connection with the one trip. This arrangement, we feel sure, has worked out the better results, in that having the two meetings a much larger number of the brethren have been served.

The two Mid-West Conventions were attended by quite a general representation of the friends -- some from as far West as Colorado Springs, Colo., and from the East as far as from Boston, Mass. The heart fellowship in the Lord we know will

long be remembered; all seemed to clearly manifest by their earnest zeal and longing for spiritual things, that they had come to the Conventions with hearts prepared to both give to others and receive a blessing from the Lord. The loving thoughtfulness on the part of the classes of Dayton and St. Louis, in warmly welcoming the brethren, and making all comfortable, was indeed appreciated.

The Convention at Providence, R. I., September 17-19, was attended by upwards of three hundred of the friends. These days of rich spiritual joys and communion in holy things we are sure are held especially sacred, and the memory of them will ever be cherished. Here also there is, much to be said in praise of the forethought, love, and attention, on the part of the 'Providence' class in behalf of the visiting brethren and in the interests of the Convention. May the Lord reward their work and labor of love! At all three of these Conventions the sweet peace of the Lord and that fullness of union in Christ, sustained by the bonds of Love Divine, were very much in evidence.

The general intercourse, fellowship and testimonies of the friends at all of these gatherings revealed clearly also the fact that all seemed to realize increasingly the necessity for great watchfulness, sobriety, purity of heart, and full consecration to God, in order to be accounted worthy to stand the severe tests of this evil day. It was repeatedly remarked by the friends that though our gatherings seemed small in comparison with Conventions of past years, yet this fact was full of solemn significance, and there was special satisfaction in realizing that the comparatively small numbers assembled at these Conventions represented, not the listless, nor those who are merely superficially interested and who would come largely on, of self-gratification, but rather they were principally brethren who had passed through fiery tests and trials at home and who at great cost had taken their stand loyally and courageously on the side of truth, principle, honesty, and Christian liberty-the side of the Lord. And hence those who gathered at these Conventions, some of them traveling long distances and at much expense, inconvenience and self-denial, were prompted out of a deep and holy desire to thus seek renewed strength from the Lord and to become more thoroughly fortified along those spiritual lines which would enable them to the better succeed in living the victorious Christian, life.

We believe it can be very truthfully said that those who addressed the various Conventions were brethren, sound in the Truth and in pure doctrine, and whose messages gave evidences of sobriety, moderation, as well as deep spirituality. The essential truths that have to do with building character and preparing for the Kingdom were made most prominent; and in view of the strong and invincible proofs of the truthfulness of our Father's Message and that consolation given in the Divine Word to the faithful, all were repeatedly admonished to "hold fast to the confidence and the rejoicing of the hope firm unto the end."

An interesting feature in connection with the Providence Convention was the public meeting held Sunday afternoon at the Providence Opera House; this auditorium being one of the most desirable in the city. The dear friends of the Providence class had labored hard, and at cost of much self-sacrifice and inconvenience, to make this meeting a success by advertising it well. We are sure they must have felt well repaid for their efforts, as the number attending the public meeting arose to upwards of one thousand persons. The theme, advertised

involved a discussion of the great dispensational changes at hand, ushering in Messiah's Kingdom. The attention given to the discourse was indeed very pleasing and gave evidence that many are investigating and thinking, and longing to know the meaning of present events and the outcome. Surely there was much in connection with this meeting to stimulate our interest and zeal in trying to reach the public and to bear the message to all who have ears to hear. The Providence newspapers deserve our praise in the courtesy extended to us in the good reports they gave of the Convention and of the public meeting.

Finally, we return thanks to the Giver of all good gifts, that by His kind providence, faithful followers of Christ are still permitted to meet in these -convention gatherings and enjoy that fellowship of kindred minds, so like to that above--a foretaste indeed of the joys of the Kingdom.

## **VIEWPOINT OF OUR DEAR BRETHREN ACROSS THE SEA**

Since the return of our two visiting brethren from Great Britain- a number of very cheering messages have come from the **friends across the sea, assuring us of renewed confidence, courage and hope in connection with the recent** seasons of fellowship. In these results, of course, we rejoice, and give thanks to the Giver of all good, realizing in -these manifestations of His providences over His people we have that which should increase, our confidence in the sure word of. promise that He is able and will cause all things to work together for good to those who put their trust in Him. Believing that all the brethren would enjoy reading these messages, we are appending a number of them below.

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Dear Brothers Hoskins and Streeter:

Greetings in the Name we love!

We are glad of this opportunity of conveying through this letter our warm love and appreciation for your service on behalf of some of the Lord's people here in England. Our hearts have been reassured and comforted and our faith stimulated.

We are confident that our Heavenly Father will not be unmindful of your labor of love. We were especially glad to note that you continually put us in remembrance of those simple, basic truths of the Gospel, such simple truths which never fail to gladden the hearts of God's faithful people.

Indeed, we were glad to have you with us. Brother Streeter merely echoed our own sentiments when he declared he was "glad to be here." We pray that inasmuch as you remain firm to the principles of God's Word, you may have an ever-increasing sense of His approval. "Now we commend you to God and to the word of His grace." He is able to build you up and give you your inheritance among His people.

Praying His continued favor and blessing upon your ministry, and thanking Him for every remembrance of you, with much Christian love.

Your Sisters in the One Hope, *(Signed by nine friends.)*

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Dear Brethren:

I am enclosing a few more items that have just come to hand since you left us. For your encouragement, dear brethren, I should like to say that your visit to England has been a source of much blessing and encouragement to the brethren on this side. On every hand we have heard nothing but expressions- of appreciation and gratitude to our Heavenly Father for the blessings received through your ministry during the short time you were with us. Personally, I felt that the whole atmosphere of the Convention and your later gatherings seemed to carry us back to the spirit of the early Conventions when we \*first received the Truth. As one brother remarked, it was indeed a "revival amongst the Truth people." For all these blessings we can only thank our Heavenly Father, the Giver of every good gift to His children.

I trust that both of you will have a safe and prosperous journey back to the States and that the Lord will still continue to use you and all the other dear brethren who are endeavoring to hold to the unity of the faith and the one Head, to the end that His name may be glorified and the dear saints of God comforted and strengthened to resist the subtleties of the Adversary in these trying days. May grace, mercy and peace be your portion always.

With much love in the Lord,

Your brother in His service, W. C.-Eng.

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Beloved Brethren:

With grateful appreciation of the visit to this country by the dear Brothers Hoskins and Streeter -- which visit will ever be remembered by us as most opportune, and most blessed-we feel impelled to send you a short account of the event from the viewpoint of the British friends, thinking that something ,of the kind might be appreciated by the dear brethren in America.

The friends here had been enjoying sweet fellowship for three days in succession before the advent of the brothers from America. The gatherings had been fully up to expectation in respect to numbers, and everyone felt that the messages were good and appropriate; the general "atmosphere" recalled memories of past days when our dear Pastor had been with us.

The two dear brothers arrived in our midst just at the close of a somewhat protracted business meeting held on Monday afternoon, August 2. They came direct to us from the boat train, on which they had. traveled over 200 miles, after journeying nine days upon the ocean.

Quite shortly after their arrival Brother Hoskins addressed the friends very acceptably, and was followed by Brother Streeter, who spoke to us for a short while upon the subject given on the Programme--"Peace." The friends Were just delighted with all, they saw and heard, and it was plainly manifest that the two brethren had already won the hearts and confidence of their hearers. This was a good augury, and subsequent events have proved it so.

Universally the friends expressed their gratitude for the ministrations of our brethren, and many who had sadly felt their isolated condition were overjoyed by their visit amongst them.

The farewell gathering was held on Tuesday evening, the 17th inst., in a very suitable building in the center of London. In this building, some twelve years before, Brother Russell conducted his first Memorial Service in England, and the occasion was brought very vividly to the minds of many present. The meeting began at 6:30 p. in. and continued until 9 p. in., with a break in the middle of three-quarters of an hour for fellowship and intercourse. About 450 friends were present, and, a short address was given first by Brother Hoskins and later by Brother Streeter.

It would, of course, be possible to write a much more glowing account of the visit to this country of our dear brethren, but as nothing is gained by so doing we prefer to be strictly moderate in our statement.

Realizing the "threshing-floor" experience which the Lord's "wheat" are passing through at this time, the British friends are grateful to the Lord for this time of strengthening and encouragement, and their gratitude extends to those dear ones in America who, at some sacrifice, made the visit of our dear brethren possible; our hearts go out to all in sympathy and love, and our prayers ascend on their behalf.

As we look back upon the rugged road of the past few years we feel deeply thankful to God for His keeping power, and to our precious Lord for His sustaining grace. It is no small matter in these last days to stand clear of all mental reservations, of all deviation from principle, and of all violation of conscience. Who amongst us can hope to abide strictly by the dictates of God's Word except he be free? And who can hope to stand in His presence except he has clean hands and a pure heart? Any disregard for these things will surely lead to disappointment eventually.

We send our greetings and our tender love to that little flock of God's people everywhere who love Him first and last.

Your brethren and fellow-servants,

BIBLE STUDENTS COMMITTEE.

## **THE REVELATION OF JESUS CHRIST**

### **SERIES XL**

#### **THE DECLINE AND FINAL DOOM OF BABYLON**

*"After these things I saw Another Angel coming down from Heaven, having great Authority; and the earth was illumined with his Glory. And he cried with a strong Voice, saying, 'Fallen! fallen! is Babylon the Great! and is become a Habitation of Demons, and a Haunt of Every impure Spirit, and a Haunt of Every unclean and hated Bird; because [of the wine] of the Wrath of her Fornication All the Nations have fallen, and the Kings of the Earth committed fornication with her,*

*and the Merchants of the Earth were enriched, by the Power of her Luxuries."*--Rev. 18:1-3.

THE statement "after these things," we understand to mean, after St. John saw, and had explained to him by the symbolic angel, the vision recorded in chapter 17--that of the "Harlot" Woman seated upon the scarlet colored beast, symbolical of the great mother system. of the apostate Church, the Church of Rome. The two most prominent phases showing the exercise of its influence upon, and its -relation to, the governments of Western Europe were described by him. These were, first, that particular phase of its history during which these governments gave their support to the Church of Rome and obeyed her persecuting decrees against God's saints; and second, that later period of its history, beginning at the Reformation of the sixteenth century, more particularly perhaps since 1799, when these governments turned against her and gradually stripped her of her power and wealth and influence. The first phase of the- apostate Church is described in the words, "These [kingdoms] have One Purpose, and they give their Power and Authority to the Beast," i.e. to its Papal head; the second, by the words, "And the Ten Horns which thou sawest, and the Beast, these shall hate the Harlot, and will make her desolate and naked, and. will eat her flesh, and burn Her with Fire." (Rev. 17:13,16.) This latter, expression is de signed to represent in a general way the two stages by which the Divine judgments have been in the past, and are in the near future to be executed against the Romish Church system; the first, which is largely in the past, that of a gradual consuming process; and the second, which is in the near future, a quick, sudden, complete destruction. It will be noted by the student of the prophetic Scriptures that this is precisely the way that these judgments upon Papacy are described by the Prophet Daniel and by St. Paul. Daniel was informed concerning the "little horn," another symbol of Papacy as a temporal power, that "the judgment shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end." (Dan. 7:26.) St. Paul, who refers, to it under another symbol, that of "the Man of Sin," describes this same judgment as being accomplished in the same way: "Whom the Lord shall *consume* with the spirit of his mouth and *destroy* with the brightness of His coining [presence]." (2 Thes. 2:8.) The consumption process, as we have seen, has already had a most remarkable fulfillment. just as Pharaoh. and the Egyptian hosts were similarly wasted by the ten plagues, before being overwhelmed, in the Red Sea, so has it been with this great enemy to the true people of God. Only those who are familiar with the history of this power can appreciate how remarkable has been the fulfillment of this consuming process.

The wealth of the Romish Church system in the zenith of its power was immeasurable. It not only possessed the wealth of the cities and provinces of the ten Italian States, but through its monks and nuns held possession of a large share of the landed territory in all the European kingdoms. The dominion of the Popes was supreme, in all the Italian States, and they also exercised a subtle and despotic influence over all the kings of Europe. Their spiritual influence once extended over a large part of the civilized world--to the king on the throne, as well as the peasant that tilled the soil. In fact, it was once considered even necessary, in order to secure salvation, to be subject to the Roman Pontiff. How remarkable has been the change from this condition. The territorial possessions of the Pope have been lost to him, and the immense landed property belonging to the different



orders of monks and nuns in European countries, have been largely confiscated by the State. The political power of the Popes, once such a dread reality in Europe, has departed. The spiritual influence, although great at the present time, is small compared with past generations.

It is our understanding that in this vision of chapter 18 we have portrayed the effects of this consumption process, but more especially its final destruction. The *destructive* feature described in this vision, however, seems to refer more especially to the overthrow of its ruling headship, the great hierarchy itself, whose center is at Rome, rather than to its supporters over the world.

### **THE ANGEL'S SOLEMN PROCLAMATION**

This vision of chapter 18, portraying this judgment, is introduced to St. John by another angel, whom he saw come down from heaven, having great authority. The effect, of the advent of this angel was to illuminate the earth with a halo of light, which evidently proceeded from his person. All this, of course, is symbolical. The angel's descent from heaven, together with his proclamation of the fall of Babylon the Great, etc., is seemingly, like other uses in the Revelation of this same symbolism, the representation of a great movement or religious awakening among men. The effulgence proceeding from his person, illuminating the earth, seems to describe the light of Truth being proclaimed in organized society, which had the effect to expose the apostate character of this great "Mother of Harlots." This seems implied in the statement that Babylon had become a haunt of every impure spirit, and of every unclean and hateful bird. The symbolism is evidently-taken from the description of ancient Babylon, after its fall. (Isa. 13:21,22; 14:23.) As ancient Babylon after her overthrow became the abode of wild beasts, and her abandoned houses were filled with doleful creatures, as owls, satyrs, etc., so this symbolical Babylon after her fall becomes the habitation of those things that these in general symbolize or represent. Concerning what these things represent, we quote as follows:

"How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. Every impure principle and doctrine, somehow and somewhere, finds representation in her. And she is a 'cage' which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. Of all the defaulters, and deceivers of men and women, how many are professedly members of Christ's Church! And how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion. Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world. The cream is the small class of truly consecrated ones, sadly mixed up with the great mass of mere professors and the filthy, criminal dregs. -- "STUDIES, Vol. 111-162.

After St. John heard the proclamation announcing the fall of this great Harlot, mother system, Babylon, the symbolic angel announces the reason of her fall, i.e. her rejection: she had caused all nations to become intoxicated by drinking of the mixed wine of her false, corrupting doctrines. This seems clearly to teach that her rejection was, and, final destruction is to *be*, in consequence of her propagation of

an idolatrous perversion of true Christianity, causing the nations and the people in general to lose all taste and appreciation for the true and soul-satisfying water of life. Millions and millions have been, in the past, and many still at the present time are, deceived into thinking that Rome's idolatrous rites and ceremonies constitute the religion instituted by Christ.

The symbolic angel further states that the merchants of the earth had become enriched by trafficking in her delicacies. (Rev. 18:3.) The merchants referred to symbolize the nobles and dignitaries of the Church who hold the patronage of her benefices. They, and others also, have grown rich by trafficking in these things. All that art and music can furnish to make her idolatrous worship attractive has been introduced into her idolatrous ritual. Those who furnish these things have in the past been enriched, or at least have gained a livelihood thereby.

### **COME OUT OF HER, MY PEOPLE**

"And I heard Another Voice from Heaven, saying, 'Come out- from her, my people, so that you may have no fellowship with her Sins, and that you receive not of her Plagues, because her Sins were builded together even to Heaven, and God remembered her Unrighteous Acts.'" -Rev. 18:4, 5.

It is most evident that this call out of Babylon, like the announcement of its fall, comes from Heaven. In other words, it is the Lord Himself who calls. The "Voice," as in other instances where the symbol is employed, represents the human agencies used. As the visions of the Revelation describe two great fallen, rejected. systems, the Papal and Protestant ( ?) from which His people are to separate themselves, the call includes a command to come out of both. It is seen quite clearly by many of the Lord's saints at the present time that both the mother and daughter systems have fallen from God's favor, and have been rejected by Him. It was seen just as clearly by many of the Lord's saints in the Reformation of the sixteenth century and after, as history shows, that the great mother system was even then a fallen, rejected one. It would seem apparent, therefore, that the fulfillment of this vision under consideration, as applied to the great Romish system, the more wicked of the two, *began* in -the great Reformation movement four centuries ago. The illumination of the earth by the, first angel and the voice from Heaven seem to denote that at that time, sufficient light, truth, was given to expose the false doctrines and corrupting influences of the great "Mother of Harlots," and to cause a cry for the Lord's people to separate themselves from it. - The historian records the fulfillment of these things. This would denote that at the time of this beginning of exposure of Papal corruption, some of God's true saints would be more, or less entangled in this corrupt system. In fact, this was true all through the history of the Romish Church, up to the period of the sixteenth century Reformation; some of the most devoted and godly of men being connected with this great apostate Church system. History furnishes us the names of many prominent saints of God, who up to this time had thought it their duty to remain in her fold, hoping by so doing to accomplish her reformation.

A statement by Pastor Russell bearing upon this point seems indeed confirmatory of the above as to the time when this vision of Babylon's fallen condition was to *begin* to have its fulfillment, particularly as it relates to the Romish system:

"The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separation of the true from the false, and a new start in the way of Truth. No doubt all the powers of Satan were exerted to close the door then opened; but 'He that is true' had said, 'which no man can shut.' Compared with the mighty hosts of their enemies, the little band of Reformers had but 'a little strength'; but they knew that, they had the Truth, and they fully trusted the Giver. Thus the Master could say, 'Thou hast kept My Word, and hast not denied My name.'

"During the Philadelphian period,. especially during the first and the last phases of it, the faithful have either been obliged to come out of the nominal temple or have been cast out for their straight testimony. The reward promised them is that they will be, not simply an unimportant part, but a vital one--a pillar in the true and eternal Temple -- a part which cannot be removed while the structure exists. During their trial state their names were cast out as evil. They were branded as infidels and heretics."--Z.'16-347.

Concerning the necessity of Divine interference in behalf of the cause of Truth during those times, one has said truthfully:

"A system which travesties the truth, hardens the conscience, enslaves the mind, corrupts the heart, which buries the Bible, prostitutes the ministry, profanes the sacraments, persecutes the saints, betrays and butchers the flock of Christ, and outrages all that is sacred and all that is Divine, deserves and demands to be exposed, detested, judged, destroyed, and swept out of an injured world.

"And God raised up the Reformation to do this work of protest, exposure, condemnation and deliverance. . . . He who had raised up the Prophets and Apostles in olden times, He who raised up confessors and witnesses in the middle ages, raised up reformers in the sixteenth century, lion-like men, to undertake this mighty enterprise and accomplish this glorious work. We wish to invite your special attention to *the fact* that the convictions of the Reformers with reference to the *character of the Papal Church*, and *the duty of separation from it*, were largely derived from their study and interpretation of the prophetic Scriptures. . . . To the Reformers, Rome was the 'Babylon' of the Apocalypse, and the Papal pontiff the predicted 'Man of Sin.' *Separation from the Church of Rome* and from its pontifical head, was regarded by them as a sacred duty. They urged on all Christian persons within the Church of Rome, the apocalyptic command, 'Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues! To them separation from Rome was not separation from Christ, but from anti-Christ. This was the principle upon which they *began* and *prosecuted* the -work of the Reformation, the principle which 'directed and supported, and rendered them invincible.'"--GUINNESS.

### **THE REFORMERS SAW MAN OF SIN IN PROPHECY**

In the fall of 1520 Luther printed a treatise on the "Babylonish Captivity of the Church." In this treatise Luther called the Papacy "the kingdom of Babylon." A little later he boldly denominated the Papacy the "Man of Sin" (2 Thes.2), and exhorted all Christian princes to shake off his usurpations. In another publication he says, "When Daniel saw the terrible wild beast which had ten horns, which, by the consent of all is the Roman Empire, he also beheld another *small*. horn come

up in the middle of them; *This is the Papal power*, which rose up in the middle of the Roman Empire."

Philip Melancthon, a man of wonderful ability and application, a companion of Luther, composed the celebrated Confession of Augsburg in 1530. As this Confession Was to be read publicly to the Roman Catholic Emperor, Charles V, in the presence of princes and Roman Catholic dignitaries, Melancthon sought to avoid arousing the anger of the Roman Catholic Church, and for this reason toned it down. Luther chided Melancthon for this, and said, "Satan. sees clearly that your apology has passed lightly over the articles of purgatory, the worship of saints, and. *above all, of the Pope and of anti-Christ.*" Referring to *the second Thessalonian epistle*. later on, however, Melancthon waxes bold, and said, in another treatise, "*Wherefore I affirm that no heresy hath arisen, .nor indeed shall be, with which these descriptions of Paul can more truly and certainly accord and agree, than to this Papal kingdom.*"

John Calvin,. in the conclusion of a letter to the Emperor Charles V, said; "I deny that SEE to be apostolical wherein nought is seen but a shocking apostasy; I deny him to be the vicar of Christ, who in furiously persecuting -the Gospel, demonstrates by his conduct that he is the anti-Christ."

William Tyndale, who first translated the New Testament from Greek into English, and who suffered martyrdom on account of his faithful testimony for his Master, in his exposition of 1 John 2:18, spoke on this subject: "Though the Bishop of Rome and his sects give Christ these names [His rightful names], yet, in that they rob Him of the effect, and take the signification of His names unto themselves, and make of Him but a hypocrite, as they themselves be, they be the right anti-Christ, and deny both Father and Son; for they deny the witness that the Father bore unto His Son, and deprive the Son of all the power and glory that the Father gave Him."

Indeed, all the other English Reformers, including Latimer, Ridley, Cramner, Bradford and Jewell, gave testimony to the fact that the great Romish system was the anti-Christian apostacy foretold by Daniel, St. Paul and St. John -1 likewise later on did John Knox of Scotland. Latimer's words to. this effect are: "Yea what fellowship hath Christ with anti-Christ? therefore it is not lawful to bear the yoke with Papist. *'Come from among them, and separate yourselves from them, saith the Lord.*"

Ridley gave this testimony: "The SEE of Rome is the seat of Satan, and the bishop of the same, that maintaineth the abominations thereof,--is anti-Christ himself indeed; and for the same causes this See at this day, is the same that St. John calls in his Revelation, Babylon and spiritual Sodom and Egypt, the mother of fornications and abominations upon earth."

### **THE TRUE CHRIST OF PROPHECY CONTRASTED**

Of all the Reformers, none gave testimony more clearly than Jewell. In a commentary on Thessalonians, he proves the pope of Rome to be the "Man of Sin," the anti-Christ. We quote a few sentences from this exposition:

"Some say that he [anti-Christ] should be a Jew of the tribe of Dan; some that he should be born in Babylon; . . . some that Nero was anti-Christ; some that he

should be born of a friar and a nun; some that he should continue but three years and a half. . . . These tales have been craftily devised to beguile our eyes, that whilst we think upon these guesses, and so *occupy ourselves in beholding a shadow*, or probably conjecture of anti-Christ, *he which is anti-Christ indeed may unawares deceive us*.

"He will come in the name of Christ, yet will he do all things against Christ, and under pretence and color of serving Christ; he shall, devour the sheep and people of Christ; he shall deface whatsoever Christ hath taught; he shall quench that fire that Christ hath kindled; those plants which Christ hath planted he shall root up; he shall undermine that house which Christ hath built; he shall be contrary to Christ, his faith contrary to the faith of Christ, and his life contrary to the life of Christ.

"Christ was humble and lowly. The prophet, in his own person, speaks of Him, Psa. 22: 'I am a worm, and not a man; a shame of men, and the contempt of the people.' And the apostle saith, Phil. 2: 'He humbled Himself, and became obedient unto death, even the death of the cross.' Behold His parents, His birth, His cradle; behold His life, His disciples, His doctrine, and His death; all were witnesses to His humility. He saith of Himself, 'The Son of man hath not where to lay His head'; and to His disciples He saith, 'The kings of the Gentiles reign over them, and they that bear rule over them are called gracious lords; but ye shall not be so.' And again, 'Learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls.'

"Now, on the other part, *take view* of anti-Christ. Behold his birth, his place, his chair, his estate, his doctrine, his disciples; and all his life you shall see nothing but pomp and glory. He is proud in life, proud in -doctrine, proud in word, and proud in deeds; he is like Lucifer, and sets himself above his -brethren, and over nations and kingdoms.

"He makes every knee to bow down to him and worship him; he makes kings to bring him water, to carry his train, to hold his cup, to bear his dish, to lead his bridle, and to hold his stirrup; he claims power over heaven and earth.. he saith he is lord over all the world, the lord of lords, and the king of kings; that his authority reaches up into heaven and down into hell; that he can command the angels of God; that he condemns whom he will condemn; that he makes saints at his pleasure; that whatsoever he blesses is blessed, and that whatsoever he curses is cursed.

"He sells merits, the forgiveness of sins, the sacrifice for the quick and the dead; he makes merchandise of the souls of men; he lays filthy hands upon the Lord's anointed; he removes kings and deposes the states and princes of, the world.' *This is antichrist*; this is his power. Thus shall he work and make himself. So shall he sit in the temple of God. The people shall wonder at him, and shall have him in reverence; they shall, say, Who is like unto the beast? who is **SO** wise, so mighty, so godly, so virtuous, 'so holy, so like unto God? So intolerable and monstrous shall be his pride."

Cramner, who when sorely tried by his persecutors, recanted, but later on repented, when brought to the scaffold to be burnt, said: "Forasmuch as my hand offended writing contrary to my heart, *my hand shall first be punished* therefor;

for may I come to the fire, it shall first be burned; and as for the Pope, I refuse him as Christ's enemy, and anti-Christ, with all his false doctrines.

When the fire was kindled and began to burn near him, he stretched out his arm and put his right hand into the fire, *holding it there immovable*, his eyes being lifted to heaven and often repeating the words: "This hand hath offended; O this unworthy hand!" And finally, as the flame enclosed around him, he said, "Lord Jesus, receive my spirit," and died.

John Bradford when led to the stake, took a fagot in his hand, kissing it; and then standing by the stake, with both hands uplifted to heaven, he cried, "O England, England! repent thee of thy sins; repent thee of thy sins; beware of idolatry; *beware of false anti-Christ*s; take heed they do not deceive thee."

### **THE LOUD CRY OF PROTEST**

All of these saints of God sought to expose the errors and abominations and usurpations of Romanism, and called upon their fellow-Christians to come out of this false system. These men were the successors of those mentioned as the faithful ones of "Thyatira," and the few names even in "Sardis" who had not defiled their garments.--Rev. 3 and 4.

It will be seen, therefore, that in the beginning of the sixteenth century, it became evident to some of the Lord's saints, chiefly through an understanding obtained of the visions of the Prophet Daniel and of St. John, and also the second Thessalonian epistle of the Apostle Paul, de, scribing this great corruption of Christianity, that reform was impossible, and a loud cry went forth for God's saints to separate themselves from this corrupt and idolatrous Church. This warning cry continued to be heard and heeded to a greater or less extent, until the close of the' eighteenth century, at which time the Papacy, as we have seen in other visions, suffered the greatest humiliation it had ever experienced up to that time. This -was at the hands of Napoleon; and since then, the Papacy has become more and more humiliated, by being shorn of its landed estates, as well as of its power and influence by other rulers. Thus was fulfilled the prediction of the gradual consumption of the Mother system's power and influence, foretold by the Prophet Daniel and by St. Paul, as well as St. John.

We are not, of course, to understand that all who engaged in this movement were of the Lord's "little flock" of consecrated ones, nor that all who came out of the Romish Church during this period were of this, "little flock" class. On the contrary, they constituted the few. In this connection it is well to keep in mind that it was during the period following the sixteenth century that the Protestant sects were organized; thus was the way prepared for the "image" of Papacy, the Protestant Federation, to be formed, and the rejection of the Protestant image also-necessitating the extension of a last and final call out of the daughter systems of the great Harlot. That which now alone remains to be fulfilled of this Revelation vision, is the complete destruction of these systems, symbolized by the Mother and daughters.

Referring to those, portions of this vision as it applies to the complete destruction of the Romish Church system, we have a very able and instructive- comment by MR. BARNES!

"This chapter [Rev. 18] may be regarded as a still further explanatory episode, designed to show the effect of pouring out the seventh vial, (ch. 16:17-21) on the formidable anti-Christian power so often referred to. The description [symbolism] in this chapter is that of a rich merchant city, reduced to desolation, and is but carrying out the general idea under a different form."

### **TAKE HOLD OF EVERY FOUL SPIRIT**

Commenting on the words, "Babylon is become the habitation of demons, and is become the bold of every foul spirit, and a cage of every unclean and hateful bird," we have the following of deep interest: "This is an allusion to the common opinion that the demons inhabited abandoned cities, old ruins, and deserts. The language here is taken from the description of [literal] Babylon in Isa. 13:20-22. . . . The idea is that of utter desolation, and the meaning here is, that spiritual Babylon-Papal Rome (ch. 14:8)--will be reduced to a state of utter desolation, resembling that of the real Babylon. It is not necessary to suppose this of the City of Rome itself- for that is not the object of the representation. It is the Papacy, represented under the image of a city, and having its seat there. That is to be destroyed as utterly as was Babylon of old; that will become as odious, as loathsome and detestable as literal Babylon, the abode of monsters, etc."

This judgment seems to refer, not to the followers of Papacy, but rather to the great hierarchy itself, i.e. the symbol discriminates between the city and its inhabitants; which signifies that in the fulfillment there is a distinction between the hierarchies of the Church and its members. What the walls and dwellings of a material city are to the people whom they protect and shelter, the hierarchy of a Church is to the members who place themselves under its authority. The following will be found to the point:

"The symbol is that of a literal city like Babylon, of palaces and dwellings, of merchants and artisans, of merchandise and luxury, having a sea and land, and sustaining relations to civil rulers. That to, which the symbolic city refers is an analogous structure of human beings, sustaining a relation of authority and supremacy towards vast multitudes of fellow-beings, resembling- that of a city of walls and edifices towards the population that is sheltered within it. It is an organized body of men, therefore, or an assemblage of organizations that exercise official influence and dominion over a community of communities. It is not a political body,asmuch- as it is distinguished from the kings -and.great men of the earth. It is therefore ecclesiastical, -and is the organized body of the rulers and teachers of the nationalized church, not the whole body of the church itself; no more than the walls and edifices of a city are the population that inhabit it. It is that vast hierarchy of rulers and teachers whose -authority and sway overshadow the unofficial multitude of the church, as the walls and dwellings. of a city invest and shelter the inhabitants that reside in it.

"Her punishment is to be a wholly different event from her fall, and is speedily to follow that catastrophe, and is to be inflicted by the hand of men; it is to be the work of the multitude in place of the rulers, as is shown by. the -regrets of the kings and nobility at her destruction. These retributions are to overtake her suddenly. Her 'plagues shall come upon her in a day, death and mourning and famine, and she shall be burned with [symbolic] fire.'" -D. N. LORD.

## **PASTOR RUSSELL READS DOOM OF CATHOLICISM IN LIGHT OF SACRED PROPHECY**

PASTOR RUSSELL, in an introduction to an exposition of the different visions portraying this anti-Christian system, has thus commented on its fulfillment in past history:

"We hope to prove, to the satisfaction of every conscientious reader, that this great apostacy or falling away mentioned by Paul has come, and that this Man of Sin has been developed, has sat in the 'temple of God' (the real, not the typical), has fulfilled all the predictions of the Apostles and Prophets concerning his character, work, etc., has been revealed, and now, since A.D. 1799, is being consumed by the spirit of the Lord's mouth (the Truth), and will be *utterly destroyed* during this day of the Lord's wrath and revelation with flaming fire retribution, already beginning.

The book of Revelation, too, is in large part a detailed symbolic prophecy concerning this same anti-Christ."--STUDIES, Vol. 11-272,273.

It would seem from the words, "She saith in her heart, 'I sit as a queen . . . and shall know no sorrow,'" that the overthrow of the great Papal system will be at a time when she will be loud in her boastful claims to be the one true Church of Christ. The following from a Roman Catholic journal of a few years ago is a sample of its present claims:

"The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the Church a fuller liberty and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the Divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally."

Commenting on this utterance, we have the following, which bears closely on the manner of, and circumstances associated with, the downfall of the Papal system:

"Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, violent and complete is thus forcibly stated:--'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all! (Rev. 18:8,21; Jer. 51:63,64,42,24-26.) And yet that it was to undergo a gradual consuming process is shown by Daniel (7:26),--But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.' The Papal *dominion* (and much of the abject reverence of the people for ecclesiasticism in general), as already shown,\* was broken down at the beginning" of the Time of the End -1799; and, though the subsequent process of consumption has been slow, and there have been occasional signs of apparent recovery, which never seemed more flattering than at present, the assurance of Papacy's final destruction is positive, and its death-struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a confederated association of her daughters. Together they will



be lifted up, that together they may be violently thrown down."--STUDIES, Vol. IV-37.

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*\*Studies, Vol. III,--40.*

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### IN CRISIS OF THE NEAR FUTURE

"As the day of trouble draws on, ecclesiasticism will endeavor to use its power and influence more and more to secure its own political welfare, by its control of the turbulent elements of society; but in the crisis of the near future the lawless element will spurn all conservative influence and break over all restraints, the red hand of Anarchy will do its dreadful work, and Babylon, Christendom, social, political and ecclesiastical, shall fall. 'Therefore,' says the inspired writer,--i.e., because she will violently struggle for life and power,--'shall her plagues come *in one* day [suddenly], death and mourning and famine, and she shall be utterly burned with fire (symbolic fire -- destructive calamities), for strong is the Lord God. who judgeth her.'--Rev. 18:8. . . .

"As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the Most High (the true Zion), and how it is written that God will avenge his own elect, and that speedily; that, according to their deeds, he will repay recompense to his enemies; that he will render unto Babylon a recompense (Luke 18:7, 8; Isa. 59:18; Jer. 51:6), we begin to 'realize that some fearful calamity awaits her. The horrible decrees of Papacy,--the reproach and reward of which Protestantism also is incurring by her present compromising association with her,--for the burning, butchering, banishing, imprisoning and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, await the full measure of just retribution; for she is to receive 'double for all her sins.'

"That the punishment of Babylon will be great is assured. It is written prophetically that, 'Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.' 'And He hath avenged the blood of His servants at her hand.' 'Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her, even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, 'I sit a queen and am no widow, and shall see no sorrow.'" (Rev. 16:19; 19:2; 18:5-7.) While the broadest application of this language is, of course, to Papacy, it also involves all who are in any degree in confederation or sympathy with her [and we may add, all who partake of her spirit of boastful claims, etc. Let him that readeth understand!]. All such will be sharers in her plagues. (Rev. 18:4.) Although the kings of the earth have hated the harlot and cast her off (Rev. 17:16), still she says, 'I sit a queen and am no widow,' loudly boasts to her right to rule the nations, and claims that her former power will soon be regained."--STUDIES, Vol. IV, 38-43, 37.

MR. BARNES has commented on the words, "I sit as a *queen and -shall see no sorrow*":

"This is indicative of. a state where there was nothing feared, notwithstanding all the indications which existed of approaching calamity. All this indicates security and self-confidence. In this state we may expect to find Papal Rome, even when its last judgments are about to come upon it; in this state it has usually been; in this state it is now, notwithstanding all the indications that are abroad in the world that its power is waning [through the plagues that have come to her] and that the period of its fall [destruction] approaches."

### **"DESTROYED WITH THE BRIGHTNESS OF HIS COMING"**

While this vision, as applied to the Romish Church hierarchy, the mother system, is clearly seen at the present time by the Lord's consecrated, who have been served with the Present Truth, and indeed has been seen by many for centuries, the symbol undoubtedly describes a much wider, a more extensive enlightenment concerning the false claims, etc., of this degenerate system. Indeed, as prophecy seems to teach that the final overthrow of this false system will be accomplished by the rise of the masses against it, this would require that many of its now ignorant, earnest supporters would become enlightened concerning its false and blasphemous claims. Possibly therefore there may be a more 'conspicuous movement than has yet taken place, which will have to do with a more extensive uncovering of the true character of this great religious hierarchy, the Mother of Harlots. It is not necessary to suppose that such enlightening influences would proceed altogether or to the greatest extent from the Lord's consecrated; no more than that the liberation of the nations from Papacy's yoke in the great Reformation of the sixteenth century was accomplished through the efforts of the Little Flock of the Lord's consecrated of those times. The Lord's consecrated will doubtless continue to proclaim the Glad Tidings of deliverance through the Kingdom even unto the end, or until their work in this particular is stopped, which may be because of the great troubles that will come in connection with the overthrow of the present order. While the call out of the *mother* system to some slight extent continues, and occasionally one hears the call and obeys it, the call out of the daughter systems is the special one during the Harvest period (See H.'20-90), and is, and will continue to grow louder as we approach the time of judgment. It must be ever kept in mind that the call is to come to the Lord Himself, and not into other-new *religious* organizations. All such religious organizations will share to a greater or. less: extent, in proportion to their guilt, in the judgment punishments in which Babylon is destroyed. Let the following be carefully noted:

"Since it is the Lord who calls His people out of Babylon [including its different precincts], we cannot doubt that, whatever may be His agencies for giving the call, all truly His people will hear it; and not only will their obedience be tested by the call, but also their love of Babylon and affinity for her errors will be tested. If they approve her doctrines, *methods*, etc., so as to be loth to leave her, they will prove. themselves unworthy of present Truth, and deserving of her coming plagues. But the words of the call indicate that God's true people in Babylon are not to be considered as implicated in her sins of worldliness and ignoring of Divine Truth *up to the time* they shall learn that Babylon is fallen-cast off. Then, if they continue *in her*, they are esteemed as being of her, in the sense of

approving her wrong deeds and doctrines, past and present, and shall be counted as *partakers* of her sins, and therefore meriting a share of their punishment, the plagues coming upon her."--See Rev. 18:4. STUDIES, Vol. 111-161,162.

### **TRUE SAINTS NOT GATHERED TO NEW HUMAN SECT**

"Though coming out of Babylon [Rome and her daughters] is one step, and a long one, in the direction of complete overcoming, *it is by no means, the last one*; and we should be careful to guard against a disposition to rest after every advance step of the way:

"Ne'er think the victory won,  
Nor once at ease sit down;  
Thine arduous work will not be done  
Till thou hast gained thy crown.'

"The step out of Babylon has generally been preceded by other steps of obedience, which in turn have exercised and strengthened the character for subsequent conflicts and victories. And it will be followed by various other tests and opportunities for overcoming, in view of which Paul (Gal. 5:1) wrote: 'Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with a yoke of bondage.' Every one who comes to realize the liberty of the sons of God, and full freedom from Babylon's bondage, should expect to meet other attempts of the great Adversary to bring him into other bondages, or to stumble him. The Lord permits these severe testings, that the class now sought may be manifested, and prepared for His service in the Kingdom of Glory.

"For those who would obey this command to come out of Babylon, there is BUT ONE PLACE OF REFUGE; and that is, NOT IN A NEW SECT AND BONDAGE, BUT IN 'THE SECRET PLACE OF THE MOST HIGH,'--the place or condition of entire consecration, typified by the Most Holy of the Tabernacle and Temple." --STUDIES, Vol. 111-188; IV-43, 44 .

We would merely add to the above, "He that hath an ear to hear, let him hear!"

### **KINGS AND MERCHANTS OF EARTH MOURN OVER HER**

"And Those Kings of the Earth, who with her committed fornication and lived luxuriously, will mourn and lament over her, when they see the Smoke of her burning, standing at a distance on account of the Fear of her Torment, saying, 'Alas! alas! the Great City Babylon, the Strong City I Because in One Hour came thy judgment.'" --Vs. 9-10.

These kings or governments here mentioned are of course those who in the Dark Ages supported this great Mother of Harlots; and, in view of the fact that in the great Reformation, and especially since 1799, until quite recently, they have manifested a hatred towards her, by robbing her of her power and influence, the following deductions bearing on future events seem indeed reasonable. These are:

(1) That another change in the attitude of these governments toward Papacy is yet to come,--one that will be favorable towards her. Indeed, we see this already fulfilling to a considerable extent.

(2) That these governments may in considerable measure survive her punishment; in fact, to witness and lament over it.

(3) That through fear these governments will stand as it were at a distance, leaving the executors of the Divine wrath to fulfill their commission without obstructing them. This shows that this final plague of God's wrath will be accomplished by the lawless masses, as is taught in other Scriptures, of whom the governments at the time will stand in fear. The destruction of the last phase of the "Beast"\* and of the "false prophet," is seen as a later event.-Rev. 19:20.

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\*The last phase of this Apocalyptic "Beast," as we have seen, is the Beast without a head--the Romish system, both civil and ecclesiastical, in a state of anarchy.

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"And the Merchants of the Earth weep and mourn over her, Because no one buys their Merchandise any more." \_V. 11.

In order to. an understanding of this feature of the vision let us keep clearly in mind that the symbolism is that of a great, commercial city, and the Merchants are those who have engaged in commercial intercourse with this city. The enumeration of the articles of merchandise, which, in the verses that follow are described, seems to have been given for the purpose of filling up the symbolism, and the cessation of this traffic is designed further to fill up the symbol--that of setting forth the utter desolation that comes to great Babylon. The Merchants, as we have already explained, symbolize the nobles and dignitaries of this great system, who have held her patronage and benefices. These, and others who have grown rich or have obtained a livelihood in serving the peoples by holding. the cup containing her idolatrous rites, ceremonies, etc., will witness the overthrow of this great religious hierarchy, without being able to interfere or intercept it. These also are to. lament over her.

### **HOLY JOY THAT GOD HATH JUDGED HER**

"Exult over her, O Heaven! and you Saints, and you Apostles,. and you Prophets; Because God judged your, judgment on her."--V. 20.

The term Heaven as employed here, would seem to symbolize the true Heavenly, righteous, spiritual class those who are-right with God and true co-workers together with Him and who recognize the righteousness of His cause; and this spiritual class is made up of such as those mentioned in the text, "you Saints and you Apostles and you Prophets." In the language of another expounding this verse: "There is a strong contrast between this language and that which precedes. Kings, Merchants and Seamen, who had been countenanced and sustained by her in the indulgence of corrupt passions, or who had been enriched by traffic with her, would have occasion to mourn, But not so the Church of the redeemed. Not so heaven itself. The great oppressor of the Church, and the corrupter of the world, was now destroyed; the great hindrance to the spread of the Gospel was now removed, and all the holy in heaven and on earth would have occasion to rejoice. This is not the language of vengeance, but it is the language of exultation and rejoicing in view of the fact that the cause of Truth might now spread without hindrance through the earth."-BARNES.

In the next verse (21), reminding us of the prophetic action that Jeremiah instructed Seraiah to perform when he came to literal Babylon and read the prophecies of Jeremiah concerning the fall of that city (Jer. 51 :60-64), St. John saw a mighty angel take up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall that great city Babylon be thrown down, and shall be found no more forever." As one has truthfully said: -- "Interpretation is hardly needed in all this. The detail of judgment seems intended rather to fix the attention and give us serious consideration of what God judges at last in this unsparing way. Surely it is needed now, when Christian men are being taken with the wiles of one who in a day of conflict and uncertainty can hold out to them a rest, which is not Christ's rest; who in the midst of defection from the faith can be the champion of, orthodoxy, while shutting up the word of life from men; who can be all things to all men, not to save, but to destroy them at such a time, how great is the need for pondering her doom as the word of prophecy declares it, and the joy of heaven over the downfall of the sorceress at last." -GRANT.

The next verses (22-24), are designed to portray her complete desolation, indeed her destruction. Not only shall her traffic, her merchandise cease, but there shall be no sign of life in her at all, no pleasant sound of music, no mechanic's craft, no light of lamp, no voice of bridegroom and the bride-all of which is designed to teach that her destruction is to be final and complete. As a millstone when thrown into the depths of the sea, sinks forever from the sight of men; so she is to be swept from the earth, and leave not a trace of her greatness or mischievous dominion; because she is a sorceress, whose whole agency has been to seduce men from God; and a murderess who has shed the blood of prophets and saints and all who have been slain in the empire for the Word of God during her sway.

"What a tremendous doom thus awaits these apostate powers! What a demonstration it is to form that God rejects them! What a refutation of their impious pretences that they are His ministers, that they are exclusively invested with authority to teach His 'will, and that they enjoy His sanction in their usurpations, their idolatries, their blasphemies, their persecution of His worshipers! And what an illustrious vindication of the witnesses and martyrs who resisted alike their seductions, and their vengeance, and maintained allegiance to the King of kings!"--LORD.

## **JESUS BEGINS HIS MINISTRY**

--OCTOBER 17--Matt. 4:12-25--

*Golden Text.--"Repent ye; for the kingdom of heaven is at hand."--Matt. 4:17.*

FOR a considerable time our Lord's ministries were confined to Galilee, except as occasionally He went up to Jerusalem on national holidays. His message, "The Kingdom of Heaven is at hand," is called the Gospel-the good news: because Israelites, like the rest of the groaning creation, had been long waiting for the promised Golden Age, when all the bitterness of the curse would be removed, and when the blessings of the Lord would come down richly and bountifully upon the earth. It was indeed good news then as it is good news now to *everyone that believeth*. But then, as now, it was difficult to believe. Then the Scribes and

Pharisees and Doctors of the Law rejected Jesus, repudiated His claims and jested about Him and His followers, that they must be lunatics to think that any knowledge on this subject of the Kingdom of God could come through the carpenter and some fishermen associates, and not through the great and notable Chief Priests, Scribes, Pharisees and Doctors. Moreover, they ridiculed the fact that without wealth and social influence, and by the preaching of the Gospel of repentance, an army could ever be raised which could vanquish the Roman legions, and deliver Israel and conquer the world before her, so as to give her the chief position of authority as the Kingdom of God. Their hearts being in the wrong condition, the religious rulers were less prepared to grasp the Truth than due than were the hearts of the humble, faithful, unlearned fishermen. Likewise today, the Doctors of Divinity and all the socially and religiously great of Christendom scout the idea of the establishment of the Kingdom by the power of God in the hands of Christ and His Little Flock of the Royal Priesthood; and declare on the other hand that *they* are the Lord's Kingdom, and leave us to infer that notwithstanding all the pride and crime and ungodliness abounding in so-called Christendom, nevertheless, God's will is "done on earth *as* it is -done in heaven." And, with their show of wealth and power and learning and dignity and influence they say today as the Scribes and Pharisees said of old-Have any of the great ones of Church or State believed in this coming Kingdom of God which you preach, saying that the Kingdom of Heaven is *at hand*, and the elect membership being gathered? The answer to the question now, as in the past, must be NO; not many great, not many wise, not many rich, not many learned according to the course of this world have believed in the coming Kingdom and are looking for it, and are waiting and laboring to enter into it; but chiefly the poor of this world, rich in faith, whom God has ordained to be heirs of the Kingdom.--1 Cor. 1:26,27; Jas. 2:5.

While it was an object of our Lord's ministry to awaken and draw the interest of the people of Palestine to Himself and to the Message which He had to deliver, nevertheless it was not the object of that Message to gather all the people to the Lord, but rather to separate the wheat from the chaff -- to gather the wheat to Jesus and, naturally, to array the chaff class in opposition. This foretold result of the Lord's ministry we see was fully accomplished. "He came unto His own [people], but His own received Him. not, but to as many as received Him, to, them gave. He liberty [privilege] to become the sons of God" to be transferred from the house of servants, of which Moses was the head, to the house of sons, of which our Lord Jesus is the Head. For centuries Israel had been looking for the Kingdom of Heaven-the Kingdom of God-expecting according to their covenant that the chief place in that Kingdom should be theirs, as the servants of God, the ministers of righteousness and truth; and that they should be used of the Almighty to rule and instruct all nations: in fulfillment of the promise made to Abraham, that in his seed all the families of the earth should be blessed. All true Israelites had this promise distinctly before their minds as their great hope, and indeed the only object of their national existence.-See Acts 26:617.

To these, therefore, the proclamation, "Repent, for the Kingdom of Heaven is at hand," meant,--God's time has now come for the fulfillment of His promise to this nation, in its establishment as His representative. Kingdom to rule and to bless the world; but in order to be fit for this Kingdom every Israelite should prepare his

heart, humble himself before God, repenting of sins and thereby reforming his life, seeking a readiness for the Divine blessing and exaltation, in whatever form it might come. This Message was the same which John delivered in His public ministry; the same also that was given to the twelve disciples, and afterwards to the seventy also, whom Jesus sent, forth, clothed with a share of His power over diseases and unclean spirits, to announce Him in all the cities which He later would visit.

We remark incidentally, however, that although faithful servants were gathered during our Lord's ministry, they were not begotten again until Pentecost. Pentecost brought the begetting of the spirit to such of them as were then ready-the begetting necessary to a spirit development of character, necessary to an ultimate birth of the spirit in the First Resurrection.

Our lesson relates to the calling of some to become Apostles of Jesus, to be our Lord's constant companions, and the training for their work as Apostles after His glorification. As the narrative shows, in Luke 5:1-11, Jesus was on the shore of the Lake of Galilee, and the public attracted to Him -- hungry for the word of life -- pressed so closely as to inconvenience Him, and He stepped into one of the fishing boats moored to the shore. It was Peter's boat, and our Lord requested him to push the boat a little from the shore, from which position He could the more easily address the large crowds on the shelving beach. Peter and his brother Andrew were managing one of the boats, and James and his brother John another of the same partnership, while hired helpers were also assisting. (Mark 1:20.) They were cleaning and mending their nets, for they had been out all night; they were -preparing for the next night's fishing, for at that time it appears that most of the net fishing is done. These fishermen and perhaps others in the same vicinity proceeded with their work while the Lord was preaching, no doubt giving earnest attention to His words at the same time.

## **THE GREAT DRAUGHT OF FISHES--THE LESSON**

When our Lord had finished His discourse He suggested to Peter that he take the boat to deep water and let down his nets for a catch of fish. The response was that no fish were to be expected-that they had toiled all night without results; but through respect to the Master, if He desired it, they would let down their nets again, without having any expectations as fishermen that they would meet with any success.

The result was a net full of fish, -the weight of which began to break the meshes of the net. Their partners were signaled to come to assist, with the final result that both boats were heavily laden with fish, so as almost to endanger their safety. When Peter noted the miracle performed he fell at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." He realized that he was in the presence of one possessed of more than human wisdom and power, and correspondingly he felt afraid. Although he and his partners had known Jesus for now over a year, he had never before so thoroughly realized the wonderful power hidden in Christ.

It is evident that this miracle was performed for the purpose of fully and finally convincing Peter, Andrew, James and John respecting the Lord's relationship to the Father, and His power of control in respect to things temporal as well as things spiritual. The lesson evidently had its designed effect, and our Lord clinched the matter by then and there inviting the four to become his permanent disciples-to become fishers of men. This was the opposite course from what Peter had suggested-that the Lord depart from them because He was perfect and holy and had direct intercourse evidently with the heavenly powers, while they were poor and weak and sinful, imperfect through the fall. Separation did indeed take place, but it was between the disciples and their earthly business, not between them and the Lord. "They forsook all and followed Him." Similarly tests have come to all whom the Lord has called throughout this Age.

The record of our Lord's ministry very properly embraces His wonderful miracles such as that of healing the physically sick and afflicted and even raising the dead. The thought would be that the miracles of our Lord were not intended to be restitution blessings, because the restitution times had not yet come-that the miracles performed were merely to witness, to attest, to substantiate, fortify and clinch our Lord's teachings.

The healing of sicknesses by our Lord and His followers at the First Advent was a foreshadowing of the blessings which would more fully come when the Kingdom itself would be established; and the miracles served also to draw the attention of the people to the Message proclaimed, and to spread abroad the fame of the Teacher, and, incidentally, His Message respecting His Kingdom to come, and the repentance necessary to a share therein. This multitude was not merely a local gathering, but one from various quarters, some coming great distances, as people naturally will do in hope of relief from physical disease. Alas, how much more anxious people seem to be, to get rid of diseases of the flesh than to be rid of the diseases of the soul-sins: yet of the two the latter is the much worse disease and the more difficult to cure, and in our Lord's preaching these were given first place, as of greater importance, as expressed in the word "repent"; the physical healing



being merely an incidental matter, unworthy to be mentioned in the general proclamation.

We urge, however, upon the Lord's people, as a matter of far greater importance than any physical healing, the necessity of bringing their friends and coming themselves to the Great Physician for healing of soul-sickness,--for the opening of their eyes that they may see clearly the "goodness of God as it shines in the face of Jesus Christ, our Lord;" for the opening of their ears that they may hear fully and clearly the great Message of salvation and understand distinctly the terms and conditions of self-sacrifice upon which depends their attainment to the Kingdom glories as members of the "little flock" to whom it is the Father's good pleasure to give the Kingdom. Let those who are lame through pride and self-will, -and unable to follow in the "Narrow Way," cast away these crutches, and, coming to the Lord in full- submission and contrition and humility, let them learn to walk in His ways of meekness and gentleness, patience and suffering and brotherly-kindness, that He may exalt them in due time. These sicknesses, these infirmities, these diseases, with which the new nature contends, and the evil spirits of selfishness and pride, and the palsy of fear of man, which bringeth a snare, are diseases far more terrible than earthly sicknesses, and from these, the Great Physician is both able and willing, yea anxious, to relieve us.

Miracles are not necessary today amongst the Lord's people, and hence they have passed away. Not that the Lord has any the less power, but that the time for restitution has not yet come, and the necessity for miracles as introductions to the Gospel Message is no longer manifest. Hence, although not for a moment doubting the Divine ability to heal all manner of diseases today, we are inclined to look with suspicion upon the miraculous healings of the present time, whether done by Mormons or by Christian Scientists or by Christian Alliance people or by Spiritualists or by others. We are inclined to look upon miracles as some of the "wonderful works" mentioned by our Lord, to the performers of which He will say, I do not recognize you as my faithful disciples.

Satan and his work are undoubtedly opposed to life and healing, etc.; nevertheless, he is quite able and willing to reverse his processes and to become either a preacher or a healer, as may best suit his convenience. Our Lord in speaking on this subject implied such a course on the part of Satan, but intimated that it would mean the fall of Satan's kingdom -- that it would imply that such efforts were necessary in order to perpetuate the superstition and blindness which he has been exercising over mankind, necessary in order to distract attention from the glorious light of Present Truth, gradually breaking in upon the hearts and minds of those who are the Lord's truly consecrated people.

The present time, so far as the Lord's people are concerned, is a time for sacrifice and not a time for restitution -a time for laying down their lives and not a time for saving them. It is a time for the binding up of their broken hearts, though not a time for the repairing of their marred bodies; a time for a reckoned deliverance from sin and death, but not a time, for actual deliverance. As for the world, it has now a sufficient witness on every hand to the greatness of Messiah and to His merit as a teacher, it needs no temporary healing of the sick for this purpose, and as for the permanent healing of the world's sickness, the time has not yet come for this; but, as the Apostle Peter points out, it will come at the establishment of the

Lord's Millennial Kingdom at His Second Advent. "The times of restitution of all things spoken by the mouth of all the holy prophets since the world began" shall follow, and they will indeed be "times of refreshing."

## WHAT THE KING REQUIRES

--OCTOBER 24-MATT. 5:1-10,43-48--

*Golden Text. -- Therefore shall be perfect, as your Heavenly Father is perfect. -- Matt. 5:48.*

WHAT characteristics are essential to our attainment of the most blessed conditions God has to bestow? What must we be in order to inherit the Kingdom, be filled with righteousness, obtain Divine mercy and everlasting comfort, be called the sons of God, and be permitted to see His face, obtaining a great reward in Heaven? What question, what topic, what Bible lesson, could be more interesting to us or a more profitable study than this one? The great Teacher made it the topic, the text, of one of His principal discourses at His first advent, and caused the gist of His argument to be recorded for the admonition of His true followers throughout this Gospel Age.

While the character of our Lord, which we as His followers are to copy, is one; and the attainment of that one character or disposition means the attainment of all the blessings God has to bestow; nevertheless, in order to present the matter the more distinctly to our minds the Lord divides this one character or disposition into different sections, giving us a view of each particular part; just as a photographer would take a front view, right-side view, left-side view, rear view and angling views, of any interesting subject, so that all the details of construction might be clearly discernible.

### THE FIRST ESSENTIAL

The first character-picture which our Lord presents we may reasonably assume was in some respects at least most important: It is Humility. "Blessed are the humble-minded [poor in spirit], for theirs is the Kingdom of Heaven." We do not understand this to signify that humility is the only essential grace, and that whoever is humble will therefore attain the Kingdom; but rather that to the attainment of the Kingdom humility is a prerequisite of first importance. In other words, while all humble people will not attain the Kingdom, the Kingdom cannot be attained by anyone who is not humble: the Kingdom is theirs, in the sense that it is possible for this class to accept the terms and to attain to the honors and blessings, while all of a different attitude of mind—the proud, the haughty, the self-conceited, are absolutely debarred from any possibility of attaining the Kingdom so long as these contrary conditions lie at the foundation of their characters.

O that all of the Lord's people might see this point clearly and distinctly, and realize once and forever that "The Lord resisteth the proud and showeth His favors to the humble" exclusively! How this thought should put a guard upon every one of the Lord's little ones who is seeking to be conformed to the image of God's dear Son. How jealously they would watch and foster the development of

this spirit of humility in their own hearts, and how it would be more and more discernible to others in their daily course of life, and what a blessing and what an influence for good, especially upon the "brethren," would result!

### **CONSOLATIONS THE REWARD OF SYMPATHY**

The second beatitude or blessed condition mentioned by our Lord stands closely related to the first--"Blessed are they that mourn." Mourning of itself is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. Nor should we think of a mournful spirit, without consolation or joys, as being a Christian spirit. We cannot suppose that our Heavenly Father and the holy angels are continual mourners, as they would certainly be if mourning possessed any merit of itself. The thought rather is, Blessed are ye that mourn now--to whom present earthly conditions are not entirely satisfactory and happifying--who are not blind to the difficulties and trials through which the human family as a whole is passing--sin and sickness, pain and trouble, dying and crying: blessed are those who have sympathy of heart under present conditions, and to whom they are not satisfactory; for the time is coming when, under God's providence, a better order of things shall be instituted, and their dissatisfaction with present conditions will but bring them into closer sympathy and fellowship with those better things for which the Divine Plan is preparing. When God's Kingdom shall come and His will be done on earth as it is done in Heaven, all cause for mourning and for sorrow and for tears will be done away: that will be a time for consolation, for satisfaction, to this class.

As we can cultivate the first of these graces, humility of mind, and by cultivation develop more and more of this first and essential characteristic, so we can cultivate also the second grace, the sympathetic spirit. To do this we should frequently think of others--their interests, their trials, their difficulties, and should seek to enter into these as though they were all our own, and should seek to lend a helping hand and to "do good unto all men as we have opportunity, especially to the household of faith."--Gal. 6:10.

### **HOW THE GENTLE INHERIT**

The third of these graces which the Lord declares blessed is Meekness, or, as we should say, Gentleness. Webster's Dictionary defines meekness to be, "Submission to the Divine will; patience and gentleness from moral and religious motives." It will be perceived that there is quite a difference between this patient, gentle submission to the Divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish desires. Patient submission to the Divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to Divine conditions; self rises up, perverts their judgments, and *misleads their consciences* to such an extent that they *cannot have full confidence in Divine providence, but feel that they must put forth their hand and steady the ark.*

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the holy spirit comforteth His people. Realizing the evils of our time, and that they are permitted of God for the present for a wise

purpose, these not only sympathize with the groaning creation, but this sympathy and the comfort received as its reward tend to make them patient, submissive to the Divine will. Remembering that all things are working together for good to them that love God, they are prepared to recognize Divine providence in whatever may befall them, and prepared also to look for the lessons of those providences, as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

### **FILLED WITH RIGHTEOUSNESS**

The fourth blessing is that of Hunger and Thirst after Righteousness. No one can have this hunger and thirst unless he previously have to a considerable extent the previous characteristics. If he have not humility of mind he will be satisfied with his attainments of righteousness, being unable to see beyond his own low plane, unable to discern the heights and grandeurs of the 'Divine perfection.' He cannot hunger and thirst after that which he does not in some measure comprehend. Unless he have the spirit of sympathy, which discerns the wrongs, the inequities of our present time (which in great measure mankind is unable to counteract and overcome-by which some of the human family, very deficient in the virtues, have an overplus of wealth and influence and authority, while some possessing superior virtues have scarcely the necessities of life), he cannot yearn for the better condition of things which the Scriptures declare can only be introduced by the establishment of Messiah's Millennial Kingdom. It is a blessed indication, then, if we find in our hearts a hungering and a thirsting for justice, for righteousness, for truth-an antipathy to untruth in every form, and to all injustice, inequity-an antipathy, nevertheless, modified, influenced, controlled, by the third grace of this list, viz., by patient submission to the Divine will. The control of this last quality is what the Apostle refers to when he says, "Let your moderation be known unto all, men."

### **HOW TO OBTAIN MERCY**

The fifth blessed condition is that of Mercifulness. Mercy is the outward expression that man can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. After we have taken the preceding steps, and have learned to appreciate the inequities of the present time, and our own imperfections (unrighteousness) and those of other men; and after we have learned that God alone is able to right these matters in the full and complete sense, and that He has made provision for the righting of every wrong, and for the restoration to His favor of all who will accept His grace in Christ, to be made known to all in due time it is then we begin to feel merciful, benevolent, kind, toward others, to an extent- and degree that we could not feel these sentiments previously. Worldly people, who have not traveled on the pathway marked by these blessings of character and growths in grace, cannot to the same degree sympathize with nor feel merciful toward others.

The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to Him-if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And to insure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and

benevolence, our Lord expounds the matter, saying, "If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you." It must be a genuine mercy, and not a feigned one; it must cover from sight, and so far as possible blot from memory, the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own shortcomings which its hunger and thirst for righteousness has clearly revealed to it. Only the merciful shall obtain mercy: and if we have not mercy at the hands of the Lord all is lost; for by nature we were children of wrath, even as others, and under just condemnation.

The exercise of mercy, benevolence, forgiveness, is a blessing, not merely because it is essential to our own forgiveness, and hence to our salvation, but also because this condition of heart which sympathizes with others in their failures and imperfections helps to rid our hearts of certain of the works of the flesh and of the devil, which incline to cling to the Lord's people long after they have been justified by faith, and even after they have made full consecration of themselves to the Lord and are seeking to "walk after the spirit."

While justice may not be blind in the Lord's people, while they may discern the faults of others most clearly, and while they may seek to let justice rule in respect to all of their own words, and thoughts, and actions, nevertheless they are to let mercy triumph in their hearts over justice as respects those who trespass against them, and they are not to hold resentments against those who have done them injury, nor to seek to avenge themselves and to inflict justice upon their opponents. Rather, they are to say, It is for God to be just; it is for me, who am a transgressor also against perfect justice, through the weaknesses which I have inherited, to have compassion upon my fellow-creature, who has inherited similar yet different weaknesses: it is for me to exercise accordingly the Divine command, the blessed characteristic of mercy, compassion, forgiveness.

### **"WITHOUT HOLINESS NO MAN SHALL SEE THE LORD"**

The sixth step of blessedness is Purity of Heart -- purity of motive, purity of intention, purity of effort, purity of will: purity, in the sense of sincerity, of transparency, of truthfulness. In other words, Blessed are the honest-hearted, those who have absolutely right intentions. True, there are worldly people who to some extent might claim honesty of heart, purpose, intention, but until they have come along the way of Divine appointment in Christ, until they have become His followers through faith and consecration to Him, and until they have taken the preceding steps of blessedness, we could not recognize them as being of the class here specified.

Many have misunderstood this statement, "pure in heart," and have thought of it as signifying absolute perfection-not only outward, but inward; not only of words and of deeds, but also of thoughts. This view of the matter has tended to discourage some who honestly said to themselves, I am not perfect in deed nor in word nor in thought; how then can I claim to be blessed under this provision as one of the pure in heart? We answer, that this is a misconception. The Lord knows as well and better than we do, that in our flesh dwells no perfection, that by reason of the fall all of Adam's children have their teeth set on edge by the sour grape of sin, so that sometimes we cannot do the things that we would do, and through

ignorance we no doubt frequently leave undone the things which we ought to do.--Jer. 31:29,30; Rom. 7:16-18.

Having assured us that we may obtain mercy, He is not in this sixth Beatitude declaring that we must be absolutely perfect in thought, word and deed; for if we were so, or could attain to such a condition, it would be wholly unnecessary for God to provide us mercy and forgiveness of sins through Christ's sacrifice.

Only the pure in heart have the promise of seeing God. They continue faithfully to the end of the pilgrimage, not only attaining the likeness 'of the Lord Jesus Christ in the present life (Rom. 8:29) in their purity of heart, purity of intention, sincerity of their efforts toward God and men, but eventually according to the Lord's promise, they shall, by the power of the first resurrection, be changed from earthly to heavenly, spiritual conditions. Then, as the Apostle declares, "We shall be like Him, for we shall see Him as He is." And when we have thus become changed to be like the glorious Son of God, who is "the express image of the Father's person," we shall be able also unquestionably to see the Heavenly Father Himself, and shall be introduced to Him - by our dear Redeemer-"complete in Him," "without spot or wrinkle or any such thing."--1 John 3:2; Heb. 1:3; Eph. 5:27; Col. 2:10.

### **THE SONS OF GOD ALL PEACEMAKERS**

The seventh Beatitude is an outward manifestation of the sixth. The purity of heart toward God, which others cannot discern, will manifest itself in this seventh characteristic of blessedness and growth--namely, in peaceable desires and efforts to promote peace in others. For beyond question no one will be a peacemaker from this Divine standpoint unless he have already become sincere, pure in heart toward God; and unless he have also the preceding developments of grace in his heart: (1) humility, (2) sympathy, (3) patient submission, (4) hunger and thirst for righteousness (which includes trust), (5) a love or mercifulness toward others, (6) sincerity of heart. And one who has developed these characteristics to any particular degree can surely be nothing else than peaceably disposed himself, and a peacemaker with others.

Very evidently but a small number of the Lord's people have progressed so far as to have this grace markedly developed and exemplified in their lives. The great majority, even of those who have named the name of Christ, seem to pursue a reverse course, which indicates that even if their hearts are pure and their sympathies large, they have still much to learn in the school of Christ; for instead of being peace promoters they are strife promoters. Yet this is not of evil intent, but rather of habit, and of ignorance and of failure to discern the wide difference, between the Divine course of love, and the opposite course of selfishness which prevails in the world. *Strife-making is chiefly stirred up with the tongue*, though it may be aroused by a gesture or by a glance. Likewise, peacemaking is chiefly done with the tongue, though it also may operate through the eye. How many Christian people we all know who have tongues which are continually stirring up strife! The Adversary controls many in this manner, long after they have escaped from his control in many other respects; and this is largely because they do not detect that in this they are doing Satan service--do not even detect that they are

stirrers up of strife, hatred, envy, malice, and planters of roots of bitterness by which many are defiled.

### **ATTAINING GREAT REWARD IN HEAVEN**

The blessing that comes through persecution is the eighth Beatitude. It is not until the Lord's people have experienced some of these preceding blessings of His grace that they reach the point where they can "glory in tribulations also," as did the Apostle Paul. But our Lord carefully distinguishes as between different kinds of persecution, marking out the blessed kind as distinct from all other sorts. WE ARE NOT TO INVITE PERSECUTION by fault-finding and general cantankerousness and combative opposition to everybody and everything; nor are we to invite persecution by fanaticism. Rather, we are to cultivate the "spirit of a sound mind," and to learn gradually what the Sound mind of the -Lord- is, as revealed in the Scriptures. Even then, no doubt *we will* be falsely accused by the world of "fanaticism," because the wisdom of God is oft esteemed foolishness with men, as often the wisdom of men is foolishness from the Divine standpoint.

Whenever a course of action would appear to be *fanatical* and *unreasonable*, *we are to hesitate to do it until we have first made sure that we find the same spirit, teaching and example in our Lord and in the Apostles:* then we may safely follow, regardless of what the World may say or -think respecting our course.

IF PERSECUTION COME TO US AS A RESULT OF OUR FOLLOWING THE LORD, and the Apostles, -their teachings and example, and if *it is because of our faithfulness to the vows of consecration to His service that all manner of evil is said against us, falsely*, THEN INDEED WE MAY REJOICE.; for so were the Prophets persecuted, so was our Lord persecuted, so were the Apostles and all the faithful ones since persecuted. Being thus in good company in our experiences, it becomes a witness or testimony to us that we shall be in like good company in that day when the Lord shall make up, His jewels.

All who have such experiences may well rejoice, and if, as the Lord's words intimate, the more of such experiences we have the more will be our reward in Heaven, then the more we may rejoice in these experiences. And if we be without any such experiences it behooves us to look well to ourselves, lest peradventure it mean that we, are not faithfully walking in 'the "narrow way" of self-sacrifice,--or are not doing with our might what our hands find to do, but are holding back our sacrifice. Should. such be the reflection of any let him not be discouraged, but, in the language of the Prophet, let him "bind the sacrifice to the altar," with fresh cords of love and of zeal, praying the Lord to accept the sacrifice, and to furnish opportunities for being and doing and suffering for. His cause, and for the Lord's and the Truth's sake., -Psa. 118:27.

The prismatic sum of all these graces is Love; and,, those who have them are loveable and shall by and by, be made gloriously lovely, with and like Him Who is "altogether lovely." Our call is to attain these blessed conditions in the Kingdom.

### **BEREAN STUDIES IN THE REVELATION**

### **THE SOUNDING OF THE SECOND TRUMPET**

(151) What is the chief symbolism employed in the vision of the sounding I of the second Trumpet, and what is its significance as employed in other Scriptures? H'19-152.

(152) What is the significance of the symbolic Sea, and what conclusions would we draw as to. the symbolic Mountain and its being cast into the Sea?. H'19-152.

(153) At what point in. history should we reasonably look for the fulfillment of this vision of the overthrow of a great kingdom or empire? and state why we cannot accept what some other historical expositors have given as the fulfillment. of, this vision. H '19-152, 1531.

(154) Describe what great kingdom that through wars and commotions was gradually overthrown soon after the fulfillment of the first Trumpet symbol. H'19-153.,

(155) Was the overthrow of that empire an event of great significance. in. the fulfillment of other inspired prophecies? If so, state. which. H'19-153.

### STUDY XXXII--OCT. 10

### **THE SOUNDING OF THE SECOND TRUMPET (Cont.)**

(156) What is the relationship between the symbolic' Mountain of the second Trumpet and the symbolic Beast of Dan. 7:19?

(157) What was the cause of the fall of the Roman Empire, and in what way was it cast into the Sea?. H '19-15.3.

(158) What is symbolized by the third part of the, Sea becoming blood as a result of the Mountain cast into, it? H 119-154.

(159) What were the circumstances that fulfilled that part I of the- symbol, the "third part of the creatures which, were in the sea, and had life, died, and the third Part of the ships were destroyed"? H'19-154.

(160) Was the overthrow of the Roman 'Empire of special importance, in the developing of the true Church If so, explain in what way. H'19-153.

## **The Herald of Christ's Kingdom**

VOL. III OCTOBER 15, 1920 No. 20

### **HALLOWED MEMORIES**

AS WE once more approach the anniversary of the departure of our well beloved Brother and Pastor, CHARLES T. RUSSELL, the sacred memory of his worthy example and his life work, and particularly of his closing days on earth, are as ever fresh and dear to our hearts. Surely this is an appropriate occasion for those who knew him to review some things pertaining to his life and ministry.



When four years ago the news was flashed across the earth and the tidings reached us that our Brother had passed from our - midst, so strange and unreal seemed the event that for a time we were dazed, and for a moment our hearts sank within us. For more than forty years our Pastor had been intensely active and was unceasingly attentive to the Lord's work, and to a large extent the care of all the Churches rested upon him, so that many of the friends had come to feel that his earthly pilgrimage must continue on, and that his departure would perhaps be among the very last of the feet members. But alas, as it has so often proven, so again it came to pass, that man's thoughts and ways were different from God's, and it is since clearly recognized that He had other designs to be worked out by discontinuing the earthly ministry of our Pastor.

Great indeed seemed the loss to the Lord's faithful people when Brother Russell finished his course and was called Home; yet remembering that God is at the helm, and that He doeth all things well, none of the faithful could for an instant think that the death of our Brother would be allowed of God to result in any real disaster or calamity to them as new creatures. True to His promise, there is indisputable evidence that our great Heavenly Shepherd has continued to shield and guide His loyal, faithful, humble children unto this present hour.

Standing now at the fourth anniversary of our Pastor's departure, and reflecting again upon the life of this great man of God, it is with unspeakable gratitude and admiration that we love and cherish his memory. Nor are these sentiments which burn in our hearts, in the slightest degree, those of blind reverence, as of some human idol or fetish. To the contrary, they are emotions and impulses that are the inevitable outworking of certain unchangeable laws, and have as their basis the most worthy and sublime of causes. Every person who truly has a knowledge of

God and of His Son, our dear Redeemer, must have some keen appreciation of, and love for the great ideals, the principles of truth and righteousness for which they stand. Every faithful Bible student recognizes that the more he learns of the greatness and goodness of God, the more his soul is constrained to worship and adore His blessed majesty.

Those who truly knew and, loved Pastor Russell, saw in his person and life work so much that reflected the beauty and glory of the Divine character. Most logically -therefore we admired and loved our Pastor because his life and teachings revealed-the fact that he was a true and faithful expounder of godliness, and of the great fundamental principles of the Divine government-justice, truth and righteousness. Indeed, we consider that we are honoring our Heavenly Father, when we honor the memory of our Pastor who was a faithful servant of God.

Most prominent throughout his writings as well as in his example, the spirit of the Lord is observed in great effulgence, and most eloquently proclaims that our Pastor loved righteousness and hated iniquity--that he was in full heart harmony with the Lord. And how ardently he labored with others to help them see the vital importance of a life of holiness; in confirmation of which he frequently quoted the words of St. Paul: "Without holiness no man shall see the Lord." He most earnestly taught that the daily conduct should be squared with the principles of truth, honesty, justice, righteousness, and love -- the sum of all graces; and reminded us in this connection of the words of the Prophet, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean

hands and a pure heart." It is remembered in this connection that the words of the Prophet as used in the Manna for January 15, and Brother, Russell's comment, are exactly to the point: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"--Micah 6:8.

Those who truly appreciated Pastor Russell and who remain loyal to his memory, feel justified in taking the position that not since the days of our Lord and the Apostles has there one arisen whose faithful ministry has exercised such a revolutionary and sanctifying influence among God's faithful people; so luminous have been both his oral and printed statements on the Bible. Thus was made most prominent his large possession of the spirit of wisdom and revelation, by which he was enabled to read from Genesis to Revelation the stately stepplings of our God in the Divine Plan of the Ages. The Bible was the dearest of all books to Pastor Russell because he found in it the very fountain of truth and grace -- a most satisfactory revelation with regard to man's past, present and future. As he saw therein the glory of the Divine character, and the hope of deliverance for the whole groaning creation, his heart was stirred to its depths and his tongue touched as it had been with coals of fire from off the altar. Early in his career, having dedicated his earthly life and fortune to the service of God, he went forth to bear to all who had ears to hear, what he considered to be the kernel of the Divine Message. "Jesus and the resurrection" -- the Redeemer and His Work--the coming reign of righteousness under the whole heavens.

Possessing by birth a magnanimous heart, full of loving sympathy, it could be truly said of him, as of the Master, that as he beheld the multitude, the lowly, the sorrowful and the suffering of mankind, he was moved with compassion; he longed for the fulfillment of our Lord's prayer that he, so often repeated: "Thy Kingdom come, Thy will be done on earth as in heaven." How well we remember that it was his chief delight to explain -what that Kingdom would signify to all the living and the dead, and how eloquently he portrayed in great contrast with the present dark time of the reign of sin and death, the blessings of joy and peace that shall abound among-men when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus the last sermon he wrote, but which he was not permitted to deliver, was along this line: "The morning cometh -- a night also." The thought that the Second Advent of Christ was at hand, and the fact that the dark night of sorrow and weeping, was about to give place to the morning time of light and joy for the whole groaning creation, gave great impetus to his enthusiasm and zeal to make known the Glad Tidings, and caused him to travel far and near, yea, around the earth to reach as many of the Truth-hungry as possible.

Nor did our Brother take to himself any credit or glory for the words of revelation that he so clearly presented. To the contrary he disowned that it was his message; he disclaimed any unusual ability or talents on his part that so many were blessed by the Truth which he gave out. He-made no boastful claims for himself or for the business corporation that he used to carry on the ministry. In great humility he set forth that the Lord could just as well make use of any instrument as an index finger, as this was the due time for the Truth to be made manifest. In fact, he repeatedly stated that the message he was presenting was not a *new message*, but was the same old story of heavenly love taught by Jesus and the Apostles and Prophets; that on account of the sowing of seeds of error and superstition by the

great Adversary in the darker past, the precious truths of the Bible had become greatly beclouded, and many of them lost sight of; and that now in the end of the Age, the due time had come for the uncovering of these truths, for the consolation of the faithful, and that they might be enabled to stand in. this evil day.

Neither did Pastor Russell regard it as his mission, nor that of other followers of Christ to berate, brow-beat, or speak evil of other bodies of professed Christians. He did not regard it as the mission of the true saints to undertake to "tear down Babylon," for he recognized that God had other agencies at work accomplishing that feature of His Plan. Accordingly, he admonished the saints:

"We are not commissioned to tirade against these Churches. The command, 'Speak evil of no man,' may properly be applied also to religious systems, particularly those that recognize the redeeming merit of Christ's death as the foundation of Christianity and that teach morality. Undoubtedly the Lord has permitted sectarianism for some wise purpose, even as He has permitted the Gentile governments to hold sway until the end of 'the Times of the Gentiles.' Let us not interfere with the fulfillment of the Divine purposes. Let us be content to fulfil our mission of assisting the brethren by building them up in the most holy faith and telling the Good Tidings to whoever may have an ear to hear."--Z '16-234.

Again he gives us splendid advice:

"Avoid as much as possible all unkind references to Christian ministers or others who differ from us in Bible interpretation. Preach the Gospel! Let its mighty power do the work. In referring to others, speak as sympathetically as possible, endeavoring to . make apologies and allowances rather than to condemn, which is 'not our province.'"--Z '12-183.

That our Pastor was well aware that his loyalty to God and fidelity to the Truth would bring certain sufferings and persecutions, there can be no doubt. But the question of what. he was willing to endure for Christ's sake had been settled early in his life when he made a full consecration to God of all of his powers, earthly opportunities, name, etc., and buried his own will in the will of God. It was as if God had forewarned him as he did St. Paul, that having called 'him. for a special mission he would show him what great things he must suffer for-His sake; and in showing him his sufferings, he doubtless showed him also the significance of the invisible crown of glory, which would be given at the end of his earthly pilgrimage.

For this reason our Pastor did not allow the forces of darkness to deter him in the prosecution of the work of the ministry. His example in this regard is well worthy of our emulation. He allowed no defamation of his reputation, no threats of the Adversary, to beat down his Christian fortitude which was well supported by his great faith in God. His dauntless courage and confidence were fully expressed in his own words,. familiar to all:

"My life is hid with Christ in God, and nothing can by any means stop my work until it shall have accomplished the Divine intention. Until then I am immortal as respects my life. When, from the Divine viewpoint, my work shall have been accomplished, the Adversary, no doubt, will have full power, not only against my reputation, but also against my life.

"When God's time shall come, I am ready to be offered. Only if, in God's providence, I should perish as an evil doer, let not my friends forget that so others have perished, martyrs to their convictions and their faithfulness to the Word of God. Of these was St. Paul, St. Stephen, John the Baptist, and our Lord Himself."

In harmony with this expressed sentiment our Father spared him well and long to minister to the needs of the saints, and we are fully confident that his labors were not permitted to cease until his work on earth was done. Remaining to the very last, patient, steadfast and resigned, yea, through the greatest suffering without murmur or complaint, his example now stands out as a living revelation of the words, "Faithful unto death."

What was it indeed that won for our Pastor the Lord's final approval? We find the answer in his great loyalty to and love for the Divine will, and his implicit obedience thereto. Was it not the fact that, yielding himself to a wise and loving Providence through evil and through good report, the holy image of God was wrought out in his character, and he was made indeed a copy of God's dear Son.

Dearly beloved, we do not have our Pastor's personal presence with us today as of yore, for God has taken him. He does indeed rest from his labors and his works do follow him; this mortality having put on immortality. But while we are bereft of his bodily presence, he has left us the sacred and hallowed treasure of his illustrious example, which speaks to us with an eloquence that is better than that of tongue or pen; and we do have with us his words of wise counsel, of admonition and of instruction. Then let us forget not this noble example and the wise instructions that have been left us, and ever regard as hallowed, the memory of our faithful Pastor. So shall it be well with us, and we too shall shortly be borne across the mystical river, passing through the gates of glory, into the New Jerusalem, into immortality "changed in a moment, in the twinkling of an eye."

## **THE REVELATION OF JESUS CHRIST**

### **SERIES XLI**

#### **THE VISION OF THE DESTRUCTION OF BABYLON AND THE MARRIAGE OF THE LAMB**

*"After these things I heard a loud Voice as of a great Crowd in Heaven, saying, 'Hallelujah! the Salvation and the Glory. and the Power of our God., Because true and righteous are His Judgments,- Because He judged the Great Harlot, who corrupted the Earth with her Fornication, and avenged the Blood of His Servants [shed] by her Hands.' And a Second time they said, 'Hallelujah!' And her Smoke rises up for the Ages of the Ages."--Rev. 19:1-3.*

IT IS most obvious that the events portrayed in these visions of chapter 19 are yet to meet their fulfillment. Indeed, to a considerable extent, as we have endeavored to show in the preceding article of this series, this is true also of chapter 18. For while it is clearly seen by students of the Revelation that Babylon in both its Papal and Protestant aspects has fallen from God's favor, it is of course apparent that, as a great system, it still exists; therefore, its destruction described in chapter 18 is still future. This being true, it is most obvious to the reverent student of the

Revelation that the prophecies describing these future events will be better understood in detail as history gradually unveils them. However, in their general outlines they can even now be clearly seen.

As we begin the study of the visions of this chapter, we are immediately confronted with the necessity of settling a certain important question before even a forecast of the various features of the visions can be given, and that is, does the final doom and destruction of Babylon, described in chapter 18:21, which is the cause of the great rejoicing, etc., recorded in chapter 19:1-3, quoted above comprehend all the different phases that are represented in the symbol of Babylon, or does that chapter describe only the destruction of that phase of this great system that is embodied in the expression, "Mother of Harlots"?--Rev. 17:5.

#### **FOUR ASPECTS OF BABYLON**

It will be recalled that we have in our previous expositions noticed that several distinct, separate phases of the great anti-Christian apostasy are embraced in the one symbol Babylon. The first and chief of these is that of Babylon the Great, the Mother system, which seems to have comprehended previous to its losing its temporal, civil power in 1870, the Papal hierarchy in its -exercise of both civil and ecclesiastical authority from the city of Rome; and since that time, the same Papal hierarchy in its exercise of ecclesiastical authority only.

The second aspect of symbolical Babylon is that of the Protestant daughter (Harlot) systems of the Great Mother, as pictured since their efforts to form a Federation in 1846 began, and their fall from Divine favor in more recent times-early in the present Harvest period--had become manifest.

A third aspect of symbolical Babylon is that of the same daughter systems as they will appear in the near future, it would seem, when this great Federation is consummated and it begins to act authoritatively. This we have interpreted, in harmony with PASTOR RUSSELL, to be described under the two symbols of the "Image of the Beast" (Rev. 13:14), and the "False Prophet."--Rev. 16:13; 19:20.

The fourth aspect of the Babylonian symbol is that of the so-called, Christian nations, which to a greater or less extent have, as described in the symbolic language of the Revelation, been made drunk by the wine-false doctrines -of the Great Mother system.

All four of these phases or aspects of Babylon are understood by many prophetic students to be comprehended in the term Christendom, which in all these aspects is to be destroyed in the judgment troubles described in the closing visions of the Revelation. It would seem hardly possible, however, that these different divisions of Babylon would be destroyed all at-one and the same time. Indeed, the visions that we have already considered (chapters 14 and 16) as well as those of chapters 18 and 19 confirm this thought.

If we examine the numerous comments made by PASTOR RUSSELL in his writings, it will be seen, as we have shown in previous expositions, that he very frequently makes mention not only of the Babylon Symbol but very definite ly explains the symbol as comprehending these four aspects or phases of Christendom. However, a closer examination of these brief comments on these Revelation visions which describe the judgments that cause the destruction of the

various divisions of symbolic Babylon will show that he gave no more than a general explanation; i.e., his interpretations reveal simply that the judgments on the various phases or divisions of Babylon all meet their fulfillment at some time during the great "time of trouble" that closes the Gospel Age, which time of trouble was understood by him to cover a considerable period of time. The destruction of the Babylonian systems in the trouble are thus described by him:

"The time of trouble, as it will affect the world, will be after Babylon has begun to fall and disintegrate. It will be an overturning of all human society and governments, preparing the world for the reign of righteousness. During the time of trouble, fleshly Israel, which was cast off until the fullness of the Gentiles be come in, will be restored to God's favor, and the Gospel Church, or spiritual Israel, will, be completed and glorified."- STUDIES, Vol I241.

It seems to have been his thought to have later on given an explanation more in detail and in the successive order in which these judgments are portrayed in these chapters -18 and 19. He passed beyond the veil, however, without undertaking this work.

However, just before his death in October, 1916, he issued a statement, in the new FOREWORD to STUDIES Vol. IV, clearly showing that it was his thought that the great Mother system would go down in advance of the world powers, and that the Gentile governments would be consumed soon after:

"But the Bible declares that this reign 'as a queen' will be a short one, and that the fall of Babylon will be, tremendous-like a great millstone cast into the sea. It will be during the power of this so-called 'queen,' for a little season, that the world will be under a great strain as respects, any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor.

*"At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, -will stand afar off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then very shortly will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth-all institutions-religious, social, political, and financial."*

### **THE MOTHER SYSTEM REPRESENTED IN THE PAPAL HIERARCHY JUDGED FIRST**

Having presented what seems to be the different aspects comprehended in the Babylon symbol, we again ask the question, is it the destruction of the Mother system, the Papal hierarchy located at Rome, that is described in the judgment of chapter 18, or are we to understand that the chapter includes also the different divisions of Babylon that are comprehended in the word Christendom? Carefully viewing the symbolic picture in the light of all the developments and facts of history, our conviction is that chapter 18 portrays that aspect of the judgment that is comprehended in the symbol of the Great Harlot referred to so frequently in the Revelation visions as corrupting the earth (organized society) with her false doctrines. This symbol is very generally, and we think correctly, understood to represent the Romish Papal government or hierarchy. This system is very appropriately named the "Mother," because out from it, since the great

Reformation, have come the Protestant. sects (harlots), as also' many false doctrines, and retained in the creeds of these sects. Nearly all of these sects and the so-called Christian nations also have been so permeated with Rome's false dogma of inherent immortality that a clear conception of the great plans and purposes of God becomes absolutely impossible so long as this dogma is held.

It will be noted that the "Image of the Beast" which we have -interpreted in harmony with PASTOR RUSSELL'S latest expositions to be the great Protestant Federation, and the "False Prophet," another symbol of the same, is not mentioned in the judgment vision of chapter 18. Still further as confirming this interpretation, it will be noted that we have it stated in chapter 18 that the "Kings" of the earth and the symbolic "Merchants" stand afar off lamenting over the fall, destruction of Babylon, the Mother, which is clear evidence that these parts of Babylon for a time survive her fall. Indeed, it will, we think, be clearly seen that if all Christendom is represented in chapter 18 as destroyed by the judgment there portrayed there would be no governments or supporters either civil or ecclesiastical left anywhere in Christendom to mourn and lament over her destruction.

### **THE LAST FORM OF THE BEAST**

And still further in this same connection, the "Beast" in its last form still continues to exist after the destruction of Babylon occurs, that is described in chapter 18:21; thus chapter 19:19, 20 clearly shows the subsequent destruction of the "Beast." It should be kept in mind that the "Beast" symbol does not always refer to Papacy. Let it not be forgotten that the fourth "beast" of Daniel 7, the Roman power in its varied conditions of rulership from its rise until the end of the Age, is referred to as the "Beast." The Papacy is frequently referred to as the "Beast" because of its exercising a controlling influence over the kingdoms that occupy the territory of the old Roman Empire.

In Revelation, chapter 17, the fourth "beast" (empire), exercising the power of its ten horns (kingdoms), is Called the "scarlet colored Beast," because of the power exercised by the ecclesiastical system of Papacy over that empire, which power is derived from, and exercised through, the agency of those kingdoms symbolized by the ten horns. Likewise, when these ten horns, kingdoms, turn against Papal ecclesiasticism (as portrayed in the Great Harlot), and exercise their power for its humiliation and consumption, they, the ten horns, exercise the Beast's (the fourth empire's) power, and in this way are properly called the "Beast." The "Beast" in chapter 19 seems to refer to the last or eighth form of the fourth power of Daniel's vision-the peoples of all nations, the body of the Beast without an organized government, the last phase of the Beast both civil and religious in a state of anarchy, foreshadowed by the Reign of Terror of the French Revolution. There would be included in' this "Beast" symbol, as used in this 19th chapter, that which will be left for a time of Roman Catholic ecclesiasticism, as represented in the local churches and other semi-religious organizations over the world which belong to this system, in a state of disintegration, after the great hierarchy itself is destroyed. Both of these seem to be mentioned in Daniel's vision as the "body of the beast" which is referred to in the words: "I beheld even till the beast was slain, and his body [various portions and fragments of that system] destroyed, and given to the burning flame." (Dan. 7:11.) Rev. 19:20 evidently refers to the same event.

And finally it will be noticed that the "False Prophet," which is another symbol, applied by us in a previous exposition of Rev. 16:13 (in harmony with PASTOR RUSSELL'S expositions) to organized, united, federated Protestantism, continues to exist after the destruction described in chapter 18, and comes to its end only when the last or eighth form of the Beast is destroyed, which occurs immediately before the binding of Satan. Compare chapter 19:20 with 20:1.

It seems very apparent that the judgment scene described in the closing verses of chapter 19:11-20 occur *after* the "Marriage of the Lamb" takes place. It is the last judgment scene, and seems to meet its fulfillment in close contiguity with the great "Winepress" treading of chapter 14:20, in connection with that phase of Christ's Second Advent in which He is represented as coming with His saints (Rev. 19:11), and not that phase described in Rev. 14:1, symbolized by the Lamb standing on Mt. Zion, which occurs at the beginning of the Harvest.\*

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\* Chapter 14, as we have seen, describes Christ's assumption of kingly power-His coming as a thief to gather His saints unto Himself.

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Taking into consideration all these matters, it seems to us, therefore, that the destruction described in chapter 18 refers to that of the great "Mother" system, the Great Harlot, upon whose forehead in the symbol is written, "Babylon The Great, The Mother of Harlots -and Abominations of The Earth;" and that this event will occur *before* the "Marriage of the Lamb," or the completion of the First Resurrection. It is after St. John hears the announcement that the Marriage of the Lamb has come that he beholds the vision of the opening of the heavens and the issuing- forth from the same of the Son of God, and as the symbol shows, clothed in robes of a judgment executive, riding upon the white horse, followed by the armies of heaven, evidently the glorified saints, likewise riding upon white horses. The description that follows shows that the object of this descent is to destroy all that remains of the anti-Christian powers of evil (Rev. 19:11-20), to bind Satan, and introduce, the victorious Millennial reign.-Rev. 20:1.

### **REJOICING OVER THE MARRIAGE OF THE LAMB**

With these introductory and preparatory unfoldings we now proceed to consider the vision of chapter 19 more in detail. The chapter opens with the statement that a loud Voice is heard by St. John which seems to him to proceed from a great multitude in heaven. In a general way that which is designed to be represented in these words that St. John heard is that of the great rejoicing that will take place because of the fall and destruction of the great Mother of Harlots, the ruling authority or ecclesiastical hierarchy, located at Rome. There is also implied in the words that those who are symbolized by the loud Voice had come to understand at the time that this destruction was a just judgment proceeding from the hand of God.

The "Heaven" from which this loud Voice proceeds is understood by BARNES, LORD, and most others, to be the heaven of God's presence, the abode of angels. The great rejoicing over the fall of the great false religious hierarchy is understood by most of these as proceeding from angels and others of the heavenly



host. There can be no question concerning the fact that heavenly angels and others of the heavenly host are observing with intense and unabated interest the things that have been transpiring on earth in connection with the eventful history of Christ's true followers. There can be no question that the terrible persecutions and sufferings that have come to Christ's followers at the hands of the great Mother of Harlots have been amongst those vital causes that have aroused the indignation and sympathy of the heavenly hosts. And when the hour of her destruction arrives there can not be the slightest doubt concerning the fact that there will be great rejoicing in heaven over her fall.

However, by a further and more careful examination of this vision we believe the conclusion is justified that the Heaven of this scene is the symbolic heaven and will have its fulfillment here on earth. Accordingly, the loud Voice of rejoicing would represent peoples in the ecclesiastical heavens, who will see in the downfall of the Papal hierarchy a judgment of God, and who, on account of this fall, are moved to rejoice in the great deliverances wrought thereby. This is the interpretation MR. ELLIOTT gives to this vision and he indicates it as synchronous with the Jewish restoration:

"I infer that Jews will probably just at, or after this catastrophe [the fall of Papacy], be converted - . . . join, and indeed take the lead, in the earthly Church's song of praise on this occasion. The language used to designate this song in the Apocalyptic prefigurations being now for the first time, Hebrew, 'Hallelujah,' a circumstance certainly very remarkable and noted by many previous commentators\* as having the meaning I suggest: not to add that its probability is enhanced as I think by the fact that the Jews themselves-at least some of the more learned of their Rabbies, have supposed that the restoration of their people is to follow on the fall of Rome."

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\*Brightman, Vitringa, Daubez, and Bickerstath.

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If we may infer that MR. ELLIOTT means the complete restoration of the Jews, we can agree with him. We have given his interpretation simply as confirmatory of and as elucidating the thought that the rejoicing referred to in the vision, takes place here in the earth, rather than in the heaven of God's presence.

### **SAINTS IN THE FLESH MAY WITNESS BABYLON'S FALL**

PASTOR RUSSELL, when in a general way he describes the final doom of Babylon the Great, thus comments on the words of the Scripture under consideration:

Only then [i.e., on the occasion of Babylon's fall] will the people realize their wonderful deliverance and that her overthrow was by the hand of God. -- Rev. 19:1, 2. -- STUDIES, Vol. IV-40.

Another of his comments reveals his thought that some of the Kingdom class would still be on this side of the veil and witness the Great Harlot's fall:

"However, instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once; . . . We read. similarly that the

Kingdom reign will. begin before 'Babylon' falls; and that Babylon will fall as a result of Kingdom judgments,-discerned later by some in her who are represented as getting light and liberty through Christ after her fall. They say: 'True and righteous are His judgments: for He hath judged the great Harlot which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.'--Rev. 18; 19:2-7."--STUDIES, Vol. IV -622, 623.

Still another comment by PASTOR RUSSELL on the closing words of this same symbolic loud Voice very evidently shows that it was his understanding that chapter 18 referred to the destruction of Papacy alone. Let his words be carefully noted:

"Rev. 19:3, speaking of one [not all] of these systems, says: 'Her smoke rose up forever and ever.' That 'is to say, the remembrance ('smoke') of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten-as smoke which continues to ascend after a destructive fire, is testimony that the fire has done its work.-See also Isa. 34:8-10."--Z '10-42, 43.

A recent expositor has applied this "loud Voice" to the Great Company of tribulation saints, meeting its fulfillment after the saints, the Little Flock, are glorified--after both Papacy and the other sects have been -destroyedThis view, we believe,' cannot be sustained and it certainly was not PASTOR RUSSELL'S thought as is implied in the words quoted from him above. Still further, as corroborating this, PASTOR RUSSELL makes an application of the words of verses six and seven which describes; another, a later great Voice: "as it were the Voice of a great multitude," who are represented as rejoicing because: of a discovery of the fact that the Lord God, the Omnipotent was reigning, and that the Marriage. of the Lamb had come. He applies this language to the Great Company of consecrated ones who fail to become of the Bride, the Kingdom Class:

"Every one who has built upon Christ anything else than the gold, silver and precious stones of truth, and a character consistent therewith, will find himself sorely beset during the time of wrath ('fire'); for all the wood, hay and stubble of doctrine and practice will be consumed

Even in 'the Harvest,' while the living members of the Bride are being separated from others by the Truth, the ears of others, including class the [Great. Company] will be dull of hearing. They will be slow to believe and slow to act, in the time of separation [unto the Lord]. They, will, no doubt, be greatly dismayed, when they afterwards. realize that the Bride has been completed and united too, the Lord, and that they, because so listless and overcharged, have lost that great prize; but the beauty of God's Plan, which they will then begin to discern as one of love, both for them and for all the world of mankind will quite overcome their grief, and they will shout 'Alleluia! for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honor to Him, for the Marriage of the Lamb is come, and His wife hath made herself ready.' (Rev. 19:6, 7.)"--STUDIES, Vol. 1-240.

It seems very evident that these words of rejoicing over the Marriage of the Lamb, have even a much wider application. This -has been the thought of several commentators. PASTOR RUSSELL makes 'a broad application of these words, as we read:

"Then [when the reign of Christ is fully introduced] indeed all will understand and appreciate the promises now being grasped by the 'Little Flock;' and they will rejoice in the obedience and exaltation of the Church, saying, 'Let us be glad and rejoice, and give honor to God, for the Marriage of the Lamb is come and His wife hath made herself ready.' (Rev. 19:7) They will rejoice in the glorification of the Church, through which blessings will them. be flowing to them; and while they will realize that the ,exceeding great and precious promises' inherited by the Anointed (Head and Body) are not for them, but are fulfilled upon us, they will be blessed by the lesson illustrated in the Church; and while they run for the blessings then held out to them, they will profit by the, example of the Church, and glorify God on her behalf."--STUDIES, Vol1-86, 87.

Indeed it was his thought that this rejoicing reaches heaven itself:

"And great will be the rejoicing in heaven and in earth at her abundant entrance into the King's palace (2 Pet. 1:5-8, 11): man y will say, 'Let us be glad and rejoice and give honor to Him; for the Marriage of the Lamb is come and His Wife hath made herself ready.' (Rev. 19:7)"--STUDIES, Vol. 111-193.

However, *before* this latter Voice, announcing the Marriage of the Lamb, is, heard and meets fulfillment, we have recorded that the twenty-four Elders and the four Living ones join in the rejoicing that is mentioned in verses 1 and 2 over the fall of the Great Harlot. We read: "And the Twenty-four Elders and the Four Living ones fell down and worshiped That God who Sits ,on the Throne, saying, 'Amen! Hallelujah!'"

It will be noticed that this is the last that we have mention of the "Elders" and the "Living ones." There seems to be a peculiar significance to this fact, which is, that it *is after the fall of the Papal hierarchy* that the Church, symbolized by the twenty-four Elders,\* passes beyond the veil. The four Living ones, also being seen no more would indicate that that feature of the administration of the government of God that had to do with the completion of the Elect Church was now finished.

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\*H '20-276-278,

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"And a Voice came forth from the Throne, saying, 'Praise our God, all His Servants and Those who Fear Him, the Little and the Great.'"--Rev. 19:5.

The Throne is represented as resting on the Four Living ones. The Four Living ones, as we have seen, appear to stand for or represent certain essential qualities, attributes or foundation principles that support the Divine government. The Voice from the Throne calling upon all the Servants of God of every rank to praise Him would imply that the overthrow of the Great Mother of Harlots was a result of the enforcement of these principles and of the activities of these attributes, and was a vindication of the wisdom and righteousness of Him who sat upon the Throne, thus causing all who had become acquainted with Him to acknowledge and praise Him.

**HIS WIFE HATH PREPARED HERSELF**

"The. Marriage of the Lamb came, and His Wife prepared herself."--Vs. 7.

The union of Christ with all the faithful overcomers of the Gospel Age by the power of the First Resurrection is the great event that is set forth in these words. just as these overcomers in their earthly trial state are spoken of figuratively as espoused to Christ as chaste virgins, so at the time of this vision's fulfillment the full number to complete the Bride are represented as having faithfully carried out their vows of espousal and are united to Him, to share in all the glories and honors of Christ, taking His name and partaking of His nature Divine. As a bride by her marriage is united to her husband through life, so the overcomers are by their union with the Lamb to be -exalted to stations as joint-heirs forever in His Kingdom, and this is doubtless that which is shown in this symbol. Their Marriage, therefore, of necessity involves their resurrection to the Divine nature, the nature of their Lord. It is very important to notice that it is at this point in the Revelation visions that Christ takes complete possession of affairs in this world, and the vision following represents His glorified Church associated with Him, descending from the opened heavens to overthrow all that remains of opposition to His peaceful reign over the earth for the restitution of all things, the blessing of all mankind.

"And it was given her that she should be clothed with Fine linen, bright and pure; for the Fine Linen represents the Righteous Acts of the Saints."--Vs. 8.

The change in the translation in this verse of the word "righteousness" in the Common Version to that of "Righteous Acts" in the Diaglott and other translations, conveys a different meaning to the expression. The words, "And it was given her," evidently at the time of her Marriage, implies a reward. The symbol of "fine linen," when applied to the saints during the period of her espousal, refers to the imputed righteousness of her \*Lord, Christ. In this verse it is explained, differently. One writer has most beautifully unfolded this difference:

"How overwhelming is this! God has noted the walk of His saints; Christ of His own, and brought it out thus; for this is really the righteousness spoken of here. Whatever faithfulness to the Truth of their death and resurrection with Christ; of the Headship of Christ to the assembly; of the coming of Christ;-whatever separation from the world and living alone for Him; whatever occupation with Christ in fellowship with-Him who gave Him; whatever of loss of all things was suffered for Him; whatever of anything, though imperfect and feeble, had Christ alone as the Object, the purpose of living in obscurity and reproach with many failures in all;-whatever thinking upon Him in a time of, defection and weeping for it; whatever filling up of the afflictions of Christ, caring for His name and honor; whatever little or much sprang from Him;--this is remembered as the 'widow's mite,' 'the doing what she could,' 'the confessing before men;' the care for the saints; the ministering to the weak, comforting the feeble minded,--all these and other acts, the results of Christ having been here, of their acceptance of Him, are the righteous acts of the saints. How precious! and how gracious that those eyes so keen to detect evil, are as keen for all that is according to Him [or done for Him]. This shall be her manifestation in the glory, not one thing of the old nature, the old life; but all of Christ, nothing of a reformed man. reaching up to higher manhood; but 'rather all the new man in Christ Jesus.'--TAYLOR.

In other words, the glorification of the Church in the First Resurrection will signify her entering into the perfect life in the fullest sense, after which she will forever stand in her own personal perfection and righteousness.

### **INVITED TO THE MARRIAGE SUPPER OF THE LAMB**

"And he says to me, 'Write;--Blessed are Those who have been Invited to the Marriage Supper of the Lamb.' He also said to me, 'These are the true Words of God.'" -Vs. 9.

This word "Write," seems to make it a proclamation to those left on earth who will read these words and understand them after the Lamb's Marriage, the union of Christ and His saints, has taken place. Various interpretations have been given these words. 'Some understand those addressed to be the Old Testament saints; but the -command for St. John to "Write," seems to make it apply to those who will at the time of the vision's fulfillment hear these words, as an invitation. The marriage supper always follows the marriage. It seems not to apply to the Bride, but to others.

MR. D. N. LORD has applied this invitation to the Marriage Supper to different persons from the raised and glorified saints denoted by the Bride, and says of them, that they apply to unglorified saints left on the earth after the Bride is glorified. PASTOR RUSSELL has said on this feature of the vision that this "will be the Nuptial Feast in honor of the Marriage of the Lamb, after His wife hath made herself ready. (Rev. 19:7-9.) At that feast, we are assured, will be a secondary company, not worthy -to be of the Bride class. These may be figuratively styled the bridesmaids, the Great Company class; for after the account of the gathering of the Bride we have the Lord's Message to these subsequently delivered from Babylon [not the Mother], saying, 'Blessed are they that are called to the Marriage Supper of the Lamb.'"--Z '14-74.

"And I fell before His Feet to worship him. And he says to me, 'See; no! I am a Fellow-servant with thee, and of Those Brethren with thee who Have the Testimony of Jesus; worship God.' (For the Testimony of Jesus is the Spirit of this Prophecy.)" -Vs. 10.

St. John, at this stage of the symbolic visions seems to have been entirely overcome with the majesty of the revealing angel, and of the wonderful truths disclosed in the angel's words; and in this rapturous state he fell down to the earth before the angel in the attitude of worship. Some, have supposed that St. John took the angel to be his Lord and Master, Christ; however this may be, it is certain that St. John in doing this is designed to teach the Lord's followers a very important lesson, 'The general teaching of the incident is that it is wrong, even idolatrous, to give to the creature the adoration and honor' that belong alone to God. Nothing is more plainly taught in the Scriptures than this. It has been this worshipping of men, of organizations, etc.' that is, ascribing to them qualities or attributes belonging only to the Creator, that has frequently caused God's people to fall. DAVID N. LORD, has, as follows, very fittingly commented on this incident: "The response of the angel to the Apostle when falling to worship him, is eminently beautiful, indicating a befitting sense of the sanctity of God's rights, and exalting the services of the witnesses of Jesus to an equality with His own. I am a servant of the same order as you and your 'brethren who bold the testimony

of Jesus,- for you and they in proclaiming that testimony before the nations and kings of earth are to fulfil essentially the same office as I,--guided by the revealing spirit -have fulfilled in interpreting the prophecy to you."

In this work of interpreting the visions of the Revelation God has used many servants. We should, therefore, refrain from making St. John apply to any one individual, as many seem to have made the mistake in doing. Even though it were possible, which it is not, to apply it to one individual, we must ever recognize that the individual is simply bearing testimony to the same Message to which all the members of the Body of Christ are called to bear witness. These are all, whether literal or symbolic angels, whether apostles, prophets, or other teachers, appointed for this work, and should be regarded as brethren, and none should claim or receive adoration, or even honor, that would cause them to be looked upon or recognized as "great ones." "What hast thou that thou didst not receive?" are the words of St. Paul in this connection. "Cease thee from man, whose breath is in his nostrils."

All who own Christ as the One to be honored even as the Father is honored will always refuse other honor than that of being servants, bond-slaves together of His will and grace. How ready is the natural, fallen heart to, in some way, if not in this, share the glory which is Christ's alone, with some visible object, creature or organization 1 Rome's idolatrous forms of worship to saints and angels is only a grosser-form of what even some of Christ's followers are often found doing and for which rebuke has often been needed. Our God is a jealous God. He is very jealous of any usurpation of His rights, etc.; and we put ourselves in opposition to Him when we in any measure assume these or accord them to others. "Let him that readeth understand!"

## **HEW DOWN THE CORRUPT TREE**

--OCTOBER 31--MATT. 7:13-29--

*Golden Text.--"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."--Matt. 7:19.*

FOLLOWING our Lord's course, we reach in this lesson a more particular stage in His work. After the example of Peter, Andrew, James and John, others became disciples or followers of the Lord, until we may presume that His company was of considerable numbers. It was about this time that, after prayer in solitude in the mountain, our Lord made choice of the twelve who should be His special representatives or apostles; and whether it was before or after this selection from amongst the other disciples or followers that He gave the Sermon on the Mount, we may not be too positive, but evidently the two events occurred about the same time.

Our lesson is really a portion of the Sermon on the Mount--a conclusion to it. Supplementing Matthew's statement with that of Luke 6:43-49, we find that our Lord gave several illustrations. of true discipleship at this time: (1) The straight gate and narrow way by which any might become His disciples; (2) the fruitbearing test of being His disciples; (3) the difference between words and

deeds in the Lord's estimation; (4) the vital results as illustrated by the two buildings, the one on the sand and the other on the rock.

### **THESE TESTS IGNORED BY CHURCHIANITY**

In our day, when the public teachings of the ministry of nearly all denominations is so different from the teaching of the Scriptures, we believe that the degeneracy of faith and practice would be much more rapid than it is were it not that very many feel it a duty to read a portion of the Scriptures daily, even though they think little about their meaning. In such readings, les. sons like the one we are now considering occasionally present themselves; and the lines of true discipleship are here so distinctly drawn, that the merely nominal professor is made to shudder while the true Christian is profited in proportion as he determines by the grace of God he will seek to so conform his life that he may become more and more a copy of God's dear Son.

The general thought of today in the 'pulpits and in private conversation and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except such persons as are moral reprobates--such as are to be found in penitentiaries and prisons--and even for them hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that they have become Christians, and gone to heaven too.

### **FALSE DOCTRINE IS CHARGEABLE FOR THIS**

While condemning the foregoing as wholly wrong, we nevertheless sympathize with those whose confusion of thought is thus manifested. Their unscriptural views of what constitutes a Christian is the result of two things: (1) Teachings of the Dark Ages handed down through the creeds of Christendom from the "Mother of Harlots" to her "daughters"--creeds inspired by the teachings of those who, in centuries gone by, persecuted one another to the death for differences of opinions on doctrinal subjects--tortured one another with rack and sword and fagot. (2) To this bad foundation of error there has come within recent years a larger spirit of enlightenment and generosity in which we rejoice. But the two qualities--the errors of the past and the generosity of the present--produce a very bad combination of doctrine for modern Churchianity--a doctrine which seeks to be reasonable with itself, and which, in so doing, runs counter to a great many teachings of Scripture. The present lesson is an illustration of this.

From the standpoint of orthodox churchianity and its teaching of eternal torture for all except those who become Christian, our Lord's words in this lesson seem very unreasonable, very unsatisfactory, very heart-rending. From their standpoint a strict application of this lesson would mean not only that the heathen world is without hope in the future, but also the civilized world and the vast majority of those called Christians have nothing to expect in the future except tribulation -- eternal torment, because rejected of the Lord and not recognized as Christians, not recognized as members of His Kingdom, His Body, of His Church.

### **THE TRUTH ALONE IS CONSISTENT**

It is only when we get rid of the smoke and darkness and confusion of Babylon and the Dark Ages and their creeds; and get back to the pure, unadulterated words of the Lord and Apostles and Prophets, and by the grace of God are granted some opening of the eyes of our understanding, only then can we see these matters in their true light. Our Lord's discourses continually reiterated that He was seeking for some who should be counted worthy to constitute His Kingdom, to sit with Him in His throne, to be His joint-heirs, to rule and to judge Israel and all the nations of the world. Not until we learn to differentiate between the Church, His Bride, the members of His Body, the Kingdom class, and the world that is to be judged or ruled by this is Kingdom class in due time, can we get a clear conception of the Divine purposes progressing throughout this Gospel Age.

From this standpoint we can see most clearly why none can be of the Kingdom class unless they shall develop faith and character above and beyond that of the world in general. We can see why these should be called upon to bear the good fruits; we can see why they must walk the Narrow Way of self-denial, self-sacrifice and character development in order to be fitted and prepared for the great work the Lord has for them to do for the world in the coming Age-in the Millennium. It seems to be peculiarly difficult for the majority of people long blinded by false doctrines to see that the Heavenly Father has

### **SPECIAL TIMES AND SEASONS FOR THE VARIOUS DEVELOPMENTS OF HIS WORK**

The world is getting a certain kind of experiences in the present time which will be valuable to it in the future -when God's due time shall come for blessing - all the families of the earth to be on trial for life or death everlasting. Meantime, with those present experiences come the disciplines of the laws of nature-under which poverty, sickness, and mental and moral derangements follow excesses of evil doing as pain follows contact with fire. And it is not an unreasonable hope that with the lessons of the present time before them, the world during the Millennial Age will act more wisely than at present; that under the favorable conditions prevailing then many will not only rejoice in the great Plan of Salvation, but will avail themselves of it--many who are now careless in such matters, partly because they cannot see or walk by faith.

It is when we realize that the present time is one for schooling, discipline, chastening, proving the characters of those who hear and accept the Divine invitation, that we see the reasonableness of all the restrictions and requirements attaching to such special discipleship. No longer do we wonder that our dear Redeemer said "Strait is the gate and narrow is the way that leadeth unto life, *and few there be that find it*"; no longer do we wonder that it is recorded that He spoke in parables and dark sayings to the intent that the majority should not understand His Message-to the intent that only Israelites indeed might appreciate and accept His call. No longer do we wonder that He declared that only those who would forsake all could become His disciples; no longer do we wonder that discipleship means self-sacrifice even unto death. Now we see that our Heavenly Father could make no easier terms than these in connection with the peculiar High Calling to joint-heirship with His Son in the Kingdom to which He is now calling a Little Flock.



**"NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD,  
SHALL ENTER INTO THE KINGDOM OF HEAVEN"**

The point of this lesson is specially for those who have named the name of Christ, and who are professing to be His disciples. It is not enough that we profess discipleship; unless the matter goes deeper than this we will be rejected. Our professions of discipleship must be sincere, and the Lord knoweth the heart and will. Although He will judge as leniently so far as unwilling and unintentional weaknesses and imperfections are concerned, He will judge us most strictly in respect to our purposes, the intentions of our hearts. Our Lord is not here referring to the Church in her present condition as the embryo Kingdom: He refers to the glorified, actual Kingdom to be established at His Second Advent. His faithful will enter into that. Kingdom by the resurrection change-by participation in the First Resurrection, which is to include only the blessed and holy.-Rev. 20:5, 6.

While the Lord's people of the present Age are not to be judged by their works but by their faith, as the Apostle Paul distinctly points out, saying, "By the deeds of the Law shall no flesh be justified in God's sight," but we are justified by faith, nevertheless, works. will be required. By our works we must demonstrate our faith, and, thank God, imperfect works can demonstrate to Him the loyalty of our intentions, our wills. Hence the Apostle James says, "I will show thee my faith by my works," and to this all the Scriptures agree. If our works demonstrate to the Lord the sincerity of our faith, that faith will be acceptable to Him and. we will be counted perfect and be granted a share in the Kingdom, great and precious things which the Lord has' in reservation for those who love Him-not merely in word but also in deeds--for those who strive by the deeds of life to, show forth, to demonstrate, their love.

The Lord carries this illustration to a considerable length, showing that He does not merely refer to people who are nominally called Christians *en masse*. From the Lord's standpoint the great majority of these would be merely classed as Gentiles; because they have never entered into any covenant relationship -with God. The reference in this passage is evidently to those who have outwardly made a consecration of themselves to the Lord-to those who have outwardly professed a change of heart and vital relationship to the Lord. More than this, He includes not only a few, but "many," who in their outward course of life have in some measure acknowledged the Lord publicly and as here expressed.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching -- contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature the sound apples come from good apple trees that are in healthy condition. The knotty, wormy, unsatisfactory fruit comes from trees that are diseased, under-nourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to. the fact that those who are His disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness-their carefulness. Lack of nourishment in the soil would expose a tree to disease, blight. So the Christian who would add to

his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right kind. As without pruning the tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the disciplines, the prunings, that he may-develop in character and the graces of the Spirit. Our Heavenly Father is the great husbandman and has promised us the proper care, yet it is not exactly with us as with the trees; for because of our, higher endowment, our godlike quality of individuality, will, we are dealt with differently.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each of the Lord's people is to examine himself before the mirror of God's Word, to ascertain his own character, disposition, likeness or unlikeness to Divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's people is called upon to exercise judgment in regard to others as well as to himself--what are the results, the fruitage, the token of my own life, and what is the fruitage, results, token of my brother, my neighbor. Our Lord's intimation is that these tests are specially applicable to those who would be leaders of His flock. They should all be examples, bearers of good fruit; and these good fruits should be looked for as a test of good sound character--a character fully in harmony with the Lord.

In Palestine, to this day, fruit trees are taxed, and hence a tree which will not bear, whose fruitage is poor, cannot be tolerated, for it would entail a loss instead of a revenue. Similarly, the assurance that the Lord will ultimately cast away every unfruitful one--"every branch in the vine that beareth not fruit He taketh away"--while every branch that beareth fruit is purged, that it may bring forth more fruit, is a further lesson along the same line.

**"IN THY NAME HAVE CAST OUT DEVILS,  
DONE MANY AND WONDERFUL WORKS"**

This represents a class claiming relationship to the Lord and public ministry in His name--far above the ordinary masses of churchianity. Our Lord declares that unless our consecration shall lead us to more than miracle-working and calling ourselves Christian, and preaching to others in the Lord's name, it shall profit us nothing. In order to have His approval "in that day" it will be necessary that we shall develop characters in conformity with the Father's will--in conformity to the Lord's Word. Nothing but character will stand the final tests.

All about us in so-called Christian lands we see and hear many in public prayer and hymns of praise call repeatedly Lord, Lord, yet whose conduct, so far as we can see, bears no good fruit, but rather evil fruitage. Many of them are like the thorns and briars to which the Lord likened them. They reach out with helping hands to lift man up, to bless and to ennoble, but the thorns and briars tear and do injury. We live in a day when little of this injury is done physically, because the laws of civilization would take cognizance of such evil deeds and punish the evil doers. Nevertheless, the thorny and briary people find abundant opportunity for injuring others with their lips, with their tongues. Slandering, backbiting, malice, hatred, envy, strife, proceed from them because this is their nature. These bramble and thorn bushes may indeed tie on clusters of grapes and figs to deceive, but the

thorny and brambly character will be sure to manifest itself to those who come near them in the contact of daily life.

No wonder that our Lord determines that such are unfit for a share with Him in His Kingdom and its great work of judging and blessing the world of mankind. How could busybodies and backbiters and slanderers be fit for the Kingdom of God's dear Son? Saying, Lord, Lord, or performing some miracle in His name, does not warrant them in expecting the great blessings which the Lord has in reservation for those who love Him and who in turn are controlled by the spirit of love toward Him and toward all the household of faith.

### **OUR FAITH STRUCTURE MUST HAVE PROPER FOUNDATIONS**

Our Lord's illustration shows the possibility of building upon two kinds of foundation--a worthy and an unworthy sort. But let us notice before we go further that this parable does not represent the heathen in any sense of the word, nor does it represent any who, living in civilized lands, have the eyes of their understanding so beclouded by ignorance and superstition, and their ears so dulled by the god of this world, that they do not hear distinctly the Lord's Message. The parable is addressed to him "that heareth these sayings of mine"--who understands my teaching. The heathen have no place under this designation, neither have the great majority of those who profess churchianity.

The parable then most clearly finds its two classes in those who have heard the Good Tidings and who have received them, who outwardly have made consecration to the Lord, and who outwardly are building their hopes upon His promises. The hopes built upon the Lord's promises and unaccompanied by works are hopes built upon the sand. It is only a question of time until the great testing time shall come and such hopes will be shown to be worse than useless. They' will be shown to have deceived their possessor, who thought himself safe in His assurances of a share in the Kingdom. Such hopes, such faith, as fail to obediently strive to do' the Lord's will, such faith and hopes as consider that obedience is not essential to a place in the Kingdom, are falsely founded; their overthrow will come with great disaster.

On the contrary, those who build with obedience, their hearts as well as their tongues confessing and honoring the Lord, their deeds corroborating their faith, and their fruits bearing testimony of their vital relationship with the Lord--these shall pass through all the storms of life and shall never be moved, never be shaken, because they are on the foundation. No wonder that His hearers thought that our Lord's teachings were different from those of the Scribes and Pharisees. There was a positiveness in His teachings not to be found elsewhere. And so it is to-day: the Word of the Lord is reasonable, logical and satisfying in a manner and to a degree that nothing else is.

The Apostle Paul (1 Cor. 3:10-15) uses this same illustration in a slightly different manner. His illustration shows only those who are built upon the rock, Christ Jesus, but shows that two classes are building upon the rock, and that while all such builders will be eventually saved, gain everlasting life, there will be nevertheless two classes of them--some saved abundantly in the Kingdom and others "saved so as by fire"--by passing through great tribulation.

The general tenor of all these lessons is that all those who think worth while to be on the Lord's side at all in this present Age will do wisely if, after counting the cost, they completely lay aside not only their besetting sins but their ambition and their hope and every desire of an earthly kind-that their entire interests may be devoted to the Lord, to knowing His will, to serving Him. These are they who really love the Lord more than they love houses or lands or father or mother or children or self; these are the Lord's jewels, who shall be joint-heirs with Him in the Kingdom and in the great work of blessing all the families of the earth in due time.

## PRINCIPLES OF CHRISTIAN LIVING

--NOVEMBFP 7--MATT. 6:1-7:12

*Golden Text.--"Seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you."--Matt. 6:33.*

PERHAPS no other sin was as roundly and thoroughly denounced by the Great Teacher as was the sin of hypocrisy. Its meanness is recognized and acknowledged, even by those who practice it. It is falsehood and deceit, the very opposites of righteousness and truth. No matter what forms, ceremonies and garbs the hypocrite may wrap himself up in he cannot deceive God. Ere long he is sure to disclose his deformity to his fellow-men, also. So surely as one is dishonest, hypocritical, he is unworthy of the Truth-not one of the kind whom the Lord is now "drawing" and "calling" to membership in the Body of Christ, the elect Church. The hypocritical, .therefore, cannot see the Truth, cannot comprehend it. They live on the plane of dishonesty and, in that sense of the word, are unrighteous or impure, and unworthy of the Truth.

This does not signify, however, that all hypocrites are worthy of Second Death-extinction. It merely means that they are not worthy of a place with those now called to be joint-heirs with Christ in His Millennial Kingdom. Thank God, all that came down to us from the Dark Ages respecting eternal torment as the Divine provision for all who would not be of the Little Flock was falsehood -blasphemous misrepresentation of the God of Love and Justice. The Millennial Kingdom is for the very purpose of dealing with those who are hypocritical and otherwise degenerate. Under its restraints, corrections, rewards and punishments many of them "will learn righteousness," as the Scriptures assure us. (Isa. 26:9.) Only the finally incorrigible will be destroyed in the Second Death.

Today's Study illustrates various forms of hypocrisy and condemns them all:

(1) The doing of righteous acts' before men *to be seen of them*, while pretending to do these for righteousness' sake, to be in harmony with the Divine will. Such will have no reward from God, though they may or may not get the reward they seek, namely, human praise from those whom they deceive. The alms and other righteous acts which God would approve are the unostentatious -- not done for human praise, but from principle, from love for God and His righteousness, and love or sympathy for fellow-men. So quietly should this be done that even those close to us in life might only by accident discover our unselfish generosity.

(2) Hypocrisy may take the form of religion-pretended piety, worship, praise, church attendance, "chief seats," the amen corner, etc. It delights in religious garbs which say ostentatiously, My coat or bonnet or collar or tie will tell you that I am specially holy. Praying in the streets has become unfashionable, except for our Salvation Army friends. We should not be understood to mean that all who dress peculiarly, who go to church, who pray in public, etc., are hypocritical-! God forbid! Nor do we understand this to have been the teaching of the Son of God. He taught rather that these supposed manifestations of holiness might be used hypocritically. His warnings were not that we should undertake to correct those who are addicted to these condemned practices, but that we should see to it in our own hearts and lives, and all of our own religious sentiments, that they are sincere-to God and not to men. He who does such things for outward effect upon his fellow-men should know that his hypocrisy is distinctly known of the Lord, even when not recognized by his fellow-men. He should know that so far from receiving a blessing he goes the more deeply into Divine disfavor.

True prayer should be to the Lord-never to the public. Individual prayer is specially commended by our Lord. Family prayer is also Scripturally proper. Prayer in the Church is proper, because supposedly amongst those who constitute the family, of the Lord--this is not *public* prayer in the proper sense of that term.

The prayers of God's people should be simple, earnest, heart-felt. They need not be long. Repetitions are useless. The Heavenly Father knoweth better than we what things we have need of. He waits to be gracious-waits to be asked for blessings. In so doing He cultivates in His people a proper spirit of appreciation of their needs and longing desires for the good things He is willing to give-to the intent that they may be blessings in the highest sense and degree.

## THE SAMPLE PRAYER

What is generally styled "the model prayer" was given merely as an example. We are to pray after that manner, but not necessarily in those words. The order of the prayer is beautiful. How properly it opens by addressing "Our Father in Heaven" and by expressing desire that the great name of God be hallowed, revered, honored, by all, and therefore by the petitioner also. It proceeds to express a desire that the Divine will may be accomplished on earth as in heaven and the confidence that this can come about only through the establishment of God's Kingdom-by Messiah's Millennial reign of righteousness, which will be enforced for the blessing and uplifting of mankind and the bringing of all *the willing* from sin and death conditions to life everlasting.

Thus the chief thing, the glory of God and the out working of the Divine Plan, should be the most prominent things in our hearts as we approach the Throne of Grace. Then we may remember our own physical needs and ask for the bread of life. It is not for us to specify the spiritual or temporal food, but to petition the Giver of all good, in the spirit of submission to the Divine arrangements, whatever they may be.

We have not the wisdom which would warrant us in specifying, particularizing our wants; rather the proper spiritual child delights in the Father's will and providence in all things:

"Back of the loaf is the snowy flour  
And back of the flour the mill;  
And back of the mill is the wheat and shower  
And the sun and the Father's will."

When told to pray, "Forgive us our trespasses," we are not to understand thereby Original Sin. That great transgression committed by our father Adam, which involved himself and all of his posterity in the sentence of death, cannot be forgiven upon request. For its cancellation God has already arranged the death of Christ, "the just for the unjust."

But we trespass through imperfection and temptation, contrary to our better intentions and wishes. These sins require acknowledgment and forgiveness. Divine mercy is pleased to remit the guilt of all unintentional sins and to reckon them as covered with the precious blood as part of Original Sin. The Lord waits to be thus gracious, but, desiring our blessing and development, He requires that we shall be similarly forgiving toward those with whom' We have to do. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt' 6:15.) What an incentive to sympathy, generosity and forgiveness is here!

In this lesson (Matt. 7:1-12) we have another leaf from our Lord's great Sermon on the Mount. This is not a sermon to sinners but to the Lord's consecrated people; and although there were multitudes within the hearing of our Lord's voice, all of whom belonged to the typically consecrated nation, yet our Lord addressed Himself specially to His twelve chosen disciples, who were being particularly and fully instructed, that they, under the spirit dispensation soon to be inaugurated, might become the twelve foundations of the Heavenly Kingdom, represented symbolically in the New Jerusalem of Revelation.--Rev. 21:14.

Following our Lord's example and injunction, we are endeavoring to set meat in due season, "things new and old," before the household of faith, the children of the Kingdom, and not before "dogs"--those who are still outside of Divine favor, who have not yet received the grace of God and been adopted into His family and constituted sons. These precious truths are pearls of great price--of great value--to those who have the hearing ear and the understanding and appreciative heart--those who have been begotten of the spirit and are "new creatures in Christ Jesus," and seeking to live the new life.

If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love,--which is full of kindness and consideration: hence such would be judged or condemned as unfit for the Kingdom, for according to our way of judging others we will be judged--since nothing else will better demonstrate our true spiritual condition,--the presence or absence of love.

Whatever measure of mercy and generosity we mete out to others will be the measure of Divine mercy that will be extended to us. If all the Lord's people could have well impressed upon their hearts this lesson from the great Teacher's lips, how wonderfully it would affect their attitude toward others, in thought as well as in deed; how generous, how forgiving, how sympathetic for the weaknesses of others they would become; how the spirit of love would grow in their hearts and manifest itself in their words and deeds!

### **RAFTERS IN THEIR EYES**

Emphasizing this lesson, our Lord suggests that those who are always finding fault with the "brethren" who, like themselves, are seeking to walk in the Narrow Way-- who can never see the noble efforts of the "brethren" to copy the Master, but are continually picking at them, *are the very ones who have the greatest of faults in themselves--lovelessness. The* exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally He says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the "brethren" are more or less troubled with difficulties of one kind or another, weaknesses of the flesh,--because all have the treasure of the new nature in imperfect earthen vessels--marred by original sin. "There is none righteous, no, not one" absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment, or spiritual discernment, and perhaps also splinters in their hands, which affect all the deeds of life, and render their work imperfect, and the many of them have splinters in their feet also, so that their walk is by no means perfect, as they would desire it to be--yet if they have the spirit of faith and of love and of sympathy, the spirit of Christ, they are His, and far more acceptable to Him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the Adversary--the great "accuser of the brethren."

This loveless, fault-finding, brethren-accusing class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing

to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections--therefore their course is hypocritical, false, deceptive, displeasing to God., *Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical, as our Lord's words clearly show.* Otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses--casting out their own rafters of self-conceit and hypocrisy' The experiences thus gained would make them very tender and merciful and loving in their assistance of others.

### **TYING GRAPE CLUSTERS TO THORN BUSHES**

But while we are not to judge our "brother," who with us professes--to be endeavoring to walk in the footsteps of our Master, and who gives any evidences at all of sincerity in the matter, we nevertheless are to do a certain kind of judging as respects mankind in general. Elsewhere the Lord intimates that "by their fruits" we are to "know" grapevines from thorn-bushes, and figs from thistles. And in this sermon He intimates that we are to judge or discern as between the brethren and "dogs" and "swine"--the selfish, the sensual, who mind earthly things and who have never been begotten of the-spirit of God. We may know these by outward evidences, for "If any man have not the spirit of Christ he is none of His;" and if he is none of His, not a branch of the Vine, we are not-to waste our time in trying to tie onto him bunches of the fruits of the Vine. We are not to attempt to deceive others or ourselves by helping to counterfeit the true holy spirit in the selfish, unregenerate world. We are not to expect that this class, whose appreciation is only for earthly things, to appreciate holy, heavenly things, any more than we would expect that dogs would appreciate the difference between meat from the butcher shop and the. holy, consecrated meat eaten only by the priesthood. We are not to expect that the swinish and groveling, who think only of money and the things of this life, would appreciate the pearls of Truth which are so precious in the sight of the brethren, begotten of the spirit.

This does not mean that we should never bring holy things to the attention of those who are-not the Lord's consecrated people; but it does mean that a mere presentation of the first principles of righteousness and truth should quickly manifest to us those who have an ear for the Truth, and those who have not,--that finding the hearing ear we might give diligence to serve it, and finding the ear closed we might cease to waste our time, knowing that the effort would be fruitless as respects the calling of this Gospel Age--to saintship, to the Divine nature, to joint-heirship in the Kingdom. The Millennial Age will soon be ushered in, and that will be God's time for breaking the hard hearts, for opening the blind eyes, and unstopping the deaf ears.

Indeed, in some respects the efforts which have been expended upon the "dogs" and the "swine"--the thorn bushes and the thistles, endeavoring to tie to these various imitations of the fruits of the spirit of Christ, and to make the meat of the household palatable to them, have been positively injurious to the Lord's cause. The "brethren" have been neglected in the endeavor to feed the "dog" class; the making ready of the Bride for the Bridegroom, and adorning her with the pearls of Truth, has been neglected in the endeavor to interest the "swine" in the pearls. The



real value of the true Vine, in producing good fruit, and the wide difference of nature between it and a bramble bush, has been greatly obscured by the appropriation of the Vine's natural fruitage to the bramble. Let us not be wise above what is written; let us attend in the present time to the work which God has appointed for this Age, and leave to His appointed time the general work for the world of mankind.

### **HOW TO OVERCOME LOVELESS SELF-CONCEIT**

Returning to the lessons which the "brethren" must learn, and possibly having specially in mind the correction of the tendency to judge one another, our Lord gives instructions how these wrong qualities may be eradicated, We are to ask of the Lord the needed measure -of love and sympathy which will hinder us from judging others, and which will help us in correcting our own defects. If **we** ask sincerely, truly, we will receive His grace and help in this direction. And while asking, it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's store-house of grace -and blessing by continued efforts, as well as prayer without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in His sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will.

Luke's reference to this discourse (11 :13) declares -that the good thing that God will be pleased to give these asking, seeking, knocking ones, is His Holy Spirit. And this is exactly what is needed, as an offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh, which must be cast out. The antidote for the poison is that we should be filled with the Holy Spirit, the spirit of love, for "love worketh no ill to his neighbor;" love "suffereth long and is kind;" love "is not puffed up" to see the faults of others and to be blind to its own; it "vaunteth not itself" to be a general critic, fault-finder and "accuser of the brethren." Love is sympathetic, helpful, the spirit of God.--1 Cor. 13:4; Rom. 13:10.

"Therefore, all things whatsoever ye would that men should do unto you, do ye even, so to them." The word "therefore" shows the connection between this and the preceding features of the lesson: it signifies that this will -be a test or rule by which we may, discern when and to what extent we are misjudging the motives of others, and officiously endeavoring to perform the very delicate operation of removing their splinters. This verse is therefore known as the "Golden Rule"--the rule which God would have His people use in respect to all the affairs of life-especially in their relationship and dealings with the "brethren." When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticize another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking by asking ourselves the question: Would I wish the brother to do, to say or to think thus respecting me, if I were he and he were I?

## **NARROW IS THE WAY**

Our Lord intimates that such a life of carefulness respecting not only our actions but also our words and even our very thoughts (which are the springs from whence proceed our words and actions) will be a very "narrow way"--a difficult way. And yet it is the only way by which we can hope to enter into the life and Kingdom of joys which are now set before us in the Gospel call. The broad way, the easy way, the selfish way, the worldly way, does not lead to the Kingdom: on the contrary, it leads to death--to the Second Death, to utter destruction. The many are going in that way now, and only the few find and enter into the straight gate and narrow way to the Kingdom and its glory, honor and immortality.

A grand highway of holiness shall be opened to the world of mankind during the Reign of Christ's Kingdom. No lions shall be in that grand Millennial highway; nothing to hurt or destroy or intimidate from well-doing; nothing to seduce or to devour as a prey those who seek to walk righteously and to come back into harmony with the Lord; whereas all these besetments are now about us, because Satan, the prince of this world, is still unbound. (Isa. 35:8, 9; Rev. 20:2.) All who now enter the "narrow way" are compelled to fight a good fight, to contend earnestly for the faith, to resist the devil, if they would secure the greater "prize" of our High Calling. We must not only contend with the weaknesses of the flesh, which we have inherited, but we must also wrestle with wicked spirits in exalted places (Eph. 6:12), but the Lord giveth us the more grace, that thereby we may come off conquerors through Him Who loved us and bought us with His Own precious blood.--1 Tim. 6:12; Jude 3; Jas. 4:7; Rom. 8:37.

## **SYNOPSIS OF SUNDAY SCHOOL LESSONS**

Nov. 14, 21, 28, Dec. 5 and 12

*Golden Text.--"Then saith He unto His disciples, The Harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest."--Matt. 9:37, 39.*

Owing to the fact that the HERALD for November will be a double number, combining the 1st and 15th issues, and that all the space will be devoted to special matter, we will find it necessary to omit the regular treatment of five of the Sunday School Lessons for lack of space. We are, however, printing the subject of the Lesson for each of these dates, together with the Golden Text, and citation of Scripture containing the Lesson. Additionally, we are submitting a reference to a selection from our Pastor's writings treating the Lesson under discussion. Thus the study of the Lesson may be pursued in the regular way without any break, up to the Lesson of Dec. 19 which will be reviewed in the regular way in the Dec. 1st HERALD.

## **THE POWER AND AUTHORITY OF JESUS**

--Nov. 14--MATT. 8:5-13; 9:35-38--

*Golden Text.*--"And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness."--Matt. 9:35. Subject treated in Z '12-294, 145: "To The Jew First," and "The Harvest is The End of The Age."

## **THE TWELVE SENT FORTH**

--Nov. 21--MATT. 10:5-8, 29-31, 37-42--

Subject treated in Z '10-120; '12-247: "The Kingdom of Heaven is at Hand," and "Preaching the Kingdom."

## **HOW JESUS WAS RECEIVED**

--Nov. 28--MATT. 11:1-6, 16-19, 25-30; 12:14--

*Golden Text.*--"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."--Matt. 11:28.

Subject treated in Z '10-122, 132; '12-248: "The Least in the Kingdom," "More Tolerable for Sodom," and "Brought Down to Hell."

## **THE GROWTH OF THE KINGDOM**

--DEC. 5--MATT. 13:1-43--

*Golden Text.*--"Fret not thyself because of evil-doers." -Psa. 37: 1.

Subject treated in Z '10-202, 203: "Good Seed for Good Ground," and "The Wheat and the Tares."

## **WHAT THE KINGDOM OF HEAVEN IS LIKE**

--DEC. 12--MATT. 13:44-58--

*Golden Text.*--"The Kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."--Rom. 14:17.

Subject treated in Z '12-200: "The Kingdom a Prize."

# **BEREAN STUDIES IN THE REVELATION**

STUDY XXXIII--OCTOBER 17

## **THE SOUNDING OF THE THIRD TRUMPET**

(161) Describe the symbols employed in connection with the third Trumpet events. H '19-200.

(162) What is the general significance of the stars when symbolically employed in the Bible? And what is the lesson to be drawn from the fact that there are fixed stars and falling stars (meteors) ? H'19-200.

(163) What does the name of the falling Star', "Wormwood" signify? What does the falling Star itself symbolize, and what are the facts of history showing the fulfillment of this vision? Dan. 8:10-12; H '19-200, 201.

(164) What was the "heaven" from which the "great Star" fell, and about what time in history do we locate the fulfillment? H '19-201, 202.

(165) What do the Rivers and Fountains of Waters on which the Star fell signify, and what should we understand by many dying as a result of drinking the bitter Waters? H '19-201, 202.

#### STUDY XXXIV--OCTOBER 24

### **THE SOUNDING OF THE FOURTH TRUMPET**

(166) As preparatory to the study of the fourth Trumpet symbols, give a brief review of the three preceding Trumpets. At what point of time should we look for the fulfillment of the fourth Trumpet symbols? H '19-214.

(167) What are the symbols employed in connection with the sounding of the fourth Trumpet, and what are the natural results to be looked for from the smiting of the Sun, Moon and Stars? H '19-214.

(168) What is the symbolical significance of the Sun, Moon and Stars as here used? And how are we to understand the darkening of these? H '19-215.

(169) What is the symbolical significance of the Day and Night, and how are we to understand that these were darkened? What are the evidences and proofs by the historian? H '19-215, 216.

(170) How do historical expositors generally apply these symbols? Show how a recent expositor is in error. H '19-216.

#### STUDY XXXV--OCTOBER 31

### **THE SOUNDING OF THE FIFTH TRUMPET**

(171) Give a brief review of the symbolic significance of the first four Trumpets; and what do we note particularly with regard to the third and fourth Trumpets? H '19-230.

(172) In what particular manner are the three last Trumpets distinguished from the preceding four? Rev. 3:13; H '19-228.

(173) What is signified by the "Eagle" flying in Mid-heaven uttering the solemn proclamation; and are we to understand that his utterance is necessarily a truthful one? H '19-228.

(174) About what time and what event. in history would seem to fulfil this vision of the flying Eagle? and explain what was the nature of the appeals and messages of that time. H '19-228.

(175) What in a general way is portrayed in the fifth Trumpet symbol of the fallen Star, and what are the evidences that a false religion is here depicted? H '19\_229.

#### STUDY XXXVI--NOVEMBER 7

### **THE SOUNDING \*OF THE FIFTH TRUMPET (Cont.)**

(176) What is signified by the Abyss, and what other word is sometimes used to translate the original Greek word corresponding to the term "Abyss"? Rev. 20:1; H '19-229.

(177) Explain in what way a false teacher might be said to be given the "key," and to open the Abyss. What further evidence is there that a false religion came forth as a result of the opening of the Abyss? H '19-229.

(178) What is taught in the symbolic Locust army that came from the Abyss? and cite other instances in the Bible in which the locust is referred to; what is the apparent significance of this symbol? H '19-229.

(179) What would seem to be the requirements in order to locate the fulfillment of this vision of the Locust army in history, and what in a general way should we look for, as the symbolic fulfillment of this fifth Trumpet symbol, and about what time? H '19-230.

(180) What special character and what religious movement do we find in history about this time that would seem to -meet the requirements of this vision? H '19-230.

#### STUDY XXXVII--NOVEMBER 14

### **THE SOUNDING OF THE FIFTH TRUMPET (Cont.)**

(181) Give a description of Mahomet and show how he has fulfilled the symbol of the fallen Star, and the title "Apollyon," and in what way he had to do with opening the symbolic Abyss. H '19-230, 231.

(182) Explain the significance of the Smoke that darkened the sunlight, and the significance of the Locust army that came forth from the bottomless Pit, and what is the testimony of the historian bearing upon this matter showing the fulfillment of Rev. 9:3, 4? H '19-231.

(183) What is the import of the statement that they should torment men five months, and is this symbolic time? H '19-232.

(184) Explain verses 6-10 and show from history how these have had fulfillment in connection with the reign of Mohammedanism. H '19-231, 232.

(185) What is a recent expositor's interpretation? and show its fallacy. H '19-232.

#### STUDY XXXVIII--NOVEMBER 21

### **THE SOUNDING OF THE SIXTH TRUMPET**

(186) Upon what communities or nation of the earth does the sixth Trumpet judgment seem to fall? Give some testimony from history as to the religious condition of Christendom about the time of the sixth Trumpet. Did this judgment produce repentance? Rev. 9:20, 21; H '19-247.

(187) What is the significance of the Golden Altar as employed in this vision, and of the Voice from the four Horns of the Altar? H '19 247.

(188) What seems to be the thought in the part of the symbolism of the Four Angels bound at the River Euphrates, and the proclamation that they be unbound? H'19-247, 248.

(189) What great power succeeded that of the Saracens that seemed to meet the requirements of this symbolism of the Four Angels? H '19-248.

(190) What general facts concerning this great power would seem to correspond with and fulfill the symbolism ,of the Four Angels? H '19-248.

#### STUDY XXXIX-NOVEMBER 28

### **THE SOUNDING OF THE SIXTH TRUMPET (Cont.)**

(191) Name the four divisions of armies of the Ottoman Empire that were freed from restraint, and without mercy executed judgments upon apostate Church systems. Give the testimony of the historian concerning each of the divisions or agencies. H '19-248, 249.

(192) What lessons are suggested in the symbolism of the riders with breastplate of fire, etc., and of the Lion-headed Horses and of the Fire, Smoke and Sulphur that issued from their Mouths? H '19-250.

(193) What is the significance of the symbolic description of the Serpent-like Tails that injure, and what is our conclusion from the facts of history? H '19-250.

(194) What would seem to be a reasonable conclusion as to the statement that the Four Angels were prepared for an "Hour, and Day, and Month, and Year" to slay the third part of men, and what are the facts of history showing the decline of the Ottoman Empire and the loss of its power? H '19-250.

(195) How has a recent expositor applied this vision? show how the application is faulty. H- '19-250.

## **ENCOURAGING MESSAGES**

### **LIKE A DRAUGHT OF WELL WATER**

Dear Brethren:

I am in receipt of a number of copies of the "HERALD" and have perused same with a lively sense of interest and satisfaction.

It seems strange to pick up a "Truth" journal today and find in it no evidence of partisan feeling and a "we are the people" attitude. What struck me as possibly the most prominent characteristic of the copies I received was the "peaceful" tone of the entire series of articles, and the commonsense attitude adopted towards modern happenings, not seeing in every little fluctuation of this or that political group the solution of some obscure prophecy never before considered as of value to the saints, but rather viewing the whole situation as the grand outworking of Jehovah's Plan, the multiplicity of detail merely serving to show how true Vol. 4 was and is.

Your attitude towards the "door" being closed or open is so in harmony with BROTHER RUSSELL and my own poor opinion that I can but view the article referred to as an answer to prayer-and have thereby satisfied a doubt that has caused me vague annoyance for over a year. . . .

May I also mention your articles on Revelation-thank the Lord for the clear, sensible way you are making the exposition. After vainly trying to assimilate a present prominent book dealing with this series of visions, and after accumulating a mass of evidence to the contrary of the exposition there set forth, it is like a draught of well water to a thirsty man to read the "readable" and straightforward analysis you present. Your honesty in quoting Brother Russell so prominently is refreshing-and your general attitude of tolerance to those who do not see eye to eye with you is doubly so.

Truly we are in an evil day, but our faith in others is increased after reading the "HERALD".

I am enclosing \$5.00 for a year's subscription. and all. back numbers it will buy. I hope shortly to procure a vote-with whatever of responsibility that implies.

Ever your brother in Him,

D. H. C.--Can.

### **NEW JOY AND GLADNESS EXPERIENCED**

Dear Brethren:

Beloved in the Lord-fond greetings!

Just a word to express our thankful appreciation to our Heavenly Father for the rich blessings of spiritual food so lovingly provided in the HERALD OF CHRIST'S KINGDOM. All its subject matter bears the seal of truth and is very full in deed of those, qualities that go to the edifying and. building up of the Lord's people. After the trials of justice, wisdom, love and faith towards and amongst the brethren, it is com forting to refresh one's self at this fountain of living water. We cannot find words to fully express all our joy and glad ness since it entered our home. This being so, we desire to encourage our brethren thus used as instruments of His grace, and pray to our Heavenly Father through our Lord Jesus that the richest blessings of His love and peace be ministered unto you as you comfort, and minister unto others.

Your brethren in Christ by His kind favor,

F. & P. B.-Eng.

## **NEED TO LOOK UP NOW**

Our dear Brethren:

I had forgotten when my subscription for the HERALD was due. I enclose the sum of five shillings, whether over or under due.

I have received the HERALD regularly, for which I thank you so much. I look for it as eagerly as one did the Watch Tower prior -to our late beloved Pastor and Brother's departure; not only for the exposition of the Revelation which I enjoy exceedingly-to me it. is a beautiful unfolding of that wonderful book, so acceptable and understandable, so full of "that servant's thoughts and teaching, by the Holy Spirit's gift of revealing to the one and only seventh messenger-besides the above, the HERALD contains such rich articles for our spiritual needs, and helps to carry us along the way that leads to the culmination of our 'High Calling, and to help the Bride to make herself ready. . . . The PASTORAL BIBLE INSTITUTE is often in my daily remembrance. The Lord give you much joy in the blessed work for Him who gave Himself a ransom for us.

I have heard from our beloved Brother Shearn what a splendid Convention they had in August and the large number who were interested attending it. Sorry I was not able to be there-for age and circumstances would not permit.

We live in perilous times, and portentous, and if ever there was a. time for the need to "look up for your redemption draweth nigh," it is now.

With much fervent love and brotherly wishes for the success of your work, that the Lord may fill you with His joy,

Your brother in Him, by grace alone,

*G. M.-Eng.*

## **LONGING FOR MORE LIGHT**

Dear Sirs:

I have had a copy, of the "Inauguration of God's Kingdom" and I am very much interested in same. I see you are offering free on request some pamphlets. I would be very glad if you would send me some of them, especially the one about our Lord's return, its glorious purpose, etc., and I promise

to use them faithfully.

Respectfully,

M. E.-N. Y.

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Gentlemen:

Have just finished reading your leaflet on the "Inauguration of God's Kingdom." Will you kindly send me pamphlet that shows the Bible teaching' respecting our Lord's return, the state of the dead, and the texts in which the word Hell is found. By so doing you will greatly oblige,

Yours truly,

MRS. L. M. H.-Pa.

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Dear Sirs:

I write to let you know that I received the Bible quite safely, and I must thank you for the same. I will study it with my whole heart and soul. I have learned a great deal from reading those booklets you sent and as time goes on I will let you know of my studies, and how I am learning by taking the Bread of Life before going to work mornings and again in my evening studies.

I must tell you that I am surrounded by all kinds of the devil's works where I am staying, . . . but by the help of the Lord and my own faith I will try to succeed and get to my Master's blessed feet, at the foot of the cross. Please pray for me, . . .-a one time poor, miserable sinner now a new beginner in the new life, directed by our Lord and Master.

Yours truly,

H. D. J.-Can.

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Dear Brother:

I have read with much interest the leaflet "Inauguration of God's Kingdom." I should be glad to have you send me a few additional copies for distribution, also anything else that you may have on kindred subjects.

Very sincerely,

*H. A. C.-Me.*

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Gentlemen:

I have read your leaflet, "The Inauguration of God's Kingdom," and have enjoyed it very much. I would be very pleased to get any literature you may have to send. The coming of Christ is a glorious reality with me.

Sincerely,

MRS. C. V. S.-Me.

**HYMNS OF DAWN FOR DECEMBER**

As a part of the devotional exercises at the beginning of each day, brethren of the Truth find it a profitable feature to sing one of the Hymns of Dawn. Additionally, it is recognized that there is a strength of fellowship in the fact that the friends

realize that though scattered and separated, they are singing the same hymn during the morning worship. The following selections are suggested for the month of December:

(1) 130; (2) 213; (3) 136; (4) 91; (5) 160; (6) 196; (7) 198; (8) 322; (9) 67;  
(10) 10; (11) 112; (12) 145; (13) 95; (14) 296; (15) 288; (16) 114; (17)  
208; (18) 286; (19) 44; (20) 267; (21) 268; (22) 229; (23) 272; (24) 139;  
(25) 16; (26) 184; (27) 125; (28) 202; (29) 70; (30) 19; (31) 277.