

The Herald of Christ's Kingdom

VOL. III, DECEMBER 1, 1920 No. 23

THE CHURCH OF ENGLAND APPEAL

TO ALL CHRISTIAN PEOPLE

NOTWITHSTANDING the fact that during the past year great federated Church movements, having as their purpose the stemming of the tide of evil and the assisting of the world powers in preserving the present order of things, have met with overwhelming reverse and disappointment, yet the theme of uniting the various religious systems and forces of Christendom to present a formidable front to the powers of evil and sin, continues to be a most popular theme generally in religious circles. No doubt the rumblings of unrest and discontent, the dark clouds of impending social disaster, are causing many to conclude that the real remedy is represented in a unionizing of the moral and religious forces amongst men and an entering more vigorously than ever before upon the field of conflict. Nor would we impugn the motives of those who, leaving God and His Divine purpose out of their calculations, see no other remedy for the world's cleansing and uplift than their own human philosophy and endeavor.

The blame to be attached would seem to lie in the fact that those pressing the subject of a unionized Christendom have not, in these days of much confusion and industrial disorder, taken themselves humbly before the Lord to seek out the Divine will-have not, with sufficient care and reverence, sought the revelation of His Divine Plan as contained in the Scriptures. Had they, in meekness and out of full consecration to Him, inquired of His holy Oracles the meaning of these days and events, surely those who profess to be leaders of Christ's flock would be pointing men to the coming Kingdom of God's dear Son as the only remedy for the present state of sorrow and sin on earth.

During the past few weeks no doubt many of our readers have noted something of the account of the Lambeth Conference, contained in some of the leading newspapers and magazines of the world. It would seem that this assembly of leaders of one of the most influential denominations of Christendom might be most significant. This august Conference, assembled at Lambeth, was made up of I some 250 Bishops and Archbishops of both America and Great Britain, the purpose apparently being to discuss the outlook as to a united Christian (?) world, and to encourage not only in their own ranks the spirit of unity, but to urge upon all Christendom a uniting to form one gigantic ,endeavor to cope with the adverse evil powers. To quote a few words of the startling and remarkable appeal which this Conference finally formulated and issued to all Christian people, as recorded in THE EVANGELICAL CHRISTIAN of Toronto:

"We acknowledge this condition [a divided Christendom] of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt, thus crippling the Body of Christ, and hindering the activity of His Spirit. . . . We do not ask that any one Communion should be absorbed in another. We do ask

that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed."

We will not here take the space to publish the entire appeal made by the Church of England through this Conference to other Communion of Christian people, but will content ourselves with one further brief quotation which we regard as specially significant. After stating the need for "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body," the appeal continues:

"May we not reasonably claim that the 'Episcopate' is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the 'Episcopate.' On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the 'Episcopate.' Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when, through its acceptance in a united Church, we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of 'hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service."

It is obviously manifest in the above that as the Church of England looks forward to a uniting of the various Communion of Christendom she would maintain the right primarily to ordain the ministry of all denominations. The term "Episcopate" relates to a system of ministry or clergy that is ordained by the power and authority of the Episcopal Church, and that power and authority as claimed by that Church is derived through Apostolic Succession. Thus by ordaining the clergy of other Christian Communion we may yet see the symbolic fulfillment of Rev. 13:11-15, of the Beast (Church of England) giving life to the Image of the Beast (Protestant Churches in general) as was the thought of PASTOR RUSSELL, and as set forth in our treatment of this vision of St. John.--See H '20-53-59. -

THE REVELATION OF JESUS CHRIST

SERIES XLII.

THE WORD OF GOD AND HIS ARMIES

"And I saw Heaven opened, and behold, a white Horse; and He who Sat on him was [called] Faithful and True, and in Righteousness He judges and makes war. And His Eyes were as a Flame of Fire, and on His Head were many Diadems;

having a Name written which no one knows except Himself. And He was invested with a Mantle dipped in Blood; and His Name is called, The Word of God."--Rev. 19:11-13.

LET IT BE observed that this vision as **seen and recorded by St. John** follows immediately the announcement of the Marriage of the Lamb; and it is most obvious that in its fulfillment the same order is observed that it follows at once the Marriage of the Lamb. If we are correct in this conclusion, then it will be apparent that the vision will meet its fulfillment after all the Kingdom class have passed beyond the veil. More than this, it seems quite certain that the vision portrays in highly symbolical language the last momentous scenes in connection with the end of this present Gospel Age--the last great deadly Armageddon conflict between truth and error. The result of this conflict will be the very speedy destruction of all the systems, civil and ecclesiastical, in active operation at that time, as well as those in a state of disintegration, that are found in any measure antagonistic to the reign of righteousness--the Kingdom of Christ and His saints in glory over this earth.

The overthrow of the Romish hierarchy, the central governmental system of the Roman Catholic ecclesiasticism, which as we have seen is described in a previous vision, seems to occur immediately before all the Kingdom class is changed to glory, and is an occurrence producing most eventful changes in Christendom. (Rev. 18:9-24.) However, the scenes connected with the fulfillment of the vision under consideration are of even much greater magnitude and will be accompanied with changes in every department of life of the most stupendous character, surpassing anything that has ever occurred in the history of man. Indeed, these changes will be accompanied, as this and other Scriptures show, by supernatural occurrences -- transactions which will be of such a character as to cause all who live at the time, and pass through them, to be brought to acknowledge the sovereignty of God and Him alone. It would most naturally be supposed by Bible students who understand God's Plan that the great event, the Marriage of the Lamb, would be speedily followed by this very last closing scene of the Gospel Age, for the reason that the Divine Plan for this Age would then be completed.

VISION DESCRIBES CLOSING SCENES OF THIS AGE

This vision is one of several in the Revelation that portrays in harmony with many other Scriptures, these closing scenes. In the interpretation of the vision, however, commentators have differed. Those who teach that Christ's Second personal Advent does not take place until the end of the thousand years, the Millennium, while believing that this vision meets its fulfillment at the beginning of the thousand years, interpret the vision to be a symbolical picture, not of a personal advent of Christ but merely of a manifestation of the effects of His power in acts of judgment and justice--a view which in no sense differs from the manner in which He has been present in His Church, and operating in her behalf throughout the Age, as portrayed in the symbolic vision of His walking in the midst of the seven golden Candlesticks, -or taught in His words, "Lo I am with you. all the days even unto the end of the Age." This view was taught by Stuart, Faber, Bush, Vint, Whitby and many others. Those who hold this view are commonly called Post-Millennialists on account of their belief that, Christ personally and visibly comes to earth at the end rather than at the beginning of the Millennial Age.

The view that Christ's Second Advent takes place at the end of the thousand years is one that is disproved by all the Scriptures that describe this event, and the elective character of this Age. On the other hand there are those who believe that Christ comes personally in advance of the Millennial reign and for the purpose of introducing His Kingdom and the thousand-year reign with His saints on the earth. These are commonly called Pre-Millennialists. It is the thought of this class of expositors that these words of verses 11-13 of chapter 19 describe the visible appearance of Christ in His own person; in other words, that St. John saw not a vision designed to represent the Second personal Advent of Christ, but rather that He saw Christ in person descending from heaven to earth in a mixture of a heavenly and a fleshly body.

What seems clearly to be erroneous with the first class of expositors is that they fail to see in the vision a portrayal of an advent of Christ in person. That which is obviously unscriptural in this second view is that these expositors fail to see that this description of the victorious Rider is a vision and is not to be understood literally but is pictorial of certain developments and proceedings and triumphs that follow Christ's Second Coming as a Divine being, having a Divine body which "no man hath seen nor can see." (1 Tim. 6:15, 16.) In the execution of the judgments portrayed in the vision it is quite generally understood by these expositors that He will be seen with the eye of flesh by all mankind, those who will be living at the time of the vision's fulfillment. It seems quite evident, however, that while the Scriptures teach very clearly a personal advent of the Divine Christ, that advent will be invisible to mortals. Indeed, the second personal, in visible, Advent of Christ is an event represented as having already taken place in a previous vision-that of the Lamb standing on Mount Zion. (Rev. 14:1; see H. '20-69-74.); and furthermore all the visions of chapter 14, and many of those that follow, have their fulfillment after that event, during the period of His presence.

OUR LORD'S APOCALUPSIS--UNVEILING

The vision we now consider describes a different phase of His presence. While the visions of chapter 14 and some that follow recorded in succeeding chapters represent Him as personally present during the whole period from the scene of the Lamb on Mount Zion onward, and that His presence is known and recognized by the "Watchers," yet that presence does not become known to the world in general until the period when the vision now under consideration meets its fulfillment. Indeed this seems to be one of the principal matters designed to be taught in this vision-Christ's manifestation of His Second Advent to the Church, and that of His uncovering or revealing to the world; and while but one advent, yet His manifestation to the Church and to the world occurs at two distinct points of time. The revealing to the world follows closely the end of the Harvest, the completion of the, First Resurrection, the exaltation of the Church, and, is what is represented in this vision we are now considering. His presence, while personal, will be made known to the world in the acts of power displayed in the judgments which will overthrow the present, order. The fact that the Advent has already taken place has been gradually made known to the Lord's consecrated for some years past, through the fact, that.. certain events predicted to occur as affecting them have been realized in our midst for some years past. A quotation from PASTOR

RUSSELL expresses very clearly the thought of many Bible students regarding the manner in which Christ has been present in the world conducting a work preparing the way off His Kingdom:

"We do not mean that He is present by His spirit or will, as exercised in and over His Church, as throughout the entire Age; but we mean that He is present now in the manner and sense promised throughout the Scriptures; present not without a body, but a spiritual being. We know of His presence, not by the light of human science, but by the light of God's Word. We know of His presence, not as men recognizing a man but as new creatures recognizing our Head', our Captain, our Bridegroom. We see Him not by human sight, but the eyes of our understanding being opened and enlightened by the light of our lamp, We see Him Whom we love and adore, present to test those who claim to be His, and to select His 'faithful' 'undefiled,' 'chaste' virgins, to 'make up His, jewels': those Who Are accounted Worthy to 'follow the Lamb whithersoever He goeth" and to be His joint-heirs, glorified together With Him, the Bride, the Lamb's Wife. (Compare Rev. 14:4, 5 and 21:9)" -- Z. March '83-3

AS IN THE DAYS OF NOAH

An utterance illustrating the manner of the Second Advent, particularly as to the Secrecy of His presence for a time, is made by Christ Himself in describing that Advent, and reads: "As in the days of Noah, so shall also the *parousia* [presence] of the Son of Man be." (Matt. 24:37.) It is well to keep in mind in considering the meaning of this verse that the words were spoken by the Savior in reply to the question, "What shall be the sign [indication] of thy coming [*parousia*, presence] and of the end [consummation] of the Age?" (Matt. 24:3.) We quote a most remarkable and clear comment on the reply of the Savior concerning this matter:

"Notice that the comparison [made by the Savior] is not between the coming of Noah and the coming of our Lord, nor between the coming of the flood and the coming of our Lord. The coming of Noah is not referred to at all; neither is the coming of our Lord referred to; for, as already stated, [the Greek word] *parousia* does not mean coming but presence. The contrast then is between the time of the presence of Noah among the people 'before the flood,' and the time of the presence of Christ in the world, at His Second Advent, before the 'fire'--[which symbolizes] the extreme trouble of the Day of the Lord with which this Age ends.

...

"The point of comparison is stated clearly and is readily seen if we read, critically: The people except the members of Noah's family were *ignorant* of the coming storm [flood], and unbelieving as to the testimony of Noah and his family, and hence they 'knew not,' and this is the point of comparison. 'So shall also the presence of the Son of Man be.' None but those of the family of God will believe here [that is, before the vision we are: considering that its fulfillment]: others will 'know not,' until society, as at present organized, begins to melt with the fervent heat of the, time of trouble now impending. This is illustrated by the words, 'At in the days that were before the flood, they were eating and drinking and marrying [Luke (17:28) adds 'planting and building'], until the day Noah entered into' the ark, and knew not ... 1. so shall also the *parousia* [the presence] of the Son of Man be.' In the time, of the presence of the Son of Man, therefore, the World will

go on With its eating, drinking, planting, building, and marrying -- [these things] not mentioned as sinful doings, but is indicative of their *ignorance of His presence*, and of the trouble that will prevail in the world. This, then, is our Lord's answer to the question of the disciples- What shall be the sign [indication] of thy [parousia] Presence, and of the 'end or Harvest of the Age? In substance, He' says: There will be no sign for the worldly masses; they will not know of my presence and the new dispensational changes. Only the few will know, and they will be taught of God (in a Way not here explained) before there is any *sign* (indication) which the Worldly could discern. -- Vol. II, 160-162

EVENTS THAT MUST PRECEDE THE KINGDOM WORK

The world will discern, will become aware of the Lord's Advent, when that which is typified by the "flood" comes the fiery judgment troubles described in this vision we are now considering. It will be at the time this Vision meets its fulfillment that Christ's presence will become known to the whole world.

In summing up these conclusions as they apply to this Vision we would say that the vision represents that stage of the Second Advent of Christ Which will have to do With the destruction of those things of the present order that will at that time remain--the enemies of truth and righteousness, particularly the Systems and remnants of the same. The fact that He is present, that His Second personal Advent is an actual fact, will at the time of this vision's fulfillment become known to all mankind.

If we are correct thus far in our expositions of the visions of the Revelation relating to the Second Advent era commonly called the Harvest--then the following great events seemingly in the order given below remain yet to be fulfilled before the blessings of the Kingdom begin to come to the world:

- (1) The completion of the triple alliance described in Rev. 16:13, 14, previously explained.-H. '20-215.
- (2) The disruption of the same, occurring in connection with the symbolical great earthquake under the seventh Vial, described in Rev. 16:19.--H. '20-232.
- (3) The destruction of the great Mother of Harlots. -Rev. 18:21; H. '20-294-300.
- (4) The Marriage of the Lamb, which completes the resurrection of His joint-heirs.-Rev. 19:7, 8; H. '20-310-313.
- (5) The manifestation of Christ and His joint-heirs to the world at the close of the great tribulation, out of which the Great Company will, be delivered. (Rev. 7:9.) The vision we are now considering portrays that stage of the Second Advent, as it will be our endeavor to show. _H. 119-103-105.
- (6) The binding of Satan. (Rev. 20:1.)
- (7) The inauguration of the New Covenant with the nation of Israel after their time of trouble is over.

CHRIST THE VICTORIOUS CONQUEROR

Proceeding now to an investigation of the 'various features of this vision, it is our firm conviction that the personage seen in the vision by St. John represents our Lord Jesus Christ. This is shown by the symbols connected with and surrounding

this personage, as also the titles ascribed to Him. This same manifestation of Christ, in His execution of judgment on the false religious systems, is frequently referred to in the visions of the ancient Prophets. One of these prophetic visions is found in Isa. 63:1-6. PASTOR RUSSELL has commented on these verses and associates the vision as being identical in its fulfillment with this Revelation vision, and as descriptive of the last feature of the time of trouble. His words concerning this are:

"The Prophet Isaiah (63:1-6), taking his standpoint down at the end of the Harvest of the Gospel Age, be. holds a mighty Conqueror, glorious in His Apparel (clothed with authority and power), and riding forth victoriously over all His enemies, with whose blood all His garments are stained. He inquires who the wonderful stranger is, saying, 'Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in' the greatness of His strength?' . . . The reply to the, Prophet's inquiry ----'Who is this that cometh from Edom, with dyed garments from Bozrah?'--is, 'I that speak in righteousness, mighty to save.' It is the same mighty one described by the Revelator (Rev. 19:11-16), the King of kings and Lord of lords,' Jehovah's Anointed, our blessed Redeemer, land Lord Jesus."---STUDIES, Vol. IV-14, 17, 18.

MR. BARNES has thus commented on this verse-chapter 19:11: "There can be no doubt that the Messiah is intended as He goes forth to the subjugation of the world."

Another has said: "The Marriage of the Lamb . . . is speedily followed with the closing scenes of the world [Age]. It is a scene of war and blood. It is the battle of the great day of God Almighty.... The sublime Hero of the scene [symbolizes] no other than our ever blessed Lord Jesus. His name is not given, but the marks and inscriptions which He bears and all that is said of Him, infallibly identify Him as the same Jesus who went up to heaven from the summit of Mount Olivet."

"REVEALED IN FLAMING FIRE"

We inquire, if this feature of the Second Advent is to be invisible, *i.e.*, that no human being will see Him in person, then in what way will this feature of the Second Advent be made - manifest to the world? The reply is that it will not be revealed to the world by His riding (in a literal white horse; nor as having a literal sword going forth out of His mouth, that with it He should smite the nations. Rather it is that these things, together with all the other features describing this person and His actions, are symbolical. Some one may inquire, however, May it not be even though all these things are symbolical that the vision as a whole represents a visible descent of the Son of God to earth? Not so, we answer. If visible it must be by some kind of veiling of His glorified person, and if we keep in mind what we have learned respecting our Lord's glorious change of nature at His resurrection,* that He is now the highly exalted, immortal Divine One, dwelling in light that no man can approach unto, it becomes evident that no mortal man could look upon Him in His glorified body or upon His majestic person, and live. In view of these facts, the vision under consideration could not represent a visible manifestation of the person of the glorified Christ. But let it be, borne in mind, that while His presence will not be visible to the physical sense,

there will be a manifestation of such a character and accompanied by such supernatural demonstrations that will constitute convincing evidence to the beholders that the Divine- Ruler, Christ, has taken to Himself His great power, and is using that power to destroy the enemies of Truth in whatever way they may be operating. Further more, these supernatural manifestations will be of such a character as to sanctify God in the eyes of all the world and cause all who live through the troubles to acknowledge His rulership. One aspect of the same scene seems to be referred to in Ezek. 37:28; 38:23; 39:27, 28.

Series, Vol. II – 107-121

THE OPENING HEAVEN

The particular delineations that are associated with this person are of course symbolical and represent the different attributes and characteristics which will be exercised by Christ in-the great judgment work, He is at the time to perform. The first thing of a symbolical character that appeared to St. John's vision was that of the opening of the Heaven. A recent expositor has explained this opening of the Heaven to be (quoting the exact words) : "The hidden things of God as recorded" in this recent expositor's "Volume." As this "Volume," or commentary of the Revelation, did not appear until 1917, after PASTOR RUSSELL'S death, and there is nothing of truth contained in it *that had not been previously made known* by PASTOR RUSSELL and other writers, we are obliged to reject this interpretation as erroneous and misleading.

The meaning as given by the noted MR. BARNES, which is in harmony with PASTOR RUSSELL'S interpretation of the symbol where it occurs in other places, appeals to us as being both reasonable and clear: To St. John beholding the vision it was *as though* there was an opening in the sky, i.e. in the expanse above -- in the visible heavens as they o'erspread the earth. The Hebrews spoke of the sky as a solid expanse; or as a curtain stretched out; or as an extended arch above the earth-describing it as it appears to the eye. In that expanse or arch, the stars are set as gems (Isa. 34:4) ; through apertures or windows in that expanse the rain comes down. (Gen. 7:11.) These expressions of Scripture evidently in many places have a symbolical meaning associated with them. As illustrating this we call attention to several: At Christ's baptism (Matt. 3:16), it is said that "the heavens opened and the Holy Spirit descended," etc. Again in the instance of Stephen's martyrdom, the heavens are represented as opened to him and he Saw the Son of God seated at the right hand of power. (Acts 7:56.) Another instance is that in connection with St. Peter's vision in which he saw the heaven opened and a certain vessel descending unto him, etc. (Acts 10:11.) Another use of the same is found in Rev. 4:1, in which St. John saw a door opened in heaven. Now all these instances, while seemingly real to those who described them, were visions and are evidently symbolical, each one designed to teach a distinct truth. The one in connection with the Savior's baptism was intended to teach that heavenly things were at the time opened to His spiritual vision, the Divine benediction, represented in the Holy Spirit of peace and truth symbolized by the dove, abiding on Him. In the case of Stephen .the opening of the heavenly expanse was

designed to comfort him and to show him that he had the approval of the One who sits at the right hand of God, etc. In the case of St. Peter, the meaning is that the revelation that was made to him in the vision he saw had its origin in heaven. In the case of St. John (Rev. 4:1), the same thought is brought out, that the Revelation visions then to be given to him were from God.

The opening of the heavens and the sudden appearance of the white horse and his Rider is like these other incidents, a vision. The design of the vision is evidently to represent the manifestation of Christ at His Second Advent to the whole world; riding forth as a mighty conqueror in Majesty and Glory. It would represent, therefore, that Christ's mission to earth was a heavenly, Divine one; and the symbolic surroundings connected with the personage St. John saw, determine in addition, that His mission was to be one of awful judgments, these judgments to be executed upon God's enemies.

"AND BEHOLD A WHITE HORSE"

We inquire next, What is the symbolical significance of the white horse in the symbol? The horse is employed in Job 39:19-25; Prov. 21:31; Zech. 10:3 as a symbol of war, conquest and victory or triumph. A white horse is used in both triumphal and bridal processions; and thus employed would denote victory and purity. White horses are referred to by PASTOR RUSSELL as sometimes representing pure doctrines, truth. Speaking of the saints in the "battle of the great day of God Almighty," and referring to some of the introductory features of this battle (the proclaiming of Bible Truth) taking place while some of the saints are still on this side of the veil, he has said:

"They are armed with the same sword of the spirit, the Word of God. They also ride upon white horses [pure doctrine]. They that are thus with Him are 'called and chosen and faithful' (Rev. 17:14; 19:11-16), and their part in the fray is to oppose false doctrines and to slay- with the sword of the truth."--Z. Sept.,

The Rider of the horse is said to be called, "Faithful and True." (v. 11.) We are reminded of the fact that this was one of the names or titles Christ applies to Himself in the message to the Church of Laodicea. (Rev. 3:14.) The attributes here referred to-"faithful and true," are peculiarly appropriate to Christ, and particularly as they apply to this judgment vision. In these judgment acts He shows His faithfulness in delivering the Church from all its enemies, and His truthfulness in fulfilling the promises given her.

"In Righteousness He judges and makes war." (V. 11.) The teaching is simply that all these acts of judgment that will be executed will be righteous, just punishments; that the war that He institutes and engages in, unlike all other wars which are largely the cause of ambitious men, made in most instances for the purpose of conquest, has for its object the furtherance of righteousness, and for the good of all; and it is to this end that this great destruction of evil men and systems is accomplished.

HIS EYES WERE AS A FLAME OF FIRE

"And His Eyes were as a Flame of Fire." (v. 12.) The meaning seems to be that His eyes were bright, sharp and penetrating, indicating Christ's ability to penetrate into the very thoughts, motives and purposes of men. We speak sometimes of a,

fiery look or glance, which is indicative of just indignation at wilful disobedience and sin. "His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms or ceremonies, but can and does read every thought and intent of the heart." (Z'05-169.) Another commentator on this verse has said:

"To judge rightly He must see through and through, search all depths, look beneath all masks, penetrate all darkness, and try everything to its ultimate residuum. Hence this flaming vision, which likewise tells of the fierceness of His wrath against His enemies. There is often something wonderfully luminous, penetrating, overawing in even the human eye. Men have been killed by the look of kings. It is like the, living intellect made visible, which seems to read all secrets at a glance, and before which the beholder cowers. It is this infinitely intensified flashing like a sword of fire from the visual orbs that the holy Apostle here beheld in this [vision of the] Warrior-judge. It is an eye-flame of Omniscient perception, and an outbreking indignation and wrath which seizes and unmans the foe before he sees the sword."--SEISS.

"And on His Head were many Diadems." (v. 12.) The significance of this is well illustrated. in both sacred and profane history. When King David overthrew the Ammonites and captured their king, he placed upon his own brow the crown of the vanquished monarch in addition to the crown that was already his. (2 Sam. 12:30.) It is recorded in traditional writing that when Ptolemy captured and took possession of Antioch he placed two crowns upon his head, thereby declaring himself king of both Egypt and Asia. It is well known that the Pope wears a triple crown, which shows his claim to three sovereignties combined in one. It has been already noted that the "Dragon" has seven diadems, and the "Beast" has ten diadems on his horns, the last indicating a combination of ten sovereignties. (Rev. 12:3; 13:1.) The significance in this vision, therefore, obviously is that of an accumulation, of dominion through conquests and victories; and the lesson in this Revelation symbol* seems to be that Christ is now arrayed against the last form of the Beastly power-that previous to this, through His followers, He had had many conflicts, and now as the winner of many battles, He has become the ruler of all sovereignties, His rightful due and possession. In chapter 10 as explained in a previous article,* He is represented as the Mighty Angel whose right it is to rule the symbolical earth and sea. The "rainbow" is there, seen upon His head, indicating that-His power and interposition were specially and providentially exercised at that time of urgent need, in fulfillment of His promises to His own, of Divine guidance and protection. He comes in the vision we are considering, personally, as the great Warrior-King, and judge, to put down usurpers combined against His right to rule, a right that was purchased by Him through the sacrifice of His human life at Calvary. (Rom. 14:9.) He thus becomes the King of kings and Lord of lords.

*H '19-261.

"Having a name written which no one knows except Himself." (V. 12.) This statement expressing secrecy as to the "Name" of the illustrious One would seem to teach that so far as humanity is concerned they do not recognize nor appreciate Him, nor His true worth or offices. He has indeed been highly exalted far above all other creatures so that He justly claims the title "King of kings and Lord of lords;" but the world knows it not. Mankind is still under a pall of blindness, superstition and ignorance and have yet to learn concerning the glorious office of the "Word," the "Logos," the Son of God and of those who share with Him as His joint-heirs. And though the statement reads, "No one knows except Himself," this need not be understood to exclude His followers -those who are members of Him, of His Body-the Bride. Do not the saints indeed, made partakers of the Holy Spirit and given to know the mysteries of the Kingdom of Heaven, do not these truly understand the meaning of the title, the "Word" of God, Jehovah's special mouthpiece, the King of kings and Lord of lords; and do not all such even now proclaim the office of their Lord and Bridegroom, and announce Him as earth's rightful King at the door. "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

"And He was invested with a Mantle dipped in Blood; and His Name is called, The Word of God." (v. 13.) The symbol in this verse seems to be that of a victorious warrior in garments covered with blood who has already been engaged in bloody conflicts, and is again about to enter upon another, a final battle in which he will accomplish a lasting victory in the destruction of all his foes. In fact, the whole plot of the great Revelation drama is but a picture of successive conflicts of the Body members of this great Commander, under His providential leadership, each one bringing the Divine drama nearer and nearer to its close. In this last and final one, He is represented as having glorified and clothed these members with Divine power to be associated with Him as witnesses in this final overthrow of His and their foes. We might possibly carry this thought further than this, and note that it was the same One, "The Word of God" in His pre-human state that fought for Israel in the days of Joshua, when under His providential leadership their enemies were destroyed. Who was it but the pre-human existent Word, who "fought from heaven," against the kings of Canaan, by the waters of Megiddo; when "the stars in their courses fought against Sisera." (Judges 4 and 5.) The Mantle dipped in blood seems to signify, then, a memorial of past conflicts, and that at the *time* of this vision's fulfillment, the Victor in them 6.11 is to engage in another in which He *Will* destroy all the great combinations of evil that have for centuries sought to blot out of existence His ransomed Church and oppose His rule as King of kings.

THE LOGOS THE WORD OF GOD

Concerning the title of this victorious Rider "The Word of God," this term "Word" is translated from the same Greek character, *Logos*, as that used in John 1:1: "in the beginning Was the Word," the "*Logos*." The explanation made by PASTOR RUSSELL of John 1:1 seems fully applicable to this title as given to our Lord in Rev. 19:13:

"Here our Lord, in His pre-human existence, is referred to as 'The Word' (Greek *Logos*). 'In the beginning was the *Logos*.' Dr. Alexander Clarke' says, concerning

this word *Logos*: 'This term should be left untranslated for the same reason that the name *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world was descriptive of some excellencies in His person, nature, or work, so the epithet, *Logos*) which signifies a Word, a word spoken, speech, eloquence, doctrine, reason, or the faculty of reason,, is very properly applied to Him.' 'the Evangelist, in his epistle, uses the same title in respect, to our Lord again, denominating Him 'The Word of life,' or the '*Logos* of life.'--1 John I: I...

"The statement, thus understood, implies that our Lord Jesus, in His prehuman existence, as the *Logos*, was with the Father in the very beginning of creation. This confirms the inspired statement that the *Logos* Himself was 'the' beginning of the creation of God': this is the precise statement of the Apostle, who assures us that our Lord is not only 'the Head of the Body, the Church,' and 'the first-born from the dead,' but also the *beginning* of All creation--'that in all *things He might have the preeminence.*' His words are: 'He is the image of the invisible God,--first born of all creation; because by him were all things created, those in the heavens and those on the earth, visible and invisible,--whether thrones, or lordships, or governments, or authorities: 'all things were created by Him and for Him, and He precedes all things, and in Him all things have been permanently placed.'" (Col. 1:15-18.) Hear also the Word of prophecy concerning the Only Begotten, not only declaring His coming exaltation as King of earthly kings, but describing Him as already being Jehovah's *first-born*, saying, 'I will make Him my first-born, higher than the, kings of the earth.' (Psa. .89:27.) Note also that our Lord (referring, to His own origin), declares Himself to be, 'The faithful and true Witness, *the beginning of the creation of God.*'--Rev. 3:14."--STUDIES, Vol. V-93,95.

ARMIES IN HEAVEN FOLLOWED HIM-- VIEWS OF NOTED EXPOSITORS

"And those Armies in Heaven followed Him on white Horses, clothed in white pure Fine linen"--V. 14.

It would seem, when all the other features associated with this vision are taken into consideration, as though there could hardly be room for any difference of opinion .among students of the Revelation, that these "armies of heaven" represent the glorified saints. The vision being seen by St. John after the announcement of the Marriage of the Lamb, and the call of other of the consecrated ones who were left in the tribulation to participate in the Marriage celebration, the "Marriage Supper," seems all sufficient to prove this. We have found in PASTOR RUSSELL'S writings that it was his thought that the Scriptures seem to teach that it will be in connection. with some of -the severest troubles of the "great tribulation" that the last of the joint-heirs with Christ will meet their change. The overthrow of the great "Mother" organization of the Roman Catholic ecclesiastical as indicated by the visions preceding the Lamb's Marriage seems to be an event that will be witnessed by some of these joint-heirs while in the flesh* as We have endeavored to show in a preceding article. This vision of the descent from heaven of Christ and His Armies follows immediately this event. There is quite a general agreement among expositors that these armies of heaven represent,, the glorified saints. We quote a few very striking comments which show this:

"And the armies which are in heaven followed Him upon white horses, clad in white, pure, fine linen.' These are the veteran fighters that taking on them by faith the armor [described in Eph. 6:10-18] while here, [in the flesh] have stood against principalities and powers against the rulers of, the darkness of this Age; against wicked spirits in the heavenlies. They were seen as conquerors in chapt. 12, when the Dragon was cast out of heaven, through their overcoming him; veteran warriors through the centuries since Christ went on high, and the Holy Spirit came down. These are the overcomers of the different conditions of the assemblies of God [the seven Churches representing seven periods of the Church's history] through the second and third chapters. And now they have come down to take their place with Him in reigning."-TAYLOR.

"When the Lord Jesus is revealed from heaven, in flaming fire [judgments] taking vengeance upon them that know not God and obey not the Gospel-, He does not come alone. He is married now and His Bride is with Him. Even before the flood, Enoch prophesied of this epiphany of the promised One and said, 'Behold the Lord cometh with ten thousand of His saints to execute judgment against all.' I.' (Jude 14, 15.) They are with Him now, therefore, they must have been taken before. John saw, and writes, 'The armies, the ones in the heaven were following Him.' Christ is the Head and Leader, and He goes before; the saints follow in His train. The promise from the beginning was that the seed of the woman should bruise the serpent's head and here it is emphasized that He Himself treadeth the Winepress of the Wine of the anger of the Wrath of God, the All-Ruler. He Himself is the Great Hero and Conqueror in this battle. But He is [the Messenger of] 'Jehovah of hosts.' He has many under His command. The armies of the sky are His and He brings them with Him, even the 'called and chosen and faithful!

"They wear no armor. They are immortal, and can not be hurt; and they are not the executors of this vengeance. It is Christ's own 'personal victory in accordance with the Apostolic declaration that 'for this purpose the Son of God was manifested that He might destroy the works of the Devil.' (1 John 3:8.) He bears the only sword and He alone uses it. He treadeth the Winepress *alone*. Those who accompany Him to the scene of conflict therefore need no weapons. 'The Sword of the Great Captain is enough. Their defense is in Him and their Victory is in Him; . . . it is David who slays Goliath, and the hosts of God's Israel have only to follow up the mighty triumph, shouting their songs along the path of victory."-SEISS.

"These hosts of the redeemed on white horses accompany Him to be witnesses of His victory, and to participate in the joy of the triumph, not to engage in the 'Work of blood, for He has said, 'I have trodden the Winepress *alone*.'--*Isa. 63:3*."-BARNES.

"In the power of this He now comes forth; the armies that are in Heaven following their white horsed Leader, themselves also upon white horses, sharers with Him in the conflict and the victory, clothed in 'fine linen, white and pure. It is this fine linen, which we have just seen as granted to the Bride, and which needed the blood of the Lamb to make it white. It is undoubtedly the same company here as there, only here seen in a new aspect,, even as the Lord Himself is seen in a new one. . . . The Lord comes then, and all the saints with Him. How impossible to think of a providential coming, merely here. 'When Christ who is our' life shall

appear [be manifested to the world],' says the Apostle, 'then shalt we appear [be manifested] With Him in' glory.' (Col. 3:4.) 'Know ye not that the saints shall judge the world,' he ask, elsewhere."--Grant.

"In-the Apocalypse, the key note of the final revelation is sounded, 'Behold He cometh with the clouds and every eye shall see Him, and they also that pierced Him and all the tribes of the earth shall mourn, over Him.' (Rev. 1:7.) To that coming, all the preliminary letters to the Churches, and all the subsequent actions of the [Revelation] prophecy are directed; the opening of its Seals; the sounding of its Trumpets. the' pouring forth of its Vials. Under the sixth Vial the startling cry is heard, 'Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they shall see his shame.' After the fall of Babylon, heaven is opened and 'the King of kings and Lord of lords' whose name is 'Faithful and True,' the 'Word of God.' comes forth, followed by the army of His white robed saints." -H. G. GUINNESS.

"Hark the song of exultation breaking forth from heaven! . . . And immediately [following the Marriage of the Lamb] a triumphal procession is seen moving forth from the direction-whence comes the song: 'And I saw heaven opened and behold a white horse; and He that sat upon him was called faithful and true, and in righteousness doth He judge and make war.' This Majestic Rider we met at the very opening of Apocalyptic history (Rev. 6:2), but then He. [in the person of His Church] was going forth in peaceful conquest: 'And I saw and behold a white horse, and He that sat upon him had a bow.' 'Thou didst' ride upon thine horses, upon thy chariots of salvation: thy bow was made quite bare.' (Hab. 3 :9) ; 'and a crown was -given unto Him.' (Rev. 6:2.) This is the '*stephanos*,' the crown which in Scripture is so repeatedly set before the Christian as the prize for his spiritual overcoming and which is fitly worn by Him who in the days of His flesh could say, 'I have overcome the world.' 'And He went forth conquering and in order to conquer,'*--not only to effect the present victories of redemption but to win the ultimate sovereignty of the world.

*See H. '19-55 for exposition of first Seal.

"This final conquest has now arrived; for as the white horse Rider comes forth from heaven, we behold 'and on His head were many crowns.' Not the *stephanos* now, but the diadems is the symbol of His supremacy. The kingdom of the world has become the Kingdom of our Lord and His Christ; and all the crowns of 911 the kings have passed over on His brow. The long succession of world-wide monarchies which we beheld in Daniel's vision has intervened; the stone cut out of the mountain without hands now smites the image upon its feet, and itself fills the whole world. How striking the picture of the final transfer of earth's sovereignty to Immanuel! To Nebuchadnezzar, King of Babylon, the first in this line of universal monarchs, God said: 'Thou, O king, art a king of kings.' (Dan. 2:37.) Now that hat this bloody line terminates in the overthrow of mystical Babylon-whose sovereign the pope has long arrogated both temporal and ecclesiastical supremacy-Messiah takes up, both the successions, and also takes the long abused title attaching to it: 'And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords.'"--A. J. GORDON.

WATCHING WHILE WE WAIT

We submit a further word by PASTOR RUSSELL showing that he believed. the fulfillment of this vision related to the final conflict with and triumph over the powers of darkness by Christ and the Church and that the fulfillment was still future:

"A somewhat similar description of The Christ in glory is given us in Rev. 19:11, where He that is called 'Faithful and True' goes forth in righteousness to judge and make war. The Heavenly armies follow Him (v. 14), and. out- of His mouth goes a sharp sword, that with it He should smite the nations.--V. 15.

"We know not why this prophecy speaks of Heavenly armies -- in the We merely suggest that the Heavenly army may possibly be in two divisions--one on this side of the, veil, the other on the other side of the veil. WE ARE WAITING TO TO SEE, and merely watching while we wait, and noting with possibly STILL GREATER CARE OUR FATHER'S WORD. We may be. sure that if any commission be given to the Lord's people to execute judgment this side of the veil IT WOULD BE SO EXPLICIT AS, TO LEAVE NO ROOM FOR DOUBT, remembering that the Divine requirement throughout the Age has been that the saints of God SHALL BE SUBJECT" TO THE POWERS THAT BE Any change" from this order to the elect that we should execute judgments upon them WILL NEED TO BE VERY POSITIVELY AND VERY CLEARLY UNDERSTOOD BEFORE BEING EXECUTED."--Z. '14-13-5.

While Pastor RUSSELL in the. above intimates that the heavenly armies may include two branches, one in glory and the other the remaining saints in the flesh, yet it is ,noted that his statement as to this! is very indefinite and uncertain, for as he says, "we are waiting to see." We do not see anything at present to lead us! to believe that any of the saints in the flesh will participate in this conflict in the

sense of exercising authority over the nations and fulfilling the symbolic picture. However, we shall still watch while we wait.

It is well for the faithful student to keep in mind here that while this vision we think describes the Lord Jesus' heavenly army, and this army is the glorified saints, there is an earthly army that will engage in this final conflict. These are called Jehovah's great army and are not saints of God. When we come to consider that part of the vision that relates to the opponents in this great and final battle between truth and error we will need to consider who these are.--Joel 2:11'

SHARP TWO-EDGED SWORD

"And out of His mouth proceeds a sharp two-edged Broadsword, so that with it He may smite the Nations; and He shall rule them with an Iron Scepter; and He treads the Winepress of the Wine of the Indignation of the Wrath of God, the Omnipotent."--V. 15.

The sword referred to here is not a literal one. No one could possibly conceive that this statement of St. John is to be understood literally. Undoubtedly to St. John's vision it seemed a literal sword, even as all the other transactions in the vision seemed literal. Let us keep ever in mind in considering this remarkable scene, that it was in every sense of the word a vision; but while a vision, it points to a most real and literal but terrible transaction. There is a very general agreement that the sword represents the sword of Truth. "He who now takes His great power to reign is shown in symbol (Rev. 19:15) as the one whose sword went forth out of His mouth; 'that with it He should smite the nations,- and He shall rule them with a rod of iron.'. That sword is the Truth (Eph. 6:17) ; and the living saints, as well as many' of the world, are [even] now being used as the Lord's soldiers in overthrowing errors and evils." This has been true in a sense throughout the Gospel Age; however, the vision we are considering describes something different. "But let no one hastily infer that a peaceable conversion of the nations to be here symbolized; for many Scriptures, such as Rev. 11:17, 18; Dan. 12:1; 2 Thes. 2:8; Psa. 149 and 47, teach the very opposite." STUDIES, Vol. II-100, 101.

" It is the same sword that we have seen in chap. 1:16; 2:12, in the address to the assembly [Church] in Pergamos [which represented the worldly age of Constantine and his successors] which had become nationalized; and now [at this time] the nations Christianized though- not Christ's own, are to be under judgment of the sword, which is the Word of God."--TAYLOR.

'Judgment is now [at the time of this vision] impending: out of His mouth goeth a sharp sword, that with it He may smite the nations.' So Isaiah: 'He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He stay the wicked.' (Isa. 11:4.) It needs but a word from Him to cause their destruction; while it is a judgment no less according to His Word; it is that long and oft threatened, slow to come, but at last coming in the full measure of the denunciation."--GRANT.

"It is 'sharp' like the sickle, and fulfils the same office. It is the sword of almighty justice. It proceeds out of His mouth. So Isaiah 11:4. This shows the ease with which he accomplishes His purposes. He speaks and it is done. He commands and it is accomplished. Something of this was pre-intimated when the armed mob

came forth against Him in Gethsemane, 'When Jesus spake to them, I am He, they went backward, and fell to the ground.' (John 18:6.) If so mild an utterance prostrated His enemies, then what will it be when He girds and crowns Himself for the 'battle of the great day of God Almighty -- when He comes, with all the cavalcade of heaven to tread the Winepress of the fierceness of Jehovah's anger? 'The Word of God is quick and powerful and sharper than any two-edged sword, piercing -even to the dividing of soul and spirit and of the joints and marrow' (Heb. 4:12) ; and When that Word goes forth in execution of Almighty wrath upon those in arms against His throne, what a flow of blood, and wilting of life, and tornado of deadly disaster, must it work!" -- SEISS.

This treading of the Winepress is the same doubtless that is referred to in Isa. 63, and Rev. 14:20. It is stated by PASTOR RUSSELL to be the last feature of the time of trouble."

*H '20-120.

KING OF KINGS AND LORD OF LORDS

"And He has on His Mantle and on His Thigh a Name written, King of Kings and Lord of Lords." (v. 16.) We are here reminded of the Psalmist's words, "Gird thy sword upon thy thigh, O Most Mighty." (Psa. 45:3.) The warrior carries His sword on His thigh; in this instance, however, the sword proceeds from His mouth. The sword in addition to its representing the Word of God seems in this instance to be the emblem of authority and majesty as well. Standing for authority and majesty it would include the thought of authority to punish His enemies. The Apostle Paul uses it in this sense when referring to the world rulers, he says: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain." (Rom. 13:3, 4.) The authority, majesty and dominion of Christ seems to be expressed in that the name, "King of kings and Lord of lords," is engraven upon both His mantle and thigh. The governments of the world bad for long centuries abused a lease of power from Jehovah. The time had now come when the lease had, expired. Symbolic beasts had held the sword of authority, and reigned. And at this stage of history, as represented in this and preceding visions, they had combined to hold it against the rightful King and His armies. He is now in the vision represented as manifested in His majesty to use that authority and power to overthrow, to destroy this combination of kings and lords, and to inaugurate the Millennial reign for the blessing of all the families of earth.

O Church of Christ! behold at last
The promised sign appear
The Gospel preached in all the world
And lo! the King draws near.

With girded loins, make haste, make haste
Thy witness to complete;
That Christ may take His throne and bring
All nations to His feet.

And Thou, O Israel, long in dust,
Arise! and come away;
See how the Sun of righteousness
Sheds forth the beams of day.

Thy scattered sons are gathering home,
The fig tree buds again;
A little while and David's Son
On David's throne shall reign.

Then sing aloud, O Pilgrim Church,
Brief conflict yet remains;
And then Immanuel descends
To bind thy foe in chains.

-Gordon's Millennial Hymns.

JESUS FEEDS THE MULTITUDES

--DECEMBER 19--MATT. 14:13-23--

Golden Text.--"They have no need to go away; give ye them to eat."--Matt. 14:16

ON hearing of the death of John the Baptist; Jesus crossed the Lake of Galilee,--out of the dominion of Herod. Possibly His thought was that His ministry was not yet concluded, and that Herod, having shown such boldness against John, might seek to interfere with His labors and the completion of His ministry. Or possibly He feared that a rebellious spirit might be aroused amongst the people--and His teachings would seem to foster this. An intimation--of the kind is given in the fact that after the miracle the people sought to make Jesus king. To have encouraged any such matter would be to have opposed what He recognized to be the Divine arrangement.

Possibly, as some of the epistles seem to intimate, Jesus sought privacy with His Apostles that He might contemplate the character. of the work He was to do.. Evidence of His growing popularity at this time is given in the fact that so large a multitude went afoot for many miles around the shore of the lake that they might be with Him and hear His precious words of life--parables, etc., respecting the Kingdom which He proposed to establish, and in which all His Apostles and all His. faithful were to share.

INSTANT IN SEASON AND OUT OF SEASON

When Jesus saw the multitude His heart was filled with compassion, and He could not withhold Himself from them. In season and out of season, so far as His convenience was concerned, He must work the works of God, lay down His life inch by inch, hour by hour. We read that "He had compassion on the multitude," for they were as sheep without a shepherd. They had a heart-hunger, although

they knew not what it was really, for they longed for higher, better, nobler conditions than surrounded them, and this great Teacher seemed to have words such as none other had for them--words of hope, of reconciliation with God, of Divine providence and care. Those who sat in Moses' seat (Scribes and Pharisees, Matt. 23:2) were so filled with a misconception of their proper attitude toward God, misled so, that they merely banded themselves together to enjoy the Divine promises and to appropriate them to themselves, and give up the remainder of their nation as publicans and sinners, considering, them too lacking in piety to have Divine favor or any part or lot in the Kingdom privileges. Jesus, however, passed by these self-righteous ones who rejected Him and the only way of approach to God, and showed His special favor to the humbler poor, who heard His message gladly and wondered at the "gracious words that proceeded out of His mouth"--words telling them that God despises not the imperfect and 'weak if they are sincere and consecrated to Him.

It was after three o'clock, in the afternoon, in the early evening, that the disciples suggested that it was time for the multitude to be dismissed that they might find food and lodging in the surrounding villages. John and Mark record a dialogue on the subject between Jesus and Philip, the home of the, latter being in the adjoining town of Bethsaida, and who was therefore acquainted with the region, its resources, etc. Jesus inquired of Philip, "Whence shall we buy bread that these may eat?" Philip replied that it would require two hundred pennyworth of bread to give each of them a little. This would mean about two hundred dollars' worth of bread according to our present day reckoning. All of the Apostles then seemed to join in with the suggestion that the multitude be sent away that they might buy their own provisions as well as secure lodging--though as a matter of fact the people of the East make little ado about lodgings. They will camp almost anywhere, and, wrapping their cloaks about them, lie down in the fields or by the roadsides to sleep--in any place not supposed to be dangerous.

SEEKING FIRST A NATURAL SUPPLY

It was then Jesus said to His disciples, "Give ye them to eat." Mark says that they inquired, "Shall we go and buy them 200 pennyworth of bread and give them to eat?" Jesus asked, "How many loaves have ye? Go and see." It was the Apostle Andrew who returned with the word that a lad of the company had five loaves and two small fishes which he had put at their disposal. Jesus accepted the situation and instructed that the multitude be directed to be seated in companies. It is supposed that they arranged themselves in groups of, fifty, and that there were 100 groups, making in all 5,000. Apparently they adopted the form of a three-sided square, after the shape of a Roman reclining table, the disciples who served them passing in at the open side and thus being able to reach the entire company. We are not informed how the five barley loaves and two small fishes were increased so as to be sufficient for the five thousand people with a remainder of twelve baskets full. Quite probably the increase was while being broken in the Lord's hands, though possibly also the increasing continued at the hands of the Apostles as they in turn distributed the food to the people.

If such a story were told us respecting an ordinary person we could not believe it. Indeed it would be not faith but credulity on our part to believe it. So it is with those who deny the heavenly origin of our Lord Jesus: they do not believe that He

could or did do such works as are recorded in the Scriptures. Neither could we believe the matter from their standpoint. It is because we believe that Jesus was the only begotten of the Father, who came into the world to be our Redeemer-because we believe that the Father poured upon Him the Divine spirit or power that we can also believe that He had power to still the tempest or thus increase the food by His blessing.

If we could not accept these Scriptural testimonies monies respecting the power of Jesus over natural things neither could we accept the declarations of the Prophets and Apostles respecting His coming power in the Kingdom. If we can accept the Scriptural declaration respecting Him as the great Restorer of all things, God's representative, Immanuel, who in the future shall bless the whole world of mankind, then with equal propriety and with the same kind of faith we can recognize Him as the one in whom the Father's power operated in a small way in connection with the miracles under consideration and others at the First Advent.

CAREFUL USE OF DIVINE BOUNTIES

The whole lesson was intensified by the Lord's direction that the disciples should gather up the fragments; and, besides, another lesson was given, namely, that however great and bountiful are God's provisions for people, none of them are to be wasted. We cannot see wastefulness in any of the Lord's consecrated people without feeling that, however great progress they have made in understanding the mind of the Lord in some respects, they are still deficient in this particular. An appreciation of the gift and respect for the Giver implies a carefulness and a stewardship in respect to all that comes to us from our Heavenly Father-things temporal and things spiritual. According to our Lord's parables He is measuring our love and zeal in a considerable degree by our use or abuse of the talents, opportunities, blessings, temporal and spiritual, now bestowed upon us.

We may be sure that in this, miracle as in the others our Lord intended to inculcate some important lesson of faith or practice-not so much for the public as for His ,special followers, His disciples. We may presume, therefore, that He had a two-fold purpose in sending them away by ship while He remained and dismissed the multitude, telling them that His discourses and miracles were at an end. *One of these purposes doubtless was private fellowship and communion with the Father in the mountain-apart from the multitude-apart even from His beloved twelve Apostles. There are times when we love to join our hearts and voices with others at the throne of heavenly grace, and come as a company of the Lord's people into fellowship and communion with Him, and there are other times when we seem to need individual, personal, private communion with God, as our Lord seemed to have required on this occasion.

Our Lord's second object was, doubtless, to give His disciples opportunity for thinking over the miracle and talking it over by themselves in His absence. They might thus speak more freely one with another, and get more benefit than if He had been with them, and they would have been under a certain degree of restraint in His presence. The Lord wished this great lesson to be thoroughly impressed upon their minds: it would be helpful to them in future' years to remember how He had power to increase their temporal food without human interference and independent of human conditions. It would be a lesson also respecting the

spiritual food, that they should not despise the day of 'small things; that if sent by Him to break the bread of life to the people, they should not be fearful and hindered by reason of unpropitious conditions prevailing, but should have full confidence in Him that He had the power to overrule in all the affairs of life, that all his gracious purposes might be accomplished.

WE MAY DISPENSE THE BREAD FROM HEAVEN

There is a lesson for us of the present day, too, in this matter, as there has been a lesson for the Church all the way down through this Gospel Age. We may feel that the multitude is large and that the means at our disposal for reaching them with the bread of life are limited. We may be inclined to say here, we have such and such things, but "what are they among so many?" Let us hearken to the Lord's word, "Give ye them to eat." It should be sufficient for us to know that any one is present who is hungering and thirsting after righteousness. "He that hath an ear to hear, let him hear." Tell him the Good Tidings, no matter in what form they must be presented, no matter how intolerable the conditions. The important thing is that there are some who are hungry for the Truth, and that if we will the Lord will bless us in ministering it to them.

We have been reminded of this parable sometimes as in the past we have read the reports of the work accomplished under PASTOR RUSSELL'S supervision during his lifetime, and endeavored to realize the immense amount of spiritual food borne to the people all over the civilized world, and our privileges connected with its dissemination. We have marveled how the Lord blessed the comparatively small amount of money so that it reached so far --it seemed to multiply tunder the Lord's blessing. The matter is with us as it was with the Apostles. The Lord Himself raises the question of how much it will require. We look about us and see how few are hunger ing and thirsting for the Truth, how many I grasping after multitudinous errors, false gospels, new lights, etc., and we hear the Lord's word, "Give ye them to eat." It re quires faith to go forth and to hope to accomplish the great harvest work under present. limited conditions, but so surely as the Lord is the Chief Reaper, His blessing upon what He has given us to dispense will make it *sufficient*, so that all who are really hungry may be fed.

Let the lesson sink deeply into our hearts; let us have the more confidence in Him who not only provided the temporal food centuries ago, but who now according to His promise has come forth a second time and -is dispensing again spiritual food, meat in due season, things new and old from the treasury of His Word. Let us be swift to appropriate these promises to our hearts, seeing to it that we are still hungering and thirsting after clearer views of the Divine -character and plan. Let us be on the alert to give to all who are hungering and thirsting the blessed food which has so greatly refreshed and strengthened us. If they do not get it they will faint by the way as they go looking for other provisions. We have the very thing which all of the household of faith need; without it they cannot maintain their standing, they cannot press on, they shall surely become discouraged. A thousand shall fall at our side and ten thousand at our right hand without this needed -nourishment. Let us be alert.

THE USE OF MEANS--THEN AND NOW

The lad who had the loaves and fishes and who put them at the disposal of the Lord, we may be sure was greatly blessed, although we hear nothing further of him than is here mentioned. It was a case of opportunity, and we may be sure that the *boy* thus willing to put his *all* at our Lord's disposal, instead of attempting to sell it to the hungry at famine prices, received *a* corresponding blessing. The lesson for all is that whatever we may have of financial means for sending forth the bread of life to others, or whatever we may have of knowledge of the Truth, is neither to be selfishly hoarded nor selfishly partaken of by ourselves. It is to be consecrated to the Lord, and out of that consecration the Lord will bring blessing to others and increased blessings upon our own heads and hearts,

It was after Jesus had spent the night in prayer and toward morning came to His disciples still on the take in the boat – storm-stayed -- and after they had come to the landing safely, that some of those who had been with Him and who had partaken of the miraculous bread and fish had returned to the vicinity of Capernaum and sought Jesus again, that He upbraided them and accused them of seeking Him more for the loaves and fishes than on account of the truths which He proclaimed; and using this as a text, proceeded to tell them of Himself as the Bread of Eternal Life that had come down from heaven, of which if a man eat he would never die-the bread of life everlasting.

Blessed are our ears for we have heard! blessed are the eyes of our understanding for we have seen Him! blessed are we for we have tasted of this Bread of Life! Blessed are we if we ate still hungering and thirsting after righteousness, and day after day being more and more filled according to the promise.

A FAMINE FOR THE WORD OF GOD. -- Amos. 8:11

We live in very stirring times, in times when there is a greater hungering for knowledge, for wealth, for influence, for power, for everything, than there ever was before. Everybody seems to be hungry. Yet our day is so full of philosophies, inventions, sciences (true and false), money making schemes, financial schemes, theological schemes, etc., etc., that the whole world is absorbed in attempts to satisfy these various hungerings of the soul. Yet these things do not satisfy even the worldly they still hunger and thirst; and nothing will ever satisfy them but the Living Bread-the Truth. Now is the time for us who have become "new creatures in Christ Jesus" to see to it that we dispense to others the true -bread and water of life; and that our own earthly hunger for earthly things shall not be prospered or gratified at the expense of our spiritual hunger for spiritual things, but that the latter shall have our special attention and care and provision.

The more people are satisfied with earthly things the less inclination they will have for the heavenly things, and the more we are satisfied with the heavenly things the less of appetite will we have for the earthly things. The new nature flourishes at the expense of the old nature, and the new ambitions, hopes and desires at the expense of the old. Likewise-when the old nature flourishes, it is at the expense of the new in all of life's affairs. Let us then., realizing the difference between the food that perisheth and the food that brings Divine blessing-eternal life-let us choose the latter, let us feed more and more upon the Lord and upon His Word and thus grow strong in the Lord and in the power of His might, and be more and more weaned from the world, its spirit, its hopes, its ambitions. We seek

a heavenly country a heavenly Kingdom, a heavenly nature, and heavenly qualities, fitted and prepared for that heavenly nature. We have found the great Life-giver, the one who can and does supply this bread from heaven. It is our great privilege to be the dispensers of this bread--"Give ye them to eat." "He that hath an ear let him hear."

THE BIRTH -Of JESUS (Christmas Lesson)

--DECEMBER 26--LUKE 2 :8-20--

Golden Text.--"There is born to you to-day in the city of David a Savior, who is Christ the Lord."--Luke 2:11.

CHRISTMAS season calls forth once more hallowed memories of the birth of the Savior of the world. The more intimately we know our dear Redeemer in the light of the Scriptures, the more we shall appreciate Him, love Him and seek to copy Him. No other life than His could bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character-any other life similarly studied and criticized would reveal its seamy side of weakness, sin and ignobility.

The time of our Lord's birth was an auspicious one in several respects, and very evidently Divine wisdom had exercised itself in respect to the world's affairs by way of preparation for this important event: (1) The spirit of world-conquering that began with Nebuchadnezzar's kingdom was favorable to it, in the sense that it brought the various families or nations of mankind into closer contact with each other, broadening their ideas. (2) This policy had resulted in the transplanting of peoples from one land to another, and thus had made them more cosmopolitan in their sentiments. (3) Israel and Judah, thus transplanted in their captivity to Babylon, became so attached to the new conditions that comparatively few of them availed themselves of the offer of Cyrus to return to their own land, only about fifty thousand of all the tribes, out of several millions. The Jews among the Gentiles were by no means lost and had by no means abandoned all of their hopes in the Abrahamic Covenant nor all of their faithfulness to the Mosaic Law-although they were lax -in these matters and too full of a love of gain and ease to cultivate the spirit of Israelites indeed. Nevertheless, they- had their influence amongst all the nations with whom they dwelt, and were witnesses to the hopes of Israel in the one God and in a coming Messiah, the Son of God, to be the world's Deliverer. (4) The triumph for a time of the Greek Empire had brought to the civilized world a highly developed literature-the Greek language had reached its zenith, and was the literary language of the civilized world. (5) The Roman Empire had conquered the world and was in the height of its power, and as a result there was a time of universal peace, and hence a more favorable time than -any before for the announcement of the Gospel and for the safety of its representatives in passing from nation to nation. (6) Israel itself had reached probably its highest development, intellectually, morally and religiously, and additionally we are told in the Scriptures that "All men were in *expectation*" of the Messiah's coming.--Luke 3:15.

It was just at this most appropriate 'time, as divinely arranged for, that Caesar Augustus, the Roman Emperor issued his decree respecting the taxing of his worldwide empire. The decree was not merely an assessment of taxes, but was rather a census, or enrollment for taxation. But instead of sending assessors to the people, according to the present custom, the arrangement then was. that every male citizen must report himself at the headquarters of his own family line. This I was the -occasion for the coming of Joseph and his espoused wife, Mary, the mother of Jesus, to Bethlehem, their native city or family city, for they were both of the house of David (though through different lines), and Bethlehem was "the city of David." Thus in a providential manner and by a decree over which they had no control whatever, Joseph and Mary were brought to the very city in which most appropriately the great heir of David should be born, as had been ioretold by the Prophet.-Micah 5:2.

IF THOU EVEN THOU HADST KNOWN

Had the people assembled at Bethlehem realized who this was that had come to their city-that He was from the heavenly courts, that He was the Logos made flesh, that He had come to "save His people from their sins." how gladly they would have welcomed Him into the inn 'and have given to His use and comfort its choicest apartments! But they knew Him not, and hence lost this great privilege of ministering to Him. Similarly, in every city and town where the Lord's people are (His true saints), there are many who would make them welcome and give them the best at their disposal, did they but recognize them as the messengers of Jesus and of the Heavenly Father; but as the Apostle says, "The world knoweth us not, because it knew Him not." (1 John 3:1.) The disciple must not expect to be above His Lord, and hence, even when going upon missions of mercy and benevolence and as ambassadors for God, We should expect that the Lord's providence would furnish for us, not the most palatial conditions, but more probably very humble conditions. And when we find it thus we should rejoice that to some extent at least we have experiences which harmonize With those of our Lord. The Lord's people will obtain a blessing in proportion as they are prepared to receive all opportunities for God's service as Divine favors and to appreciate them, no matter how humble the conditions: and it -is noteworthy that neither Joseph, nor Mary, nor Jesus, nor the disciples, nor the Evangelist who recorded the incident, offers the slightest complaint or suggestion of dissatisfaction with the arrangement provided by Divine providence, In proportion as they would have felt dissatisfied with the arrangements provided, in that proportion the Divine plans would not have worked for their good.

SHEPHERDS ABIDING IN THE FIELD

The vicinity of Bethlehem is a pastoral country, and today is covered with flocks. It was the custom at the time of the Savior's birth for the shepherds to remain with their flocks by night as a guard against thieves as well as against wild beasts. It was in this vicinity that David (afterward king), when a shepherd-boy protecting his flocks, slew on one occasion a lion and at another time a bear. The shepherds as a class -were not particularly well educated people as respects schools, and yet many of them were thoughtful and thus secured, in their leisure time while watching their flocks, by reflection and by conversation, considerable knowledge,

so that they might be termed an intellectual, and thinking class of people, their minds being turned more to reflection on large subjects than are the minds of some who are constantly immersed in trade and mechanics. The shepherd whom God honored in making him king of His-typical kingdom, was a great poet, and evidently much of his time while shepherding was given to the muse, and one of his. most beautiful poems (Psalm 23) represents Jehovah Himself as. the Shepherd of His people,--His flock, for which He cares. It was to men of this thoughtful class, and no, doubt men familiar with David's Psalms, and with the Messianic hopes therein set forth, that the Lord sent the first message respecting His Son made flesh.

The description of the appearance of an angel, and of the fear which the brightness of his countenance engendered, is both simple and natural. All mankind more or less feels instinctively a fear of the supernatural, a trepidation at the very thought of being in the presence, of the holy angels. And this is proper as well as natural, for all realize their own imperfections through the fall, fearing more or less that the results to themselves would be unfavorable if Divine justice were laid to the line and to the plummet in respect to their affairs. All seem instinctively to realize their. need of mercy at the hands of Him with whom we have to do. And so it was with these shepherds; they were affrighted as they beheld the heavenly visitor in their midst; but his message was not one of justice nor in any sense of condemnation, but of Divine mercy. He soothed them with the words, "Be not afraid; for behold I bring you good tidings of great joy which shall be unto all people." Can we wonder that joy took the place of fear in their hearts as they heard the gracious words? Surely not.. And so it is with all who from that day to the present time have heard this true Gospel Message, not merely with the outward ears, but truly, with the cars of their understanding-comprehending it.

Oh, if we could only get all true Christians to study this tenth verse of our lesson, and to see the- depths of its significance, it would quickly revolutionize the teachings of Christendom! But as our Lord declared, some of the deep things of the Divine Plan are hidden from many of the wise and prudent according to the course of this world, and are revealed only to the humble-the babes. Nevertheless, the testimony of God standeth sure, and all whose understandings have been opened and who have been enabled to comprehend some of the lengths and the breadths, and the heights and the depths of God's love, may rejoice that the ignorance of the world in general on this subject and the opposition of the great adversary who is blinding them, cannot continue forever, but must soon give place, when the Lord's due time shall come;--when He who died on Calvary for the world's redemption shall begin His glorious reign by binding that old serpent, the devil, Satan, that he should deceive the nations no more for the thousand years of the Millennial reign. Then all shall see out of obscurity; then all shall discern what at present is the privilege of only the favored few to see, respecting the Divine character and plan-that the Message of the angel was true, every, word of it-that the .grand results to flow from the birth of the Savior in Bethlehem justified the Message sent by the great Jehovah -a good Message of great joy which eventually shall be to all people-whose enlightenment and blessing shall have no hindrance, no restriction, and as a result all shall come to a knowledge of the truth and to an opportunity of availing themselves of the grace, mercy and peace

provided for all in the great salvation secured by the ransom-sacrifice of our Lord Jesus.

THE ANGEL'S MESSAGE GOOD TIDINGS

The angel further explained his great Gospel Message, showing its basis, and declaring that all the good things mentioned should come to pass because the Savior, Messiah, had been born-the one so long looked for in Israel, the promised seed of Abraham in whom not only Israel should be blessed and exalted to honor, dignity and cooperation, but in whom also "all the families of the earth should be blessed." And let us here remark that the order of presentation used by the heavenly messenger, and evidently divinely ordered, is the proper presentation of this subject which should be adopted by all who seek to be used of the Lord as His ambassadors in the calling of the elect Church. First, there is the grand pronouncement of Divine favor and blessing, that it is a cause for joy, and that ultimately it shall extend to every creature; secondly, there is the specific explanation of how all this is to be accomplished-through a Savior, a Deliverer, who, in order to deliver His people from the wages of sin, death, into eternal life and blessing, must first of all save them *from* their sins. And we see from-other Scriptures that this Salvation *from* our sins signifies not only the payment on our behalf of the penalty for Adamic sin, but also, subsequently, man's instruction in righteousness and lifting out of sin; in which uplift each one is required to cooperate to the extent of his will and of his ability.

So all teaching of the grace that is to come to mankind should be coupled with the philosophy of the salvation -the Savior made flesh and the flesh devoted or sacrificed for our sins, and the Savior glorified, that in due time after the selection of His Church He might, with her, according to the Divine Plan, establish His Kingdom of righteousness for the uplifting of the world of mankind out of ignorance, superstition and general degradation into which the great Adversary has gotten them through the fall and through his subsequent blinding and misleading. In this connection it is well to remember that our Lord's name, Jesus, signifies *Savior*, and that all who would be of the elect Church must have the spirit of the Bridegroom (as well as by faith be covered with the garment of His imputed righteousness) : and that His spirit is one of *opposition to sin to the extent of self sacrifice*. We also are to "resist unto blood [death] striving *against sin*."--*Heb. 12:4*.

Then the angel gave the shepherds an intimation of the humble conditions under which this great King of earth was born into the 'world-as a babe, wrapped in swaddling bands and lying in a manger. This was necessary, not only to their identification of Jesus, but necessary also to bring down their thoughts from the great and grand *results* to its humble *beginnings*, lest they should be misled in their expectations. And as it is with every part of the Divine Plan, so also it should be in respect to all of our proclamations of the same. We are not only to tell of the future glory and greatness and grandeur, but we are-to tell also of the present humiliation-not only of our Savior who humbled Himself to take a, low estate amongst men, and to die for our sins, but also to point out that the "Elect -are called, to walk in His footsteps, under similarly humiliating circumstances-to suffer with Him, if they would reign with Him; to die with Him, if they would live with Him. And thus also the Prophets spoke not only of the glory that should

follow, but also of the sufferings of Christ (Head and Body) which must precede the glory. (I Pet. 1:11.) The lesson to every one who has ears to hear it is, "No cross, no crown." Let us, then, humble ourselves under the mighty hand of God, and rejoice in every step of the humiliation, that He may exalt us in due time to share the glories of His Son our Lord, and to share with Him the grand work of blessing all the families of the earth.

ANGELIC HOST PROCLAIMS PEACE ON EARTH

It was a fitting climax that, after the one angel had told the surprised shepherds of the Good Tidings of great joy for all people and was ready to depart, he should be joined by an angelic host, singing, "Glory to God in the highest, and on earth peace, good will toward men." This was but a reiteration of the Gospel Message already delivered. It declared that the work which should be accomplished by the babe just born, should redound to the highest glory and honor of Jehovah God, His Father. It declared also that through this work to be accomplished by Jesus should come to earth Divine good will and consequently peace, and all that these would imply in the way of blessings of restitution and privilege of attaining everlasting life. But, how much in conflict with all this are the erroneous theories which have gained credence in Christendom, which teach that, notwithstanding the ransom which our Lord Jesus gave, and notwithstanding the turning aside of the original sentence upon our race as the result of the propitiation for our sins accepted by the Father, the vast majority of the human family will nevertheless, to all eternity, be in rebellion against God, and in torture will continually blaspheme His name;--and that without ever having had a full, reasonable opportunity to know the Savior or to accept His salvation. How strange that any should think that such a plan would be glory to God in the highest!

How, strange that any should *refuse to see* the very plain statement of the Scripture that God has provided through Christ that every member of the human family shall have a full opportunity of coming to a knowledge of the truth, and then of relinquishing sin and of accepting new life of righteousness under the New Covenant--and that then whoever still refuses and will not submit himself to this righteous arrangement shall be utterly destroyed from amongst the people--in the Second Death,--that none will be suffered to live in sin and opposition to God to blemish any part of God's dominions, but that all the incorrigible shall be as though they had not been. In no other way can we possibly imagine that the time will ever come when there will be full peace among men. "There is no peace for the wicked, saith my God."

The only solution which God offers respecting the establishment of peace is in connection with the establishment of His Kingdom, for which our dear Redeemer taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." That will mean peace in its fullest and most absolute sense. The Scriptural proposition does not include the violation of any man's will, but merely the offering through Christ of an opportunity for His everlasting blessing and peace, or his cutting off in the Second Death if he fails to appreciate the Divine offer.

The shepherds having heard of God's grace, manifested their interest by visiting and paying their homage to the Savior: and so each one who has heard of the

grace of God with an appreciative heart can -do nothing less than *seek* the Lord and do Him reverence and serve His cause by proclaiming the gracious message with which he has been favored. 'Let us each do so, and thus more and more increase in our hearts the joys of the Lord and our appreciation of His grand Gospel.

THE MINISTRY OF LOVE'

SINCE sending forth the November 1-15 issue of the HERALD many loving messages have come assuring us of very deep appreciation of this special issue. As we have endeavored to explain previously, our thought in preparing this special issue was to assemble such matter as would in a particular Way treat those lines of thought that are of extra ordinary importance to the people of the Truth in these latter days, from strictly the Bible standpoint and thus assist the brethren to discern the will of God more perfectly.

It now appears to be the unanimous opinion that the special HERALD of November 1-15 is a most appropriate issue to be given a general circulation amongst other brethren who have -been more or less perplexed and disturbed during the varied and unusual circumstances of the past four years and who have had difficulty in discerning clearly the important facts and the various issues in their true light. Dear brethren let us not be misunderstood in the above suggestions. It is not in a spirit of proselytizing that we would seek to give a message to others. It is not our thought that we should try to influence other brethren to break away from a condition of sectarianism or bondage to become entangled in another. Rather our thought is that as all consecrated believers in Christ are members of the "same Body" of Christ, even though some or all -may for a time, have been misled in one direction or another ,or into one entanglement or another before they. Were aware .of it, the spirit of love, the spirit of the Master, operating in, all the members of His Body dictates that we should have one another's interest at heart especially the spiritual welfare, so that at all times we would seek to be so exercised toward all other consecrated believers in a way and manner that would be to their advantage and progress spiritually. This is sure to mean that if we see a fellow-member of Christ failing to enjoy the fullness of His blessing-the fullness of Christian liberty, and the fullness of light, joy and peace in his heart, and in danger of being robbed of his precious heritage, we can not -but esteem it as the mission of love and the will of God that we exert every *holy* means the Lord may have put within our -reach to help such an one to be recovered, and assist him to so put on the whole armor of God that he may be able to with stand all the fiery darts of the evil one. We believe' it is just this spirit of helpfulness in the members of the Body that the inspired Apostle recommends: "But speaking the truth in love, -may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and ,compacted by that which every joint supplieth, according to -the effectual working in the measure of every part, maketh increase, of the body unto the edifying of itself in love."--Eph. 4:15, 16.

We wish all the friends to know that it is our desire that all the publications of the HERALD shall bear that stamp of the spirit of Christ, set forth in the language

above; and in issuing the recent double number containing matter pertinent to these last times, we believe that we are acting strictly in accordance with the mind of Christ. For this reason we desire to encourage the friends everywhere to make special effort to place the double issue in the hands of every person that it is thought might be helped at this time. We doubt not that some could best assist in the circulation of the double number by sending us lists of names and addresses of other friends whom you know, living in your own vicinity or elsewhere; we can mail the journal to them direct. Others may order a supply of the special HERALD and hand or mail them to others as occasion and opportunity may offer. There will be a charge of 5c each or 50c per dozen.

GIVING THE WATER OF LIFE

The tract we have been supplying for some time, "The Inauguration of God's Kingdom preceded by distress of nations," has brought some excellent results which clearly show that there are those hungering and thirsting after the bread from heaven and the water of life. And what wonder, as the whole creation continues to groan and travail in pain together, waiting, etc. It is encouraging, too, to note that the friends seem increasingly active in witnessing to the Truth by the distribution of these tracts. We believe that the disposition to participate in this ministry represents a most wholesome attitude spiritually. It has been with regret, however, that we have not been able to fill all orders for these tracts as received, as the supply we have is now quite limited. Hence, we have been compelled to cut down all orders and ship only a fraction of the amount requested. And while our circumstances will not permit of our ordering another edition printed at present, we are looking to the Lord for His guidance, with the hope that if it is His will there may soon be a full supply. of the free literature on hand, sufficient that all may share the blessings of this ministry to the extent of their opportunities and as their time will permit. Let all who have espoused the cause of our great King, the cause of truth and righteousness, the cause of His coming Kingdom, have the burden of His Message upon their hearts, to the intent that He may more and more bless our united efforts to be true and worthy witnesses for "Jesus and the Word of God," while it is yet called. day.

ENCOURAGING MESSAGES

WEEP WARMTH AND COMFORT OF LOVE

DEAR BRETHREN,

Love and greetings in our dear Lord's name! It gives me great joy and pleasure now to write you. My son has received the HERALD from the first and we have all enjoyed it so much -increasingly so.

We were sorry at not seeing our dear Brothers Streeter and Hoskins, but realize it to be our Father's *appointment*. *HOW* my heart warmed to all the dear ones, and the Lord's service to them, as I read the reports in the June 15th and Sept. 1st HERALDS. Yes, surely this is the time we need the warmth and comfort of one Another's loving co-operation. Then the Sept. 15th issue from first page to last was meat indeed.' . . . It is of the Lord and I praise and thank Him that He still has

vessels to use in holding forth the Word of life. I wish I had a copy to take to every one who once honored, loved and believed our dear Pastor. I am sure many of them just need this loving, helping hand.

I am writing the dear brethren in London (some of them I know well--Brother Crawford gave me my First Volume in 1901. Praise the Lord!) to ask if my time can be of use in the service of the dear fellow-members. Could the articles on Revelation be put in book form and be arranged for colportaging? I worked during my spare time up to January, 1919, with Vol. IV, and got ready sales. I am getting up in years now, but my time is all free and all the Lord's to use as He wills.

Thanking you all for your labor of love and praying the Lord to guide and keep us all steadfast to the end,

By His great favor, I am your sister,

MRS. A. M.--Scot.

BLESSED ARE THEY WHICH HUNGER AND THIRST

Dear Brethren in Christ:

Greetings in His love, with manifold Christian love, sympathy and best wishes to you all and all of like precious faith throughout the world. I trust that - you are well, both temporally and spiritually.

Please allow me to make a formal request, as stated in Oct. 15th HERALD, page 2, under heading, "Regarding Pilgrim Visits." In speaking for a few of the Lord's brethren, being assured they sanction unanimously this request, that whenever possible to send us Pilgrims, without too great expense to yourselves, we would be glad to have you do so.

I am enclosing money order for \$1.00, for which please renew my subscription for the HERALD. I do not find words to express my appreciation and thankfulness for the Lord's love, mercy and goodness to me, because I have the blessed assurance that He has led me all the way, even to get the HERALD after I had rejected it on several occasions, being guided by a selfish spirit and an organization. But as the Lord taught us (Matt. 5:6), "Blessed are they which do hunger and thirst after righteousness for they shall be filled," even so. For as I read and study the HERALD, I am more and more convinced that it stands free from all sects, parties, creeds of men, etc., and that you are seeking all the more to bring every utterance into the fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. So I have found it to contain the same old story that I have loved so long--the Message of Truth which we all must know if we would be free from bondage. I have read very much religious literature, but it does not take the place of the HERALD, which I prize above all, because of its truth, and steadfastness to God's Word, as was manifested by that wise servant whom the Lord made ruler over all His goods.

Now may grace, peace and love be multiplied unto you through the knowledge of God and Jesus Christ our Lord. I desire an interest in your prayers.

Yours in the One Hope, W. H. F.--Va.

BEREAN STUDIES IN THE REVELATION

STUDY XL--DECEMBER 5

THE MIGHTY ANGEL FROM HEAVEN*

It is suggested that more satisfactory results will be obtained in the study of chapter 10 if the present lesson be devoted exclusively to an examination of the symbols employed, and a *general* review of the lessons to be drawn from the symbols before attempting to learn when or how they have been fulfilled. After a careful review of the symbols themselves the student will be better prepared to discern the fulfillment, concerning which the questions are given in succeeding lessons.

(196) From the symbolic description given in chapter 10:1 what would be the reasonable conclusion as to who and what is represented, and how is this picture similar to, as well as different from, that of another vision previously considered? H '19-261.

(197) What are the evidences that the Savior Himself is here represented as acting in behalf of His people, and what do the symbols here used teach-His Face as the Sun, Feet as Pillars of Fire, the Cloud, the Rainbow, etc.?' H '19-261.

(198) What would seem to be signified by the action of the mighty Angel in placing one foot on the Sea and the other on the Land? and what are the general lessons to be drawn from the loud Voice "as a Lion roars"? H '19-262.

(199) What lessons are suggested by the Seven Thunders uttering their voices?, H '19-262.

(200) What general suggestions do we receive from the Angel's statements: "a Time should be no more," "the Secret of God should be completed," and from St. John's receiving and, eating the Little Book? H '19-263.

STUDY XLI-DECEMBER 12

THE LOUD CRY OF THE PROTESTANT REFORMATION

(201) Give a brief review of the prominent worldwide transactions that have taken place in connection with the Church's history, already noted in our study of the revelation visions thus far. H '19-264.

(202) When was the vision of the mighty Angel's descent and His loud cry "as a lion roars," fulfilled, and what notable movement in history was thus symbolized? In what way did Pastor Russell make reference to this movement? H '19-264.

(203) What were the general conditions and circumstances prevailing just prior to the time when the Reformation Movement was started; and what phase of the Church's history was there represented? What is the testimony of the historian bearing upon this period? H '19-264, 265.

(204) In what phase of the Church's history would we then properly look for the mighty Angel's appearance? Relate what various historians have given us as to the activities of Martin Luther and other Reformers in fulfillment of this vision? and what have been the general results of the Reformation so far as the true Church is concerned up to these last times? H '19-265, 266.

(205) How has a recent expositor applied this vision?' and point out the fallacy of the application. H '19-266.

HYMNS OF DAWN FOR JANUARY

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 January:

(1) 34; (2) 191; (3) 239; (4) 136; (5) 13; -(6) 186; (7) 145; (8) 130; (9) .177; (10) 322; (11) 196; (12) 267; (13) 103; (14) 8; (15) 165; (16) 241; (17) 45; (18) 118; (19) 114; (20) 67; (21) 134; (22) 57; (23) 1; (24) 198; (25) 87; (26) 19; (27) 20; (28) 82; (29) 83; (30) 323.

The Herald of Christ's Kingdom

Vol. III DECEMBER 15, 1920 No. 24

THE BLESSING OF THE "CUP OF SALVATION".

"What shall I -render unto the Lord for all His benefits toward me? I will take the cup ,of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now, in the presence of all His people."--Psa. 116.12-14.

COMING to the close of another year of Christian experience-of going by way of the cross, we realize the appropriateness of casting our mental eyes backward at this time in a special sense and briefly reviewing the way we have come, with its experiences and lessons, that we may if possible take., up life's burdens and press on to meet the new experiences with that grace and fortitude becoming to the children of God. And what more appropriate words can we consider than the language quoted above: "What shall I render unto the Lord, etc."

"HIS LOVING KINDNESS, OH, HOW GREAT!"

And who of us cannot trace a long line of special providences on our behalf Who of us as we take a mental retrospect of our lives cannot exclaim with the poet:

"Looking back I praise the way
God has -led me day by day!"

While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving kindness and tender mercy of our Heavenly' Father thus fittingly. draw upon our inmost being to respond in grateful acknowledgement and praise! To Him we are indebted for every good that *we possess*. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the "finest of the wheat," the wealth of our Father's Storehouse. We are the special objects of His grace.

How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing hath He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smiles and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, "*Not one thing hath failed* of all the good things which the Lord your God spake concerning you!" (josh. 23:14.) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining!

What, then, shall we render unto the Lord for all His benefits? What have we, indeed, that we have not received from Him? Nothing! As a tender parent loves to see his child appreciatively accept his favors, so does our Heavenly Father regard our attitude toward Him, and our manifestation of appreciation of His favors and love toward us. His unspeakable gifts to us were purchased at a great cost to His heart. Then we will thankfully take the cup of salvation, through faith in our, Redeemer, and pay our vows unto the Lord. We will drink this cup with our dear Master--this cup of suffering and of joy. "We will trust and not be afraid."

The Father has made a special provision for those who have made a full surrender of themselves to Him. The experiences which He has arranged for them constitute "the cup of salvation." And in accepting this cup from the Lord, we are accepting all the experiences that come to us in His providence, whatever they may be--joy or sorrow, pain or pleasure or anything, As Jesus exclaimed: "The cup which my Father hath poured for me, shall I not drink it?" so should this be the language of our hearts. It had in type been foretold of our Lord that He should be lifted up, even as Moses lifted up the serpent in the wilderness. He knew that He was to be the great antitypical Sin-offering; that He was to be. "made sin" for fallen man. Yet this cup that the Father had poured for Him He declared Himself very willing to drink. And this is the cup which He has given to us.

Our Savior said to 'His disciples who desired to sit next to Him in the Kingdom: "Are ye able to drink of the cup that I shall drink of?" He Himself continued to drink of that cup until the end-He drank the dregs of the cup. And so it will be with His followers. We are to drink of this same cup. It is our individual cup, and yet it is His cup. If we be truly loyal we will accept our share of the cup thankfully, gladly. And we know that as we drink of it He will be with us; we shall not be alone. He supervises the experiences of each of His members; and with *every* temptation and trial He will provide some way of escape, if the trial threatens to become too severe.

THE CUP OF JOY IN THE KINGDOM

On the occasion of the institution of the Memorial of His death, the Master in His conversation with the Apostles said: "But I say unto you, I will not drink henceforth of this fruit of the vine until that Day when I drink it new with you in my Father's Kingdom." (Matt. 26:29.) Our Lord was here contrasting two great Days--the Day of *suffering* and the Day of *glory*. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "The Day of Christ."

The fruit of the vine, the literal cup, represents two thoughts. The cup of *wine* is produced at the cost of the *life* of the *grape*. The grape loses its-own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine--the juice of the grape--represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this figurative cup. To us it symbolizes our Savior's sufferings, and death, and our own participation with, Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words "fruit of the vine," quoted in the preceding paragraph, the cup represented the: joys of the Kingdom.

In the earthly experiences of our Lord Jesus the Father marked out for Him a certain specific course, This course constituted His cup of suffering and death. But the Father promised Him that after He had drunk this cup faithfully, He should be given a different cup, a different experience--glory, honor and, immortality., And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers--that if they would suffer with Him, would drink His cup of death with Him, then they should participate with Him in His future cup of joy.

"NOW IS THE ACCEPTABLE TIME"

Our cup is a cup of joy and also a cup of bitterness. But when we are called upon to drink a bitter draft, let us remember Him who bravely and faithfully partook, of this bitterness, rejoicing to do the Father's will; and let us take courage, and likewise rejoice that we are accounted worthy to share this cup with our beloved Lord. And as He who was perfect needed strength and help Divine in connection with His experiences in the drinking of the cup, as He sought the Father in earnest prayer for the needed assistance, so must we do. We should also be continually on our guard lest we enter into temptation, lest we look away from Him from whom alone cometh our help.

"I will pay my vows unto the Lord now," said the Psalmist. And "now is the acceptable time--now is the Day of Salvation"--for the Church. Now is the time sacrifices are to be offered--not *by and by*. The Lord has so arranged that this Vow which we take upon ourselves this Covenant of Sacrifice, must be fulfilled by us. The flesh which we consecrate must be consumed. If we seek to withdraw the sacrifice from the altar, we shall be dealt with in such a manner as to destroy the flesh; else -we ourselves shall be destroyed. If we faithfully drink of the cup which the Father has prepared for us, we shall afterward receive the blessings which He has promised to those who thus drink. Therefore, now, in the present

life, we, drink of this cup He has given us; for unless we do this *now*, we shall have no share in the Kingdom blessings in the life to come.

In our Lord's case, literal crucifixion was necessary. He must bear the fullest measure of the Law's demand; He must bear the penalty of its every violation, even as in the case of the vilest criminal under the Law; otherwise He could not - have redeemed every Jew. He must bear the curse of 'the Law-He must hang on a tree. But in our experiences, the cross will not be a literal cross of wood; the nails will not be literal nails; but bitter words and slander and misrepresentation will surely be our portion-and perhaps physical violence in some form to some of the last members of the Body. We do not know.

BY WAY OF THE CROSS

"Whosoever will save his life shall lose it." We are all to pass through the trying, experiences represented by the *winepress*. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated: as individuals, in the human sense, and to become New Creatures. "If we suffer [with Him], we shall also reign with Him"--not otherwise. So we joyfully accept the invitation to drink of His cup. And not until the cup has been drained to the last shall we receive the other cup--the cup of Kingdom joys. While our Lord 'had a great blessing in the obedience which He rendered to the Father; yet it was a trying time for Him down to the last moment, 'when He cried, "It is finished." And so with the Church. We must drink all of the cup; none of the contents is to be left. We must endure all of the experiences.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new cup of joy was given our Lord when He was received ,up into glory. Then all the angels of God, worshipped Him. Soon our cup of joy will be given to us. Undoubtedly we shall- all, partake of this joy with all the faithful soon, if we are approved. We believe the fulness of joy will not be reached until all the members of Christ are with Him beyond the veil. Then we shall share His Throne and partake of His glory. Then with our beloved Lord we shall drink of the "new wine" in the Kingdom; for the promise is to all His faithful saints.

"YE ARE MY WITNESSES, SAITH JEHOVAH"

The concluding statement of the Psalmist as given' in our text is that he would pay his vows "in the presence of all His [God's] people." It is not enough that we shall be loyal in our hearts; but the Lord, desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:10.) And all the witnesses for the Truth must be martyrs for the Truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of Truth. They will be targets for the Adversary.

Our Master said that whoever would not confess Him before men,. He would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the Head, and which is soon now to be gathered into the Heavenly Garner. I

Then let us appreciate more and more this "cup of blessing," which we, are privileged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need Him daily, hourly, momentarily. And we may come to the Throne of Grace at any time in the name of our great Advocate.

Our Father's ear is ever open to the cry of His children. They are as dear to Him "as the apple of His eye." They "are graven upon the palms of His hands." "As one whom his mother comforteth, so will I comfort you," is His promise. to His own. All that we can render will be at best very, very little in return for -all His bounties, for all His matchless grace toward us. But the measure of love and zeal that accompanies our little all will indicate the measure of our gratitude to our Heavenly Father and our great Redeemer.

"What shall I render, Lord, to Thee?
Thy love surpasses all my thought!
What can a fitting tribute be,
To Him who my poor life hath bought?

"Who sought me in my low estate,
And raised me up to heights Divine!
What words can fitly sound Thy praise,
Or thought encompass love like Thine?

"What shall I render, Lord, to Thee?
My heart, my strength, my life, I bring!
My hands, my voice in service glad,
To Thee, my Savior and my King "

THE REVELATION OF JESUS CHRIST

SERIES XLIII

THE OVERTHROW OF CHRISTENDOM

"And I saw an Angel standing in the Sun; and he cried with a loud Voice, saying to All Those Birds which Fly in Mid heaven, 'Come, assemble yourselves to the Great Supper of God; that you may eat Flesh of Kings, and Flesh of Commanders, and Flesh of Powerful men, and Flesh of Horses, and Flesh of Those who Sit on them, and Flesh of All, both Freemen and Bondman, both Little and Great.'"--Rev. 19:17, 18.

LET it be borne in mind that the vision described in these words is closely associated with, indeed -is a continuation of, the one described in verses 11-16, which was considered in our last. It will be recalled that the symbols- employed in that part of the vision -are descriptive of a great warrior and his armies who were about to engage in deadly conflict. This conquering warrior and his armies, as we observed, represent our Lord Jesus Christ and His glorified Church. However, before St. John saw, or at least before he described the enemy forces, his attention was drawn to the strange and startling scene of an Angel who appears to be standing-in the Sun, and who in a loud Voice utters the words quoted above. The import of the language implies that whoever may be represented by this Angel,

foresees or anticipates the result or outcome of this, terrible battle. The vision of the assembling of the Birds in response to the Angel's call evidently symbolizes what is frequently literally the case after a great battle, namely, the assembling of vultures and other birds of prey over a battle-field to feed on the flesh of the dead and disabled wounded. It will therefore be seen that the words of the Angel indicate that the symbols are drawn from a most sanguinary and cruel battle- in which the carnage and slaughter would be most terrible, and the bodies of the dead would be left unburied for the birds of prey. This great battle is symbolical, and is quite generally understood by expositors to be identical with the closing scene of the one called in Rev. 16:14, 16, "The battle of that great day of God Almighty And He gathered them to a place called in the Hebrew tongue, Armageddon [mount of destruction]." The words of this symbolic Angel are in themselves sufficient to show that one of the final destructive acts of the judgment of Christendom is that described in the closing verses of this nineteenth, chapter.

It will have been noted that in our expositions of the visions relating to the Harvest period we considered one very significant gathering (which of course preceded the one of this vision), namely, the gathering out of the rejected, religious systems, the Elect, the wheat class, the overcoming saints. (Rev. 14:14-16.) This gathering will have been completed and these overcomers will have entered into glory with their Lord before the vision we are now considering meets its fulfillment. Another, a second gathering also considered by us, will, -before this Vision meets its fulfillment have been completed; this is the one described as the gathering of the ripe clusters of the Vine of the Earth, preparatory to their being cast into the great Winepress of the wrath of God. (Rev. 14: 18, 19.) This treading of the great Winepress which is the last feature of the time of trouble is evidently identical or associated with the one referred to in this vision: "And He treadeth the Winepress of the fierceness and wrath of Almighty God."--Rev. 19:15; 14:20.

The gathering or assembling referred to in the words of the Angel standing in the Sun is that of those represented by the Birds of prey, the vultures, which will of course take place at the conclusion of the great Wine press feature of the time of trouble. While this great battle is undoubtedly a symbolical one, and the great slaughter is more especially designed to describe the destruction of the various governments, systems, and organizations, that will then be found in opposition to the establishment of God's Kingdom of truth and righteousness, yet there can be no question that in the destruction of these there will be a most dreadful and appalling slaughter and loss of human lives. It seems to be one of those visions that combine both, symbolical and literal statements.

THE ANGEL STANDING IN THE SUN

Coming to the consideration of the symbols of the vision more particularly, we inquire first, Who or what is represented by the Angel who is seen standing in the Sun, etc.? It is of interest to note that nearly all commentators who wrote before 1890 quite, generally understood this Angel to be one of the spiritual, heavenly messengers. DAVID N. LORD, however, who wrote in 1846 and who was frequently quoted by PASTOR Russell, is a notable exception and seems to us to come much nearer to the truth in his exposition. In the light of the events of his tory unveiling more clearly these Revelation visions that embrace the closing

scenes of the Age-the Harvest and the vintage-his explanation is indeed remarkable and convincing and constitutes a basis for invaluable assistance at the present time in obtaining a clear insight into, what is our conviction, the true and, correct interpretation. It was his understanding that the Angel stationed in the Sun who summons the Birds of prey to assemble to the Great Supper of God to eat the flesh of the anti-Christian host is a symbol of either one conspicuous person or a class of persons that have been made aware of the impending destruction and are in a position of close observation of the great leaders of this vast anti-Christian host, although not of their number. This person or company of persons are to warn these of their impending destruction.

The interpretation that finds this Angel to represent a class of persons living on the earth at the time of Christ's manifestation with His saints in judgment seems to us to be the correct one. If we are not in error in this conclusion, then this Angel represents a company or class who after the glorification of the Church, the joint-heirs of the Kingdom, have knowledge of the fact that the destruction of this great anti-Christian host is at that time to immediately occur.

A recent exposition interprets this Angel who is seen to be standing in the Sun, etc., to be "the Elijah class, *after the publication of*" the "volume" containing that exposition. One insurmountable objection to this interpretation is that in the Divine order and chronological arrangement of the associated visions, all the Elijah class had at the time, of this Angel and his proclamation passed beyond the veil; indeed the Elijah class are seen in the preceding part of this same vision as the "armies of heaven," who are following the symbolical personage seated upon the white horse, We have seen that this personage represents Christ as He is about to execute the final judgment on His enemies, the anti-Christian host. We would understand then, that this Angel represents a company of persons here on earth after the Kingdom class. has passed beyond the veil. The Sun, to our understanding is in all the Revelation. visions a symbol of the light of God's Truth. The Angel standing in the Sun would therefore represent. a. company of persons on earth blest with a knowledge of Divine Truth; not alone the Truth respecting God's great Plan of the Ages, but also the Truth that the. very last judgment on those powers, civil and ecclesiastical (which were left after the judgments fell upon the I great Mother of Harlots), was immediately to take. place. More than this, whoever this company may be it seems evident that they comprise a class that has become acquainted with the fact that the selection of the joint-heirs of the Kingdom was at the time of the visions fulfillment complete; and still further that all of these elect ones were at that time glorified and with their Divine Lord. The proclamation made by this Angel implies that the momentous events, transpiring at the time will culminate in the complete destruction of those organizations, civil, social and ecclesiastical symbolized by the "Beast," the "Kings of the Earth," and the "False Prophet." Keeping in mind then that this -vision meets .its fulfillment in the very closing period of the great time of trouble, the Great Tribulation (Dan. 12:1; Rev. 7:9, 14), and *after* the glorification of the Church, it would seem to the careful student of the Revelation that there could be but one class on earth at this particular time possessing such knowledge of the Divine plans and purposes; and may not that class indeed be the one that is called in Rev. 7:9. the "Great Multitude [Company]." It is quite generally understood by those 'who have given this matter careful study that the

class referred to in Rev. 7:9 comprises certain devoted and consecrated Christians who are left on the earth after the Little Flock class has all been changed, to complete the development of their character and fit them to participate in the celebration of the Marriage Supper of the Lamb. One feature connected with the crystallizing of their characters would most naturally, seem to be the giving of just such a testimony as is symbolized in the calling of the birds of prey to gather to "the Great Supper of God." It is from out of this great tribulation that these are represented as coming in Rev. 7:9-14.

It will have been noted that in connection with the pouring out of the seventh Vial judgment, which is a general picture, although described under other symbols of these same events, there is heard a voice proceeding from the nominal Temple, saying, "It has been done." We cannot fail to notice a close connection between the words, of the Angel who is seen standing in the Sun with the words of this voice. It will be recalled that PASTOR RUSSELL applies the Words, "It has been done," as proceeding from the Great Company, uttered in connection with the fall of the ecclesiastical systems. We quote his words: "But now, when the seventh has been poured out, we bear the nominal Temple saying, 'It has been done': This Temple class, which, finally recognizes God's dealings when these systems are entirely destroyed, is the same which we have, found elsewhere mentioned in Scripture, and which We have designated the second company, who, though losing the prize promised to overcomers of the Beast, etc. (Rev. 20:4), are 'saved so as by fire [these severe. judgments] in the day of the Lord Jesus.'" -H '20-231, 232.

KINGS AND COMMANDERS, AND THE BIRDS OF PREY

We have next recorded in strong symbolical language in the visions, (vs. 19, 20), the utter defeat and overthrow of the opposing forces, following which we have the statement of St. John I that "all the birds were satiated with their Flesh." (V. 21.) We inquire, Who are represented by these "Birds" of prey,? We have a very interesting and clear interpretation of, this symbol by PASTOR RUSSELL. His explanation is that these Birds, vultures, represent Communists, Infidels, Socialists, Anarchists, and Nihilists.

"All these fight in the battle of the great day, though ignorant of Him whose Kingdom they help to establish. These are the vultures of Rev.. 19:17,18, 21, who battle for plunder and get their fill [eat of the Supper] in the overturning of earth's kingdoms; because the time is come for Messiah to take the dominion of earth and to overthrow the oppressors and corrupters of the earth (Rev. 19:15 and 11:17, 18), preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth.

"Meantime, while those who are in opposition to the Kingdom of God and its scepter of righteousness, impartiality and justice, *are being gathered [not after they have been gathered as described in the vision under consideration] to the great slaughter 'referred to above (See Luke 19:27), the Lord's professed Church is having its trial completed.*"--Z Jan. '86-1.

We inquire next, Who are represented -by the Kings, Commanders, etc., the flesh of whom will satiate these symbolical Birds of prey? In reply to this we quote one Of PASTOR RUSSELL'S later statements:

"The ecclesiastical kings and princes, with their return of clergy and faithful adherents, will be gathered in solid phalanx-Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. [Rev. 16:12-16.] They do not realize, however, that they are coming to Armageddon [Mount of Destruction]." -*Foreword*, STUDIES, VOL. IV.

DEVELOPMENTS THAT MUST PRECEDE

It will be of advantage at this stage of our expositions to bear in mind that this Armageddon conflict, will have been going on for some time before the events of the vision we are considering meet their fulfillment. The gathering of the forces to this conflict has been in process of fulfillment for some years past and -occasional skirmishes have occurred in connection with the strikes, lockouts, etc.,, of the capital and labor troubles. The real Armageddon conflict, however, is from our present view point still future. This was PASTOR RUSSELLS thought as seen in the *Foreword* of STUDIES, VOL. IV.

"The Image of the Beast must yet receive life-power. It must be transformed from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization--unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates,, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties; await this vivifying of the Image. This may come soon, but Armageddon can not precede it, but must follow--perhaps a year after, according to our view of the Prophetic Word!"

'Since PASTOR RUSSELL wrote these words events have transpired' that seem to confirm his interpretation .of Scripture I I concerning how Federated Protestantism will receive apostolic ordination(?). The following .from *the Literary Digest* of Sept. 25th. under the title, "The' Lambeth Plan for Church Reunion," is very' significant *in this* connection:

"From solemn contemplation of hates and misunderstandings engendered by the world-war the Lambeth Conference [held in London], composed of 252 Anglican [Church of England] and Protestant Episcopal bishops from the British Isles, America and other parts of the world, turns to a pro posed union of all Christendom as the chief :hope against the forces of disorder.... On the question of ordination the Conference suggests that 'if the authorities of other communions should so desire, we are persuaded that, terms of union having -been **otherwise** satisfactorily adjusted, bishops and clergy of our communion would willingly accept from the authorities [other denominations] a form of commission or recognition which would commend our ministry to their congregations, as having I its place in the one family- of life.' In return the. signers of the manifesto assert their 'hope that the same motive would lead ministers [of other denominations] who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship,' and their belief

that 'in, so acting no one of us could possibly, be taken to repudiate his past ministry.' Such resolutions as these 'can only have been inspired by Christian charity at its highest,' says the *London Guardian*, official organ of the Church of England, and it fervently declares:

"It will be forever memorable that at this moment when doubt and uncertainty are clogging the energy and obscuring the ideals of the nation, and when the very foundations of civilization are being threatened by the forces of disorder, the bishops of the, Anglican communion have shown the way to strengthen and 'unite the only power by which they can be combated,"

It would seem as though in the settlement of this question of so-called apostolic ordination by the union of the Church of England with the other Protestant denominations, we have the explanation of the change in the symbol "Image of the Beast," to that of the "False Prophet;" the latter symbol being more expressive of its authoritative teaching characteristic. Papacy, already united, may in the near future, we believe, gain for a brief space of time a powerful influence in the world, and become allied to the civil powers and Federated Protestantism in a vain attempt to keep down the masses in their efforts to seek relief from oppression, fancied and real. This, the Scriptures teach, will fail, and a disruption of this "triple alliance" will take place. This, it will be remembered, was PASTOR RUSSELL'S thought. The Armageddon destruction will then immediately begin, and the first system to go down will be the great "Mother of Harlots," which we understand to represent the Roman Catholic hierarchy located at Rome. This, as we have endeavored to show in previous expositions, indeed as portrayed in the order of the visions themselves, will occur before the Marriage of the Lamb, which represents the glorification and union of all the Elect-Kingdom class with their Lord. That Solemn and significant event, 'the downfall of the great Mother system, leaves the kingdoms of the earth in 'a state of threatened, disintegration, yet still standing, but fearful that their destruction is also near. These' kingdom's in this distressing condition gradually I merge into the last or eighth form of the fourth, beast, the fourth and last of the four great empires of Daniel's visions. The Protestant Federation, called in the vision under consideration, the "False Prophet," is also left for a 'time, after great Babylon, the 'Mother system 'falls.' It is at this stage- of the Armageddon battle that the vision under consideration seems to meet its fulfillment. it will be at this time that the world becomes aware that Christ has assumed the reins of authority. 'This stupendous' event I we -believe, .however, Will be first manifest in' Israel's land, outside of Christendom.--See H '20-136.

THE BEAST, THE KINGS OF THE, EARTH AND THEIR ARMIES

And I saw the Beast, and the Kings of the Earth. and their Armies, assembled together to make War with Him who Sits on the Horse, and with His Army. And the Beast was captured, and He who was with him, -- that False Prophet who Performed, the Signs in his presence, with which he deceived Those who received the Mark of the Beast, and Those who Worship his Image; -- these two were cast alive into That Lake of Fire which Burns with Sulphur. And the Rest were killed with That Broad-sword of Him who Sits on the Horse, which Went Forth out of His Mouth; and All the Birds were satiated with their Flesh."--Rev. 19:19-21.

Do we once more inquire, What is symbolized by the "Beast," the "Kings of the Earth and their Armies," and the "False Prophet"? Then let us briefly review:

Considering these in their order we will take up. first the Beast symbol which evidently was intended to, be one of much intricacy. As we have traced its long dark career down through the ages we have found- the Beast's complex history in brief, as follows:

Primarily and in a general sense it represents the fourth universal power that in the vision of Daniel 7 is represented by the fourth nondescript Beast, from its beginning in prophecy about 31 B. C., down through its various aspects or changes to its last form, in which it is destroyed, which destruction is described in the vision of Rev. 19:19-21, under 'consideration. Daniel describes it first when it rules from the City of Rome over all the civilized world. This was its condition in the days of Christ and for about four centuries after. He describes it next at a time when its universal sway ceases, and its ruling authority is distributed among the ten kingdoms into which the great empire became divided about the fourth century. He again sees it when these governments, into which its territory became divided are dominated over by Papacy-Papacy being 'symbolized by a "little horn" (power) that rose up among the ten about the sixth century. Daniel next describes it when the temporal dominion of the "little horn," Papacy, is taken away. This was fully accomplished in 1870, although its power to persecute, "to wear out the saints of the Most High , " (Dan. 7:25) ceased in 1799. Daniel finally sees it after the Papal hierarchy the Mother system is destroyed. This is its final form, and in harmony with this it is stated in, the prophecy that the Beast's body is destroyed and given to the burning flame. This is the, final, picture and is the one referred to in the vision under consideration. "And the Beast . . . was cast alive into the lake of fire." (Rev. 19:20.) All these aspects are' portrayed in Dan. 7:7-28.

St. John in the Revelation was given by Christ, visions Of this same fourth power. These visions describe the, same things that Daniel saw under other striking symbols. However, in addition to this, the Beast's history is de scribed more fully and in greater detail. Briefly stated, these all represent the same fourth Beast of Daniel's vision. One striking difference, however, is that in the Revelation visions the Beast is represented -as having seven heads. These seven heads represent the seven successive ruling powers, beginning about 31 B. C., all of which have exercised authority in and from-the City of Rome. 'the most noted and important one of these heads or successions (frequently called the Beast) in its realization to the saints, being I the Beast under its Papal head This head exercised, a ruling influence, to a greater, or less extent - for more than, twelve centuries over 'the--saints: and. also over the nations I of Christendom. In the sense of exercising temporal authority this Papal head is identical with the "little horn" of Daniel 7, and passed away in 1870. It is because of Papacy's dominating influence over the saints and kingdoms of Christendom that it s frequently denominated "the Beast." The seventh head is the Victor Immanuel Dynasty, now ruling, and it is said of this latter that it. would continue but a short time. (Rev. 17:10.) This last head will be followed by the last form of the Beast, which is that described in the vision we are now, considering-the nations of Christendom in a state of disintegration, bordering on anarchy. While it seems to us the Papal hierarchy will never again gain temporal dominion, it will, however gain a temporary rise to power and influence in the affairs of the nations. It is in the exercise of this power and

influence amongst its followers, in union with the civil powers and federated Protestantism, that it continues to be referred to as the "Beast" in Rev. 16:13 . It is in connection with its making use of its power in this triple-alliance in a dominating oppressive sense that it is destroyed. This, as we have explained in harmony with PASTOR RUSSELL, will probably be accomplished by an Italian uprising. At this time the last form of the Beast fully comes into existence and as described in both Daniel and the Revelation, is destroyed in the fire (anarchy).--Dan. 7:11; Rev. 19:20.

The Kings of the Earth who, in association with the Beast, make war against Him who sits on the horse are, as explained foregoing, the ecclesiastical kings and princes, with their retinue of clergy and faithful adherents -- Protestant and Catholic, the political kings' and princes, senators and retainers, the financial kings and merchants, princes, and all whom, they can influence by the most gigantic power ever exercised in the world.

The "False Prophet," what does it, represent? The answer is, it would seem to be another symbol of Federated Protestantism and refers to the "Image of the Beast" when it receives life or authority to act with Papacy and the civil powers in an oppressive authoritative manner. This union will be fully consummated on account of the revolutionary conditions that will prevail which will be then threatening the overthrow of the present order. We quote PASTOR RUSSELL on this symbol:

"In Revelation 16:13 we find mention of the False Prophet, another representation of the Image-the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has to-day a great deal of vitality. Whether -we can expect it to have more remains to be seen. The Scriptures clearly indicate that the- Image of the Beast [False Prophet] is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power-the *Dragon*."--*Foreward, STUDIES, VOL. IV.*

THE LAST GREAT BATTLE

We inquire next, In what sense will those referred to by the Beast, and the Kings of the Earth and their Armies, be making war against the one seated on the white horse and His army? And let us find the answer in what will doubtless be the logical sequence: As the time has, at last drawn near for Christ's Kingdom, to be established, these referred to in the vision as opposing the victorious Rider will be found trying to uphold the 'present order and hence will, be in opposition to God's will. It needs to be kept in-mind, however, that-this vision we are now considering refers to events subsequent to that phase of the Armageddon conflict referred to in chapter 16:13, which at first is followed by the downfall of the Mother system, the Papal hierarchy. (Rev. 16:19; 18:21.) The "Beast" therefore in this vision, as we have endeavored to show, represents the last form of the fourth empire, the nations of Christendom ready to disintegrate in anarchy. In regard to the sense in which these great systems are found warring against Christ, one -expositor has, briefly but correctly explained the, matter. His words are: "We are no doubt to interpret this according to the Lord's words to Saul of Tarsus,--'Saul, Saul, why persecutest thou Me?'" Saul was ignorantly opposing Christ. by persecuting His

followers; and likewise these nations, etc., will be ignorantly opposing God's purpose in endeavoring to uphold the present order. PASTOR RUSSELL, commenting on the great Armageddon conflict in a general, way has thus very clearly answered the question concerning the manner in which these powers, civil and ecclesiastical, etc., are to war against Christ:

"Many noble people in this great [earthly] army will assume an Attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward and mediaeval restraints will be, considered necessary for self-preservation--for the maintenance. of the present order of things and for the prevention of the new-order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that it is not God's will, but that there is to be a great overturning, that a new order is coming *in.*"--*Foreword, STUDIES, VOL. IV.*

We next inquire, In what way will these-powers be opposing God's will? In replying to this question it is necessary to keep in mind that there are two great forces that have been gathering in the world for this great Armageddon conflict, the one that then will seek to uphold the present order of things, the -triple-alliance, and the other seeking to overthrow the same, the masses of the people united against this Alliance. It will readily be seen that those forces that are seeking to overthrow the present order, though operating more or less selfishly and ignorantly of the Divine Plan,, their proceeding will be made to work out God's will and purpose. This latter force or army will be the masses of the people comprising many different classes. These have for some time past, and With a large measure of success since the great war, been mustering their various forces and elements into one great federated union. The battle lines are daily be coming more distinctly drawn. These have been seeking relief from wrongs, real and fancied, through legislation. PASTOR RUSSELL speaking of this class has said: "The masses, will. seek relief through the ballot and the peace ful readjustment of earth's Affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in 'the hands of the people for the public good. The crisis will be reached when the hither to upholders of the law shall become violaters of the law' and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-mean ing masses Jo desperation, and anarchy will result when. Socialism *fails.*"--*Foreword, STUDIES, VOL. IV.*

AT THAT. TIME SHALL MICHAEL STAND UP

It will be through these causes that the present order of things will begin to go down As the time will have then come for Messiah's Kingdom to be fully, established it will be seen that these masses of the people will, though unaware of it, be accomplishing God's purpose and can properly -be said in this sense to be on the Lord's side.. PASTOR RUSSELL has thus described these peculiar conditions of the near future

"The very thing which they [the powers, civil and ecclesiastical] sought to avert by their union, federation, etc, will be the very thing that they *ill hasten. Other Scriptures [the principal one being that under consideration] tell us that God will be represented [in this final conflict] by Messiah, and that He will be on the side

of the masses. 'At that time shall Michael [the God-like One-Messiah] stand up.' (Dan. 12:1.) He will assume authority. He will take possession-of His Kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name, and -in His stead.

"Our Lord Jesus declared, 'His servants ye are unto whom ye render service! Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who 'verily thought that he did God service' in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive or object prompting.

"The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes." -*Foreword, STUDIES, VOL. IV.*

Indeed this host, is in Joel 2:11 called the Lord's [Jehovah's] army. Jehovah's army will be made up of all those who see the errors, etc., in the civil, ecclesiastical, political, social and- financial world, and who engage in a world wide crusade to right them. This army will be. made up of patriots who love their countries; reformers who see many of the social and degrading evils, who will first discuss them, and then seek to root them out by legislation; socialists, etc., who mistakenly see in their theories, a remedy for these evils; anarchists who have but the one purpose, the overthrow of the whole present governmental orders; the ignorant and hopeless masses, who comprise, the majority, and who are ready to join any movement that may seem to them would better their condition.

A DAY OF RECOMPENSES

However, we must not get the impression that this non-descript host has God's sanction in their course. It is simply a cast in which "He makes the wrath of men, to praise Him." These shall not escape their share of punishment. This is plainly taught in another Scripture that describes this day of trouble under the same symbol. This scripture is Zeph. 1:7-9, 14-18. PASTOR RUSSELL thus quotes and comments on this prophecy:

"The Lord hath prepared a slaughter, He hath bid His guests. [Compare Rev. 19:17.1 And it shall come to pass in the day of the Lord's. slaughter, that I will punish the princes and the king's children . . . and I will inflict punishment, [also] on all those [marauders] who leap over the threshod on that day, who fill their masters' houses with violence and deceit. [This shows not only that there will be a great overthrow of wealth and power in this time of trouble, but that those who will for the time be the instruments of heaven in breaking down present systems! will also be punished for their equally unjust and unrighteous course, for the

coming trouble will involve all classes, and bring distress upon the" multitude.]"
"--STUDIES, VOL. 1-315, 316.

"The attitude of the people of God [who will witness the beginning of this conflict] should be that of, great thankfulness to the Giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon- Battle, and His agency will be that peculiar army--all *classes*."--*Foreword, STUDIES, VOL. IV.*

On the side of the "triple-alliance" will be those who will seek to uphold the present order, some actuated by policy, some by selfishness, and some sincerely, not seeing how a better, order can be instituted. All these things have been for some years gradually shaping themselves for this final great Armageddon conflict; and a knowledge of them 'enables us better to comprehend the symbolic vision under consideration, 'describing the unseen, supernatural forces operating in this great work of overthrowing apostate Christendom.

In connection with the seventh vial St. John is shown in vision the breaking up of this "triple-alliance" or league; probably caused by its failure to accomplish its purpose of holding in check the turbulent masses. This is described under the symbol of the "Great City," Christendom, becoming divided into three parts.. (Rev. 16:19; H ' 20-232.) It is necessary to keep in mind that it is in connection with or immediately following the disruption of this "triple-alliance," _that great Babylon, the Mother system, in its governmental aspect frequently designated the "Beast," comes in remembrance before God and is destroyed. (Compare Rev. 16:19 With Rev. 18:21.) This great event is brought about, doubtless, by a revolutionary uprising. of the Italian peoples: Those who are carefully watching recognize that the present condition of affairs in Italy is gradually approaching a crisis which shows the trend of events in this direction. The following from the *Boston American*, of September 25 is very significant in this connection:

"In Rome which has just. passed the fiftieth anniversary of the city's existence as capital of united Italy, there are problems more difficult than those faced by England with her labor and Irish troubles, or by Germany with the load of defeat on her back. . . . The most serious Italian trouble appears to be an outbreak of the most radical element against religion and all that represents it, as shown in the effort to break into the churches. There is more danger of trouble, serious and, not to be remedied, from that direction than from any outbreak of 'Sovietism' in the factories."

In the interview that the Knights of Columbus were permitted to have recently with Pope Benedict, the *Giornale d'Italia* said, "The Knights of Columbus gave the Pope to understand that if grave troubles should arise in Italy, he could find protection and. hospitality in America. After Rome was occupied. by. Italian troops in 1870, a French vessel awaited the-orders of Pope Pius for a year at Civita Vecchia, and the: Knights said that in the event of a new, crisis. An American ship would take.a, similar position." All three of these events--the completion of the triple-alliance, the breaking up of the same', and the fall of the Papal government--seem clearly to be yet future, and must meet their fulfillment before the conditions in Christendom, described in the vision, under,

consideration, will have obtained. In other words, it is our understanding that these three great events meet their fulfillment before the *Marriage* of the Lamb takes place, and of course, before the manifestation of Christ in judgment against the present order,, which we understand is described in the vision under -consideration. It would seem that all the various features of the great Armageddon conflict, will, until that -stage of it described in this *vision* as the casting of 'the Beast and False Prophet into the, "lake of fire," be looked upon by the world in I general as natural occurrences, indeed, that they are in no sense to be understood as specialty directed by God, or the result of Messiah's exercising His great power, than have all similar occurrences of past history.

THE FOURTH BEAST OF DANIEL'S VISION

It will, therefore, be seen that if we are correct in our interpretation of the order of these coming events, then the Beast in the vision we are considering, represents the fourth power of, Daniel's vision, (Dan., 7) about to assume its last or eighth form. -Keeping in mind the several forms or aspects assumed by the one symbolic "Beast" in its long career of deception and blood, will enable us to understand better the words of verse 20. Thus we would read these words: "And the [fourth] Beast [of Dan. 7 in its last, eighth form] was [at-last] captured, and He who was with Him, That False Prophet [Federated Protestantism] who [in its aspect of the two-horned Beast] performed the Signs in His presence, with which he deceived those who received the Mark of the Beast, and those who-Worship His Image."--H '20-41, 57, 59.

As St. John, in the visions that passed before His mind, watched with burning and absorbing interest the checkered career of this "Beast" in its various forms and aspects, as it warred against the saints of God , persecuting them unto death, and deceiving and blinding the people of the world respecting God and His character, we can imagine something of his feeling of rejoicing when he saw the "Beast" at last taken, "captured," and cast alive, into the symbolical "lake of fire." And likewise it is the privilege of the saints of God at the present time, to re joice, as they look back in history and see the black and dreadful crimes of the power symbolized by this Beast in its varied forms, and realize now that its career and dominion will soon be ended, and that it is to be destroyed forever, and give place to the Kingdom of God's dear Son, and His Bride. Then will begin to come the blessings of Messiah's rule to those who once ignorantly upheld and blindly worshiped at the altars of the Beast and its Image.

THE LAKE OF FIRE AND BRIMSTONE

We inquire. finally, What is symbolized by the "Lake of Fire," in-to which these civil and ecclesiastical hosts shall be cast? We answer that the "Lake of Fire," like the other features of the vision, is symbolical. PASTOR RUSSELL has thus most reasonably -explained it:

"And 'the Beast and False Prophet,' the great false systems, which have long oppressed and misled nominal Christendom, shall never escape from it. These systems [not both at the same time but at different intervals] are said to be cast 'alive' -(that is, while they are still organized and operative) into the Lake of Fire burning with brimstone.--Rev. 19:20.

"The great time of trouble, the Lord's judgment, which will utterly destroy these systems, will undoubtedly cause great social, financial and religious difficulty and pain to all those identified with these deceived and deceiving systems, before they are, utterly destroyed.

"The Beast and False Prophet systems, which during the Gospel Age have deceived, and. led astray, win'. be, cast into a great, consuming trouble in the close of this Gospel Age. The torment of those systems wilt be *aiation*, i. e., lasting. It *will* continue as, long *as* they.last, until they. are utterly, consumed."--H '19-185, 186.

"And the Rest were killed with That Broadsword of Him Who Sits on the Horse, which Went Forth out of His Mouth; and all the Birds were satiated with their Flesh."--V. 21.

A comparison of this verse with that of verse 18 seems. to show that the supporters of the present Order, the supporters of the Beast power before its disintegration, is referred to. These were explained by us to be the civil,, ecclesiastical potentates, the great financial I kings, as individuals, and those standing with them. The Broadsword of the truth and judgment would-cause these to see that it is God's. Kingdom they are Opposing, and after their complete fall from the positions of prominence, they would yield, some willingly we believe, and give allegiance to the new order.

Thus it will be seen that this remarkable vision, teaches. that before the incoming of the new order the great anti Christian systems, etc., 'which have so long opposed and misrepresented, unwittingly to a large extent, the Gospel. and its 'great Author--who had persecuted the saints, and the supporters of the same, must be destroyed that the masses bound up in those systems may be given opportunity to yield obedience to the Divine authority of the Kingdom. And in this great conflict of the near future, the Truth and its supporters will 'be as victorious as though in a literal se use the Lord Jesus Christ should wage battle with these opposing forces, overthrow them with great slaughter, capture their leaders, imprison and finally destroy them.

This great destruction is closely associated in point of time with Jacob's trouble which takes place in Israel's land. Let the reader note PASTOR RUSSELL'S words respecting this matter and at the same time bear in mind the significant events that have occurred since these words were written, namely, the capture of Jerusalem, the liberation of the land of Palestine from Mohammedan control, and its being given to God's ancient people for the purpose of forming a Jewish State. His words are:

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

will begin to roll away the curse, and to lift up mankind, and to give beauty for ashes,." -Foreword,, STUDIES, VOL. IV.

These stupendous events are rapidly hastening to their culmination, and - when accomplished will, as taught in these words we have quoted, have prepared the way, so far as human opposition is concerned, for the thousand year reign of Christ and, His glorified 'saints. These enemies being removed, there, would still remain one more enemy to be disposed of., This is the "Dragon" expressly stated in the next chapter to be that Serpent of old) Satan, the Devil.--Rev. 20:1-3.

YOUR "GOOD HOPES"--1921

[The plan here proposed we designate "GOOD HOPES because nothing is actually promised--only your generou's hopes expressed, based upon your future prospects as they now appear to you. The plan has proven not only so beneficial to the cause of truth, but also so blessed to the hopers, in the past, that we again commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for the refreshment of your memory; the other mail to us.]

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"PASTORAL BIBLE INSTITUTE."

Dear Friends:-I have read with interest of the privilege and opportunities that are opening up for the spread of the truth. I need not tell you that I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

I am anxious to use myself-every power, every talent, voice, time, money, influence, all -- to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the Rock of Ages.

I have been considering carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of His people-those blinded by human tradition who are, nevertheless, hunger ing for "the good Word of God," and those also who are naked, not having on the wedding garment of Christ's im puted righteousness, the unjustified, who stand at best in the filthy rags of their own righteousness. I have decided that so far as -my "*money talent*" goes, I will follow the rule so clearly -laid down for us by the great Apostle Paul (I Cor. 16:2) , and will lay aside on the first day of each week, ac cording to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to con tribute to the several parts of the Lord's work. Of course, I cannot in advance judge or state particularly what the Lord's bounty may *enable me* to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope,- based upon present prospects. I will endeavor to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you, also, will know of my endeavors.

My only object in specifying in advance what I *hope* to be able to do in this cause is to enable those in charge of the work of publishing and circulating the truth, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least *try* to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for Home and Foreign Mission Work (to assist in the general circulation of the truth, and in publishing free literature in various languages, and in supplying these gratuitously to Brethren who have the heart and opportunity to circulate them widely, and in meeting the expenses of Brethren sent out as- "Pilgrims" to preach the Divine Plan of Salvation, and in general to be expended as the officers of the Institute may deem best), the amount of _____ per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for. The Herald or free literature sent to the Lord's Poor or others, as the Institute's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter. I will secure a Bank Draft, Express Order or Postal Money Order as I may find most convenient, and will address the letter to the

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HERALD SUBSCRIPTIONS
ON GOOD HOPES ACCOUNT

The friends who contribute to the "Good Hopes" (described on- the reverse of this sheet) at times desire to send *The Herald* to friends who are not yet interested enough to subscribe for themselves; or to deeply interested friends who are too poor to subscribe and backward about accepting our Lord's Poor offer. They are invited to give us such addresses "below-the expense to -be deducted from their donations. Give full addresses, and write very plainly please, mentioning the length of the subscriptions.

BEREAN STUDIES IN THE REVELATION

STUDY XLII-DECEMBER 19

THE SEVEN THUNDERS

(206) What were the results following the Reformation Movement? and explain how these would seem to be a fulfillment of the "Seven Thunders" uttering their voices. H '19-278.

(207) Is there anything in the text to indicate that the Seven Thunder voices proceeded from a holy or righteous source? and point out the error of a recent expositor with regard to this feature. H '19-278.

(208) Why was St. John forbidden to write the utterances of the Seven Thunders?- H '19-278.

(209) What would seem to be the relationship between the Seven Thunders and the Angel's solemn oath? H '19-279.

(210) What is a more correct rendering of the language as found in the common version "that there should be time no longer"? and explain its significance and in what way this statement would seem to have a chronological bearing. H '19-27-9, 280.

STUDY XLIII-DECEMBER 26

THE EATING OF THE LITTLE BOOK

(211) What is the significance of the statement, "In the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God should be finished"?

(212) What is the significance of the little book in the hand of the Angel, and what lesson do we draw from the fact that the book was given to St. John to eat? At what point in the history of the Church do we locate the fulfillment of this part of the vision? H '19-263, 280.

(213) What statement by PASTOR RUSSELL assists us in determining the time when the little book was symbolically eaten by the saints? H '19-280.

(214) What is the symbolical significance of the sweetness and bitterness that St. John experienced as a result of eating the little book? H '19-263.

(215) Has the commission to again prophesy to peoples and nations and kings yet been fulfilled? If so, when? H '19-281.

STUDY XLIV-JANUARY 2

MEASURING THE TEMPLE OF GOD

(216) What symbols are brought to our attention in chapter 11:1, 2, and what general picture is at once suggested to the mind? H '19-281

(217) What is the symbolical significance of the Temple of God, the Altar, and those who worship in it? H '19-282.

(218) What lesson is taught by the fact that St. John was commanded to arise and measure these? H '19-282.

(219) What incidents and experiences in the life of PASTOR RUSSELL would seem to have a bearing on the fulfillment of this matter of measuring the Temple of God,- etc.? What have been some of the results that have followed? H '19-282, 283.

(220) What, if any, is the relationship between the command to measure the Temple of God, etc., and the preceding line of thought concerning the eating of the little book? H '19-281, 282.

THE CHILD AND THE KINGDOM

--JANUARY 2--MATTHEW 18:1-14--

Golden Text.-"Whosoever therefore shall humble himself as this little child, the same is the greatest in *"the Kingdom of Heaven."*--Matt. 18:4.

IT was following, closely the event of the vision in 'the Holy Mount' and the incident of Peter's receiving the shekel from the fish's mouth to pay tribute for the Lord and himself that the discussion arose amongst the Apostles as to who should be greatest in the Kingdom of Heaven. Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envious of those, who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the disciples when the Kingdom should be established? And perhaps also Jesus addressing Peter regarding the matter of providing tribute for Peter and Himself to the exclusion of the others may have, become a further occasion for the accentuation of the feeling of jealousy. As they journeyed, following Jesus at a little, distance, the dispute, grew quite warm with arguments on the one side and on the other respecting which should be the greatest in the coming Kingdom. Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, He chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not His example valuable to all of His followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and *it is very rarely wise to single out an individual* in the Body of Christ for a special reprimand; it is generally better to do as our Master did in this instance-to give *a general lesson on the subject which will be helpful to all*, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the Apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the Kingdom. The whole matter was to be -a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the Kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of His royal favors? They felt abashed, and Jesus did not press the question. Knowing, of the matter He allowed them to see that He had a knowledge, not only of their words, but also of their very hearts and, intentions. Most skillfully, most gently, did He administer a rebuke; -not in coarse, harsh terms did He berate those who were inclined to be self-seeking; He did not threaten them.

A child was near. He took it and set it in their midst. Afterwards, says Luke, He took it in His arms. Their attention riveted by this, peculiar proceeding, they were prepared for the lesson--which many to-day misunderstand when 'they suppose that our Lord meant that the Kingdom of Heaven, would be composed mainly of little children. No, such words were uttered by our Lord and no such thoughts

were communicated to His disciples, On the contrary, Jesus never called little children to be His disciples; He Himself did not begin His ministry as a child but when He was, thirty years of age.: Nothing. In this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by His taking some of them into His arms and blessing them and saying, "Suffer 'the little children to come unto me and forbid them not, for of such [like] is the Kingdom of Heaven." Our Lord loved the innocency and simplicity of a little child, and was quite willing to show His own humility in acceding to the wishes of the mothers that He notice their children and. give, them His blessing. Indeed we can rest assured that no good man or woman could be without love for the innocency and simplicity of childhood.

GREATEST IN THE KINGDOM OF HEAVEN

Neither should we understand that because Jesus' ministry began at thirty, and because those whom He called to be His disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel Age. Quite to the contrary, we believe that some of very tender years have received a sufficiency of information respecting our Lord and His work of redemption and His invitation to followers to intelligently take their stand with-Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of-what they were doing. Indeed, we feel like encouraging those of the young who, are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord- is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

Let us not lose sight of the fact that it is the Kingdom of Heaven that the Lord is discussing and not the world. This was the same thought the Apostles had, not which of them would get into the Kingdom of Heaven and which would not get into the Kingdom, but-supposing that all were going to be in the Kingdom--which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the Church both in its present and in its future conditions. At the present time, the Church, the Kingdom, is in an embryo condition, not glorified, 'not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness amongst the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the Kingdom shall be estab-

lished in power and great glory as God's agency for the blessing of -all the families of the earth.

In harmony with this thought that the humble, -- the teachable, the simple, -- the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the Church would be amongst the most humble of mind and of conduct in the Whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated And obeyed our Lord's sentiments- expressed - in connection with the incidents' of our lesson.

This does not mean, however, that the brother possessing five talents should be entirely unconscious and neglect to use them. It does not mean that he should be blind to the fact that some others of the brethren have fewer talents, but it does mean that he should have such love, such humility, that his only desire in connection with his talents would be to use them for the good of the Lord's cause-that he would be so humble minded, so zealous for the Lord, that he would not for a moment think of using his talents to serve personal ambitions, to vaunt himself or to in any measure or degree seek to suppress the talents, opportunities and privileges of others that his own talents might alone be recognized. It does mean that if he have five talents, and if of the right, childlike, humble spirit, he will have such interest in the dear brethren that he will do all reasonably within his power for the good of the whole cause, for the exercise of the various talents of the different brothers and sisters in such manner as will be to their upbuilding, strengthening and mutual edification, that the whole body of Christ may thus minister to its wants and necessities and comforts in faith and hope- and love.

"EXCEPT YE BE CONVERTED"

The word converted signifies to turn about, to experience a change, but many fail to recognize this broad meaning of the word, and instead think of it as signifying the leaving of a relationship to the world and the devil and coming into relationship with God. The Lord did not mean to say to His Apostles, that they were not converted in this latter sense-that they were aliens, strangers and foreigners from God. He already knew them to be Israelites indeed. In His prayer He declares, "Thine they, were and thou gavest them to me, and I have kept them." What He did mean was that they must be turned from their present attitude of mind in respect to ambition for place and honor in the Kingdom, else they would never enter into it. Already they were in His embryo Kingdom, and hence His meaning as that unless in the embryo Kingdom His followers should develop a childlike, humble spirit and turn from the selfish and ambitious spirit, they would utterly fail of getting into the Kingdom of glory, the Millennial Kingdom.

What a lesson there is here for the Lord's followers -- His "little ones." He shows us that while He has invited u's to the greatest and grandest of all honors and privileges, nevertheless the attainment of this High Calling, the making of this calling and election sure, will depend upon the way in which we receive the honors; privileges, blessings, the call. If it stirs up in us selfish ambition for greatness and power and honor amongst men, it is having the wrong, the undesigned effect.- The effect which God designs is that we should realize our

own insignificance and unworthiness of such great honors that we should feel ourselves very little indeed in the sight of God, and wonder that He would so condescend as to take from the fallen race a little company to constitute the Bride, the Lamb's Wife in glory, joint-heirs in His Kingdom. As in the school of Christ they grow in grace and grow in knowledge, this humility, this childlikeness, must not depart, but rather it must increase more and more. They must realize their own. unfitness and unworthiness of such great honor, they must receive all of God's favors as of His bounty, His 'grace.

The moving power with the proper disciples of Christ, who would maintain the love and favor of their Lord and ultimately make sure their calling and, election in His Kingdom, must not be selfishness, love of position and power, name and fame. What, then, must it be? We reply, the moving power must be love-love for God, love for the brethren, and at least sympathetic love for the whole world of mankind, even including our enemies, many of whom are doubtless such because of blindness. The Apostle expresses this ruling, propelling power in the true followers of Jesus, saying, "The love of Christ constraineth us; because we thus judge that if one died for all then were all dead: and that He died for all that they which live should henceforth not live unto themselves but unto Him which died for them and rose again."--2 Cor. 5:14, 15.

Our Lord's discourse continues on the same lines when He says, "Whosoever receiveth one such little child in my name receiveth me." He is not referring to the receiving of infants in His name but the receiving of disciples in His name--the receiving of such disciples as have this child-like character and thus have the mark of being the true followers of Jesus. Whoever receives one of these humble, faithful unpretentious ones, not because of worldly name or fame, not because of boasts of being some great one, but because they are the Lord's, because they give evidence that they have His Spirit--whoever receives such, the Lord says, should be considered and rewarded as though they had received the Master Himself.

WOE UNTO THE WORLD FROM SNARES

After telling us in verse 6 how serious a matter it will be for anyone to injure one of the Lord's little ones, one of His specially consecrated disciples, the Great Teacher in verse 7 applies His lesson to the world, and declares that a large part of the world's difficulty and woe comes to it along similar lines "*skandalon*." These snares or traps or injurious misrepresentations, etc., cause a large part of the world's present discomfort, but they must needs be, they are a necessary part of the general trouble through sin, which are to cause mankind to ultimately hate sin and to long for the rule, the feign of righteousness, the Kingdom. But our Lord adds, while these of fences or stumblings will cause special woes to many throughout the world, they will be specially injurious to the ones who started them, "To that man by whom the stumbling cometh."

When our Lord would intimate why His humblest followers should not be despised, the illustration He uses implies that they are the special objects of the Heavenly Father's care and love, and that to despise them or to do anything demeaning toward them would surely bring some kind of retribution either in the present life or in a future one. The matter -is put as though the Lord would say, You cannot even despise one of my "little ones" without the Father knowing it very quickly. He says, "In heaven their angels do always behold the face of my Father." These. angels have no difficulty in bringing to His attention the difficulties, trials or persecutions of His faithful ones. Some, from this statement, have presumed the Lord to mean that every human being has a guardian angel looking after his interest, and that as now the world, numbers 1,600,000,000, it would imply that there is a similar number of angelic beings looking after the interests of these.

This is wholly erroneous; the Lord does not anywhere intimate any special guardianship of the interests of the world. He does tell us that He has arranged for the redemption and restitution of mankind in due time; but any special supervision intimated in the Scriptures is only over those who belong to the Lord in the sense that is mentioned in. this Scripture, namely, as His "little ones." It is respecting these "little ones" that we read, "The .angel of the Lord encampeth round about them that fear Him, and, delivereth them." (Psa. 34:7.) And again, "'The angels are ministering spirits sent forth to minister [serve] to the heirs of salvation." (Heb. 1: 14.) It would not at all surprise us if there were a guardian angel for each member of the Lord's little flock, the Lord's consecrated, His "little ones." However, we are to remember that the word angel is one of wide significance, and might include all the powers of God both animate and inanimate, by which He could take knowledge of and render assistance to those who are His.

In any event, however, the thought of the picture the Lord here shows is that His "little ones" are never for gotten, and that all their trials and difficulties are speedily brought to the Father's attention through. the angels or agencies of Divine arrangement. What a comfort this is to those who are seeking to walk in the footsteps of Jesus and who find- themselves frequently misunderstood or slandered or despised or neglected! Any good done to this class will never be forgotten by the Lord; any in jury done to them will also be known and will not I go. un punished and the punishment will be in proportion to the degree of intelligence and willfulness of the wrongdoer. "Vengeance is mine, I will repay,

saith the Lord." There fore, brethren, avenge not yourselves; leave all in the hands of the Lord as you suffer injury patiently and learn advantageous lessons therefrom; but at all times be careful, vigilant, that you yourself shall stumble, injure none.

THESE "LITTLE ONES" NOT TO PERISH

Verse 11 is omitted from the revised version, because it is not found in the oldest manuscripts, and this is good authority for omitting it. The same words do occur in Luke .19:10, and they represent an eternal truth. They were probably introduced here by some one who thought that Matthew had overlooked the words and that this would be an appropriate place for recording them. However, there are various diversions between this account of a hundred sheep and the other account of Luke 15:3-7. The one was apparently made to the Scribes and Pharisees; this narrative on the contrary was made to the disciples. We have elsewhere discussed the parable addressed to the Pharisees, showing that the hundred sheep properly represented the entire family of God, and that the one sheep that went astray represented properly enough humanity, which fell from Divine likeness and favor through Adam's disobedience.

The parable shows the Lord's love and mercy in pursaing after the lost sheep, humanity, and intimates its recovery in the end-not that. all will be universally and everlastingly saved, but that all will be brought to conditions of salvation, to a clear knowledge of the truth and to a full opportunity for accepting the same, so that the rejection will be a just cause- for their sharing the Second Death.

This statement respecting the hundred sheep is applied in a totally different manner, as the context shows. Here it refers to all of the Lord's "little ones," all who become His followers, His sheep. Should one of them be stumbled, should one of them stray, the Lord in His providence will not abandon him, but will purify him if possibly he may be recovered. And all who are in harmony with the Lord should have, this. same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the Adversary. Verse 14 sets the matter forth very clearly, saying, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Hence, as the Apostle explains, he that recovereth a sinner from the error of his ways, saves a soul from death and hides a multitude of sins. (Jas. 5:20.) This is not referring to the souls of the-world in general, which are still under the sentence of death, but it is. referring to the souls of believers, who through faith have been justified and consecrated to the Lord. If they shall fall away, shall stumble by any means, all the faithful are. to be energetic in their endeavors to recover such, to bring them back into full accord with the Lord.

Its assurance further is that it is not the will of the Father that they should perish, and hence we may rely upon it that any and every reasonable and proper thing in their interests will be done rather than that they should be abandoned. This same spirit at work in the household of faith amongst the "little ones" would lead them, not to strive as to which of them would be greatest, but rather lead them to mutual helpfulness, that each and all might gain the prize of the high calling. It is in accordance with this thought that the Lord does not wish these to perish that He provides that those of His consecrated ones who do not follow voluntarily in the

work of sacrifice shall not be abandoned, but shall be put through trying experiences, and wash their robes and make them white in the blood of the Lamb.

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Our dear brethren of the BIBLE STUDENTS COMMITTEE, representing the friends in Great Britain, have assured us of their full and hearty co-operation in the ministry and service that our INSTITUTE is endeavoring to carry forward in behalf of the Lord's people the world over. They have kindly offered their services, and to assist especially in the direction of encouraging subscriptions for the HERALD amongst the friends throughout Great Britain, and to act in more or less of a representative way. This loving co-operation we will of course, greatly appreciate. We have no doubt that the BIBLE STUDENTS COMMITTEE can I very materially assist this ministry in their country; and this uniting of our endeavors in this general way surely will be productive of greater and more lasting results. We have already considerable of a list of subscribers amongst our English brethren, but we believe that many more might be added.

In view of the above we suggest that all the friends throughout England, Scotland, Ireland and Wales who desire to send subscriptions, either as new subscribers to the HERALD- or as renewals, shall forward them, together with the remittance, direct. to the BIBLE STUDENTS COMMITTEE, 23 High Street, Marylebone W. 1, London, Eng., and they in turn will communicate with us. there need not be any more delay in your subscriptions reaching us in this way than if you forwarded them direct to our office in America.

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