

The Herald of Christ's Kingdom

VOL. IV MAY 1, 1921 No. 9

OUTLOOK FROM THE WALLS OF ZION

"CATHOLIC EUROPE AND THE PROTESTANT INVADER"

ALL who are carefully watching present-day events and developments, and are observing history fulfilling prophecy, will be interested in reading the following copied from the *Literary Digest* of April 2nd, which reveals pretty much the present attitude of the two great divisions of Christendom constituting the present ecclesiastical heavens -- Federated Protestantism and Catholicism:

"Visions of a religious war following upon the heels of the Great War between the nations have appeared to some Catholic writers as they note certain after-war developments. The defeat of Germany, according to a writer in *La Documentation Catholique* (Paris), was really a Protestant disaster which the victorious Anglo-Saxons have tried to remedy at the peace table by weakening the forces of Catholicism as much as possible. But more important, we are told, is the effect of after-war Protestant propaganda in the Catholic countries of Europe. This propaganda is partly direct, like the American aid to Protestant churches and institutions in France and Italy, and partly indirect in the shape of relief work carried on by non-sectarian relief organizations which are directed and financed by Protestants. While as yet European Catholicism has suffered little actual loss from these movements, the cumulative effect, especially up-on the rising generation, we are assured, is not to be ignored, and the writer in the Catholic weekly calls upon all good Catholics to meet the attack of Protestantism by counter-education, by excelling in piety and good works and by constant watchfulness and prayer. Though it is a French Catholic weekly that presents these facts, and reaches this conclusion, the situation described should be of as much interest to, Protestants as to Catholics, and is worth attention as one of the important religious consequences of the Great War. |

"In Central Europe, we read in *La Documentation Catholique*, Protestantism has made a decided advance, largely in consequence of the notable services rendered to stricken peoples. President Masaryk, of Czechoslovakia, born a Catholic, has an American Methodist wife and has lent his influence to Protestant movements. The cult of John Huss has been revived by the anti-Roman clergy and has been made the center of a great national religious movement. Hungary passes for Catholic, but Protestants are becoming numerous and powerful; the Protector, Admiral Horthy, is a Protestant. Austria dreams of joining Germany; when it does, the influence of Protestant Prussia will be preponderant.

"Last year *La Croix* (Paris) issued a warning against the 'mobilization' and the great 'offensive' planned by Protestants against French and Belgian Catholicism. At the head of this movement is the Federal Council of Churches of Christ in America with its enormous resources. From 1915 to March, 1920, the Council allotted to the Protestant churches of France and Belgium the sum of \$757,219. For each of the three years 1920, 1921 and 1922, the Churches of America have

promised to the French Committee of Protestant Union \$1, 000,000.' The purpose is aggressive, we are told, as is indicated by the announcement of the Federal Council describing the opportunity for work among French people upon whom 'ecclesiastical religion has no hold,' and asserting that 'the Protestant churches of America desire to work for the moral, social, and religious reconstruction of France and Belgium.' One of the chief means to this end is found in the Red Cross and other relief organizations. They exist undoubtedly for charitable purposes alone, but this purpose is abused, avers the Catholic organ. 'The most crying example is that of the Y. M. C. A., whose Protestant sectarianism has been remarked in repeated instances. At present the chief leaders of the Y. M. C. A. in all Europe are Protestants, the Catholics having been reduced to supernumerary roles, and in the military and civil *foyers* supported by the Y. M. C. A. with official protection and with funds furnished in part by Catholics, there is being carried on slowly but surely, discreetly but effectively, propaganda in favor of free reading and personal interpretation of the Bible and of individualistic religion-in fact, in favor of all principles hostile to the Catholic faith. The same holds true of the Y. W. C. A., and to a limited extent of the Boy Scouts and the Girl Scouts.' The program of the Committees' of Protestant Union includes the establishment of schools, workshops, and dispensaries. Propaganda through books and newspapers is by no means forgotten. 'Everybody who was in the war knows how violently on, certain days there was poured forth on the trenches, hospitals, and battle-ships a great wave of Protestant publications: newspapers, tracts, pamphlets, illustrated books of all kinds. This flood did not cease with the Armistice. The addresses of our soldiers and sailors were carefully noted in the *Foyers Franco-Américains*, and Protestant propaganda is now being sent to their homes to influence their wives and children.' Everywhere there are being opened foyers, lodging-houses or clubs for students, to which young Catholics are attracted. 'They find there good society and a healthful freedom and from time to time conferences on morals or the Bible led by Protestant pastors!

"The Protestant -offensive, we read, is particularly active in Italy and Rome. *La Documentation Catholique* sums up a number of facts presented in a recent book on the subject;

"Wesleyans, Baptists, and American Methodists are flooding Italy with Bibles, organizing missions and founding schools, and in fifty years of effort have succeeded in winning some 80,000, souls. Besides their churches, the American Protestants have started in Italy a number of institutions which, in themselves praiseworthy,, have become, under the cover of charity or social service, instruments of proselyting. There are three great theological schools. There are several colleges, industrial schools, and an international institute for Methodist young women, which prepare for government diplomas and are altogether too successful in attracting young Catholics from all over the peninsula. There are a number of organizations for young people, including the Y. M. C. A., which has a beautiful palace in Rome and more than 300 members; there are orphan asylums, cooking-schools, farm colonies, and visiting missionary organizations. The charitable effort is enormous and it is powerfully seconded by a press abundantly provided with newspapers, magazines and tracts.'

"The objects of this great movement are declared to be: first, the separation of church and state; and, secondly, a union of all Protestants in carrying the attack on

the papacy to its center at Rome. The results of the Protestant campaign in Italy are set down as follows:

"In positive gain for Protestantism almost nothing. But in influence upon the minds, and religious life of poor people succored by English or American gold--considerable. The destructive effects of imported Protestantism in Italy are sadly disquieting. Those affected by the propaganda do not become Protestants, but they do cease to be Catholics, and in official statistics the number of those who declare themselves without religion is, constantly increasing.'

"While the writer sees no evidence that Catholic Europe is turning Protestant, he warns Catholics against a false feeling of security. 'To the tenacity of Protestantism's plans for conquest the Catholics of the Latin nations must oppose a watchful resistance that overlooks nothing.' To meet the attack, Catholics are told first of all to present their side of the story of the Reformation, to show how the abuses of the sixteenth century were done away with by the Church herself. And there must be parallel instruction in the history of Protestantism. It must be everywhere understood that Protestant Christianity is social, and not spiritual, that in France, Germany, Switzerland, America, and England its creed is pitifully weak. This weakness must be published abroad wherever Protestants are trying to establish themselves, and, in contrast, Catholics must be told of 'the solid foundations, the splendid light, the Divine beauty of the *Credo* which they sing and the Church of which they are the sons.' Moreover:

" 'Because the progressive abandonment of religious practices inevitably weakens faith., Catholics should live a true Christian life in order that the Protestant attacks may the better be met. The mass on Sunday, the daily prayer, frequent confession and communion, and obedience to the Ten Commandments should be everywhere taught and assured. These are the sources, of life. The Protestants take it upon themselves to accuse us of having a religion purely external, entirely ceremonial. What a mistake! And what a calumny on the purposes of Christ and the Church! "The Lord looketh upon the heart." It is by one's daily life that one shows that one is a true Christian. The more that life is habitually regulated by the principles of the Ten Commandments and the Gospel, the more the will of God will dominate our consciences and the less will be the temptation to yield to the suggestions of those who say: "Don't listen to the Church, become a Protestant.'"

"In order to accomplish its essential task, Catholics must match Protestants in good works, -and we are assured that Archbishop Hayes, of New York, and the National Catholic -War Council have begun relief work in France and Belgium which can easily stand comparison with that done by their Protestant compatriots. We are reminded in *La Documentation Catholique* that the French Catholics themselves have done an enormous amount of effective relief work which has never been advertised. In Rome the Society for the Preservation of the Faith has been encouraged by three successive Popes and is now taking care of 12,000 babies a year despite its very modest financial backing. Finally, Catholics everywhere must pray, not only for the preservation of the faith among the peoples subject to Protestant influence, but also for the conversion of the Protestant propagandists them-' selves, so that those who desire to win souls to their own special sect may come to understand and observe the words of the Master, 'love one another.'"

Notwithstanding the fact that for some years past the spirit of union and federation throughout Christendom has been very active and so continues, it is noted from the foregoing review that there is a measure of the old hostility still in existence. However, this fact need not be considered 'as discouraging to our expectations with regard to an ultimate sympathetic co-operation between a Federated Protestantism and Catholicism in fulfillment of the prophetic picture. As a matter of fact, prophetic students-have never been given reason to expect that there would be a uniting or an amalgamation of Catholicism and Protestantism, rather the inspired statement seems to more nearly present what we would expect: "The heavens [Protestantism and Catholicism] shall be rolled together as a scroll." This does not signify the union of these two great branches of Christendom, but it does imply that certain influences and forces that have held them apart for centuries will be largely removed so that there will be a coming together in the sense of looking favorably toward and approaching each other in fulfillment of the symbol of the ancient scroll composed of two parts that roll together. There has been a partial fulfillment of this in modern times, but we may reasonably suppose that there will be still something further in the way of the breaking down of the old enmity and hostility preparatory to a sympathetic action and co-operation by which, at the opportune moment, effort may be made to sway and induce the world to recognize the need for and dependence upon the power and authority of these two great forces of Christendom in a final attempt to prevent social and industrial disaster and in preserving the old order of things.

"AMERICAN REPRESENTATION AT THE VATICAN"

Another review of the Catholic attitude and activity from still another angle is observed in the following, taken from the same number of the *Literary Digest* as the foregoing. It quite clearly reveals, however, that any official recognition of the Vatican on the part of the American Government at the present time would be met with stern and swift rebuke:

"A 'resumption of diplomatic relations' with the Vatican seems natural and desirable to the Catholic press of this country, especially when they consider the part to be played by the Pope in organizing for world-peace. But when Protestant editors hear that the President may send a diplomatic representative to the papal court they arise in protest against a move that would seem to lend American support to the Pope's claim, to temporal power. The report that Mr. Maurice Francis Egan, formerly Minister to Denmark, 'may be America's first minister to the Vatican' has 'the unmistakable look of a "feeler"' to *The Baptist*, which asks: 'When did the Vatican become a civil government, a court entitled to a diplomatic representative from the United States? We do not believe that our Government has so far forgotten its fundamental principle of the separation of church and state as to send a diplomatist to represent us in the councils of a church.' But *The Central Christian Advocate* (Methodist) cautions its readers that | "the Roman question," that is, the temporal power of the Popes, is not dead; it is scarcely sleeping.' That there has been some increase in papal influence in the Foreign Offices of Europe is evidenced by the fact that the end of the war saw an increase in the number of diplomatic representatives at the Vatican. To Protestant critics it seems that the Roman pontiff is seeking to regain the power exercised when all European sovereigns bent their knees to the Pope and acknowledged his

suzerainty. France and Great Britain are taking steps to make permanent their diplomatic connections established with the Vatican during the war, and this, it is said, encourages American Catholics to hope that the United States may follow their example. Some of the Protestant papers quote from the London *Morning Post* a report from its Washington correspondent that 'early in the coming year (1921) an agent will go to Rome to ascertain the views of the Vatican' on the subject, and *The Living Church* (Episcopal) sees a significant connection between this and the report that the consulship at Rome has been promised to the Rev. Joseph Denning, a Roman Catholic priest of Marion, O., who last year had an audience with the Pope. 'If,' says *The Living Church*, 'Mr. Harding is really trying out public sentiment, and if he has actually committed the indiscretion of sending an emissary to the Vatican to lay before its astute diplomats "the whole situation as it exists here and leaving it to the Pope and his advisors to suggest the proper policy," we, who do not care a rap which party receives the Irish vote, must voice the stern denunciation of, we believe, an enormous majority of plain Americans at the indiscretion.'

"Happily, nothing in this matter can be determined without full and open discussion, for Congress, must create the post before the President can fill it. In view of the certainty that such a project would mean an intensely bitter controversy, in which the American vote might for once demand that it be respected in American affairs, it would seem incredible to us that Mr. Harding can really be contemplating such an insane policy!

"Surely the report that Mr. Egan is being mentioned as the first minister to the Vatican 'must be an error,' says *The Presbyterian*, which remarks that if we are to send a delegate to the Vatican, 'why not send one to Canterbury, or to Constantinople? We are living in strange times, but we were not prepared for this. Why should the Roman Catholic Church have special recognition, power, and prestige in this nation?' It is hard for the Nashville *Christian Advocate* (Methodist) 'to believe that Mr. Harding has been so unwise as to send an agent "to ascertain the views of the Vatican," and it says that if Mr. Harding wishes

"He can 'get very quickly a response from public opinion on this subject. This public opinion will be expressed not by editors of most of our great dailies, who would, we have no doubt, favor the appointment and try to shame those protesting; but from the great mass of American citizens, who, uninfluenced by the fawning course, of England and France in this respect, would speak with an indignant and mighty voice against such temporal supremacy of any Church in this land of religious and civil freedom.'

"On the other hand, America, a New York Catholic weekly, observes that 'nearly all the civilized nations of the earth are now represented at the Court of the Vicar of Christ, not excepting England, which does not allow its Protestant bias to obscure the fact that the Vatican is the world's greatest religious and moral influence.' And we are told that 'should the United States send a representative to the Pope, it will be in the way of resumption of diplomatic relations,' though, 'under vastly different 'circumstances, it is true, from those that obtained in 1848, when our first representative went to Rome.' The possibility that Washington may be the meeting-place of another international gathering to discuss an association of nations 'has stimulated interest in the question of the resumption of relations

with the Vatican,' according to a Washington dispatch sent out by the National Catholic Welfare Council news service and published in Catholic papers and

"From this point of view the position of the Pope is one of commanding importance and his approval of an association of nations which is to direct by moral rather than military force international activities would have great weight. And if the United States is to take the lead in the formulation of the broad general principles upon which the proposed association of nations is to be founded the assumption is that exchanges of views between the President and the Vatican would be facilitated by, the appointment of an American Minister to the Holy See without in any way transgressing upon the American ideal of complete separation of church and state. The action of France has already pointed the way."

A LEAGUE OF CHURCHES TO SAVE THE WORLD

As bearing further upon the Federation of Ecclesiasticism. we read with interest the *Literary Digest* account (April 16th issue) of the agitation that is observed in Great Britain., Those favoring Church union advocate "a League of Churches" as the hope of a depressed and troubled world. The term. "League of Churches" is merely another way of saying Church 'Federation, with the thought of associating all. the ecclesiastical forces and influences of Christendom and thus forming what would be considered God's Kingdom to establish the reign of righteousness, or to fulfil our Lord's prayer, "Thy Kingdom Come." As stated earlier in this issue, it is our surmise that the time may not be far distant when an attempt at such a proposition may be made, but of course not authorized of God it would be doomed to failure; then man's extremity will become God's opportunity-He will establish His Kingdom in His own time and way. The article referred to follows:

"Where diplomacy has failed and the League of Nations is yet untried, a League of Churches can succeed in maintaining peace, say Field Marshal Earl Haig and Prof. William A. Curtis,- of the University of Edinburgh, who, though so differently schooled in experience, reach identical conclusions in surveying the results of the World War. 'The Gospel of Christ is the world's only social hope and the sole promise of world peace,' declared the British soldier before a Scottish audience when he spoke in behalf of a Federation of Churches in the British Empire and visualized it as the beginning of a federation which would include all the nations of the world. 'It is a crusade to which I urge you,' he exclaimed, 'a crusade not having for its object the redemption of a single city, however holy, but the freeing of the whole world from the devastating scourge of war.' Professor Curtis quotes Earl Haig as a man who speaks with the voice of authority on questions of unity of effort, and writes in *The Hibbert Journal* that 'such a league ;devoted to the peace of the world is an urgent necessity.', Everywhere, argues Professor Curtis, 'federations have become the rule, not only for kindred churches holding essentially a common system, but for churches less intimately related which are awakening to the world's profound need of common action on their part.' And now 'it has become plain to the dullest perception that, if the Christian Church is to play its appointed part as the arch peacemaker in the world, its divided ranks must be closed, its militant energies confederated and co-ordinated and redirected, its inward unity expressed in some external fashion, so that the world may take cognizance of its world mission on behalf of peace and good will and reckon upon its undivided influence.' The Church must intervene, not merely

nationally, as in the past, but internationally. It must review and widen its conscious mission. The whole world, says Professor Curtis, 'desires the Church of Christ to achieve and occupy a worthier position.' He continues:

" I believe the Church requires, and is called to create, some effective counterpart to the diplomatic service of the state. In addition to its Home Mission and its Foreign Mission it has an international mission to prosecute, and nowhere more urgently than in Europe, the seat of historic Christianity. Already the way is opening. The war has shattered many prejudices, racial and religious. University life is very largely emancipated from ecclesiastical restraint

"A new opportunity plainly offers itself to the Christian conscience and imagination, and a very solemn call is sounding. Men look to alliances of nations, to the League of Nations, to labor federations, to Socialist combinations, to bring in the political millennium of international peace. Have they not a right to look also to the Christian Churches, to the Church, incomparably the completest organization in the world, with the highest potentialities and the deepest obligations for the service of reconciliation?

" The problem is essentially a spiritual one. Not money, not force, not expediency, not even intelligence or humanity is an adequate instrument for the enterprise. Moral and spiritual persuasion alone will suffice. The horrors of war, the barbarity of war, the suicidal exhaustion of modern war between conscript nations, the costliness of war, the anarchonistic folly of war-men may be persuaded of these features of the ghastly business and yet be impotent to save posterity from its renewal. Beyond and above these all too fleeting impressions and convictions, which spring up in the agony of each cruel crisis and anon are forgotten, to be relearned by each successive generation at an ever-increasing cost, the Christian spirit must be invoked, and its unique estimate of the value and purpose of the solidarity and sanctity of human life brought home to the hearts of men. With tedious and monotonous reiteration the apologists of Christianity have asserted that Christ came to break down the barriers that separate nations and continents, and that Christianity knows no distinctions of race or language. It is time, high time, that a new chapter of practical and unanswerable apologetics should be written by the fingers not of scholars but of churches. Let the Church, which avows itself the Body of Christ still incarnate, obey His spirit and glorify His name by inscribing this work upon the page of history as a *fait accompli*."

Bearing in mind that our Master, the great Head of the Church, admonished His followers to a unity and oneness of doctrine, purpose, and service, and so prayed to the Heavenly Father while on earth that it might be so, we are to make a distinction between this oneness and unity which Jesus encouraged and that which is advocated in Christendom today. The latter refers to a unifying of the various mechanical forces, human organizations, systems, etc., of Christendom; and while outwardly seeming to fulfill the New Testament requirements, yet the real spirit of unity would be lacking on account of the various conflicting interpretations and teachings of the Bible maintained by each of the Christian bodies participating in the Federation. Let the true disciple of Christ bear in mind that the only unity that he is to be interested in here is the unity of the Spirit; and each follower of the Master should be on the alert to discern and recognize the spirit of Christ wherever it exists, regardless of what human system or organization in which the

individual may be; and hence we are to endeavor to preserve the spirit of fellowship among all of those who have the Holy Spirit, for the Scriptures assure us that those who have the spirit of Christ are recognized by the Master, and He knoweth them that are His.

IN COMMEMORATION OF THE SAVIOR'S SACRIFICE

IT has been the privilege of Christians once more to celebrate the anniversary of our dear Savior's death--on the evening of April 21st, which we believe was, according to ancient Hebrew reckoning the, 14th of Nisan; this being the time appointed for the observance of the Jewish Passover established in the Law of Moses. Again, saintly followers of Christ, singly and in little groups, in all parts of the earth memorialized the great redemptive sacrifice made in behalf of all the race, by partaking of the simple emblems, the broken bread and the cup of "the fruit of the vine."

This simple Memorial, so expressive of the Savior's love, devotion and humility, is strangely at variance with that of any other as established by the customs and dispositions of men. How different from the world's procedure to celebrate the death of a man as a mark of reverence and love rather than the anniversary of his birth; and in place of some imposing arch of triumph with special festival days of the blowing of trumpets, the sounding of cymbals and noisy demonstrations, a quiet season of communion and partaking of simple emblems. How like the meek and lowly Son of Man, the Lamb of God, to thus arrange for the commemoration of the great transaction by which the world shall be delivered from sin and death, and which in due time seals and makes effective a New Covenant in which all may rejoice everlastingly in the glorious freedom of the children of God!

Not only is the death, the redemptive sacrifice, of, our Lord represented in this Memorial, but also that which only the sanctified followers of the Master are able to discern--the Mystery of God concealed from ages and ages and now made known to His saints. (Col. 1:26.) The gracious invitation of the Lord inviting His disciples to share with Him in His cup of sacrificial sufferings and death, and to be broken. with Him as part 'of the unleavened loaf in behalf of the world--"all the people"--this oneness with Christ as members of His Body to suffer with Him now and to reign with Him when the Kingdom is fully established in power and authority, is devoutly recognized by God's true and saintly people as a part of this grand Memorial. Sharing with the Savior in His death we shall also participate with Him in His resurrection--the Chief Resurrection.

From every indication in all of the signs developing in this day of stupendous events it is recognized that ere long the cup of suffering will be fully drained by the final members of the Church of Christ and then in accord with the Savior's promise, the faithful ones shall drink of "the new wine" in glory, honor and immortality.

With these and similar thoughts the Brooklyn Ecclesia, consisting of about 1,00, met on the evening of April 21st ,and partook of the Lord's Supper. We sang together hymns of praise and thanksgiving. We worshipped the Lord for the

privileges of this occasion. The significance of the Passover was reviewed. The solemn meaning of the emblems was considered.. Additionally we sought to have before our minds afresh the necessity of seeing to it that our hearts were cleansed of the leaven of anger, malice, hatred, bitterness and strife, and to come to the Lord's table in sincerity and love. The season was indeed one that brought to our hearts rich blessing. The Lord's people the world over were remembered at the Throne of Grace, and we prayed that the occasion might prove a blessed one to all, and too, we were comforted with the thought that we were remembered in the prayers of others.

Let us, dear brethren, as the times grow. more momentous and the evils of this day increase, seek to preserve the sweet spirit of the Lord's Memorial, and let us have in remembrance the Lord's special admonition to His follow. ers uttered at this season of the year: "Watch and pray, lest ye enter into temptation."

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We shall be pleased to receive a postal from those Classes so disposed, stating the number who partook of the Emblems. This includes also the ones and twos.

THE REVELATION OF JESUS CHRIST

SERIES LII

THE EPILOGUE OF THE APOCALYPSE

"And he said to me, 'These Words are faithful and true,- and the Lord God of the Spirits of the Prophets sent His Angel to show to His Servants what it is necessary to have done speedily.'--Rev. 22:6.

WITH the words of the revealing angel recorded in the preceding verse, "they shall reign forever and ever," the prophetic visions of the Revelation cease and thus closed this series of wonderful symbolic pictures or photographs representing the eventful history of the Church, spiritual, nominal and apostate, throughout the Gospel Age, including also the destruction of the nominal and apostate Babylonian systems-the union and exaltation to glory of the true Church to reign with her Divine Lord, and the blessings to flow to humanity through that glorious reign resulting in Paradise restored the most marvelous drama of' all time had passed before the enraptured vision of the beloved Apostle.

The time occupied by the revealing angel in giving these visions to St. John must have been very brief, at the most but an hour or so, on that memorable Lord's day. The matters represented as hidden in the symbolic seven-sealed Scroll were then to. be written by St. John and sent immediately to the seven Churches-the whole Church-to be understood by the Church as the events of history gradually unveiled their meaning. We who now live see clearly the fulfillment of these remarkable visions, describing the experiences of the witnesses of Jesus as they came in contact with worldly powers, false professors, nominal and apostate Christian systems, in their endeavors to proclaim the Gospel. Thrice, including the messages to the seven Churches (Rev. 2 and 3) had the visions in their fulfillment traversed the whole Gospel Age, bringing the history down into the closing scenes, the great tribulation that ends the present World order. Thrice also had the

events of the Harvest period, the end of the Age, been covered by the visions. The visions describing the closing scenes of the Age we have found constituted a large proportion of the book. After viewing these things the Apostle was next permitted in vision to look over beyond these present scenes and behold the faithful followers of Christ, exalted to glory and honor, and united with their Divine Lord and Master, becoming sharers with Him in His heavenly glory and associated with Him as kingly judges and priests in the grand work foretold by all the holy Prophets, of restoring the obedient of the race to mental, moral and physical perfection, and making their home, the renewed earth, a never-ending Paradise of beauty and blessedness.

It will be well to note at this point that history records the fact, thus proving the truthfulness of the historical interpretation of the Revelation, that St. John himself afterwards understood the meaning of certain features of the visions that he was permitted to see; and he made known the same to his disciple Polycarp, who in turn communicated them. to the saintly Irenaeus and others. Some of the visions were so like those seen by Daniel centuries before, which were familiar to St. John, that he immediately saw their application to the suffering saints of God in their trials, tribulations and persecutions at the instigation of the rulers of the Roman Empire.

"BEHOLD! I COME SPEEDILY"

The words we now consider constitute what we may properly call the epilogue, the conclusion, of the book of Revelation. Having fulfilled his appointed commission of showing to St. John the visions, the revealing angel comes to him directly and in the language of verse 6, in the solemn asseveration, assures him of their truthfulness--that they were Divine disclosures of the future, and that they would speedily begin to come to pass. Three different times is St. John told that these visions were true, were of Divine origin. (Chap. 19:9; 21:5; 22:6.) In the opening vision of the Revelation, St. John is told that Christ sent His angel to him to make known to His people things that must shortly come to pass; and now when St. John had beheld all the visions we have the similar utterance, "And the Lord God of the Holy Prophets hath sent His angel to show to His, servants what it is necessary to have done speedily." And, as doubtless designed to show the importance and give emphasis to this statement, the Apostle a moment later hears the Divine Master Himself testifying to the same fact, in the words: "I Jesus sent my Angel to testify to you these things in the Congregations."--V. 16.

After the angel had solemnly affirmed to St. John the truthfulness of the prophecies contained in the several visions, the Master Himself is heard to speak, saying: "Behold! I am coming speedily; blessed is He who keeps the words of the Prophecy of this Book." (V. 7.) The words, "Behold! I come speedily," are designed to teach the importance that the Second Advent of the Lord should have in the instruction and experiences of His faithful followers. That most significant of all events must be held in the highest and most sacred regard as the time when the long cherished hopes of the Church would be fully realized, and as the time of the culmination of the Lord's great purposes for the human race. In proportion as it has been kept before the minds of the Lord's followers throughout the centuries of the Gospel Age, has the Church preserved her primitive piety and purity of life

and doctrine. One who wrote sixty years ago has truthfully and forcefully said concerning this:

"When men [of the Church] forget to think of the coming again of the Lord Jesus in His great Apocalypse, when they cease to look and long for that as the crown and goal of their faith and hope, when they make light of it, and treat it as a fable, and regard all concern about it as fanaticism, they show and prove that they do not belong to that elect body of God's saints which constitutes the Bride of the Lamb; for the deepest heart-voice of the Bride, with that of the spirit itself, is, 'Come Lord Jesus; come as Thou hast promised and foreshown; come quickly.' Taking all the precepts and inculcations of the sacred Scriptures with regard to Christ's return, it becomes a plain and evident impossibility for people to be true and obedient followers of the Gospel and not look and watch and long and pray and make it a great point in all their religious activity and devotion to be ready 'for the glorious coming of the great God and our Savior Jesus Christ. The Apostles and early Church were all alive to this subject, beyond everything else in Christianity. It was their life, their aspiration, the pole-star of their faith and hope. It was the thing which most marked them, set them apart from the world, and was their great distinguishing spirit as compared with other people. And if it is not so with Christians now, it is because they 'have sunk away from the original life of their religion, and lost their proper fellowship with the true and only Bride of the Lamb; for the voice of the Bride to her Lord continually is, 'Come! Nor can she be in the spirit and life of a true bride, without having this feeling ever living in her soul, and permeating her whole being. Destined for Christ, and having her chief joy and salvation in Him, and what He has ordained to accomplish for His people, she cannot but go out with all zeal and fervency for His revelation [manifestation] or she ceases in soul from her character as His Bride.'--SEISS.

VITAL IMPORTANCE OF REVELATION MESSAGES

The words, "Blessed is He who keeps the Words of the Prophecy of this Book," also come from the Divine Master Himself. We are reminded by these words of the seven-times-repeated admonition uttered by Him and recorded in chapters two and three: "Let him who has an ear hear what the spirit says to the congregations." The language teaches very clearly that the Master saw beforehand the neglect, the prejudice, and the ill-treatment these prophetic visions of the Revelation would encounter at the hands of the Church—not only the nominal, but even many of His true followers. How much these exhortations were needed, history now informs us in no uncertain tones. Only the few have given heed to these encouraging messages and salutary admonitions. Many leaders of the Lord's people have by their example and teaching discouraged, instead of encouraged as the Savior did, the reading or hearing of this book read. Others have ridiculed those who have sought to heed these exhortations of their Divine Lord. It is said that James Robinson who wrote on the Revelation in 1730 gave expression, to the words: "Some are not ashamed directly to flout at, and spit contempt upon those that meddle with the exposition of this prophecy; which is an indirect battering of a great part of God's Word. Thus Dr. South, in one of his sermons, affirms that none but a madman will meddle with the Revelation; or, if he has wits at the beginning, before he has done, they will be cracked. And Davies, a Welsh bombastic barrister, has the impudence to insult a learned and reverend prelate,

yet alive, because he consumed two full years and more on this prophecy." But as another has said, "we can afford to let men sneer when we have the sure benediction of God": "Blessed is he that readeth and they that hear the words of this prophecy."

To keep the words -of the prophecy of this book would necessitate at least a partial understanding of the prophetic utterances contained in the book. Those who have in the past heeded the Master's exhortations and, admonitions along these lines have been enabled to realize their importance in the help which they have received in their service for the Master, and in keeping themselves free from the false systems referred to in the visions of the book. As history has gradually unveiled the meaning of the symbolic visions, not a few of God's people throughout the Age now closing have been helped by being built up in their most holy faith, encouraged, cheered, and comforted in their hours of isolation and their days of trial and misrepresentation and persecution, by understanding its visions. If this has been true in the past, how much more is it true today, when nearly all of its visions have met their fulfillment, and by understanding these, such are enabled to forecast with measurable correctness the fulfillment of the few that yet remain, and thus come to a knowledge of the nearness of the realization of the Church's hope, Israel's restoration to favor and the Divinely predicted restitution of all things. The time is now come for the Lord's people to understand all these wonderful visions and this is one of the many evidences that we are living in the days of the Second Presence of the Son of Man.

ST. JOHN WORSHIPS REVEALING ANGEL

St. John next informs those to whom he was to make known the visions, God's servants, that when the angel had finished his Divine commission of showing to him the visions, that he was so overcome, so overawed, that he fell prostrate before the revealing angel. The emotions of St. John at this moment are variously interpreted by expositors. MR. SEISS has thus expressed himself concerning this:

"So wonderful were the revelations, and so wonderful was the knowledge and understanding of the angel which communicated these things, that St. John was filled with the profoundest adoration. Twice he fell down before the feet of the angel to worship him. He meant no idolatry; but so wonderful in wisdom and intelligence was his heavenly guide, and so transcendent were the things shown, that he could not but think that it was God Himself. The presentations all along were such as to make it hard to distinguish whether it was God Himself speaking, or whether it was through a created messenger that He spoke. And in this instance particularly, it certainly was the Lord Jesus whom he heard say, 'Behold I come quickly'; and not distinguishing between Him who spoke and the messenger through whom He spoke, John 'fell down before the feet of the angel.' This clearly shows that the holy Apostles held Christ to be a worshipful being. * * * The only mistake was that he did not at the moment perceive that it was a created angel speaking for Christ, and not Christ Himself in the form of an angel. Even the best and holiest of men may make mistakes from their human impulses, as Mose's when he broke the tables of the Law, and Peter when he avoided the Gentile Christians at Antioch. But innocent mistakes and those which result from the truest and devoutest intentions may be very injurious and need to be promptly corrected. There was danger here of a double sin, one on the part of John in giving

worship to the angel instead of to Christ, and one on the part of the angel in accepting worship -which belongs only to Deity. But John was in doubt which the angel was not, and therefore, it belonged to, the angel, in truth and fidelity to John, as well as to God Himself, to correct John's mistake on the spot. The Devil solicits adoration, but holy angels repel it as a detraction from Jehovah. Hence, when John fell down to worship before this holy angel's feet, promptly came the word, 'Take heed, no; I am a fellow-servant of thee and of thy brethren the Prophets, and of those who keep the words of the Book. Worship God.'

"SEE THOU DO IT NOT"

"The incident shows that no saint or angel worship can have the approval of heaven. If it was wrong to worship this glorious heavenly messenger in and through whom came forth the very voice of Jesus, how can it be right to worship and pray to the Virgin Mary, to whom is assigned no dignity or office? The impulse and intention may be devout and good; but it is a great mistake and we take the side of heaven and holy angels, when we say to those who do it: 'See, no, no; you do greatly err; you are taking Christ's honor from Him, and bestowing it upon a human mother or friends; worship God, for it is written, "Him only shalt thou serve [worship]."'

DAVID N. LORD has similarly interpreted this action of St. John and the admonitory words of the angel. His thought was that the homage which the Apostle was about to pay to the angel was probably not of adoration but of gratitude merely, for his condescension and benignity in showing him the visions which were soon to begin to take place, and especially those that related to the reign of Christ and His glorified saints. This writer's comment on the admonition of the angel to St. John has been always timely particularly so at the present time. The lesson he draws from it is that the angel exhibits in his reply the spirit of the true worshipers in contrast with the usurpers of the rights of God and their idolatrous followers. It was God who appointed him to that work, and in fulfilling his appointed work he was acting toward Him in the same capacity of a servant as was St. John himself in receiving it and giving it to the Church. And all who keep the words of the book are simply fulfilling their offices as witnesses for Christ.

MR. BARNES' thought concerning this matter is that St. John probably entertained a suspicion that it was Christ Himself who had manifested Himself to him in this remarkable manner; and that the angel's words were simply designed to correct this misapprehension and to make known to him that he was like St. John and the other divinely chosen Prophets, and as they were not entitled to worship, no more was he. This interpretation appears to be most reasonable. For angels have nothing of their own to deliver but are simply messengers, "doing His commandments and hearkening unto the voice of His words," and so the utterances of all inspired men of old are His, and we simply hear His voice through them. Looking at the matter from this standpoint it rather, therefore, speaks of the faithfulness of St. John to the Word of God. It also brings forth the faithfulness of the angel who at once announces himself as simply and only a fellow-servant of St. John and of his brethren the Prophets.

There is, however, a significant lesson taught in this incident. St. John represented, doubtless, those favored members of the Church who live now in this

present time, and to whom are granted the privilege of understanding more and more of this wonderful revelation. The understanding of these things, for some years past being unfolded by different messengers represented by the one angel, might result in some 'imbibing the spirit or disposition to do too much honor to those used of God in interpreting and applying these visions. This was the thought Of PASTOR RUSSELL who thus expresses himself concerning the matter:

"The proprieties of the case are set forth to us, in the conduct of the symbolical angel who talked to John and who represented some [not necessarily one special one] in the end of this Age commissioned to present God's Truth to His people. He said, 'See thou do it not'-do not worship me, for I am not the author of this Plan. I am thy fellow-servant, a brother to all the Prophets and all those who keep the message of this revelation. God alone should be worshiped: He is the Author of the great Plan and will be the finisher of it. It is brought to our attention now by Him because it is now 'due time' for His people to come to an appreciation of His Plans."--Z '05-173.

SEAL NOT THE WORDS OF THIS PROPHECY

The revealing angel's next words were, "Seal not the Words of the Prophecy of this Book; for the Time is at Hand."--V. 10.

It is truly refreshing and encouraging, as well as interesting and profitable, to contrast the attitude of some of the older expositors of the Bible, those living in the first half of the nineteenth century, who' did their part in unfolding the visions of this wonderful book, with most of the professed ministers of the Word today. St. John was not to seal them up, that is, not to conceal them, but to record them, to make them known, to publish them to the Churches. Not from any self-will or choice on his part, therefore, were these Apocalyptic records put before the Lord's people, but by direct command of our God and Savior; such is a brief summing up of the words by one of these expositors. He further- says, "And if he commanded the writing of them, I cannot see how men can excuse themselves from reading and studying them, or put them from them as of no practical worth, and yet retain their holy faithfulness to the plain will and inculcations of our blessed Lord and judge." In a lecture discoursing on the words under consideration, over fifty years ago, this same man of God thus entreats his hearers: "O, my friends, let us beware how we neglect or despise a book upon which God Almighty has laid so much stress, urgency and importance. If John had sealed it up, or failed to lay it before us as it is, he would have forfeited his place and standing as an Apostle of Christ; how, then, can we think our duty discharged, or the 'provisions of our highest blessedness duly accepted and used, if we pass it by as a dead letter, or make it to us as if it had never been ?"

MR. BARNES, a most godly writer, although in his .expositions inclined toward the Post Millennial theory, thus very truthfully and forcefully expressed himself in 1851: "Isaiah (8:16; 30:8) and Daniel (8:26; 12:4, 9) were commanded to seal up their prophecies. Their prophecies related to far-distant times, and the idea in their being commanded to seal them was that they should make the record sure and unchangeable; that they should finish it and lay it up for future ages; so that in far-distant times, the events might be compared with the prophecy and it might be seen that there was an exact correspondence between the prophecy and the

fulfillment. Their prophecies would not be immediately demanded for the use of persecuted saints, but would pertain to future ages.

"On the other hand, the events which John had predicted, though in their ultimate development they were to extend to the end of the world and even into eternity, were about to *begin* to be fulfilled and were of *immediate* use in consoling a persecuted Church. John, therefore, was directed *not* to seal up his predictions; *not* to lay them away to be opened as it were in distant ages, but to leave them *open*, so that a persecuted Church might have access to them, and might in times of persecution and trial have the assurance that the principles of their religion would finally triumph."

The expression "For the time is at hand," implies that they would soon commence, *not* that they would soon, be completed. The thought evidently is that as the scenes of persecution had already commenced in St. John's day, and would continue to increase in severity, it was very necessary that the saints should have these prophetic visions to comfort them, and as they looked forward to the final outcome, the triumph of the Church, they would be sustained and upheld in their trials.

REMINISCENCE OF THE BOSTON CONVENTION

THE Convention appointed for Boston, Mass., to which only a few days ago the brethren eagerly looked forward, is now in the past. In this, our first general gathering of the year, April 16-19, we feel that our expectations were quite, if not more than fully, realized so far as spiritual results are concerned; and, of course, it is for such results that all of our gatherings and conferences on holy things are called. Upward of 200 brethren were present participating in the fellowship at the largest session on Sunday afternoon, April 17th.

Though some of the outward conditions, weather, etc., were unpropitious throughout, yet this seemed not to hinder a full and hearty expression of that deep, spiritual peace and joy known and possessed by all the sons of God. One feature that contributed largely to the success of the Convention was the desirable location of the auditorium in which all the meetings were held in THE FRANKLIN SQUARE HOUSE, a large, spacious building. This is not an ordinary hotel, but is regarded and used as a "Home Hotel" for working girls and student girls with moderate incomes. Thus this institution is far more than a mere hotel enterprise. It is a hotel containing recreation rooms, and the care of nurses and physicians when needed, and above all, the advantages of the sympathetic, human interest of the management in every girl who becomes a resident. Such an institution does credit to the City of Boston, and, indeed, its kind is needed in every large city.

The occasion of our assembling in this building, therefore, was one for us, to return thanks to God afresh; that in the presence of so many unhappy and unfavorable circumstances there exists amongst men those of high ideals and noble impulses, and whose lives are largely dedicated to the execution of benevolent designs.

The proprietors of this building in which the Convention was held were gracious and kind to us, giving us every liberty and courtesy that we could reasonably desire; and having access to the large dining room throughout the day-, it was unnecessary for any to leave the building from the time of entering in the morning until after the last service of the evening; hence it was manifest that the blessings of the Convention were undisturbed by the outside storm. The dear brethren of the local Class in Boston extended hearty greetings to all the visiting friends and kindly looked after their needs.

The program providing 14 speakers seemed to be very pleasing to all. These brethren who ministered from the platform manifestly endeavored to engage the attention and thought of the friends on the things pertinent to the inner life, the new life, the "new creature in Christ Jesus"; on things, also, seasonable and such as it was hoped would assist all to "lift up the hands which -hang down, and the feeble knees, and make straight paths for their feet, lest that which is lame be turned out of the way." The Divine warnings and admonitions were repeatedly referred to, bearing upon the race course of the Christian here in the house of his pilgrimage, and the necessity of holding fast to sound doctrine, thoroughly established upon the sure Word of God; additionally, the urgent need for all to jealously guard their liberty in Christ and the right of personally deciding all matters of doctrine and Christian living. Attention was repeatedly called to the great lessons of obedience, humility, and love before us in the Bible, and to the fact that our inheritance in the promise's of God awaits, and is dependent upon our learning and living according to those solemn lessons which alone will produce the fruitage of character that will win the crown of glory that fadeth not away.

The brethren were once more asked to lift up their heads with courage, in view of the close proximity of their glorious deliverance. The signs all about us that mark the presence of the Son of Man on earth were reviewed, and the good foundation we have for our confidence in the early establishment of the Kingdom of God. This did not mean that the brethren were to regard any particular hour, or day, or month, or even any exact year, as of first or chief importance in their minds. Rather, the friends were admonished to press on in bearing the cross and to continue their labors in the ministry--their service of love for one another, and for all men as they have opportunity, and to leave with the Lord the matter of the exact day or year of their deliverance; and while thus -doing, to so order their lives before the Lord that should the call come today, tomorrow, or next week, or even some years hence, it would be well with us and find us ready, and so we would be enabled to say with St. Paul: "I have fought a good fight, I have kept the faith," etc.

The spirit of full consecration, humility, love, and of Christian forbearance observed amongst the brethren, gave refreshment to our spirits, an evidence indeed that the spiritual interests of God's children are all bound up together in one common union in Christ, and center in the promises of God, which are all yea and amen in Christ Jesus. And in all of this there was the forcible reminder that as the years are coming and going it is not without bringing their opportunities and privileges of growing in the knowledge and grace of our Lord and Savior; and that there are faithful souls successfully laboring under the weight of the cross and striving with' heroic courage to gain the mastery, over the self-life, over the world, and the Evil One. 'While we were together during the days of this

conference God's people the world over were especially remembered. Many prayers were offered for His children everywhere, and at the Throne of Grace earnest petitions were expressed for especially those who are isolated, those who dwell in solitude, and the troubled -and tried.

The Convention concluded as usual with a feast of love, which was the occasion for the friends to once more bid each other godspeed, and to give assurance to one another that fervent Christian love and prayers would continue for all fellow-members of the same body. Surely none of those who were in attendance at the Convention could have any other sentiment than that it was good to be there and have a part in this Season of fellowship.

ANNOUNCEMENT OF THE ANNUAL MEETING OF THE PASTORAL BIBLE INSTITUTE JUNE 4, 1921

ALTHOUGH the brethren' associated in the work and ministry, of the PASTORAL BIBLE INSTITUTE are generally aware that the regular annual meeting of the INSTITUTE is, according to its Charter, to be held the first Saturday in the month of June, we are now giving the required official notice. As the office of the Directors expires annually, this meeting of the -members is for the purpose primarily of electing Directors and of course for the transaction of such other business as may be desired by the members. The meeting this year will be held on June 4th in the Tollner Block, corner Bedford Avenue and Madison St., Brooklyn, N. Y.

The following are the names of the brethren who are serving as Directors at the present time and whose term of office expires June 4:

I. I. MARGESON, I. F. HOSKINS,
F. J. PRITCHARD, H. C. ROCKWELL,
P. L. GREINER, F. H. McGEE,
J. L. COOKE.

At this annual meeting a full report of the activities of the PASTORAL BIBLE INSTITUTE from June 5, 1920, to June 4, 1921, will be made. At this time we would briefly state that the brethren who have been serving as Directors or Trustees of the INSTITUTE firmly believe that the Lord's blessing has rested upon their endeavors in the ministry during the past year in a marked degree. It gives us pleasure to report that the Lord has blessed us with a state of harmony in our midst. The oneness of mind -existing amongst the Directors on all of the essential features of our work and ministry has made the occasion of our coming together one or more times each month one of special pleasure and profit. This harmony of vision has led more and more to a singleness and unanimity of purpose in carrying forward the various branches of the ministry committed to our trust.

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

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

(2) No voting Membership Certificate is transferable.

(3) Any voting Membership Certificate in order to be valid for voting on June 4th must have been issued in the office of the "Institute" not later than 20 days prior to the election, which this year would be not later than May 15th.

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

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

GENERAL CONVENTION IN BROOKLYN

In harmony with a previous notice a General Convention will be held in Brooklyn in connection with the annual meeting, the dates being June 3-5. It is hoped that this will prove a favorable season for a considerable number to suspend their usual home tasks and come apart to praise the Lord and to participate in convention joys. The PASTORAL B113LE INSTITUTE, in association with the Brooklyn Ecclesia, extends a cordial invitation to all fellow-members of the same Body to meet with them in June, feeling assured that if we unitedly seek the Lord in purity of purpose and with the love of Christ filling our hearts He will grant the smile of His approval and make the occasion a blessed one to all. With exception of the public meeting all the sessions of the Convention will be held in the Tollner Block, corner Bedford Avenue and Madison Street, Brooklyn, N. Y. The public meeting will be at 3 o'clock, Sunday afternoon, at the Academy of Music, Ashland Place and Lafayette Avenue, Brooklyn, N. Y. Those desiring that accommodations be engaged for them or who wish further information should address the Class Secretary, F. H. Mundell, 201 Fulton Street, Brooklyn, N. Y.

OTHER GENERAL CONVENTIONS

Chicago, Ill., May 28, 29 and 30. We are looking forward to a most successful gathering of the brethren at this time, believing the dates indicated should be quite favorable to many, and the occasion should afford opportunity to a good number of the scattered friends throughout the Middle West to participate in convention joys. Of course, our greatest success at this Convention, as well as at all our gatherings in these days, would be expected to be along the lines of rich spiritual fellowship, and in the encouragement of one another in Faith, Hope and Love, rather than in numbers. However, let us earnestly seek the Lord to see if He may

not open the way for us to attend and share this blessing. The dear brethren in Chicago wish us to extend a very cordial invitation to all those trusting in the precious blood, and especially to the consecrated, to unite with them at this Convention in making a "joyful sound unto the Lord." We are sure you will be warmly, welcomed by the Chicago friends. We believe we can safely promise an interesting program and that brethren well equipped in the things of the spirit of the Lord will address the various sessions of the Convention. All sessions of the Convention will be held in the Masonic Temple, State and Randolph Streets. For information concerning lodging, etc., address the Class Secretary, Miss E. M. Hoskins, 6016 Michigan Ave., Chicago, Ill.

Toledo, Ohio, July 2, 3 and 4. This also will be a very good time for the friends to assemble, and the location is excellent. We trust for many rich spiritual blessings on this occasion. All sessions of the Convention will be held in the Memorial Hall Annex, Adams and Ontario Streets. For further particulars regarding lodging, etc., address the Class Secretary, C. H. Gilson, 630 Walnut Street, Toledo, Ohio.

Providence, R. I., in the month of September (exact dates given later). We have but to mention the name of Providence and we are at once assured that a Convention in that city means riches of Divine truth and grace and precious fellowship, for such have been our experiences in the several gatherings of the friends there in recent years. Further details of this Convention will be noted later.

REST AND RECREATION

--MAY 8--LEV. 23:39-43; DEUT. 5:12-15; MARK 6:31, 32--

Golden Text.--"The streets of the city shall be full of boys and girls playing in the streets thereof."--Zech. 8:5.

THE Jewish Sabbath system (the seventh day and the fiftieth day, the seventh year and the fiftieth year), as well as the system of Feasts, constituted important features of God's provision for the highest good and blessing of ancient 'Israel, to say nothing of the beautiful and helpful lessons contained. there in for spiritual Israel.

The theme selected, Rest and Recreation, logically leads to the consideration of Israel's Sabbaths and Feasts, which were seasons when they retired from their usual pursuits to enjoy rest, and were made occasions of special thanksgiving and worship to Jehovah, as well as for the observance of certain ordinances and ceremonies, all of which we believe were illustrative, or pictorial of certain duties, blessings, privileges of a spiritual kind, some of which apply to the New Creation of this Gospel Age, and some to humanity in the coming Age.

The spiritual Israelite, although in no sense of the word under the Law of Sinai, which was given exclusively to the fleshly Israelite, has nevertheless his Sabbath day-his rest day. It is a larger and a fuller day than was the Jewish. one, as his rest is a grander and more perfect rest than :the physical one of the Jew. The spiritual Israelite rests in faith, rests in Christ. Having taken upon him the yoke of this new Master he finds, as was promised, *rest to his soul*, and not merely rest to his flesh--mind-rest, not merely bodily rest. (Matt. 11:29.) This is the rest or Sabbath

mentioned by the Apostle (Heb. 4:3), saying, "We which have believed do enter into rest." Our rest in the Lord is as complete as is any belief in Him.

THE CHRISTIAN'S SABBATH

While the spiritual Israelite should never lose sight of this, his real Sabbath, the antitype of fleshly Israel's -Sabbath *days* and Sabbath *years*, and while he should never forget that he is completely freed from the Law of Sinai respecting any and all Sabbaths, holy days, new moons, etc. (Col. 2:16), nevertheless he does rejoice in and should avail himself of any arrangements of nominal Christendom which may appear to be favorable to his spiritual resting, his continual Sabbath-keeping.

It so happens that nominal Christendom has set apart one day in seven as a Sabbath of rest -- not the seventh day, which was commanded to the Jews, but the first day of the week, which was never commanded to anyone by Divine authority. No matter by whatsoever misconception this first day of the week, called Sunday in commemoration of the ancient heathen worship of the sun, was originally set apart as sacred, and is still set apart by the laws of Christendom, it contains a great blessing, not only to the people at large, but especially to the true Israelites.

To the people at large it means a day of rest from toil, a day of recreation, refreshment, change; a day for different sights and sounds; a day different from other days immersed in toil; a day of opportunity for mental development according to the best lines they may have knowledge of and be willing to follow. For a time some laborers, mechanics and merchants regarded the compulsory cessation of toil as a hardship, injurious to their interests, but they very generally have come to see that there is an over-supply of labor anyway, and that as far as the whole people is concerned, the labor of the six days will be worth exactly as much as the labor of seven. Consequently we find that now labor organizations are earnest for the enforcement of Sunday laws, and that practically the only persons of contrary mind are those who own and operate machinery.

While the fourth commandment to fleshly Israel was chiefly in the nature of a type, foreshadowing the rest coming to spiritual Israelites, nevertheless, like every Divine law, it was in no wise injurious, but on the contrary very beneficial to fleshly Israel to observe the seventh day, even as it is now beneficial to all mankind to observe a seventh day--whether the first day of the week, observed by Christendom, or the seventh day of the week observed by the Jews. Experience proves that such a rest is necessary from the human and physical standpoint.

To the true spiritual Israelite Sunday is and for long centuries has been a great boon, a great blessing--the only drawback has been that not infrequently he has been mistaught to believe that Sunday is the Jewish Sabbath or a Divinely appointed substitute for it, and in consequence has been brought under a bondage--the bondage of the Jewish Law, with which really the spiritual Israelite has nothing whatever to do, he being under the covenant of sacrifice the law of which is love. But the spiritual Israelite, already resting in heart (Sabbath-keeping antitypically, by faith in the Redeemer's finished work), rightly understanding the matter and appreciating the privileges which a general 'Sunday observance brings, may use this day to wonderful profit and blessing. And the fact that he has an opportunity so to do means to him an obligation so to do; because, though without

stipulations of law to bind him, he is under the general Law of Love, and by it is obligated to do with his might what his hands find to do-to glorify the Lord, to bless the brethren, and to do good unto all men as he may have opportunity: and the day and customs are favorable to his exercise in all these respects.

The spiritual Israelite is to esteem that whatever mistaken nations humanity may have had which led them to set apart the first day of the week, the matter has nevertheless been evidently of Divine providence to present special opportunities for profit and progress to the spiritual Israelites now called to be of the Royal Priesthood. And such are prompt to avail themselves of these privileges and opportunities; to assemble themselves for the study of the Divine Word, for praise, for prayer and for spiritual fellowship, building one another up in the most holy faith.

In view of the fact that the -majority of the Lord's consecrated people are poor-not many great, not many wise, not many learned, not many rich-how necessary it has been that the Lord should provide such an opportunity as this day affords for release from earthly toil and afford spiritual refreshment; and how fortunate it is for such that the masses of Christendom esteem Test on this day to be compulsory from the Divine standpoint.

It is our privilege therefore to let this day of rest be entirely separated from business, and so far as possible from all labor not actually necessary; to let it be employed in the upbuilding of ourselves and families, and the household of faith, and as many as the Truth shall draw into our sphere of influence--in moral and spiritual directions.

The Golden Text selected for this lesson we do not think relates specially to the subject under consideration, but is rather a part of the prophecy picturing the restoration of Israel in the future when the Lord shall have returned to Zion and when "Jerusalem shall be called a city of truth; and the Mountain of the Lord of hosts, the Holy Mountain." -Zech. 8:3.

WORKING WITH OTHERS

--MAY 15-1 COR. 12:4-27; JOHN 6:1-14--

Golden Text--"Ye are the Body of Christ, and severally members thereof."--1 Cor. 12:27.

IN the beginning of this Age, Jesus, quoting the prophecy of Isa. 61:1, 2, clearly gave the inference that then the acceptable year of the Lord began., In fact from the Scriptures in general we have gathered that this entire Gospel Age is the "acceptable year of the Lord," during which He has been willing to *accept* the sacrifices of believers, their full consecration unto death. Each sacrificer thus responding to the Call of the Age (Rom. 12:1) has at once been accepted to a place, a membership, in the "Church of the First-born, whose names are written in heaven." The Apostle says, "As the body is one, and hath many members * * * so also is Christ. For by one spirit we are all baptized into one 'body * * * and have been all made to drink into one spirit." But this acceptance, as we have seen, does not :conclude the matter: it is required of all consecrators that they shall "die

daily"--that is, that their attitude of entire consecration shall be continued daily until they too can finally declare, "it is finished." It is required by the consecration that this perseverance in sacrificing and well-doing shall be continued patiently and faithfully, and that the end, with us as-with 'our Lord and Head, shall be literal death. As it is written: "I have said, Ye are gods [*elohim--mighty Ones*] all of you sons of the Highest -yet ye shall die like men, ye shall fall like one of the princes"--not like Prince Adam, convicts; but like Prince Jesus--participators in His death. (Psa. 82:6, 7.) "This faithfulness, this daily dying, is requisite to our making our calling and election sure; and it is to such as faithfully walk in the footsteps of the Lord that He promises the glory, honor and immortality reserved for the faithful overcomers who shall constitute the "Very Elect" members of the New Creation. Our Lord's words are, "Be thou faithful unto *death*. and I will give thee a crown of life."--Rev. 2:10.

With the starting of the Church at our Lord's First Advent, the Wisdom of God saw fit to accompany the ministry of the Word with certain miracles, gifts and demonstrations of Divine power by which special attention was called to this feature of God's purpose. There must be no uncertainty about the matter, it must be clearly established that the time was then at hand for the Kingdom in embryo, to commence.

GIFTS AND FRUITS OF THE SPIRIT

We do not think that after a careful scrutiny of the subject, any one today would claim to possess those gifts. The gifts described by St. Paul were given only to the -early Church, as a means for its introduction to the attention of both Jews and Gentiles, and also as a means for edification and instruction to the Church itself. For this last-named reason one or more gifts were bestowed upon each one who associated with the Church (1 Cor. 12:7, 11; 14:26), being conferred, by the laying on of the hands of the Apostles, upon all who confessed Christ by immersion. Thus it was that these gifts became a token or sign of the possession of the Holy Spirit. Yet the gifts of the spirit and the spirit itself are separate and distinct. Today we possess the spirit, but certainly not all of those miraculous gifts. And even then some had *gifts* of the spirit who were evidently far from being filled with the spirit. That One might have those gifts and yet be "nothing" and as sounding brass and tinkling cymbals, devoid of love, and hence without Christ's spirit, the Apostle clearly shows in 1 Cor. 13:1-3.

The power of conferring those gifts was vested in the Apostles, and in them only: none others in their day or since have been able to confer those gifts which St. Paul describes; hence they did "vanish away" when the Apostles died. By that time the Church had been brought prominently before the attention of the world, and therefore those miraculous gifts were not necessary for that purpose; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up With the Truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction.

That only the Apostles could confer those gifts is proved: first, by the fact that the claimed successors of the Apostles cannot communicate them since, and second,

by the cases recorded which show that none except the Apostles ever did have the power to bestow those gifts. Notice, in proof of this, that though Philip, the evangelist, possessed gifts and preached and baptized, yet he was not able to bestow gifts of the Holy Spirit upon others, and when a necessity arose for their impartation the Apostles Peter and John were sent from Jerusalem for the purpose. Further, notice the case of Simon Magus: although one of the baptized, and evidently one of those granted a gift, he had no power to bestow gifts upon others. It was this *apostolic privilege*, of bestowing these gifts upon others, which Simon -wanted to purchase with money, and for which he was so sharply reproved.--Acts 8:13-20.

Instead of miraculously receiving gifts as at first, we now *grow the fruits* of the spirit, which are meekness, gentleness, patience, moderation, brotherly kindness, charity, etc. These fruits may really be counted as gifts or acquirements also, though they come to us not by apostolic benediction, but in a different way-by cultivation. Hence we find, too, that although St. Paul calls these graces- "gifts" in one place, he calls them "fruits" elsewhere. (Compare Gal. 5:22; 1 Cor. 13:1-8. In Eph. 5:9, these are called fruits of the *light*. See readings of old MSS.) Under God's present dealing, all the needs of the Church are none the less provided for than when the "gifts" were bestowed, as at first, in a miraculous manner, by the laying on of the Apostle's hands. Now we find that the spirit of Truth is pleased to mould and fashion and use every consecrated one by utilizing his *natural talents* and advantages of education, language, etc., in teaching, edifying and nourishing the true Church which is the Body of Christ.

Proper aspirations are very beneficial, both to the person himself and to those with whom he comes in contact. Our Lord had an aspiration. We read of Him that He "for the joy that was set before Him, endured the cross, despising the shame." (Heb. 12:2.) There are worthy incentives; otherwise the Father would not have set one before His Son. The thought which should inspire us is that if we are faithful in the things of this present time, the Lord will make us ruler over many things. So the ardent desire to obtain these things which God has reserved for those who love Him, is laudable; for these blessings are of God.

Every New Creature has high aspirations. In fact, every one should have an ideal toward which he is striving; and having this wish to attain it indicates that there is a motive behind the desire. It is altogether proper to have incentive's before the mind, and it is proper to know what kind are worthy of our efforts; otherwise wrong ones might lead us astray. In our text a most laudable aspiration is placed before us.

The Church, which is the representative of Christ, is the Body of our Lord in the flesh. And the Apostle Paul, speaking of ambitions, advised the Church that they should have the more profitable aspirations, that they might be teachers, instructors of the flock; for this is the most useful office in the Church. It is known that one gift of St. Paul's time was speaking in an unknown tongue. It was a very remarkable gift. But the Apostle pointed out that to speak in an unknown tongue was not so much to be sought after as some gift that would be useful in the Church.

We do not have these miraculous gifts in the present time, but we have the World of God, and the desire to be able to make 'known the Truth of the Lord. Therefore

the gift of oratory is still a desirable one. The Apostle proceeded to point out that we should desire to have the fruits of the spirit-that they may have a controlling influence upon us.

RESPONSIBILITY UPON EACH ECCLESIA

As respects positions in the Church, the Lord indicated that *He* would do the setting. "Now Gold hath set the various members of the Body as it hath pleased Him." God ordained that there should be in the Body this setting; for instance, the service of the eye. As the eye member assists the human body, so the eye member in the Church may be very assistful to the Body of Christ. Also there are ear members, foot members, hand members and tongue members. These different members have unlike services to perform for the welfare of the whole body. The hand is not to say to the foot, "I have no need of thee," or' vice versa. -1 Cor. 12:14-31.

If the body tries to walk on the *hands*, it is not the Divine order. The body should walk on the *feet*. So it is in the congregation. But if the congregation lays too much on the feet members, it is depriving the hand members of their use. The various members should be in the positions where they can render the most efficient service. In other words, the congregation should seek to know the service God has evidently prepared each individual to perform. They are to seek to use their best judgment, to place the right person in the right position.

We see congregations occasionally where they try to make all walk on the hands and not on the feet. That congregation loses in not putting every member into, the place for which Divine Providence has especially qualified him. To do so is the responsibility of the congregation. However, if it tries to make the Body walk on the hands instead of the feet, it will learn in time, probably, to get the hands to exercise themselves in their own position, and likewise the feet in theirs; and each member will finally do, the service for which he is fitted.

HUMILITY INDISPENSABLE TO GOD'S SERVICE

Not only is it to the disadvantage of the congregation for the members to be in the wrong positions, but it is also wrong for the members to try to -do other services than those which they *should* be doing. It is not in our power to change ourselves from what we are by nature. Only Divine Power could prepare us for service in another part of the Body. Our proper attitude should be to really *serve* the Body of Christ, to *serve* the Lord. We should notice wherever there is a service to be rendered which we *can do*. "Do with thy might, what thy hands find to do."

The difficulty with many in the Church is that they desire to do what somebody else is doing--something that they admire. They are not looking around to see what they *can always* do-do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit it of discipleship. Therefore the injunction of our text should lead them to **say** to themselves, My highest ambition should be to *serve* the Lord *acceptably*, and let Him take care of the *place* where I may serve. Here is a little place; there is a little corner. I will try to do the thing which is needful in my position. 'If the Lord shall open the way, and show me something else which seems to be more important, I will take that. But I will do with my might what it is my duty to

do--whether it is sweeping, or engaging a hall for a -meeting. Whatever comes as an opportunity to me, that I will do,

This does not mean that we have no aspirations. The controlling impulse is to serve the Church. Here we have a laudable motive, a proper desire. But it seems that some are ambitious--seek -- to be *chief*. Our own ambition, (and we believe it would also be the spirit of the Lord) is not to help one who aspires to the chief place, into the position which he seeks. To assist him in such a course would do injury both to him and the cause. But if we find any one, seeking to do with his might what his hands find to do, we may be sure that this will be approved of by the Lord; and perhaps the Lord will later give him some more important work in recognition of his faithful service to Him.

SELF-SEEKING TO BE DEPRECATED

Each is to be content with what the Lord's Providence opens up to him. He is not to be self-seeking. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14.) He that exalteth *himself* is not to be exalted by the *Church*; for he will not be exalted by the Lord. He that humbleth himself will be exalted, either by the vote of the congregation or by the Lord's will.

As the matter is stated in our text, we think the Lord meant this: There will be some of you who necessarily will be recognized as chief. There are various kinds of service, and it is necessary to have a chief in connection with the services of each congregation. God has recognized this Himself. He made Jesus a Chief. He passed by Satan, who was self-seeking. He chose Jesus, and made the road very narrow to Him! But after Jesus had proved His humility, then the Father gave Him the high exaltation, gave Him the great reward promised.

The Father is seeking now those who will have the same spirit of *humility*, the same spirit of *service*, that the Lord Jesus manifested. We look at Him, and we see that, while the Father held out the condition of being Chief, He also held out the condition of being *servant*. Jesus, we see, was the Servant of all. Therefore God exalted Him and gave Him a name above every name.

So it should be with each little congregation of the Church. It is the Lord's will that not every one who would be its chief servant should be recognized as the chief. But the Lord will recognize the one who will show himself humbleminded, as He has shown Himself to be, in doing *anything* for the brethren. Let such be your servant. Each should consider that the chief honor amongst you, amongst the Lord's brethren, is to be servant.' And the one who is most faithful should be given the opportunity to serve. In that sense he would be your chief.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

WHAT A CHRISTIAN HOME SHOULD BE

--MAY 22--LUKE 10:38-42; 2:51, 52; 2 Tim. 3:14, 15--

Golden Text.--"*Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers, provoke not your children, that they be not discouraged.*" -- Col. 3:20, 21. 1

THE highest authority and information as to an ideal Christian home, as to what a Christian home should be, as to what it is based upon, are found in the Holy Scriptures, and the examples recorded in the texts cited at the head of this lesson, are amongst those that present to us most helpful suggestions.

While little is said of the home life of the youth Jesus, yet surely no one can read the brief account of the matter without appreciating the fact that the influence pervading His home must have been of the most peaceful and elevating character. Although He did not have a Bible in His home, that He could consult respecting the Divine testimony, He did have the common privilege of the youth of His day of attending meetings in the one little synagogue of Nazareth, which was but a small country town. There, from Sabbath to Sabbath, He heard the Law read and to some extent commented upon, sometimes also the Psalms and prophecies. With these sources' of information the eager mind of the boy had grappled, and on the occasion of His first visit to the, great city of Jerusalem, nothing attracted Him so much as the Temple and its symbolical services, and happening upon a court or chamber in which the great questions of the Law and the Prophets were being discussed by the ablest teachers of the time, Jesus became so deeply interested and enthused in the Bible study that seemingly He forgot all earthly things, so intent was He in studying about the Heavenly Father's business-the Plan of God, in which He Himself was to be so principal an actor.

The narrative records that, when found by Joseph and Mary, Jesus was both *hearing* the Doctors and *asking* them questions. There is a valuable lesson here for all young persons respecting their conduct toward their elders and instructors. How different the 'thought we get from this statement than we would have gotten had it read that they found Jesus *instructing* the Doctors, or attempting to teach them. We do not doubt for a moment that the Doctors were as much instructed by Jesus as He was by them, possibly more so on some points at least; nor do we doubt that if they were truly great men they would be humble-minded enough to receive instructions from any one-even from a child; and it is even intimated in the context that they :asked Jesus certain questions, "and were astonished at His understanding and His *answers.*" In both cases the proceeding was that of deference to the other, as implied in the asking of the questions: Jesus having deferred to the Doctors and asked them questions which manifested His depth of mind and clearness of understanding and logical reasoning, led them to turn to ask questions of Him.

THE IDEAL CHILD

Quite possibly the mind of the boy Jesus, at the age of twelve, while investigating the subject 'of His own responsibilities toward the Heavenly Father and His Plan, had wondered whether or not His mission might not in some degree begin with His thirteenth year, since at that time He was recognized as a "son of the Law." Quite possibly some of His questions before the Doctors of the Law were along this line, and quite probably He had finally about reached the conclusion that the types of the priestly office indicated clearly that His mission would not begin until

He was thirty years of age. His reply to Mary's chiding was along this line: Did you not expect me to be about my Father's business.? Did you not know that I had reached the age when I am a "son of the Law," and that therefore certain responsibilities have come upon me in respect to the Heavenly Father and His Word and His Plan? And then, as though remembering the conclusion that He had just reached in discussing the subject with the Doctors, He broke off the conversation, yielded Himself to their wishes, and accompanied them to Nazareth, making (so far as recorded) no further suggestion of any other than the ordinary course of life until He had attained the age of thirty years. This is expressed in the words, "And He was *subject* unto them." Joseph and Mary realized clearly that the boy was more than ordinary, very extraordinary indeed, yet they did not fully comprehend the situation nor fully grasp the import of His words.

The home of Lazarus, Martha and Mary is brought to our attention in this lesson; and the very fact of our Lord's connection there would seem to teach that in some important respect this must have been an ideal home. It has been well called the "Beloved Family." We read again, "Now, Jesus loved Martha, and her sister, and Lazarus." Some have thought that they discerned Lazarus among later disciples of Christ-possibly Barnabas. But anyway, he was one whom Jesus loved, even though he was not one of the Apostles who followed with the Lord. And Martha has come down to us as a synonym of bustling , energetic hospitality, "busied about many things." Yet surely she was loving and loyal to the Master. Jesus loved Martha, and we may be sure, therefore, that He loves all of similar character. But He loved Mary also. And we do not forget that when she gave up, some of her 'housework that she might sit at the feet of Jesus and learn of Him, the Master declared that she had "chosen the better part." This was the same Mary who anointed the Master with the precious spikenard ointment five days before His burial. Martha and Mary both loved and were loved of the Lord; yet, evidently, Mary's love and the form it took was specially approved of the Master. So then in our service for the Master let us have this in mind that He is specially pleased when we give earnest attention to His words and seek to be filled with and guided by His Holy Spirit. It is most evident that to the extent that the lessons of the Bible are disbelieved or ignored in any home 'Or any community, the real peace and light of life are proportionately lacking. Sore indeed are the needs of the world today along, the lines of the holy influences of faith in God and His Word.

AN INUNDATION OF UNBELIEF

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days: the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they, now to attach them to the Almighty, since they have never been taught the love of God-the lengths and breadths and heights and depths passing all human understanding? This is the world's great need-to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory. How could they ever truly love and worship a God of injustice and of hate--One inferior to themselves--One who knew,

foreordained and prepared for their torture, before they were born. They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught the wage or penalty of Father Adam's disobedience. They that the sin and death, sorrow and trouble, all around us are must learn that God proposes a blessing and uplifting which will be as world wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race: and that each will be held responsible and receive stripes in proportion to his knowledge and wilful disobedience: and that the persistently rebellious will be destroyed "like natural brute beasts," in the Second Death.

"I HAVE LOST MY GOD"

A lady addressing a Christian Minister said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism, which, instead of repudiating the Bible, as did Ingersol, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as 'honest, we believe, as were Ingersol, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe every thing to--a great Nothing, which they designate Nature-God. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools--is it any wonder that the rising generation is losing its God? If it even be claimed that a bad thing is better lost than kept, we must dissent from their course. We must claim that the misconception of God can be destroyed only by the introduction to the heart and mind of the true God, Whose glorious attributes, of Justice, Wisdom, Love and Power will take the place of the malevolent misconception of the Dark Ages.

It is high time that parents realize the true situation-it is almost too late -now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purpose's of the few, but surely cannot serve the masses of our race. A godless world will ere long mean a discontented world, an unhappy world and, bye and bye, a world of anarchy and strife. This is what our world-wide -education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

GOD IN THE HOME

We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular, as the head of his family, should recognize the Almighty Creator, and hold Him up to his family--"God First." We need not urge upon God's consecrated people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First." "In all thy ways acknowledge Him," or, as Joshua said: "As for me and my house, we will serve the Lord."

Let us now step into, your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility for their training, a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice, and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

"LOVE WORKETH NO ILL"

All of the Lord's people are to love Him and the brethren; yea, even their enemies. However, let us now, stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them,

promptly? Or if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do, you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others: that your chickens are not permitted to damage your neighbor's garden: that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

In no way can we better honor and show our reverence for God than by following to the best of our ability His commands, which are just and righteous altogether.

The Herald of Christ's Kingdom

VOL. IV MAY 15, 1921 No. 10

ISRAEL'S JUBILEE YEAR

ITS IMPORTANCE AS A CHRONOLOGICAL FEATURE

THAT many of the arrangements that God instituted with the nation of Israel during the Jewish Age were of a typical or pictorial character is believed and, accepted by all earnest Bible scholars. St. Paul confirms this thought when he says the Law foreshadowed "good things to come." (Heb. 10:1; 8:5; Col. 2:17.) Amongst those features of Israel's history that have specially interested God's people in modern times is that of the Sabbath and jubilee system which provided special days and years of rest; and from this arrangement there has been deduced quite an important line of reasoning that *has* been woven into our chronological system, the results of which have greatly strengthened the conclusions of Bible students during the past 50 years that The times of restitution were chronologically due to begin about the year 1874, that date marking the time when what is called a great jubilee period reckoned upon a grand scale was due to commence.

Referring briefly to the system as it was given to Israel, we observe that the year of jubilee was a Sabbath of rest and refreshing, both to the people and to the land which God gave them. It was the chief of a series of Sabbaths or rests. They had a Sabbath *day* every seventh day; and once every year these typical Sabbath days reached a climax--i. e., a cycle of seven of these Sabbaths, thus marking -a period of forty-nine days ($7 \times 7 = 49$), was followed by a *Jubilee day*, the fiftieth' day (Lev. 23:15, 16), known among the Jews as Pentecost. It was a day of rejoicing and thanksgiving.

JUBILEE YEAR RECKONED ACCORDING TO SABBATIC SYSTEM OF SEVENS

The Sabbath *year* occurred every seventh year. In it the land was allowed to rest and no crops were to be planted. A climax of these Sabbath (rest) years was reached in the same manner as the Pentecost or fiftieth day-Sabbath. Seven of the Sabbath years, embracing a period of seven times seven years, or forty-nine ($7 \times 7 = 49$), constituted a cycle of Sabbath years; and the year following, the Fiftieth Year, was the Year of jubilee.

The system of year Sabbaths being identified with their *land*, Canaan, and their inheritance in it, the first cycle of forty-nine, years, leading to the first jubilee, should begin to count from the time they entered Canaan. This reasonable inference is made positive by the Lord's words--"When ye come *into the land* which I give you, then shall the land keep a Sabbath [observe the Sabbath system I unto the Lord - Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard and gather in the fruit thereof; but in the seventh 'year [from entering the land] shall be a Sabbath of rest unto the land." So, then, the cycle of seven times seven, or forty-nine years ($7 \times 7 = 49$), began to count *at once*, and the fiftieth year after entering Canaan was the first typical jubilee.

Those familiar with the presentations on the subject of the jubilee in Scripture Studies Vol. II will readily recall the method of reckoning by which the conclusion is reached that 1874 marks the beginning of the great Jubilee or times of Restitution.

It will be remembered that in our treatment of the subject of chronology in the April 15th issue of the HERALD under the caption "Watchman, What of the night?" we discovered a discrepancy of 19 years in connection with the "period of the kings," that instead of starting the Times of the Gentiles, and Israel's 70 years of servitude, at Zedekiah's overthrow in Nebuchadnezzar's nineteenth 'year, as we have been doing, all the data and evidence stands overwhelmingly in favor of locating the commencement of those two features 19 years earlier, viz.: in the first year of Nebuchadnezzar's reign, and in Jehoiakim's third year. This means that the period of time from Israel's entering the land, when the jubilee system went into effect, to 536 B.C. is 19 years shorter than what we have heretofore calculated, and, of course, this in turn proportionately effects the chronological results so far as the jubilee line of reasoning is concerned; that is, according to the method by which we have heretofore 'reckoned the jubilee cycles. Our purpose, therefore, in this article is to present to our readers what we now find after the most careful search and investigation, and to show that, notwithstanding the fact of the 19 years discrepancy, above referred to, the results are seen to be exactly the same as we have heretofore regarded them, namely, that the great thousand-year jubilee was due to begin about the year 1875, marking also the commencement chronologically of the Times of Restitution of - all things.,

Again let us caution all. We do not insist on anyone accepting either our method of reckoning the matter or the conclusions reached. To the contrary, we urge upon all the most critical examination of the matter and that each one thoroughly satisfy his own mind upon the' subject. To us the- conclusion- to which we are now led seems most remarkable as well as Scriptural and reasonable.

It has been a very general understanding of Bible students, based upon the interpretation given by, PASTOR RUSSELL of Israel's jubilee system, that seventy jubilee's with 49 years between, was the full number Divinely intended to be celebrated; that with the expiration of these seventy cycles-, provided they had been faithfully kept, by the nation of Israel, the great antitypical jubilee, the Times of Restitution, would begin to be ushered in. It is stated in Lev. 25:10, 11; that these Jubilees were to be celebrated every fiftieth year. The conclusion that seventy Jubilees constituted the entire number, is based wholly on the "Sabbaths" referred to in the words of 21 Chron. 36:21, which read: "*To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths, for ' as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years" ; the supposition being that jubilee Sabbaths. were referred to. it. is not our purpose to question the claim that this Scripture proves conclusively that seventy Jubilees were the Divinely intended number to be celebrated, but rather to consider how the change of nineteen years in the chronology of Gentile rule affects the ending of the jubilee cycles. We take for granted that PASTOR RUSSELL'S conclusion that the seventy years, during which the land was to enjoy her Sabbaths, referred to the Divinely intended number of jubilee year Sabbaths to be kept by the nation of Israel. It was taught by him that a long antitypical cycle would logically be expected to follow the last celebration of the jubilee before the seventy years of servitude of the nation began, which cycle .would reach the antitypical jubilee, the beginning of the Times of Restitution. Concerning the beginning features of these times, PASTOR RUSSELL has described them in the words:*

"While in the typical jubilee Year many restored liberties and blessings were at once entered upon, yet probably most of the year was required to straighten out affairs and get each one fully installed again in all his former liberties, rights and possessions. So, too, with the antitype, the Millennial Age of Restitution. It will open with sweeping reforms, with the recognition of rights, liberties and possessions long lost sight of; but the work of completely restoring (to the obedient) ALL THAT WAS ORIGINALLY LOST will require all of that Age of Restitution. * * * The first work in the typical jubilee Year would naturally be a searching out of former rights and possessions, and the ascertaining of present lacks. Tracing the parallel of this, we should expect in the antitype JUST WHAT WE NOW SEE GOING ON ALL ABOUT US; for, as will shortly be, shown, we have already entered upon the great antitypical jubilee period, and have been in it since October, A. D. 1874. What do we see about us? We see investigation on the part of the people of their original, Godgiven inheritance, and their present lacks, rights, etc., many in ignorance and selfishness claiming what others have; and the attempt to hold on to as much as possible on the part of 'those *who* have possession-causing disputes, controversies, strikes and lockouts, with, more or less justice and injustice on both sides, which must finally be left to Christs adjudication, as disputes under the Law were settled by Moses, and after his death by those who sat in Moses' seat. (Matt. 23:2.) -With these fixed conclusions and expectations, let us seek the date which God evidently hid for us in this type, 'that we might know the things freely given unto as of God,' now due to be, understood."--STUDIES, VOL. II-179, 182.

Now let us again bring before our minds the Divine instruction to Israel as to how they were to count to reach the typical jubilee year. We read: "And thou shalt

number seven. Sabbaths of years unto thee, seven times seven years and, the space of the, seven Sabbaths of years shall be unto thee forty and nine years." (Lev. 25:8.) Concerning the year of jubilee itself, we read: "And ye shall hallow *the*, fiftieth year, and proclaim' liberty 'throughout all-the land unto all the inhabitants thereof ; it shall be a jubilee unto *you*." (Lev. 25:11.) The fiftieth year was therefore to be the

Jubilee year, and was to begin immediately at the close of the forty-ninth year. The time of year for the jubilee to begin to be celebrated *was* in the autumn (October), as , we read: "And thou Shalt. number seven Sabbaths of . years unto thee, seven times seven years: and the space of the. seven Sabbaths of years shall be unto thee forty and nine. years, *Then* shalt thou cause ,the trumpet of jubilee to sound on *the tenth day of the seventh month*, in the day of, atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year.* * * A Jubilee shall that fiftieth year be unto thee."--Lev. 25:8-11.

TWO METHODS OF RECKONING

Before proceeding to note the change in the date of ending, that the 19 years shortage causes (if there be any change), *we* call attention. to two different methods of counting to reach the Jubilee. One of these, that observed by PASTOR RUSSELL, was as follows: Basing his calculation of course upon the Seven-year cycles, 7 X 7, each seventh year being a Sabbatic year, the conclusion would be reached, namely, 49 years, the forty ninth being a Sabbatic, or rest year, *the 0* "following fiftieth year would be the jubilee year. Thus this method of reaching the *next* fiftieth or jubilee year proceeds as follows: commencing the first year of the next seven year cycle *after* the jubilee and permitting a break or a skipping over one year in following out the seven year cycle system, thus 7 X 7 again brings us to another jubilee at the end of 49 years and constitutes each Jubilee-cycle 50 years. The following diagram may serve to illustrate this method, supposing in our computation in the diagram we have reached -the seventh, seven-year cycle where the fiftieth or jubilee follows:

(ART TO COME)

Thus it, will be readily observed that in this method of reckoning the seven-year cycles, one year is lost or passed by in every 50 years--that of the jubilee. To our understanding now, this method of reckoning the jubilee is erroneous and unscriptural; the point of error being in, permitting, the break to occur in the Sabbatic system or the seven-year cycle every 50 years--the passing over of one year, that of the jubilee. There was not the slightest intimation in the Law to Israel that this break -should ' be ' permitted to occur. *The Sabbath system of seven was intended to count without cessation or break, either on account of the Jubilee or for any other reason.* This brings us to the consideration of the second method of computing the jubilee, which we now, regard as the correct and Scriptural one. As is indicated in the following diagram, supposing again that in our calculation in the diagram we have reached the seventh seven-year cycle when the fiftieth or Jubilee year follows:

(ART TO COME)

In this method it will be seen that no break is permitted to occur in the Sabbatic system, the fiftieth year marking the jubilee is also the first year of the next cycle

of seven, and accordingly would also be the first year of the following larger, or jubilee cycle. If the objection is raised that this method means that there is a lapping of one year in the commencement of each jubilee cycle: Very true,, we answer, and this was doubtless anticipated and designed in the establishment of this system because the jubilee years were founded altogether upon the' Sabbath system, 7 + 7+ 7, etc., and as God had indicated that the seven-year Sabbaths were to run *on* | **ceaselessly** without dropping a year it would, of course, mean, that the jubilee was a lapping year.

But the objection may still be urged that this method of, counting really permits of only 49 years ',to each Jubilee' cycle, whereas Israel was instructed that the fiftieth year was to be the jubilee year, thus making 50 years to each cycle instead of 49. Our reply to this is that there was nothing in the Divine instruction to the effect that each jubilee' cycle was to be 50 years. It did, indeed, imply that in every case the fiftieth year should be the Jubilee, but this did not mean that they ,must necessarily reckon 50 years to each cycle, and as a matter of fact, in *the* method we have just indicated above, *every jubilee is seen to be the fiftieth year* even though that result, *is* reached *by* the lapping of one, year in each jubilee cycle; such an overlapping of one year being made necessary because the year of Jubilee was, as we have shown, based upon the Sabbatic system of sevens.

REMARKABLE HARMONIOUS ADJUSTMENTS

Commentators in general who have written on the subject have adopted this method of counting the *fiftieth* year as one of the cycle of seven. seen then by those *who* carefully observe this difference in counting, that the course of 70 Jubilees in the old method would *be* 50 + 50 + 50, etc., making in all 3,500 years, while *in* the other, which we regard as the correct method, the course of 70 Jubilees would be 49 + 49 + 49, etc., making 3,430 years. It will be recalled by our readers that in the April 15th issue of this journal treating chronology, in considering the *two* features of the chronology of Gentile *lease* of power and Gentile *exercise* of power, we discovered that the date of Zedekiah's, over-throw was 587 B.C., instead of 606 B.C., as formerly understood by us. A moment's thought will, cause one to see that while the period from Zedekiah's overthrow has been affected to the extent of lengthening out the period of Gentile rule *by nineteen years*, the period from the entrance of Israel into the land of Canaan, up to Zedekiah's day is not affected. This period is 969 years, and is found as follows:

To the division of the land 6 years
Period of the 450 years
Period of the kings to Zedekiah's overthrow 513 years
Total 969 years

It will be remembered, by those familiar with PASTOR RUSSELL'S exposition of the typical jubilee that the method pursued. to discover when the *last* typical jubilee was due to he celebrated *before* the Babylonian servitude began, was to divide these 969 years by 50. By thus doing, it was found that 19 Jubilees had been celebrated, with 19 years remainder. It will be seen then, *according to that reckoning*, that 19 years had elapsed at Zedekiah's overthrow, since the last one was celebrated. This is easily seen because 969 years had elapsed since the

entrance of Israel into the land, and if $50 + 50 + 50$, etc., was the course of Jubilees, then dividing 969 by, 50 would give the number celebrated. As it was until recently our understanding that 606 B.C. marked Zedekiah's overthrow, then 19 years *before* this date would reach the year the last one was celebrated, which was 625 B.C.

Now mark the result of following the other method, that of making the course of Jubilees to be $49 + 49 + 49$ etc. Understanding that Zedekiah's overthrow occurred 587 B.C., when, of course, the same number of, years had elapsed, namely, 969, we divide this number by 49 instead, of 50, and find the result to be in the number of Jubilees celebrated exactly the same--19; but the remainder we find to-be 38 years instead of 19. Adding the 38 years, instead of 19, to 587 B.C., instead of 606 B.C., we discover that we reach the same date, 625 B.C., as the time the last typical jubilee was due to be celebrated. $969 / 49 = 19$ and 38 remainder: $587 + 38 = 625$ B.C.

OUR FORMER CONCLUSIONS REGARDING 1874 SUSTAINED I

In other words, allowing but. 49 years to each jubilee cycle instead of 50, we gain 19 years over the other method, from the time of Israel's entering the land to Zedekiah's overthrow, and the 19 years exactly off-sets „the other 19 years we loose in computing the Times of the Gentiles from Nebuchadnezzar's first year. More than this, we thus discover that the long antitypical cycle is to be reckoned from precisely the same date, 625 B.C., in both methods of counting.- We believe that the same method employed by PASTOR RUSSELL to determine the length of this cycle, applies in both methods of, counting. This method is thus described by him: "We have already referred to the method of, counting the Sabbaths--that the multiplying of, the Sabbath or seventh day by seven, ($7 \times 7 = 49$) pointed out Pentecost, 'the jubilee day which followed; and the multiplying of the seventh year by seven ($7 \times 7 = 49$) made the cycle which pointed out and led to the fiftieth, or jubilee year. And the same system carried out would indicate that to reach the great antitype which we seek we should in like manner square the Jubilee-- e., multiply the fiftieth year by fifty. That is to say, the antitypical cycle, by the method of multiplying here taught us, should be reckoned by multiplying, the typical jubilee or fiftieth Sabbath year by fifty, just as in reaching it we multiplied the seventh year Sabbath by seven.-Lev. 25:2-13."--STUDIES, VOL. II, 180.

It will be seen that while both methods of counting the Jubilees make a difference of 19 years in the remainder, the 19 years difference in the chronology of Gentile Times perfectly balances and, makes 625 B.C. to be the date for beginning the antitypical cycle $50 \times 50 = 2,500$ Years. - Thus, therefore, it will be seen that both ran their full course in 1875: $625 + 1,875 = 2,500$. And now concerning another feature:

It has been quite generally understood among Bible students for some years past that as the Jubilees -were a part of the Law Covenant, and, like all the other features of the Law, were very imperfectly kept or celebrated, and sometimes, perhaps the Jubilees were not celebrated at all, the proper way to discover when the great antitypical jubilee would be reached would be by counting the full number of years which would elapse to make seventy Jubilees. This would be

done by adding 49 + 49 + 49, etc., until 70 had been counted; or by multiplying 49 years by 70, which equals 3,430 years. This will be found to reach the same time--1875 -- thus:

To the division of the land 6 years
Period of the judges 450 years
To Jehoiakim's third year 494 years
Period of servitude 70 years
To Christian Era 536 years
Total 1,556 years

$3,430 - 1,556 = 1,874$ full years.

Does this not appear to be indeed an illustration of a Divine overruling--calculating incorrectly the two matters, as we have, been accustomed to doing in the past, that of Gentile dominion and of reckoning of the Jubilees--our mistake in the one instance perfectly counterbalancing the mistake made in the other?

CORROBORATIVE TESTIMONY

We now give a remarkable corroborative evidence that the method of counting herein set forth, i. e., 49 + 49 + 49, etc., solar years is the Divinely appointed one. To appreciate this, it will be necessary to keep in mind that the jubilee was not only regulated by years, for it was to occur every forty-ninth year. at the time of the autumnal harvest, but it was also to be regulated by months, and it Was important that the year and months in-the time of its celebration should agree. This will be seen when we realize, that the month, reckoning, which was the one regulating the time of the observance of Jewish feasts, etc., was by the moon; and the moon or lunar time was continually falling behind the sun or solar time. We quote an eminent writer bearing upon this matter:

"The Divinely ordained chronology was solar-lunar; i. e., it was regulated by the revolutions of both sun and moon. Its years were solar, for they followed the seasons as in the various 'ordinances connected with the ingathering of the fruits of the earth; while the months were strictly lunarnot artificial months, -but lunations--certain ordinances being connected with the recurrence of every new moon. The adjustment of solar to lunar years was affected by the intercalation of months as the epact [the excess of the solar month beyond the lunar] -,grew by repetition to complete lunations. . . . The nature and closeness of this adjustment was very remarkable -in the case of the Jubilee. The jubilee reckoning . . . began with the day on which Israel crossed Jordan-and entered Palestine. Like the Sabbatic law, of which it [the Jubilee] was the expansion, its point of commencement is thus defined, 'when, ye be come into the land! (Lev. 25.) Now, as the Jubilee was regulated by *years*, for it recurred every forty-ninth year at the time of the Autumnal harvest, and was also regulated by months, for it was reckoned from the tenth day of -the first month when Israel crossed Jordan, and the jubilee day [not year] was the tenth day of the seventh month (that [-day] of atonement) ; it. was most important that the year and, months should, closely agree. It is most interesting to observe that -such is their *natural* adjustment that, in the first place forty-nine years form a solar-lunar cycle; -and in the second,

place the interval from the tenth day of the first month of the *first year*, to the tenth day of the seventh month of the forty-ninth is exactly 600 lunations."

Let the reader note carefully the next statement:

"Forty-nine complete [solar] years are a soli-lunar cycle containing 606 lunations. The 606 lunations are less than forty-nine, solar years by [only] 1 day, 7 hours, 58 minutes'; an *agreement of the month and year in the Jubilee* sufficiently close to render the intercalation of an extra month unnecessary in any period under one thousand years."--*Approaching End of the Age--509, 510, 511.*

The writer's thought is evidently that the 606 lunations or forty-nine full solar years (7 X 7) would not be reached until six months after the Jubilee year itself had *begun*. This ending of the forty-nine full solar years would be, of course, on the tenth day of the first month Nisan, in the spring, which would be the time to begin the count for the next jubilee; and in the same manner, i. e., by the passing of 600 lunations from the tenth day of the first month, each jubilee year would be reached. The writer next calls attention to the significant fact that "as 600 months are exactly fifty lunar years, the fiftieth lunar year terminated on the day of atonement, on which day (close of) the jubilee year commenced."

Now, note carefully the conclusion of the matter, that is to say, that the way we have in this article calculated the counting of the full number of years (49 + 49 + 49 years, etc.) is proven by this remarkable and ,natural adjustment of the years and the *months*. We quote again:

"The Jubilee year, which is called the fiftieth, extended from the day of atonement in the forty-ninth year to the same date in the fiftieth year, and was thus an overlapping. year,. the course of Jubilee being 49 + 49 + 49 years, etc.

"The Jubilee year began in the seventh month of the forty ninth year, and extended to, the' same date, in the fiftieth, and thus. overlapped and linked together the forty-nine year *period*."--*Approaching End', of the Age--545.*

It will thus be seen that there is a close adaptation in lunar phases to the septiform arrangement of the calendar. This is seen or illustrated in the prophecy of the seventy weeks to Messiah the Prince. (Dan. 9:24-27.) Thus the period of time to the end of Jewish favor was *not* ten times fifty, but ten times forty-nine or 490 years-the "seventy weeks" of Daniel 9.

THE DATE 1925 NOT INDICATED IN THE JUBILEE SYSTEM

As we have been preparing the foregoing explanation, the objection is raised that the deductions we have, herein presented would seriously interfere with the realization, of certain hopes and expectations that some entertain with regard to the overthrow of the present order of things and the establishment of the Kingdom in 1925 ; and we are asked, to remember that the 51 jubilee years that have not been kept since the last one observed before Israel went into servitude, added to 1874, brings us to 1925, when, as some think, we should look for the Great jubilee to commence in full.

Our reply to this is that we quite fully agree that in following this, which we find to be the Scriptural method of reckoning the Jubilees, the results in some respects are quite different from those of the old method, for in calculating the jubilee

cycles, allowing 49 years to each, and counting the Jubilee year as one of the 49 years and as one of the cycles of seven, we discover of course that there are no grounds for the accumulation of 51 extra years since the last one was observed in the days of ancient Israel, but at the end of the 70 cycles of 49 years each, which is-reached about the year 1875, the entire matter ends, and there is no extension of it, beyond that point. Since,, about the year 1875, it would therefore seem -that we have, been realizing the fulfillment of the antitype, the blowing of the jubilee Trumpet--the general awakening of the world as to its rights and liberties,, and a general preparation looking toward the introduction of the great Thousand-Year jubilee period in full, *in due time*.

We must conclude, therefore, that that there is not the slightest foundation for believing that anything of an unusual character will take place in the year 1925, no reason whatever for expecting this order of things to pass away by that time, nor that the Kingdom will then be established,.

Again we urge upon the brethren everywhere great conservatism and modesty in this time, when so many seem to be giving loose rein to, wild fancy and foolish speculation with regard to fixing of dates for this, that or the other thing to ha n. Let us require a "Thus saith the Lord" for all that we receive as truth on the subject of time features, as,' well as upon every other line that has to do with our System of faith. Let us Cultivate more and more the disposition to wait upon the Lord for His due time, and so far as our own departure or deliverance is concerned, to strive to be ready at All times. And, while we are waiting, to give heed to our Master's solemn warning to "watch" and keep our lamps trimmed and burning.

THE REVELATION OF JESUS CHRIST

SERIES LIII

THE EPILOGUE OF THE APOCALYPSE (Cont.)

"Let the Unjust one, act unjustly still; and let the Filthy, be filthy, still,- and let the Righteous_ work righteousness still; and let the Holy, be holy still."--Rev. 22:11.

WHATEVER may be the correct interpretation of the language- with which this series is introduced, it would appear that the words must be understood as closely associated with and related to the preceding statement: "Seal not the Words of the Prophecy of this Book; for the Time is near." Commentators in general have admitted that they were puzzled and that they have met With special difficulty in the exposition of the language of verse 11.

Most expositors separate these words from their connection and apply them to a future time when the destinies of . mankind will be forever settled. Those who do this as a rule believe in the eternal, conscious existence of such in misery and torment. . We believe, however, the Scriptures when tightly. understood do not teach anything of this kind, and we therefore look further for the correct and consistent interpretation. DAVID N. LORD'S exposition of these words recognize their close connection with the angel's statement, "Seal not the Words of the Prophecy of this Book," etc., and in substance his explanation is that the

injunction, "thou must not seal, the words of the prophecy of this Book for the time is near; he that is unjust, let him be unjust still," etc, is addressed to St. John, doubtless as the representative of the witnesses of God, the followers of Christ, throughout the Gospel Age, and its meaning is: Thou must not withhold from the Church, nor misrepresent the revelation of. this Book, but proclaim it in its truth, representing those as unjust whom the prophecy exhibits as unjust and those as defiled whom the prophecy represents as defiled and those as righteous and holy to whom it ascribes that character. The Redeemer enforces this injunction by the annunciation of His Deity and title to implicit obedience and the assurance that He is to come quickly, to retribute to everyone as his work shall be. (Vs. 11, 12.) His coming will usher in the thousand-year judgment Day when the unjust, the filthy and the unrighteous will have their trial. This judgment Day, as it relates to the deeds of the present life, is explained in a previous article--"The judgment of the Great White Throne."

PASTOR RUSSELL'S explanation is much the same, and perfectly harmonious with the Divine Plan, and is, that so far as these, revelations are concerned they who are righteous may be righteous still, they who are filthy may be filthy still, and they who are holy may be holy still. The unrighteous and the filthy simply ignore this message and are not moved specially by it.. During the Millennial Kingdom time, however, we may expect that the vigorous processes of the Kingdom ' will correct many of these filthy and unrighteous and ultimately develop many of them into lovers of the Light and the Truth and the Way, bringing many of them into full fellowship with the Lord, which will secure to them everlasting life. (Z '05-173.) Thus we may properly gather the thought that as marvelous and meaningful as are the visions that St. John beheld they were not intended to especially affect degenerate humanity. The visions Would have little or no effect upon the world in all its sin and depravity. Neither were the visions intended to change the true Church in the sense of adding to her numbers, for it would appear that when the time would come that the, visions would be generally understood (as is the fact today), the Church would be about complete, and the, visions of Revelation would not be intended to cause any additions to the Church -- the holy would be "holy still" and the righteous be "righteous still."

Again the Savior announces, "Behold, I come quickly," as if to doubly impress upon the believing hearer the solemn importance of that event, and its close connection with the fulfillment of much that St. John had just seen and heard spoken. "And my reward is with me, to give to each one as his work is," evidently applies to, the great judgment Day, at the beginning of which the Church will be rewarded and during which- the world ' will, have their trial, retribution and reward. Verse 13 has also been explained in the comment on Chap. 18.

THE REGENERATION OF THE WORLD

The correct reading of the next verse (14) is not "Blessed are they Who do His commandments," etc., as rendered in the Common Version, but rather, "Blessed are Those who Wash their robes, so that their right may be to the Wood [grove] of the Life, and they may enter by the Gates into the City." It is evident that the words apply to the inhabitants of the earth, during the Millennial Kingdom. This benediction, writes MR. LORD, is, a benediction upon those who are to live under His reign, after the establishment of the Kingdom of the glorified saints on (over)

the earth, manifestly from the representation that they are to acquire by their obedience a title to the Tree of Life and an entrance- through the Gates of the City. They are to follow the descent of that City, therefore not to precede it, and to be of those who enter and dwell within it (finder its **sway**), not of those who constitute the City itself. They are to include the whole race, inasmuch as all others, the Dogs, the Sorcerers, the Fornicators, the Murderers, the Idolators, and who ever loves and practices, Falsehood - (v. 15) are to be excluded, and (as the City is to open its gates to all nations) to be banished from the earth-destroyed.

That this is the correct interpretation is very evident. The question may arise, however, How shall we explain this in harmony with what is quite generally acknowledged to be the correct translation? How can it be applied to the world during the Millennium? What would the washing of their robes mean? This expression, in its application to the world during the Millennium, can hardly mean the same as applied to the Church during this Gospel Age. The members of the Church, Christ's Body, are now reckoned, counted, by the Heavenly Father as perfect, because of, their having Christ's righteousness imputed to them. This is called their robe of righteousness. This imputation, this being counted perfect as human beings, is to the' end that they may consecrate themselves, their reckoned perfect humanity to death, as our Lord consecrated' Himself, His perfect humanity to death. thus, following in His footsteps:. The fulfillment of this vow of consecration, secures to these the privilege of being of this Holy City, the Heavenly Kingdom, the Divine Government.

The application of the words, "wash their robes," to the world during the Millennium would seem to mean that on account of the Redeemer's sacrifice applied by the Divine Christ to justice in behalf of all humanity, therefore the world will be no longer considered as condemned in Adam--no longer to be treated as strangers and aliens from God, and His promises and blessings, as it now is, but will rather be treated as His people, because purchased by the sacrifice of His Son. The washing of their robes would mean to them their making use of the cleansing process of the Millennial River, the Word of God, then provided; thus being, brought up gradually to human perfection-restitution. We have already called attention to what we believe is the proper thought or meaning of the revealing angel's statement, "Without are Dogs," etc., and the words "I, Jesus, 'sent my Angel to testify to you these things in the Congregations."

"THE ROOT AND OFFSPRING OF DAVID"

The further expression: "I am the Root and the Offspring of David, the Bright Morning Star," are significant titles, pointing to certain characteristics of the nature and glory of Christ. DR. SEISS, who was a believer in the dual nature of Christ, and also in what is termed the Orthodox Trinitarian doctrine, uses this text to support these teachings. He says, "The duality of His nature as at once God and man, is here affirmed. As God, He is the Root or origination of David-He who gave David being and place, and out of whom David was raised up, even David's Lord; and as a man, He is the offspring of David, David's son, one born of the house and lineage of David.'" He, like many others, failed to see that Christ was made "a little lower than angels," a man, for the suffering of death -that by the grace of God He tasted death for every man; in other words, that He gave Himself, His humanity for the life of the world. Like many others, who sincerely

believed that the death of Christ was for the salvation of the world, he failed to discern, that if Christ in any sense or degree is now human, it 'could only be by His taking back the price of human salvation.

The fact of the matter is that while it is true that the Pre-existent One, the Logos, the Only Begotten Son, was the Heavenly Father's agent used in the creation of all others, it should be kept in mind that all God's creations through the Son were perfect. In the strict sense of the word "create." Adam was the only human being created. David, as all others, of humanity, sprang from Adam after he had fallen, and, in this sense, David was not "created" or even given life by God, or the Logos of God.. We will, therefore, have to reject the interpretation of this writer. MR. BARNES also dissents from this Writer's interpretation of the expression, "the Root of David," and to our mind grasped more nearly, although not wholly, its true significance. His interpretation is that Christ was "not the Root in the sense that David sprang from him, as a tree does from a root, but in the sense that He was the 'root-shoot' of David, or that He Himself sprang from him [David], as a sprout starts up from a decayed and fallen tree--as of. the oak, the willow, the chestnut, etc." The meaning then, is not that He was the ancestor of David, or that David sprang from Him, but that He was the offspring of David, according to the promise in the Scriptures that the Messiah should be descended from Him. "No argument," he says, "then, can be derived- from this passage in proof of the pre-existence of Christ " although MR. BARNES was a firm believer in His pre-existence. It will be noted that MR. BARNES makes no distinction between the two expressions "Root" and "Offspring." However, we believe that his interpretation of the expression "Offspring" is the correct one, and is embodied in the statement of St. Paul: "He was made of the seed of David according to the flesh." (Rom. 1:3.) , But what is meant, then, by the expression "Root of David ? We reply, the expression unquestionably applies to Him after His glorification to the Divine nature. In other words, they apply to Him as the Life-giver, the One who is to give , eternal life, not only to David, but unto all who will receive it under the conditions of the New Covenant that will be -inaugurated during the Millennial times of restitution. We now quote one whose interpretation, harmonizes with all the Scriptures :

"We have seen how our Lord is the branch, or offspring, or son of David, and the line through which His genealogy is properly to be traced. * * * According to the flesh, our Lord Jesus was, through His mother, the son, the branch, the offshoot, or offspring of David. It was by the virtue of His sacrifice of His, undefiled life that He became the "root" of David as well as His Lord: for the thought suggested by the word "root" differs somewhat from that furnished in the word "Lord." The "root" of David signifies the ORIGIN, source of life, and development of David.

"The Scriptures declare that David was 'a STEM out of Jesse': his [David's] father, therefore was his root, according to natural generation. When and how did Christ become David's root or father? We answer, Not before He 'was made flesh';--it was when made flesh that, as the man Jesus, He became related to Adam's race through His mother. (Heb. 2:14-18'.) And in that relationship to the race and to David He was 'branch' not 'root.' How and when did He become the 'root'? We answer, By, the same means and at the same time that He became David's Lord: the MEANS was His death, by which He purchased LIFE rights of Adam and, all . his race, including David's; the TIME was when He was raised from the dead,

Adam's Redeemer, the race's Redeemer, and hence David's Redeemer."--
STUDIES, VOL. V- 134, 136.

THE STAR OF THE MORNING.

Christ, also, in the 'same connection, speaks of Himself as the "Bright Morning Star." ' What is the significance of this name as applied to Him? May it not be that He is referring to the covetous prophet, Balaam's prediction, who, moved by the spirit contrary to his own wishes, gave utterance to the words: "I shall see him, but not now; I shall behold him but not nigh: there shall come a Star out of Jacob and a Scepter shall 'rise out of Israel. * * * Out of Jacob shall come He that shall have dominion, etc." (Num. 24:17-19.) That Star, now that the morning has come, is seen by the eye of faith ushering in the dawning of the bright Millennial Day. One has truth fully said: "'It is not uncommon to compare a prince, a leader, a true teacher, with that of a bright and beautiful star, which at some seasons of the year precedes the rising of the, sun, and leads in the day. The reference here is to that star as the harbinger of the day, and the meaning of the Savior is, that He sustains a relation to a dark world similar to this beautiful star. At one time He is 'indeed compared with the sun itself in giving light to the world.' Here He is compared with that morning star, rather with reference to its beauty than its light. May it not also have been one object in this comparison to lead us when we look on that star, to think of the Savior? It is perhaps the most beautiful object in nature; it succeeds the darkness of the night: it brings on the day--and as it mingles with the first rays of the morning it seems to be so joyous, cheerful, exulting,. bright, that nothing can be better adapted to remind us of Him who comes to lead in the eternal day."

The next verse has already been considered as referring to the gracious, invitation that will be extended to all mankind, both those who will live to pass in under the New Jerusalem, the Heavenly government's sway, and those who have died ignorant of the great salvation that is to be offered to all.,*

*See Comment in preceding article on this verse--H '21-103

THE SOLEMN WARNING

We now come to the consideration of the words of warning and threatening addressed to everyone who hears the words of this prophecy, i. e., the book of the Revelation of Jesus Christ. The words read "I testify to Everyone who Hears the Words of the Prophecy of this Book, if anyone add to them, God will add to him Those Plagues Written in this Book; and if anyone take away from the Words of the Book of this Prophecy, God will take away his Part from the Wood [grove] of Life, and out of the Holy City which have been written of in this Book." (Vs. 18, 19.) The writer, St. John, does not say who is referred to by the pronoun "I." Some think it refers to the Lord Jesus, others think that it, refers to the writer, St. John, himself. The meaning, in any event, is that the writer makes the solemn affirmation contained in the worlds as a conclusion., The object of these threatening words is doubtless to guard the book against being corrupted by any interpolations or changes. The threat would, of course, have regard more especially to the manuscript as originally given by St. John to the seven Churches

to whom he was instructed to deliver then!. In re-writing there doubtless has crept into the different' copies of the original, interpolations, and possibly there have been some omissions. The former has been proven by a comparison with the oldest manuscripts now in existence, and which were not used in the making up of the Common Version, the King James translation. Against this danger the words were given. "If any man shall add to it," would mean to add to it with a view, to furnishing a more complete revelation than that given to St. John; or with a claim that new truth had been communicated by inspiration, since St. John wrote it. The words of warning apply to the book of the Revelation, only, although the same principle may properly apply to all the original Scriptures.

THE SIN OF WRESTING THE SCRIPTURES

"If any one take away from the Words of this Prophecy," would mean, if he shall reject it altogether, or in copying from the original he designedly leave out any part of it. One has said concerning this:

"It is conceivable that from the remarkable nature of the communications made in this book, and the fact that they seemed to be unintelligible, John supposed there might be those -who would be inclined to omit some portions as improbable, or that he apprehended that when the portions which describe anti-Christ were [being] fulfilled in distant ages, those to whom those portions applied would -be disposed to strike them, from the sacred volume, or to corrupt [or mis-apply] them.. The whole book was to be received with a its fearful truths -- as a revelation from God, and however obscure it might seem, in due time it would be made plain; however faithfully it might depict a fearful apostasy, it was important both, to show the truth of Divine inspiration and to save the Church, that these disclosures. should be in their native purity in the possession of the people of God. 'God shall take away his portion out of the Book of Life. Perhaps there, is here an intimation that this would be most likely to be done by those who professed to be Christians, and who supposed that their names were in the -book of life. In fact most of the corruptions of the sacred Scriptures have been attempted by those who have professed some form of Christianity. Infidels have but little interest in attempting such changes, and but little influence to make them received ,by the Church. It is most convenient for them, as it is most agreeable to their feelings, to reject the Bible altogether." -- BARNES.

MR, D. N. LORD'S explanation, though brief, is a most reasonable interpretation of these words. He says: "The terrific threat to those who add to i the prophecy, or take from it, indicates that men are to be under violent temptation to reject or misrepresent it in order to evade the application of its predictions to them selves. And 'how needful to presumption, to 0 party zeal, and to ambition, is the restraint it is suited to impose! With what a perverse and daring spirit have not a few, especially of the friends of, the nationalized hierarchies, set aside the, obvious meaning of its symbols, and forced on them constructions the most un authorized and unnatural, in order to escape the demonstration that the great apostate powers which it fore shadows are those to which they belong!"

In addition to the foregoing on the Divine warning: "If any man shall add to?' and "If any man shall take away from," etc., We believe this thought is also evidently intended, viz.: If any man shall by a wresting or twisting of the Revelator's

statements add to their meaning some thought that is not there and never intended, or if he shall, by such unholy practice take away from, and thus pervert the force and significance of those messages. It is most evident that many so called expositors have been guilty of such proceedings -of so misconstruing and misapplying the Apocalyptic messages as to a considerable extent vitiate the beautiful truths therein set forth and to draw inferences and conclusions altogether unwarranted. Let him that readeth understand!

The expression, "God will add to. them the plagues written in this book," seems to give force to this interpretation, The "seven last plagues" have,' in so far as they have been fulfilled up to the present time, fallen upon the systems that have corrupted, neglected, or misapplied these prophecies; and the last plague of all, the great winepress feature of the time of trouble, as we, have shown, will. destroy them from the earth. The individuals who have been responsible for these neglects and misapplications and persecutions of God's true saints, will meet their punishment, retribution, in the great individual judgment Day, which will follow. This feature has been enlarged upon in the article on "The judgment of the Great White Throne."

"YES, I AM COMING SPEEDILY"

We have now come to the last, the concluding words of the book. The words are those of the Lord Jesus, Himself, and read: "He who testifies these things -says, 'Yes, I am coming speedily.'" Twice does the Savior utter these words, and, as, already suggested, apparently to give emphasis to the paramount importance of the 91

Second Advent, toward which all the visions point, and into which they all finally merge. Next comes the response of St. John, as representing the true spirit and longing desire of the true Church: "Amen! Come! Lord I Jesus." On this, the concluding statement of the Revelator, we cannot but submit the beautiful and forceful illustration which another has given us:

"Fiction has painted the picture of a maiden whose lover left her for a voyage to the Holy Land, promising on his return to make her his beloved bride. Many told her that she would never see him again. But she believed his ward, and evening by evening she went, down to the lonely shore and kindled there 'a beacon-light in sight of the roaring waves, to hail and welcome the returning ship, which was to bring again her betrothed. And by that watch-fire she took her stand each night, pray' to the winds to hasten on the sluggish sails, that he who was everything to her might come. Even so that blessed Lord, who has loved us unto death, has gone away to the mysterious Holy Land of Heaven, promising -on His return to make us His happy and eternal Bride. Some say that He is gone forever, and that here we shall never see Him more. But His last word was, 'Yes, I am coming speedily.' And on the dark and misty beach, sloping out into the eternal sea, each true believer stands by the love-lit fire, looking, and waiting, and praying' and hoping for the fulfillment of His word, in nothing gladder than in His pledge and promise, and calling even from the soul of sacred love, 'Amen! Come! Lord Jesus.'"

"EVEN SO COME LORD JESUS"

And we would call, attention to the sequel to which this beautiful picture points: The long, predicted, dark, misty, stormy morning, that was to witness the return of Him who gave the promise, is at last dawned; but before the full dawn of the light, comes the darkest of the night and precedes ' ' the blessed sunshine of His revealing. And while a stricken world has been reel ing to and fro with the shocks of dreadful misery, war, revolution and l strife; and the sea and waves of anarchy have been roaring, and lashing the doomed ship of state of present institutions, and the pilots have been endeavoring vainly to weather the terrible storm, some of those of the Lord's saints who have preserved the true spirit of betrothal ("Come, Lord Jesus, come quickly") and have been watching and longing for the glorious Apocalypse of the Divine One who said that His coming would be like a, thief, have by the eye of faith through the sure word of prophecy, seen a form rising up through the stormy mists, growing more and more distinct, as once it was seen on Galilee's sea, and have recognized it to be -the One, for whom they have been longing. And though these still find themselves in the midst of life's tempestuous sea, they, have the assurance that soon they will once more hear their Divine Lord command the sea and the waves, saying, "Peace, be still!" And in obedience to that voice, the storms and tempests of earth will cease and again there shall be. a great calm. Yea, verily, His presence will yet, soon we trust, bring in the day long promised when all the mists, shadows and darkness, of the night time will pass -away; the day of the prisoner's release, the awakening time, the morning of the resurrection; the day for which the whole creation for six thousand years has waited and travailed in pain; indeed the day of the great consummation, the day that shouts the Harvest Home, the day that never dies! For St. John had heard the voice from Heaven saying, "There shall be no, more death, neither sorrow nor crying, neither shall there be any more pain, for the former things ,shall have passed away." (Rev. 21:4.) The Prophet, too, had declared this same day, saying, ' "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads -, they shall obtain joy and gladness,, and sorrow and sighing shall flee away."--Isa. 35:10.

Who indeed that has this vision of the Divine Program, this vision of the great Prince of Peace and of His victorious, reign; this vision of Him who will usher mankind,ilnto one grand eternal day of unbroken fellowship and of unspeakable joy; who would not from the depth of his innermost being cry out with the beloved Johh--"Even so come Lord Jesus!" Ali, yes, "Thy Kingdom come, Thy will be done on earth as it is done in heaven.."

"The grace of our Lord Jesus Christ be with you all. Amen."

"A little while, now He has come;
The hour draws on apace
The blessed hour, the glorious morn,
When we shall see His face.
How light our trials then will seem!
How short our pilgrim way!
The life of earth a fitful dream,
Dispelled by dawning day!

"A little while;' with patience, Lord,
I fain would ask, 'How long?'
For how can I, with such a hope
Of glory and of home,
.With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan?

"Yet Peace, my heart! and hush, my tongue!
Be calm, my troubled breast!
Each passing, hour prepares thee more
For everlasting rest.
Thou knowest well, the time thy God
Appoints for thee is best.
The morning star already shines;
The glow is in the east.

Then, O Lord Jesus, quickly. Show
Thy glory and thy light,
And take God's longing children Home,
And end earth's weary night.,"

MAKING THE NEIGHBORHOOD. CHRISTIAN

--MAY 29--LUKE 10:25-37; ACTS 2:44-47--

Golden Text,-- "Love worketh no ill to his neighbor: love therefore is the fulfillment of the law."--Rom. 13:10.

THE International Sunday School Committee, laboring under the impression that the ministry of Jesus and the Apostles was purposed to affect humanity in general during the present dispensation and was intended to accomplish a reformation and cleaning up of the "rid in this Age, have endeavored to expound their teachings and to so apply the lessons of the Bible as -to make them fit present conditions, And humanity in its present unregenerate state. This, We believe, is all wrong. Neither our Lord nor the Apostles addressed their messages to the world in its unconverted state. Rather they appealed to those who were at heart already converted -- the meek, the teachable--those who were hungering and thirsting after righteousness, truth.

Those to whom Jesus ministered at His First Advent were, said to be: His own. Thus says the Evangelist: "He came to His own and His own received Him not." We do not dispute that the influence of 'the Gospel has throughout the past nineteen centuries had its, salutary. effect upon the world at large wherever it has gone, but as for applying the teachings and lessons of the Bible to the world with the thought, that they would now come ' under the power and control of those lessons, such was never, intended in this Age.

The sermon of our Lord, contained in the lesson we are ,now considering, therefore, while it sets forth a wonderful lesson containing the essence of the Golden Rule, was never given with the thought that it was to be received and applied by unregenerate men. Rather the context shows that our Lord had seized upon a special opportunity,of expounding the Divine Law and showing how comprehensive it was and .how far reaching were its provisions. Our Lord recognized that the real import of the Law was little understood by the masses--that under the influence of misguided leaders the people in general were given.. wrong, impressions, just as it is recognized, today that much of the Truth as to the Divine will and plan is hidden because of misconceptions And misinterpretations that have been handed down by those who are recognized as the only proper authorities and, established leaders in Christendom. It was doubtless therefore for the benefit of our Lord's, disciples', and in fact for the edification, of I-U's followers all through the Age that the Master gave us the interpretation of the Law, and the lessons set forth in the parable of the Good Samaritan.

Jesus was a teacher and expounder of the Law to the common people, but He did not class Himself with the Scribes and Doctors of the Law amongst the Jews. He had a different view of the Law from theirs and taught in' a different manner. The common people heard Him gladly, whereas the Jewish Doctors of the Law did not appeal, to the common people at all or attempt to teach them, but merely discussed the great problems of Divine Law amongst themselves and with the more ascetic of the people-the Pharisees.

WISE AS A SERPENT, HARMLESS AS A DOVE

The common people, although they heard the Lord gladly, did not clearly comprehend His teachings, for He spoke,, to them in parables and dark sayings, to the intent that the mass might not understand, but that the specially zealous Israelites indeed might be attracted to closer study and inquiry. To these He explained the parables, saying, "To you it is given to. know the mysteries of the Kingdom, but to all those without [outsiders, not specially interested followers] these things are spoken in parables." (Mark 4:11.) Nevertheless, there was something very attractive in the Master's style, so that even those who did not fully comprehend His teachings said, "Never man spake like this man"; and again we read, "They wondered at the gracious words that proceeded out of His mouth ... For He taught them, as one having authority [as one who understood his subject thoroughly] and, riot as the Scribes [not doubtfully]."--John 7:46; Luke 4:22; Matt. 7:29.

For this reason jealousy of Jesus sprang up amongst the Doctors of the Law. To them He was a rival teacher, and accordingly they sought to entrap Him, with a view to, exposing Him to ridicule before His followers, whom-they recognized as

"unlearned men." But in no case did they succeed; in every instance recorded, the Lord's wisdom was too great for them-He entrapped them in their own arguments. The present lesson is an illustration of this. One of the Doctors ,of the Law, evidently thinking that our Lord's teachings along the lines of love and mercy were contrary to the rigid lines of justice as laid down in the Law, thought to entrap our Lord by a question. He would ask Him upon what terms he could have eternal life. He expected Jesus to answer, "Eternal life will be given to, all who manifest a God-like, loving, generous character," or that He would say, "You can have eternal life by becoming My disciple and practicing My teachings." There- upon this Doctor of the Law would at once call attention to the fact that the teachings of Jesus abrogated the Law, made it null. and void-that He ignored the Law.

Our Lord answered this Scribe thoroughly out of his own mouth.: He said to him, "You are a teacher of the Law; give us your statement of what the Law says respecting how eternal life may be obtained." This was a pointed reply, and the lawyer was fully prepared to answer it, for, What saith the Law? was a common question amongst the Jews who quoted from the Law. (Deut. 6:5; Lev. 19:18.), This was the very definition which our Lord a short time before quoted to the rich young ruler who, came to Him on one, occasion. The lawyer evidently repeated a well-known formula of the Law, "Thou ' shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself." , Jesus replied, "Thou hast answered right: this do and thou shalt live"--have eternal life.

THE LAW VERSUS. THE GOSPEL

Why did Jesus thus refer to the Law? Why, did He not avail Himself of this opportunity for preaching the Gospel? "'Thy did He not say to the lawyer--"The only way to obtain eternal life is through faith in Me, followed by a full consecration to walk in My footsteps as My disciple"? Why did He not tell the lawyer, "There is no other name given under heaven whereby men must be saved but the name of Jesus"? Why did He not tell him, "He that hath the Son hath life; he that hat not the Son shall not see life"?--Acts 4:12; 1 John 5:12.

We answer that this would have been too strong meat for the lawyer in his condition of mind. It was necessary that first he should realize his own inability to keep the full letter of the Divine Law' so that he might be prepared to look for Divine mercy through Jesus. The difficulty with, the Pharisees and Scribes was that they were pretending to keep the Law, pretending that they were justified by it, pretending to gain eternal life by it, although, they very well knew that they all died like other men, and knew also, when they would reflect upon the subject, that the Divine Law was so high, so grand, so complete, that in their weak and fallen condition they were unable to meet all of its requirements perfectly.

There are some people of | the same, kind -today, who are ready to acknowledge that God has a perfect standard and that none can expect eternal life except 'as they harmonize with that standard; and many today, as well as formerly amongst the Jews, believe that they are sufficiently near the Divine standard to have eternal life, and are therefore not looking for any Savior--not looking for a Redeemer to pay a ransom price for them and to grant them immunity and forgiveness of sin 'and reconciliation through | Him to the Father--the covering of their blemishes. .

It is necessary for all such to learn first the lesson that Divine justice has but one standard and that is a very high one. When they find how high God's standard is and how imperfect are their best endeavors to measure, up to their requirements, then and not until then do they begin to look for help from the Lord in the attainment of life eternal. The Lord Wished the lawyer to learn this lesson, and therefore exacted from, him a statement of what the Law required.,

The lawyer, did not stop to haggle over what would be included in loving God with his entire heart, soul, strength and mind. Someone might claim to be loving and serving God and others might doubt the truthfulness of the claim, though unable to prove anything, since only the Lord and the man's own heart could judge perfectly in this matter. The lawyer passed. over that great question as though it were nothing, .as though it were settled, but had he sought to critically examine what such a complete consecration to the Lord would signify he would doubtless have found himself far short of its standard.

Let us not pass the question too quickly or too lightly--let us know that to love the Lord with all our heart would mean that the sum of all our affections would center upon the Lord, so that our love for Him would far excel all of our love for the dear ones of the home and the family, and of the whole world. To love the Lord with all our soul would signify with all our being--to manifest our love not only by our words and looks, by our praises, but by our services and all of our conduct in life, everything testifying that God is first in our affections and in all of life's interests. Thirdly, to love Him with all our strength would signify that time and talent and influence would all be at the service of our God, that 'in everything we would be ready to be used, spent, in glorifying His name, in serving His cause as we might understand it to be His will. Fourth, to love our Lord with all our mind would seem to imply that we are to intellectually attempt to appreciate the Lord, to understand His Divine Laws and to enter into heart sympathy with them, so that our service and worship would be the more intelligent,* after the kind described by our Lord when He said, "They that worship Him must, Worship Him in spirit and in truth"--intelligently.

"LOVE TRY NEIGHBOR AS THYSELF"

The Scribe, passing over the obligations to the Lord, seemed to realize that his daily conduct would condemn him as a violator of the latter part of his own definition of the Law, "Thou shalt love thy neighbor as thyself." He apparently recognized this as his most vulnerable point, and that the Lord had entrapped him, in 'his own answer. He knew how in his daily life he was not , loving his neighbor as himself--that he was making a wide discrimination between those of his own class and the common, people, the publicans and the sin ners; and that even, *in his* present endeavrr to entrap Jesus he was not loving Him a's himself, as his neighbor, but treating Him as an opponent.. He felt that, like others of his class, he had a haughty, -disdainful attitude toward the lower classes of his Own race. He was skilled in' the Law, however, and this was not A new point for him to evade. He had the same explanation of the matter that was common to others of the Scribes and Pharisees, namely, that their neighbors whom they were, according to the Law, to love as themselves, were those who belonged to their class, to their set, to their station in life. Apparently, therefore, with considerable confidence he replied to Jesus, "But who is my, neighbor?" as though he would say, "That is a

point, I presume, upon which we might possibly differ. I think that I keep the Law when I love and respect and fellowship those of my own class, and treat others with more or less of disdain. How could you apply the Law of Moses differently? I feel sure that you will agree that the Law meant that each person was to consider those of his own class as his neighbors, and to love them and co-operate with them and not with others of the outside world."

With marvelous wisdom the Lord framed a parable, such as the Scribe of the Law well knew might take place any day. He pictured the road, between Jerusalem and Jericho, a bridle-path, in some places quite steep, passing through a gorge in the mountain--a vicinity infested with robbers, who lived in the numerous caves" and who not infrequently attacked passengers. Even today it is the custom for travelers to have an armed escort of Arabs on this journey to Jericho.. Our Lord pictured a traveler on this road beset by the robbers, beaten into helplessness, stripped of his clothing. He pictured a priest passing by, seeing the man and hastening on, lest 'he also might be beset by the robbers; similarly a Levite passes by, unwilling to spend the time necessary to render assistance. Then a man of Samaria comes along, and, moved with sympathy, assists the injured one, binding up his wounds; and finally, taking him- on his own beast to the nearest, inn, he cared for him over night and made some provision for his further care.

The force of our Lord's illustration is only seen when it is remembered that the Levites were specially set apart for holy service to the Lord. as instructors of the people, to guide them by word and by example in the ways of the Lord, and when it is -further remembered that the priests, also belonging to this tribe, were a special family chosen of the Lord for -the very highest service toward Himself and toward the people of Israel. , The picture is still further heightened when, we recall that the Samaritans were a mixed people, whom the Jews despised and with whom they would, have no dealings.--John 4:9.

With these things in mind mark the Master's question, "Which of these three was neighbor. of the man who fell amongst thieves?" There was only one answer for the lawyer to make. He himself belonged to the Levite class condemned by the parable. The reply was, "He that showed mercy on him." Our Lord approved of that answer and responded, "Go thou and do likewise"--go and 'show mercy, go and understand that any man in the world, friend or foe, is your neighbor, and is to be loved and served by you as you may have opportunity. As you would have him do for you do even so for him; love him and serve him as yourself, as you would have him love and serve you under reversed conditions.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration by the Lord's parable by saying, "Yes, the Samaritan who showed mercy to -the wounded man was indeed his neighbor,' while the priest and the Levite who did At show mercy to him he Should not 'consider to be his neighbor; hence the wounded upon . recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in this service. Whereas the other

two Who did not do neighborly acts ought ,not to be considered as his neighbors, and he should. not try to love them as himself.

We answer that this is a distortion of our Lord's language. Indeed, He O was seeking to counteract this very thought, which was common to the Jews, for it was a proverb amongst them that they should be, loyal to neighbors but bitter to enemies. The word neighbors signifies those who are near, and the Scribes and Pharisees 'were in. the habit of applying this to those -who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from- a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and that others of a different class were more or, less opponents, 6ther to go unloved or, if they oppose themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this . very thought. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor and bate thine enemy. But I say unto you, Love your enemies, bless them that- curse you, do good to them that hate you,, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven." Matt. 5:43-45.

Our Lord originated the Golden Rule as a full statement of the Divine e will, which must. govern all who would be His disciples. That Golden Rule does not say that we shall love as brethren those who have done kindness. for us. Our Lord condemned that selfish kind of love when He said, "If ye love them that love you what thank have ye? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors those who have hazarded their lives for us would be far beneath the teachings of our Master, and, he says, would be on a parity with the usual sentiments of sinners.

As followers, of the Redeemer we are to have the much higher standard; we are to recognize every-one who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of. being ready to. do for him or her whatever service we might be able to render, to the extent that we should wish that person to do for us if we were in his difficulty. To whatever extent we can get this high -standard of love, sympathy, co-operation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we will be the more God-like, the more Christ-like, for_ as our dear Redeemer remarked, God is kind even to the unthankful.

MAKING THE NATION CHRISTIAN

--JUNE 5--ROM. 13:1-10; PSA. 33:12; PROV. 14:34--

Golden Text.--"Righteousness exalteth a nation; but sin is a reproach to any people."--Prov. 14:34.

AGAIN the Sunday School Committee in selecting. the title at the head of this lesson, indicate that they believe the Scriptures under consideration apply to the

worldly and to the unbeliever. We think, of course, that this is not the proper thought, nor is there anything in the language to imply that the writers were addressing unbelievers; but to the contrary, the words are wise instruction to Christian believers as to, how they should conduct themselves consistent with their profession.

Some one has well denominated this 13th chapter of Romans "The Christian Citizen's Chapter." We might consider it remarkable, almost to the extent of amazement, that every feature of Christian life, duty and character is set forth somewhere in the apostolic writings, did we not remember that the Apostles, as the stars, or bright ones, of the Church, were specially held in the hand of the Lord; specially guided in their utterances, that they should set forth the whole counsel of God, that the man of God might be thoroughly furnished unto every good word and work.

There is a vast difference between the governmental conditions of the present time and those which, prevailed at about the time of - the writing of this, epistle. Monarchs are . no longer absolute; and 'it is' -difficult for us to conceive the condition of things in which an emperor had authority not only to set apart culprits as victims for death in public spectacles, but after these had been destroyed, had the authority also to instruct his 'servants to select further victims from amongst the audience. It is when we get before our minds this view of atrocious government which prevailed in the Apostle's day that we get 'the full scope . Of - his injunction, "Let every soul be subject to the higher powers; for the powers that be are ordained "of' God." It is comparatively easy to be. subject to the higher powers in civilized lands today, for although absolute justice might not be mated out in every instance, there is at least an endeavor to render a show of just* such as the world has never before known. We should be very thankful that bur lot has been favorably cast in this respect. In declaring that "the powers that be are ordained of God," we are not to understand the Apostle to mean that they are endorsed by God, nor that their decisions, rules, etc., are approved by Him or are in harmony with His rules and laws. The Apostle's intimation means simply -that in Divine providence things are as they -art, and our God, who knows all the circumstances and conditions, permits them to be as they are, though He could overthrow and overturn and substitute His own Kingdom of righteousness. Nevertheless, this is not His Plan; but rather for the time being He permits the kingdoms of this world, whose. rulers are under the prince of this world, and largely blinded by his deceptions, to take much their, own course -- subject only to certain limitations by which the Lord hinders Satan and any of his misguided dupes from doing, real injury to the best interests of the Lord's people or to the thwarting of the Divine Plan. His Divine power overrules the wrath of man and makes it to praise Him, and the remainder, which will not accomplish anything of good, but which would be subversive of the Divine arrangements, He will restrain.-Psa. 76:10. -

"YE ARE NOT OF THE WORLD"

"Render, therefore, to all their ,dues"-to all men as well as to all rulers--in financial as well as political matters. A great mistake, we believe, is being made along these lines to day. The general sentiment amongst Christian, people is that Christian citizenship implies engaging in political strife-and endeavoring to

determine who shall be the rulers, striving to better the laws and have them obeyed, and putting forth efforts to 'oppose and rebuke bad laws. It will be noticed that the Apostle gives no such advice. On the contrary, he elsewhere declares, "Your citizenship is in 'Heaven." (Phil. 3:20, R. V.) We are strangers and foreigners in the kingdoms of this world, Our Kingdom is yet to come; it is promised, and we are praying for it. "Thy Kingdom come; Thy will be done on earth," and we are expecting it; but meantime, as foreigners, "not of this world." (John 18:36), it is our business to render obedience to, the laws, customs, usages, of this world, in ;so far as these do not infringe upon our conscientious obligations -to the Lord and the Truth; but this does not mean that we are to become partisans in political strifes, and contentions amongst men. Let the world elect its own rulers in whatever way it sees best; we put :up with whatever it pro vides with thankfulness, with gratitude to God for whatever may come,, with the realization that He will guide and care for us under all circumstances, and that in any event our highest interests are being conserved.

The Apostle, however, stipulates more particularly what he means by dues, showing that he does not mean that we owe it to others to vote, to participate in political-, strifes. He had particularly in mind the paying of tribute, custom, fear, honor, to whom these are due. Tribute was the tax payable by a subject nation to the principal power, -as, for instance, by the Jewish nation to the Roman Empire while its vassal. Custom is a tariff duty, or tax, levied in one form or another for the support of government, by a tax upon imports or * exports or by direct taxation. Fear, or reverence, is differentiated from honor, or respect, in the sense that it may be the duty to salute an officer or representative of the government, by baring the 'head or bowing the knee, or otherwise, thus showing him honor or respect, not necessarily as a man, but as an officer, regardless of his personal character. The fear -that is to be rendered is in the sense of obedience, as we elsewhere read, "Fear the judge." The commands of the judge or court are to be obeyed--whatever others might be disposed to do, Chris tians are never to be found in contempt of court, but Are to obey its rules to the very letter, whether they consider them just or unjust, because the judge is the representative of the law, and God permits the, law and the judge, and commands us to be subject to whatever He permits. If, therefore, as our Lord explained, someone shall sue us at the law, and take away our coat, or if it include our cloak also, all that we had, we are not to resist; we are to be obedient to the powers that be. This does not mean, however, that we shall willingly submit to the coat or cloak or other articles being taken from us illegally or unjustly without process of law.

OWE NO MAN ANYTHING BUT LOVE

Having thus considered the Christian's obligation to the. government, the Apostle next passes to the- "consideration of the Christian's obligation to his neighbors. He is to owe no man anything. This does not necessarily mean that he must not, under any circumstances, borrow, but that if he borrows with a specific understanding respecting the time of return of the money or goods, he shall be prompt to meet the obligation. And unless he is absolutely certain of his ability to meet the obligation, -or can give security such as a mortgage, he should not borrow. There is, however,, the standing advice of the Word of God that the children of the great King should be lenders, and not borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of every child of God

if he would put in practice the Apostle's words in this lesson in the most absolute sense, and never borrow anything; never owe any-thing; paying for what he needs at the time of purchase, or else waiting :for it until, in the Lord's providence, he is able to pay for it in advance.

There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men; viz., love. We owe them this under the Divine Law, and it is a part of Christian duty to discharge, this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren-he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the Truth, or helping, the Lord's brethren in any, manner, to put on the whole armor of God, and, to stand -in the evil day.

The Apostle calls attention to the comprehensive. statement of the Law set forth, by our Lord; viz., that love is the fulfilling of the law, and that,, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the law of love is divided into two parts; first, love to God; second, love to our fellows; and the loving of our neighbor would,, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law; Viz., that we should love God more than our neighbor and more than -ourselves, so that every human interest and, matter would be sacrificed gladly in response to our conviction of the Divine will.

Going on to speak of the fulfillment of this second part of the Law of Love--the duty toward the neighbor--the Apostle enumerates, -the, essence of some of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow-creatures--they are all met by the Law, of Love to our neighbor. The commandments of the Decalogue were all of a negative character, "Thou shalt not" do this or that which would be injurious to thy neighbor. ,But the new Law of Love is positive, and declares, upon the other side of the question, "Thou shalt love" thy neighbor. Love, -therefore, meets all the requirements of the "shalt nots" of the Ten Commandments and much more. For whosoever, in obedience to this Law of Love, is seeking to, do good to his neighbor, will surely not slander him, nor' murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him With unkindness.

"AWARE THOU THAT SLEEPEST"

Having considered these two points, viz., duty to rulers and duty, to neighbors, the Apostle next turns to the Christian's duty toward himself, declaring, "Knowing the

time, that now 'it is high time to awake out of sleep.' The Christian is to realize that he, and in general the whole world, has been asleep in a sort of stupor, in respect to the highest and best and noblest things.. Now having gotten the eyes of his understanding opened, and being, at least, partially awake to righteousness, he begins to, weigh and measure matters after a fashion, different from his previous course. He begins, to estimate rightly the things of this present life, as not worthy to be compared with the glorious things which belong to the eternal life. He begins to realize that the world has now been six days (a thousand years each--2 Pet. 3:8) under the reign of sin and death, and that the morning of the great Sabbath -- of refreshment and blessing and rest is at hand. As he realizes this he should feel disposed to arouse himself and shake himself thoroughly from the dust of ignorance, superstition, blindness and sordidness, and to live in harmony with the glorious -hopes he now entertains-living for the new era, the new dispensation, which he sees is approaching, realizing that day by day since first he believed, his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with the Second Coming of our Lord Jesus and, the establishment of His Kingdom; as the Apostle in another place declares, "The grace that is to be brought unto you at the revelation of our Lord and Savior Jesus Christ."--1 Pet. 1:13.

The thought of the Second Coming of the Lord was continually before the Apostles; and our Lord evidently designed that it should be constantly an incentive to all the members of His Church throughout the Age. This, undoubtedly, was one reason why He did not particularly explain the length of time that would intervene--it would be a short time, from God's standpoint, and even from the human standpoint it would be a short time to each individual who would, e only the few remaining years of life wherein to make ready for the glorious things of the future; since "in death there is-no remembrance of Thee; in the grave who can give Thee thanks?"--Psa. 6:5,

Looking back, and perceiving that about 4,160 years had already passed in sin and gross darkness upon. the world, the Apostle realized that the night was surely far spent, and the day not far distant. And now we living eighteen centuries nearer to the day, are highly favored, by the Lord in this due time, in that we are permitted to, see the particulars that were obscure to some extent in the Apostle's day. We believe that the day is actually at hand; that we are now living in the early dawn of the new Dispensation, and that as soon as the Harvest of this Gospel Age shall be gathered, the work of change, or transformation, by. which the kingdoms of this world shall, in a great time of trouble, become the kingdom of our Lord and His Christ, will be at hand.

What is the force of the Apostle's argument to those who see as he did, the approaching Kingdom, of light, that shall banish all the darkness of sin, ignorance, superstition, etc.? It is expressed in His words, "Let us, therefore, cast off the works of darkness, and let us put on the armor of light." The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approval in the light of the new Dispensation, if it were already fully ushered in. Let us remember that we belong to the new Dispensation, and not to the- old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of light and in opposition to the prince of darkness, his works and his ways.

EVERY MAN'S WORK TRIED

We have elsewhere considered this matter of putting on the armor of light; And the necessity, as expressed in the Apostle's statement, that'-the particular period of time in which the change from the dominion of the prince of this world to the Kingdom of God's dear Son will be a specially evil day--a day, a period, in which all the children of light will be crucially tested; such a day as will try every man's work and faith what they are; a day and a fiery trial through which only the gold, silver and precious stones will pass unscathed, and in which all the hay, wood and stubble of error and sin and human tradition and falsehood will be entirely destroyed. No wonder, then, that the Apostle repeatedly urges us to put on the armor of light-preparation by the Lord's, people for the trials of this particular time, which we perceive is now just upon us-in fact, we are already passing into these very fires of this day of trial. We are already in the time, when the wood, hay and stubble is being consumed, and when Higher Criticism, Evolutionary theory, Christian Science, Hypnotism, *and others*, are devouring as a flame all that are not fully devoted to the Lord, and, therefore, specially kept by His power through His Word and providence.

Let us walk honestly, as in the day. We are not yet fully in the day, but we belong to the new era, and are, therefore, to live even in this present time as nearly as possible up to the perfect standards of the future. So to live will signify self-denial-will imply that we will be misunderstood by the world; will imply that we will be thought foolish, and that we will be considered enemies, not only by those who are in gross darkness, but particularly by those who profess to be the Lord's people, children of the light, but who really prefer darkness and error rather than light and truth. We are inclined to lay special stress on this word "honestly," and to believe that the Apostle used it advisedly and in a particular sense.

As we look all about us we find that dishonesty is very prevalent; not merely in the world, where we expect a certain amount of duplicity and misrepresentation and deception, and people passing for what they are not, but we find this kind of -dishonesty very prevalent amongst professing Christians; yea, we have known ministers to boast of their dishonesty to declare that they never did believe the creed which they had professed to believe and vowed they would teach to others. Intelligent ministers are today preaching in all denominations what they do, not believe, standing for creeds and theories which misrepresent their' true sentiments. They are acting dishonestly; they, are searing their own consciences; they are putting themselves into a condition where they cannot make progress into the light of, the Truth; for surely God does not want dishonest people in His elect-Church. Surely, unless they become honest, -they will have their portion with the hypocrites, for the hypocrites are the dishonest "Let us walk honestly," appeals to every true child of God. , Each one should see to it that he is honest, not only -in matters of dollars and cents, but honest in his. treatment. of his neighbors, in his treatment of the brethren, in the Church, and, above all, honest in his confessions respecting his God and his faith. The test -is being made along this line, and those who love the favor of men rather than the favor of God, and who dishonestly are willing -to confess and profess a lie, will be given up to their lie, will be permitted to blight their eternal interests, will be proving themselves unfit for the Kingdom--whatever else, they may ultimately become fit for. This is the very essence of the Apostle's declaration, in his letter to the Thessalonians (2 Thess.

2:11), when, speaking of this evil day, And the great trial that would come upon the Church, he declares that God will send them strong delusions that they might believe a lie--because they were not honest because they did not obey the Truth in the love of it, but acted deceptively, hypocritically, two-facedly.

BE SOBER AND WATCH

Our translators seem to have forgotten that these epistles were written to "the saints" (Rom. 1:8), and not to the world, hence, When speaking of certain sins they used English words, which would be applicable to the most depraved class in describing the crimes and wrong course--instead of using such language as would properly represent the misdemeanors that might be expected amongst the -saints. There is an illustration ,of this in our lesson, (verse 13), where the Apostle is represented as saying to the saints that they should not indulge in rioting, drunkenness, chambering and wantonness. It is true that the saints should not indulge in any of those things; but it is true also that no saints would think of indulging in ,such, orgies.

The Apostle's meaning, to our understanding, is a much more. refined, one -than these words would represent. He urges us that in 'view of the time, and that we are children ,of the day, that we should not engage in worldly revelries, time-killing pleasures, harmless though they may be, and that we should not be intoxicated with the spirit of this world. As, for instance, some have an intoxication for money, wealth; others an intoxication for business; others for dress; others for music; others for art; but as the Lord's people, who have gotten a glimpse of the new day, and the great work of God which is to be accomplished in that day, our hearts should be so absorbed in the work of God, that these matters, which would be thought proper enough and right enough in others, worldly people--because they are not awake as we are, and because I 'they see not the future as we see it--should be far from our conception and. our course.

In urging the saints to avoid chambering and wantonness, we are not to understand the Apostle to mean fornication and adultery, and general lasciviousness, as he might warn the most depraved and most benighted of the children of this world. We are to understand him to address these words to the saints, urging , them to continence in their social relations urging that the thoughts of the Kingdom shall lift their minds and disengage their affections to a large extent, at least, from the earthly affections and the lawful sexual congress. This is a statement to the Romans of the same thing that he mentions to the Corinthians (1 Cor. 7:29) ; "Brethren, the time is short; it remaineth both that they that have wives be as though they had none, * * * and they that use this world as not abusing it." The Apostle, however, puts limitations. to this counsel, as expressed in vs. 5-7 of the same chapter. This interpretation of the Apostle's sentiments is fully corroborated by the concluding words of this verse (13). By the general rules of language he would not begin his argument with the grosser sins, and end with the less, but reversely, conclude with the stronger argument. , Here he concludes with the exhortation that 'the saints, in watching as in the day, shall avoid strife and envy.

WALK AFTER THE SPIRIT

The other difficulties would be comparatively their own concern--their participation in revelries might do no harm to others, their being !overcharged with a spirit of intoxication for wealth or fashion or art or music, might do no injury to others, their inordinateness in lawful-, sexual matters might do no injury to the cause in general; but when 'he comes to strife e and envy he notes two qualities which reach out and would not only imply a, wrong condition of. heart on the, part of the transgressor '. which indulged would ultimately bar him from, the Kingdom, but would represent also elements of character which would be injurious to the whole Body of Christ, which is the Church. And be it noticed that these various dispositions, carelessness of life, the overcharged, or drunken condition, as respects -earthly, affairs (Luke 21:34), and lack of self-restraint 'in, connubial relationship, would be very apt to go hand in hand With a wrong Spirit in the Church--a spirit of strife, contention, wilfulness--not Submitting to the Divine Word and providence, but, on the contrary, the, arousing of jealousies, ambitions, on behalf of self or others, for prominence in the Body.

To the contrary of all this, the saints are tot Seek more and more to put on the Lord Jesus Christ--to take each to himself the characteristics of the Lord Jesus--His meekness, 'His patience, His gentleness, His forbearance, His love, His willingness to be servant of all His temperateness and moderation in all things, His complete devotion to, the Father, His complete submission to the Holy Spirit in all of His affairs.

In thus seeking to be like the Lord the saints are to "make no provision for the flesh, to fulfil the lusts thereof." They ,will find the flesh continually insisting that it be recognized, that it- be not mortified, that plans and arrangements shall be made for its comfort, pleasure, gratification. The saints, however, are to make no such provision; they are to ignore the flesh, to the extent they are able ; they are to consider its tastes, appetites and preferences,, as generally depraved and improper to be gratified. They ate to do: this so - thoroughly that they will make no provision foe it, but merely provide for the doing of the will of the 'Lord in all things, whether the will, of the Lord be pleasant or unpleasant, agreeable or disagreeable to the flesh.

BEREAN STUDIES IN THE REVELATION

STUDY LXIV--MAY 22

THE SEVEN HEADS OF THE SCARLET COLORED BEAST

(416) What may be said as to the views ' that expositors of the past in general have held with regard to the symbolic "seven Heads"? And why would we logically suppose that later expositions would exhibit more clearness -on this subject? H '20-21.

(417) What was the view held by MR. GUINNESS and MR. ELLIOTT on this matter and how did they apply the symbol of the seven Heads? Explain in what features, they seem to have been in error and to have differed from PASTOR

RUSSELL, . and point out which of their applications appear to be correct. H '26-22-24.

(418) What particular statement does St. John record that assists- us in establishing the meaning Of the seven Heads, and what they We -properly consider a very important factor in the interpretation and application of this vision? H '20-23.

(419) 1 What other applications of the "seven Heads" have been made by, expositors, and point out in what respect they seem to fail of, meeting the requirements of the vision. H '20-25, 26.

(420) What was PASTOR RUSSELL'S understanding of the ,seven Heads, and at what point in history should we properly .look for the commencement of the fulfillment of the vision of the seven Heads? H '20-25. 1

STUDY LXV--MAY 29

THE SEVEN HEADS OF THE SCARLET COLORED BEAST (CONT.)

(421) What- bearing does verse 3 of chap. 17 have upon the interpretation of the Symbolic' seven Heads? H '20-25, 26.

(422) Why does St. John state in verse 10 referring to the seven, kings - that five are fallen, and, dues this mean that in the Apostle's time this much of the vision had met fulfillment? H '20-25

(423) What. would, seem to be, the most consistent and reasonable interpretation of verse 11? And what are the evidences of the near fulfillment of the symbol of the eighth form of the Beast or the Beast without a head? H '20-25, 26.

(424) In view of what we, have learned foregoing, in connection with which Head of -the Beast do we locate the ten Horns? H '20-26.

(425) Since the, seven Heads seem to refer. to, seven successive forms of government ruling from the City of Rome, what would be the reasonable conclusion as to each Head as it became displaced by its successor? And what, further observations do we make with regard to the Head that received a deadly wound--chap. 13:3? H '20-26. a a

STUDY LXVI--JUNE 5

THE VISION OF THE TWO-HORNED BEAST

(426) Give a description of the two-horned Beast, and the. Image of the Beast, as outlined in chap. 13:11-18.

(427) Why has this vision been a difficult one for expositors who lived in the early part of the nineteenth, century to interpret? and what were the views generally set' forth by expositors at that time? State what is the seeming defect in them all, H '20-37.

(428) How have some of the later expositors, such as Seventh Day Adventists explained the two-horned Beast? and Point out how their explanations fail to meet the requirements. of the vision? H '20-38.

(429) What period Of time is covered by this 13th chapter describing the ten-horned and two-horned Beasts and the Image? What system, existing to-day with which the Lord's people ,have been associated 'would seem to be of sufficient importance to be portrayed in the Revelation? H '20-37.

(430) What would seem to be signified by the expression, "*Another* Wild Beast," and of the fact that he came up from .the "Earth"? H '20-38.

STUDY LXVII--JUNE 12

THE VISION OF THE TWO-HORNED BEAST (Cont.)

(431) In our previous studies what have we found to be the significance of a horn when 'Used as a symbol, and what would therefore be one of the requirements to meet the fulfillment of, the two-horned Beast? H '20-38.

(432) What in the vision would enable us to locate the time of the fulfillment of this vision ? What events and development seem to meet all the requirements of this vision? Relate from the historian some of the circumstances bearing upon the establishment Of this government, ' H '20-39.

(433) What important statement did PASTOR RUSSELL make regarding this two-horned Beast? H `20-39

(434) What, is the significance of the horns being "like a lamb!"" and of the further statement that "he spake as a, Dragon"? Explain how this feature of the symbol has been fulfilled according to the historian. H '20-39,40.

(435) State the view regarding the foregoing as set, forth .by PASTOR RUSSELL. Show the claims of the Church of England are similar to those of Papacy. What is the present condition of the English church government? H. '20-40,