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WHOM AND WHAT SHALL WE PREACH?

"For I determined not to know anything among you, save Jesus Christ, and Him crucified."--1 Cor. 2:2.

THE Scriptures leave us in no doubt as to whom the laurels of victory and leadership belong in the outworking of God's eternal purpose of the ages, as that purpose pertains to both the Church and the world. The Lord Jesus Christ, the Only Begotten Son of God, has been accorded the place amongst God's creatures second to none. The Divine Word assures us that, His well beloved Son has been charged with the responsibility of executing the Divine Plan, and no more forceful presentation of this thought is to be found anywhere than amongst the visions of St. John, where the Savior is pictured in the throne scene as a slain Lamb; and as set forth in that vision, He is acclaimed a victorious conqueror--"The Lion of the tribe of Judah hath prevailed." Because of His mighty strength, and His great worthiness, the great Jehovah placed entirely in His hands the mystical Scroll, the great Divine Plan, for execution. In fulfillment of this picture, in the days of our Lord's flesh, He repeatedly heard the voice from heaven saying, "This is My beloved Son, in whom I am well pleased;" and at His resurrection He declared, "All power [authority], in heaven and in earth is given unto Me."

St. Paul assures us that "it pleased the Father that in Him should all fullness dwell," and that "God hath highly exalted Him, and given Him a name which is above every name," making Him "King of kings, and Lord of lords." (Col. 1:19; Phil. 2:9; 1 Tim. 6:15.) Other Scriptures assure us that He is seated with the Father in His throne, and that in this most exalted station He will ever receive the homage of angels and men; yea, says the Apostle, every knee shall bow, and every tongue confess that He is rightfully their Lord and Master; and so, continues the Apostle, "that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."Eph. 1:10.

"ALL GLORY TO JESUS BE GIVEN"

Do we ask why such wealth of glory and such exalted station have been accorded this special Son of God? The answer is not far to seek. St. Paul applies the Old Testament prophecy to the Savior, saying: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Psa. 45:7; Heb. 1:9.) It is, without doubt, because of the perfect obedience and loyalty of the Only Begotten Son of God in laying down His life as a redemption price for the human family, with all that involved of ignominy, shame and contempt, that the unspeakable riches of the heavenly court have been conferred upon Him. He truly went into the great prison-house of death itself, and thereby achieved a most marvelous victory, and as a result thereof He will ultimately lead forth a multitude of captives--whosoever wills of all mankind will be given to enjoy the fruitage of His triumph.

In due course, Saul of Tarsus, who was to be accorded an honorable station as one of the Twelve Apostles, was given a vision of Christ: and do we marvel at his expressed attitude in response to what he saw--"Whereupon I was not disobedient unto the heavenly vision." As he recognized his Divine Lord and Master in this revelation, he fell at His feet in the most profound worship, and yielded his all in grateful obedience, saying: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. 3:8.) Nor are we astonished at the Apostle's statement in our text--"I determined not to know anything among you, save Jesus Christ, and Him crucified." The Apostle's one business in life would be, so far as he was able, to make himself acceptable to the Lord, and to do with his might what he could to assist others into the same condition.

In harmony with this, the thought of our text seems to be that whatever the Apostle knew respecting other matters prominent in his day--customs of the age, scientific questions, etc.--he would ignore. He would be a *specialist*. He would confine his thoughts, words and teachings along this *one line*; for he thought it was *worthy*. He had been at Corinth as an ambassador of Christ. He was not there to air his knowledge, but to tell the *Message of the Kingdom*. He would make preaching the Gospel his one business, to accomplish which, he felt that all his knowledge and all his energy were too little.

The Apostle did not determine to ignore all of his knowledge without having a good reason, or purpose therefore. It was because he wished to concentrate all his attention and influence upon one great subject. That subject was Jesus Christ, Jesus the Anointed; Jesus the Messiah was the main thought of all his preaching. He realized that the great Messiah was a part of the Divine Program which had been promised--the "Seed" which was to bless all the families of the earth; that Jesus was that great Messiah, and that all men should recognize Him, should flock to His standard.

NOT ASHAMED OF THE GOSPEL OF CHRIST

But St. Paul would preach, not only that Jesus was the Messiah, but that He was the *crucified* Messiah, for he would not be ashamed of the Divine teaching. He would preach that God sent forth His Son; and that the Son had left the glory He had with the Father, and had lived on the earth, and had "died, the just for the unjust," for this very purpose--that He might manifest His obedience to the Divine arrangement. In thus preaching Christ and His crucifixion, the Apostle was not ignoring the fact that there was to be a Church; that the elect Church is to be the Bride of Christ; and that Jesus was the Anointed Head over His Body, the Church. Hence, in preaching Jesus the Anointed One, St. Paul was showing how the Divine Plan was being outworked under Divine supervision, and what the glorious results would be. To these things he had determined that all his time and attention should go. Therefore, as the Apostle did, we are preaching Jesus, the Crucified One, who died for our sins, who rose again for our justification, and who, coming in glory with His Church, is the great Messiah to bless the world through natural Israel.

Because we have found the Truth, we, like St. Paul, feel constrained to preach nothing but this Message. The same truth that influenced him should influence us. If, therefore, any of the brethren feel disposed to preach some other person or theme, here is the reproof--"Not ... *anything* save Jesus Christ, and Him crucified." This is the *only subject*. St. Paul would be as though he *knew nothing else*. This subject would be the *one* thing to which he would give his time and attention. Let it be so with us!

But, looking back over the history of the Church, we are at once deeply impressed with the thought of how few of those who have occupied positions as servants in the Church have been, like St. Paul, faithful to their trust, faithful in the recognition of the one Divine Lord

and Master, the one Head of the Church, and in preaching Him alone. How evident it is that today many professed servants of the Truth appear to have lost something possessed by the Apostle who thus recognized the importance of Christ. This loss very largely accounts for certain peculiar topics used for religious meetings, out of which grow certain discussions and conclusions that really have no Scriptural support. How often, too, it is proved that the mind of the one who professes to be a teacher of the Truth, has lost track of Jesus Christ and Him crucified, and has permitted his mind to settle more or less upon some other theme and object, and is found preaching to more or less extent the name of another, instead of Christ.

"A VOLUNTARY WORSHIPPING OF ANGELS"

Amongst the servants of the Church of Christ during the past nineteen centuries, we find some of the most worthy characters--worthy because of their Christian courage, uprightness, humility and love; whose service and ministry on behalf of fellow-men, and especially on behalf of fellow-members of the Church, have been of inestimable value. Such special servants of the Church have possessed, not only great ability as teachers in spiritual things, but they have been examples of unselfishness and true piety, of love and of loyalty to God. Indeed, all such, the various members of the Church are to regard with true appreciation and high esteem; but our special messages to men and the subject of our principal discourse to one another is not to be with regard to any of the Church's servants. We are not to preach any man nor any human instrumentality that the Lord may have especially used in the ministry of the Truth.

Once the mind becomes removed from the Great Teacher, the one Message--"Jesus Christ, and Him crucified"--it is easily supplanted by another. The mistake made along this line in the past has indeed been a serious one. Time and again professing Christians have permitted their affections and worship, to a large extent, to be transferred from Him who is the Head, to one or another of the servants in the Church who may have been used to impart spiritual blessing. It was against this evil tendency that the Apostle Paul rebuked the Church at Corinth; for he found the spirit of division and dissension in their midst. (I Cor. 1:12.) Various factions in the Church were forming because they were losing sight of the one Lord and Master and had begun to gather around human servants or instruments that were being used to minister to the spiritual needs of the Church. Some said they were of Paul, others of

Apollos and others of Cephas, as though these were their real leaders, and the source of their salvation.

But we may properly ask the question, Why should not those brethren in Corinth exalt and preach Paul, or Apollos, or Cephas, as they were disposed to do, and specially honor these servants? Had not they received great blessings from these, and had not Paul, Apollos and Cephas been greatly used for the instruction of that Church? The answer is found in the clear and forceful reasoning of the Apostle, in the language: "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" Thus he is virtually saying that Christ alone deserves the special honor that the brethren in Corinth were inclined to give to himself, to Apollos and Cephas. He is virtually saying that neither himself nor other servants mentioned, possessed ability to give salvation to any one. The power of salvation did not reside in them: they had not died for anyone, nor had they done anything really to impart salvation to others: they were merely acting as the Lord's mouthpieces to call attention to the One who was really the source of their salvation, the One alone who had been crucified for both the Church and the world, and who was therefore "the way, and the truth, and the life." Consequently the Apostle would have them understand that they were entirely out of order in permitting their minds to gather around any of these servants, even though these had been specially called of the Lord as inspired Apostles to bear the message on behalf of the entire Church.

Since the days of St. Paul, the advice he gave the Church at Corinth has been sadly neglected, and too often have Christians yielded to the temptation to bestow undue honor and worship upon the instrument the Lord has used-- what the Apostle otherwise terms, "a voluntary worshipping of angels [messengers];" thus forgetting in large measure their one true Lord and Teacher.

OUR FAITH SHOULD STAND IN THE POWER OF GOD

Some of the friends, who, we doubt not, are well-meaning, have at times offered their suggestions to the effect that the brethren of our INSTITUTE should make greater effort to exalt and honor the memory and ministry of our dear BROTHER RUSSELL; that greater space should be given in the HERALD to setting forth the importance of our dear Brother personally, as a messenger from the Lord. To this end it is suggested that we make special endeavor to locate BROTHER RUSSELL personally in various portions of the Bible, as it is argued

that if our dear Brother's identity in the Scriptures is thus clearly established, it would constitute a bulwark to our faith in these days and serve as a preventative for "going out of the Truth," etc.

Up to the present time, the brethren having charge of this ministry have found themselves unable to concur in the above lines of reasoning. In the first place, we believe that it is a wrong attitude to assume, that in order for us to be properly fixed in the faith we must settle upon it that the one whom the Lord has used to bring us the Message must be personally referred to in Holy Writ. To the contrary, we find that the messages of the Bible call our attention repeatedly, as we have pointed out foregoing, to the Heavenly Father and our Lord Jesus alone as deserving our supreme worship; that our faith in these is not to be based upon the life and works of any fellow-Christian, but is to be based upon the knowledge of God's truth which we have received. Thus we are taught that our faith should stand in the power of God, in the truth that He has given us, and not in any sense be dependent upon any fellow-member of the Body. On this point we believe we can do no better than quote the words of wisdom uttered by BROTHER RUSSELL himself:

"Every true child of God must have a definite individual Christian character which is not dependent for its existence upon the spiritual life of any other Christian. He must from the Word of Truth, proclaimed and exemplified by other Christians, draw those principles of life, etc., which give him an established character, a spiritual individuality of his own. So positive and definite should be the spiritual individuality of every one, that, should even the beloved brother or sister whose spiritual life first nourished ours and brought us forward to completeness of character fall away (which the Apostle shows is not impossible--Heb. 6:4-6; Gal. 1:8), we should still live, being able to appropriate for ourselves the Spirit of Truth."--Z '03, p. 375.

SERVANTS OF GOD NOTED IN HOLY WRIT

We are therefore unable to see that it would be pleasing to the Lord or acceptable to Him for us to attempt to point out BROTHER RUSSELL in a special way in the Scriptures; nor do we think it would be pleasing to BROTHER RUSSELL himself. Even if we should attempt to do this, what we could offer on the subject would after all be only our guess or in the nature of our theory, and we would prefer not to do any guessing, believing that it is unprofitable. Surely whatever we could

offer on the subject would be of a speculative character, in view of the fact that there are no plain statements in the Bible that can be said to be unmistakably applicable to certain servants of the Church, except our Lord and the Apostles. That the great Head of the Church is personally identified, all concede; that the twelve Apostles are also personally mentioned, cannot be disputed, as they are said to be "the twelve Apostles of the Lamb. . . the twelve foundations of the New Jerusalem;" but the matter of finding personal mention, either in type, symbol, prophecy or otherwise, of other servants of the Church beyond the Apostles, is an open question, and one concerning which we do well to allow full and complete liberty to each other to view and decide as each thinks best. It is well known that BROTHER RUSSELL himself did not give any emphasis to this point of seeing himself or other special servants in the Bible. It is recalled, that he did express his disapproval of, and even rebuked the disposition on the part of some to find himself referred to in the Scriptures. It is also recalled that he disapproved of the tendency on the part of some to gather around himself personally and bestow upon him undue reverence and honor. He solemnly counseled the brethren against an undue exaltation of himself, saying:

"As we have been to some extent, by the grace of God, used in the ministry of the Gospel, it may not be out of place to say here what we have frequently said in private, and previously in these columns,--namely that while we appreciate the love, sympathy, confidence and fellowship of fellow-servants and of the entire household of faith, we want no homage, no reverence, for ourselves or our writings; nor do we wish to be called Reverend or Rabbi. Nor do we wish that any should be called by our name. The name of Him who died for all--the name Christian--is quite sufficient to designate the spiritual sons of God, the true brethren of Christ; and whatsoever is more than this cometh of evil, of carnality, and tends toward more of the same.

"Nor would we have our writings revered or regarded as infallible, or on a par with the holy Scriptures. The most we claim or have ever claimed for our teachings is, that they are what we believe to be harmonious interpretations of the Divine Word, in harmony with the spirit of the truth. And we still urge, as in the past, that each reader study the subjects we present in the light of the Scriptures, proving all things by the Scriptures, accepting what they see to be thus approved, and rejecting all else. It is to this end, to enable the student to trace the subject in the divinely inspired Record, that we so freely intersperse both quotations and citations of the Scriptures upon which to build."--Z '96, p. 306.

ESTEEMED HIGHLY FOR HIS WORK'S SAKE

That none may misunderstand any of the foregoing statements, we desire to assure all the friends that both the Directors of the INSTITUTE and the Editorial Committee of the HERALD are in perfect unity in the recognition

and appreciation of the value and importance of the ministry and lifework of BROTHER RUSSELL. For our-selves, we feel that the testimony in BROTHER RUSSELL'S example and ministry is sufficient alone to establish our faith in Him as indeed a very wise and faithful servant, on account of which we hold his memory in high and sacred regard, and esteem him highly for his work's sake. We assure all that there has been no change whatever in the minds of any of our brethren with regard to BROTHER RUSSELL'S place in God's ministry: in fact, we believe that there are no brethren who more fully appreciate his valuable ministry and service to God's people than do the brethren of this INSTITUTE; and as evidence of our continued steadfast confidence in BROTHER RUSSELL as a true and worthy servant of God, the careful reader of these pages will have observed how freely we have published of his writings. But while fully appreciating the great ministry of our Brother, we believe we are following the voice of wisdom, and indeed BROTHER RUSSELL'S own advice, in counseling the friends everywhere to keep their eyes fixed primarily upon the great Head of the Church, while they honor and esteem highly for their work's sake God's servants in the Church. It is well known that BROTHER RUSSELL did not preach any man nor any other name than that of Jesus, and we do not believe he would have his own name preached now.

As for what has been offered in the pages of this journal from time to time, we have only to say that we believe it is in keeping with the spirit and teaching of BROTHER RUSSELL'S ministry that we continue as we have been doing, to press on in the study of the Divine Word--continue to make progress to even a clearer appreciation of the Truth, as time and events may lend assistance, and as the Lord in His wise providence may see fit to give to His people a clearer vision of one feature or another. We have only to observe that the conduct of BROTHER RUSSELL shows that his whole experience was one of constant advancement in the knowledge of the Truth. Those who are careful readers of his messages will have no difficulty in recalling that he ever maintained the spirit of progress, and bid all followers of Christ keep their lamps trimmed and burning brightly, that thus they

might have the advantage of all the rich blessings of Truth and knowledge which it might be the Father's good pleasure to give.

In the light of the foregoing we are even more deeply impressed with a sense of the importance of the Apostle's language quoted at the head of this article: "I determined not to know anything among you, save Jesus Christ, and Him crucified." Surely if it was important for the great Apostle to announce this as the one theme of his soul, and to preach Christ, and Christ alone, as the power and wisdom of God, it cannot be any less important and necessary, that those who are still pursuing the course of their earthly pilgrimage should, like the Apostle, determine to know and preach nothing else but the One Savior and His Message.

AN EXAMINATION OF THE PERIOD OF THE JUDGES

"And when He had destroyed seven nations in the land of Chanaan, He divided their land to them by lot. And after that, He gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 13:19-21.

COMMUNICATIONS from brethren far and near give evidence that there has been considerable investigation and earnest study of the subject of chronology during the past year. We are assured that many have been caused to search and examine the entire matter more exhaustively than they ever have before.

In previous articles appearing in this journal we have offered what we consider valid Scriptural reasons why the subject of the time features is a proper and worthy one for God's children to think upon. Many in recent months have been blessed indeed as they have humbly and with fervency of spirit sought to more fully assure themselves concerning the Divine "times and seasons."

Some of the brethren have written us advising that in view of the discrepancy or shortage of the nineteen years that was discovered in connection with the reckoning of the period of the kings and the

seventy years of servitude, they have been carefully investigating what is designated as the period of the judges, thinking that they might be able to discover another period of nineteen years extra, to compensate for or counterbalance the nineteen years shortage noted in the end of the period of the Kings; so that the ending of the 6,000 years of human history might not be disturbed or removed from the point we have heretofore considered it, namely, the year 1872.

The first inclination would be to ask, How can there be any possible disagreement, or where is there room for making any change whatever in the period of the Judges?--the language of the Apostle is so plain, it seems impossible that it could be understood to teach anything otherwise than that the period beginning after the division of the land and reaching to Samuel the Prophet was 450 years.

IMPORTANT QUESTIONS RAISED

Nevertheless, as a result of the investigations that have been recently made, several objections have been raised to the conclusion which we have held in the past as to the length of that period of time from the entrance of the Jews into the land of Canaan, to the beginning of the period of the Kings. Believing that there might be others who have similar difficulties concerning this matter, we are therefore submitting below some of the principal questions and objections that have come to us; and will state our own conclusions after having carefully examined and considered the points of objection.

Question 1. Concerning 1 Kings 6:1, which reads: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." Is it not evident that this statement contradicts St. Paul's remarks, in Acts 13:20, 21, that God gave them judges about the space of 450 years? Is there not at least a difference of 100 years in the two computations of the same period? The statement of 1 Kings 6:1 requires that we begin to reckon the 480 years when the children of Israel came out of Egypt, and end them in the fourth year of Solomon. In harmony with this requirement, and reckoning the 450 years given by St. Paul as covering the period from the division of the land until Samuel the Prophet, taking for granted that with Samuel the Prophet Saul's reign begins, we have:

Experience in the wilderness 40 years
 To the division of the land. 6 years
 To Samuel the Prophet 450 years
 Period of Saul's reign 40 years
 Period of David's reign 40 years
 To Solomon's fourth year 4 years

 Total 580 years

Is it not manifest that if we are to understand the statement of I Kings 6:1 to be correct, we could allow only 350 years for the period that St. Paul reckons to be 450, thus:

Experience in the wilderness 40 years
 To the division of the land 6 years
 To Samuel the Prophet. 350 years
 Period of Saul's reign 40 years
 Period of David's reign 40 years
 To Solomon's fourth year 4 years
 Total 480 years

How can we harmonize St. Paul's statement with that of 1 Kings 6:1 ?

Question 2. We have heretofore regarded the period to the division of the land as covering six years. Have we not been in error in this? Was not this period, in fact, much longer than six years, and is it not clearly indicated in chapters 15-20 of the Book of Joshua? Was not the remainder of Joshua's life after entering Canaan devoted to the division of the land? While the Scripture account does not state how long Joshua lived, after entering Canaan, the record does show that he was 110 years old when he died (Josh. 24:29); and the historian Josephus states that Joshua became the commander of Israel twenty-five years after Moses' death, which would signify that it was that length of time after entering Canaan. Accordingly, should not our conclusion be that the division of the land covered twenty-five years

instead of six--a discrepancy, or an extra number of years, amounting to nineteen, over former calculations?

Question 3. Even though we should allow but six years for the division of the land, have we not been in error in reckoning the career of Joshua as a part of the period of the judges? Should we not reckon this period of 450 years which St. Paul assigns to the judges as starting at the end of Joshua's life, and not at the end of the six years' division of the land? The Scripture record shows that Joshua lived considerably longer than six years after entering Canaan, as we read: "And it came to pass a long time after that the Lord had given rest unto Israel . . . that Joshua waxed old and stricken in age."--Josh. 23:1.

Question 4. Should we not look for some method of reckoning the period of the judges as much shorter than 450 years, in view of the fact that the genealogy given by Matthew and Luke mentions only four generations as covering the period of time from Salmon* to David: "And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon of her that

*It is generally supposed by scholars that Salmon lived contemporaneous with entering Canaan and that he became the husband of Rahab.

had been the wife of Urias." (Matt.1:5 1 , 6.) How can we harmonize the period as indicated in these genealogies with St. Paul's statement concerning the 450 years?

THE MOST DIFFICULT PORTION OF CHRONOLOGY

As we examine and consider the foregoing questions and arguments, we freely admit that the points of objection appear reasonable and well taken. More than this, we admit that this subject of the length of the period of the judges is one that has been considerably enshrouded in obscurity; in fact, this matter is one that has been under discussion by Bible expositors for the past sixteen or seventeen centuries, and every reference and cross-reference that could possibly throw light upon the matter has been examined, with the result that there are still those who disagree as to just what time was referred to by St. Paul. At this point it will be interesting to read the remarks by PASTOR

RUSSELL in connection with his examination of the period of the judges:

"We come now to the most difficult portion of chronology, the period from the division of the land to the anointing of Saul as king. It is usually termed the period of the judges, though the judges did not fill the office continuously. The record given in the books of judges and 1 Samuel mentions nineteen periods, approximating a total of four hundred and fifty years; but they are disconnected, broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency. Paul states that after God divided their land to them by lot, 'He gave unto them judges about [during] the space of four hundred and fifty years, until Samuel the Prophet. Afterward they desired a king, and God gave unto them Saul.'--Acts 13:19-21." --*Studies*, Vol. II, p. 49.

In view of these facts, we believe it would not be wise for any to be dogmatic as to the exact length of this period; for after all is said upon the subject, there is still room for difference of opinion. We urge none to receive what is here presented, but desire all to feel entirely free to see and accept, or reject; as may seem reasonable, according to the reader's own judgment.

In the first place, it does not seem to us to be a safe or reasonable attitude, in taking up this subject, to feel that we *must* find some discrepancy and locate a certain number of years extra or as a surplus, in order to harmonize with some preconceived view that we may have in mind. Experience generally shows that when the student has his mind set upon locating a certain number of years in order to constitute a "missing link," it is easy enough for the imagination to work on the subject and force or manufacture a number of years so as to reach the desired conclusion. We should approach this subject entirely independent and unbiased, with no determination whatever that we must locate an imaginary "missing link" or discrepancy; and leave ourselves free to see all the facts as nearly as we can, as they are set forth in the records.

The first question concerns 1 Kings 6:1, which states that it was 480 years from the time the children of Israel came out of Egypt, until the fourth year of Solomon's reign, etc.; and this is said to be out of

harmony with St. Paul's statement that God gave them Judges for the space of 450 years.

It is seen, of course, that it is because of making one or the other of these two statements the basis for calculation that causes the different results in computing the length of the period. Those who make St. Paul's statement the basis of their calculation understand that the one in I Kings 6:1 should read, "five hundred and eighty years," instead of "four hundred and eighty." The Hebrew character "daleth" (four) very much resembles "hay" (five), and it is supposed that in this way the error occurred, being possibly the mistake of the transcriber. Those who make I Kings 6:1 the basis for calculating the period of the judges, believe that the translation of St. Paul's words

as given in our Common Version, and indeed, most versions, is incorrect; and such proceed to translate them so as to fix the beginning of the 450 years mentioned by St. Paul at a date much earlier than the division of the land.

ABOUT THE SPACE OF 450 YEARS

We then readily observe that to obtain a correct solution of the matter, it will first be necessary to settle concerning the correct translation of St. Paul's words. We accordingly give several well known translations of these words. The Common Version, we have placed at the head of this article. The Diaglott thus renders the passage: "And having cast out seven nations in the land of Canaan, He distributed their land to them by lot. And after these things, He gave judges about four hundred and fifty years, till Samuel the Prophet." A footnote in the Diaglott on this passage reads: "A difficulty occurs here which has very much puzzled Biblical chronologists. The date given here is at variance with the statement found in I Kings 6:1. There have been many solutions offered, but only one which seems entirely satisfactory, i. e., that the text in 1 Kings 6:1, has been corrupted, by substituting the Hebrew character *daleth* (4) for hay (5), which is very similar in form. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology?"

The Syriac translation is as follows: "And He extirpated seven nations in the land of Canaan, and gave them their land for an inheritance, and for four hundred and fifty years he gave them judges until Samuel the Prophet."

A recent translation of the Scriptures by FERRAR FENTON, called *The Complete Bible in Modern English*, thus renders the passage: "Afterwards, when He had conquered seven nations in the land of Canaan, He entrusted them with the possession of their country for about four hundred and fifty years; and contemporary with these events, He gave judges until the end of Samuel the Prophet."

Another quite recent translation, by JAMES MOFFATT, of England, reads: "And after destroying seven nations in the land of Canaan, He gave them their land as an inheritance for about four hundred and fifty years. After that He gave them judges, down to Samuel the Prophet."

Conybeare and Howson, in their *"Life of St. Paul,"* thus translate these words: "And He destroyed seven nations in the land of Canaan, and gave their land as a portion unto His people. And after that He gave unto them judges about the space of four hundred and fifty years until Samuel the Prophet."

The Douay Version (Roman Catholic) reads: "And destroying seven nations in the land of Canaan, divided their land among them by lot, as it were, after four hundred and fifty years; and after these things He gave unto them judges until Samuel the Prophet."

The Tischendorf translation is practically the same as the Douay. It reads: "He distributed their land to them for an inheritance, about four hundred and fifty years. And after that He gave unto them judges until Samuel the Prophet."

The rendering of the Revised Version is: "And when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance, for about four hundred and fifty years; and after these things He gave them judges until Samuel the Prophet."

It will be noted that all these translations, except those of the Revised Version, Douay and Tischendorf, support the thought that the four hundred and fifty years begin after the division of the land and end with Samuel the Prophet. Those of the Douay, Revised and Tischendorf, can hardly be said to support either view.

It will also be seen that all these translations, with the exception of the Syriac and Douay, use the word "about." This would mean, if the Greek word is properly translated, that the Apostle does not give the *exact* length of the period, but rather an approximate estimate of the same. It will therefore be important that we discover whether the Greek word in the passage is properly rendered. Consulting Hudson's Critical GreekEnglish Concordance (pp. 420, 421), we find the Greek word translated "about" is used in two senses: (1) "In notation of [indefinite] *time*"; (2) "Of *number*." Under the *first* sense, the Greek word is translated "*while*" in three instances, which we quote: "Did not our heart burn within us, *while* He talked with us by the way, and *while* He opened unto us the Scriptures." (Luke 24:32.) "And *while* they looked steadfastly toward heaven," etc. (Acts 1:10.) "*Now while* Peter doubted in himself," etc. (Acts 10:17.) Under the second sense, when the Greek word is used in connection with *number*, as in the passage under consideration, it is invariably translated "about." We quote all the Scriptures showing this: "And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were *about* two thousand)." (Mark 5:13.) "And they that had eaten were *about* four thousand." (Mark 8:9.) "And she was a widow of *about* fourscore and four years." (Luke 2:37.) "For he had one only daughter, *about* twelve years of age." (Luke 8:42.) "Now Bethany was . . . *about* fifteen furlongs off." (John 11 :18.) "So when they had rowed *about* five and twenty or thirty furlongs." (John 6:19.) "The number of the names together were *about* an hundred and twenty." (Acts 1:15.) "And it was *about* the space of three hours after." (Acts 5:7.) "And when he had opened the seventh seal, there was silence in heaven *about* the space of half an hour." (Rev. 8:1.) "And there fell upon men a great hail out of heaven, every stone *about* the weight of a talent."--Rev. 16:21.

CONFIRMATION IN THE BOOK OF JUDGES

It therefore seems very evident that the Apostle in the text under consideration is giving an approximate estimate, and not an exact statement of the time between the division of the land and Samuel the Prophet.

We can hardly come to any other conclusion than that if the above translations of the words of St. Paul are correct, then 1 Kings 6:1 is (as is quite generally understood) an error of the scribe. Furthermore, the book of judges itself, together with certain statements in I Samuel, confirms the correctness of the Common Version translation of St.

Paul's words, that the period from the division of the land to Samuel the Prophet was *about* four hundred and fifty years. We give here a table of the different periods mentioned in the book of judges and 1 Samuel, which, when summed up, amount to "*about*" four hundred and fifty years. We also find that in addition to these definite periods, there are at least two periods, the lengths of which are not stated, and which it is most reasonable to suppose would fill up the gap and complete the period in harmony with St. Paul's statement.

The first of these is that period of Joshua's life from the division of the land, till his death. That Caleb was 85 years old at the *division of the land* will be seen by comparing Josh. 14:7-10; but there is nothing in the record to show how long it was from this point till Joshua's death, except the bare statement that Joshua waxed old and stricken in age and that he died at the age of 110 years. Josephus tells us that Joshua commanded Israel twenty-five years, following the death of Moses. This would mean approximately twenty years following the division of the land. But Josephus, not being an inspired writer, could scarcely be regarded as authentic on such a remote period; thus this period remains in the nature of a conjecture or guess; likewise the length of the succeeding period following Joshua's death is indefinite, for we have no clear information regarding its length.

We list the various periods following the division of the land, as follows:

To Joshua's death. 20 yrs.--Conjectural

Judges 2:7-10 -Conjectural period - Elders who outlived Joshua, etc.

Judges 3:8 8 -First Servitude

Judges 3:10, 11 40 -Othniel (rest)

Judges 3:12-14 18 -Second servitude

Judges 3:15-30 80 -Ehud-Shamgar

Judges 4:1-3 20 -Third servitude

Judges 4:6; 5:3 1. . 40 -Deborah and Barak

Judges 6:1 7 -Fourth servitude

Judges 8:28 40 -Gideon (rest)

Judges 9:22 3 -Abimelech

Judges 10:2 23 -Tola

Judges 10:3 ... 22 -Jair

Judges 10:6-8 18 -Fifth servitude

Judges 12:1-7 6 -Jephthah

Judges 12:8-10 7 -Ibzan

Judges 12:11, 12. 10 -Elon

Judges 12:13, 14 8 -Abdon

Judges 13:1 40 -Sixth servitude (This includes time of Eli and Samson)

I Sam. 7:2 20 -Seventh servitude

430 -Total*

It will be seen that this enumeration leaves only 20 years to make up the full 450. This 20 years, it is reasonable to suppose, accounts for the unknown period referred to in Judges 2:7-10, noted above. It will be in order at this point to notice a mistake that some have made in the past concerning the chronology, stated in Judges 13:1--the servitude of 40 years in the land of the Philistines. We will endeavor to show that the 40 years of Eli (1 Sam 4:18) and the 20 years of Samson (Judges 15:20) are included in the 40 years of the servitude to the Philistines.

*We have submitted the table above, not by way of depending upon this to prove that the period of the judges was 450 years, but as showing that this period could not have been much shorter than that.

(Judges 13:1.) It was because of failing to see this that Mr. Miller, the Advent preacher, in his computation of the world's chronology, made the 6000 years of the world's history appear to end in 1843. He added these years thus: 40 for Eli, 20 for Samson, and 40 for the servitude to the Philistines, which makes a total of 100 years, which mistake, of course, if he were correct in his *other* calculations, would have made the 6000 years from Adam's creation end in 1903.

THE TESTIMONY OF OTHER AUTHORITIES

The evidences that the above, and not that of Mr. Miller's, is the proper way to understand this matter are as follows:

"In I Sam. 4:18, Eli, at his death, is said to have judged Israel forty years. The number of years between the death of *Abdon* (Judges 12:14), and that of Eli (1 Sam. 4:18), is just forty years. Eli, therefore, was his *immediate successor*, as one of the *Judges* of Israel. The sacred narrative furnishes no other mode than this of determining the *commencement* of Eli's administration as judge. Now, it is evident that the narrative which immediately follows the death of Abdon (Judges 12:13-151) gives an account of the *birth* of Samson (Judges 13) ; not of the *commencement* of his *judicial* administration. At the time of Samson's marriage, the Philistines had *dominion* Over Israel. (Judges 14:4.) Samson was then a *young man* (verse 10); say about twenty years of age. But it was at this *very time* when his career as defender and deliverer of Israel *commenced*. 'The spirit of the Lord began to move him at times in the camp of Dan, between Zora and Astaol;' and when he came to his father and mother, asking them to procure as a wife the woman of Timnath, they 'knew not that it was *of the Lord*,' and 'that he sought an occasion *against* the Philistines.' (Judges 13:25; 14:1-4.) To this it may be added that it is expressly declared (Judges 15:20) that Samson 'judged Israel *in the days of the Philistines twenty years*.' Nor will this be thought singular, when in addition to the *official insufficiency* of Eli, we add the consequent misrule of his two sons, Haphni and Phineas. The conclusion we submit is, that the *interval* between the death of Abdon and that of Eli includes *all* that is narrated in the career of Samson, and of Haphni and Phineas. In other words, that the forty years of Eli, and the twenty years of *Samson*, are to be included in the forty years of the *sixth* servitude."--The *Second Coming of Christ*. --R. C. SHIMEAL.

This is the conclusion arrived at by students of the Bible in general concerning this matter. In the Oxford Bible, under the heading, "Helps to the Study of the Bible," page 35, we have the following: "The judgships of Samson and Eli were included in the period of Philistine oppression."

The end of this four hundred and fifty-year period (which began after the division of the land) is stated by St. Paul to be "until Samuel the Prophet." Concerning what is meant by the expression, "until Samuel the Prophet," when this period will end, it is necessary to keep in mind that Samuel's official character included those of a prophet, a judge, and a priest. In 1 Sam. 7:15 it is said that "Samuel judged Israel *all the days of his life*." This seems to have reference to his whole complex administration, which included that which he exercised in connection with Eli, before the latter's death. It was during the time when he exercised a joint-judgeship with Eli that the events portrayed in 1 Sam. 4-6 occurred; namely, the capture of the Ark from the Philistines and

its final removal to Kirjath-jearim. (I Sam. 7:1-5.) In verse 6 we have the express statement made at the time of this latter event, that "Samuel judged the children of Israel at Mizpah." This would seem to indicate that it was at this very time that his *separate judgeship* commenced. Keeping in mind the fact as stated in I Sam. 7:2, that the Ark remained at Kirjath-jearim for "a long time, for it was twenty years;" and that at the expiration of this time, when Samuel had grown old and made his sons judges over Israel, and on account of the dissatisfaction of the people because of their misrule, they had asked Samuel to make them a king to judge them like all the nations (I Sam. 8:1-6), we have conclusive evidence that at the end, or at least shortly after the end of this twenty years, Saul was anointed king over Israel. In view of the foregoing, we can come to no other conclusion than that St. Paul, if he had no other way of determining the length of the period of the Judges than we have today--i.e., these records--his statement, "And when He had destroyed seven nations in the land of Canaan, He divided their land to, them by lot. And *after that He gave them about the space of four hundred and fifty years,*" is absolutely correct; and this ought alone to be sufficient to determine the correctness of this translation.

However, it is only just and fair to say that there are others who honestly and sincerely hold to the correctness of the shorter chronology of the period of the judges. It may be asked, How do such dispose of the definitely stated periods found in the book of Judges? The following words of one who holds to the shorter chronology well illustrate how these answer this question. After quoting 1 Kings 6:1, the writer says:

"This is by far the MOST DIFFICULT PERIOD in which to harmonize the several chronological references in Scripture. A ready method of surmounting some of the difficulties has been to reject as an interpolation [?] the passage of I Kings 6. For this, however, there is no warrant, unless the computation of Josephus, assigning 592 years to the period may be so regarded. The LXX gives 440 years, a difference from the Hebrew text plainly due to the omission of the forty years wandering. . . . But the reference by St. Paul (Acts 13:20, A. V.) seems to extend the period of the Judges alone, to 450 years. Textual criticism, however, gives another turn to the Apostle's words, making them refer to a period *before* the time of the Judges (see R. V.); starting *possibly* from the birth of Isaac, which was the beginning of the fulfillment of the promise made to Abraham.

"Taking, then, the statement of 1 Kings 6:1, as the basis of calculating, it becomes necessary to *shorten* the *apparent* periods of the book of Judges, which give in a very precise form the successive periods of servitude and of peaceful rule, from the death of Joshua to the end of the Philistine domination. . . . The recurrence of the *round number* "forty years," suggests a rough, rather than an accurate calculation. It is in the highest degree probable that in some cases the oppressions and the judgeships *overlapped* one another, being referable to different portions of the land * " --Oxford Bible--*Helps to the Study of the Bible*, p. 35.

THE DIVISION OF THE LAND

We come to Question 2, concerning the period of the division of the land after entering Canaan. While conceding that the records could be more explicit as to the exact length of this period, we find that there are quite definite statements, which to us are reasonably conclusive evidence that this period referred to in Acts 13 :19 covered approximately six years. The statement made by St. Paul appears to be based upon the record found in Josh. 14, particularly verse 5. The first eleven chapters in Joshua tell us of the crossing of Jordan, the entering of the land of Canaan, and of the various wars of conquest that followed, incident to the settling up and dividing of the land. Coming to verse 23 of chapter 11, we read: "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

To our understanding, this statement clearly shows that there was a definite sense in which the "dividing of the land by lot" had at that time been accomplished. The next two chapters, 12 and 13, are devoted to giving the names of the kings of the land that were subdued. Verses 1-4 of chapter 14 sum up in a general way the essential facts. Then verse 5 makes the positive and sweeping statement, "As the Lord commanded Moses, so the children of Israel did, and they divided the land." The question is: How long was this after entering Canaan? The answer is found immediately following verse 5, which states: "Then the children of Judah came unto Joshua in Gilgal," etc. The word "then" implies that it was at that time, or after the division of the land had taken place; and succeeding verses record Caleb's conference with Joshua, especially verses 7-10. In this interview with Joshua, Caleb clearly implies that he was 80 years old at the time of entering Canaan and that now, at the time of making this statement, he is

fourscore and five years old; hence he must have been in his 86th year at the time when it was said that the land was divided, as the Lord commanded Moses.

We recognize and admit that the record found in chapters 15-20 of Joshua, conveys the impression that the division of the land continued and extended beyond the six years; but our understanding is that we have in the first five verses of chapter 14 a general statement of the matter of dividing the land, in the sense of allotting or apportioning it out to the various tribes; for verse 5 says: "As the Lord commanded Moses, so the children of Israel did." It therefore seems to us that what is recorded in subsequent chapters would be more that of setting forth the details of what is implied in the first five verses of this chapter. Then there is the additional thought that it is one thing to allot or apportion the land, and still another thing to actually accomplish the settling up and subjugating of it. The latter, we concede, required more than the first five or six years of their experience in Canaan, and it seems to us that what is recorded in the 15th to the 20th chapters describes to a considerable extent the matter of conquering and subjugating the Canaanites; for in fact, this phase of the task continued on for many years.

JOSHUA IN THE PERIOD OF JUDGES

Replying to Question 3: We have here called into question the propriety of including any part of Joshua's life in the 450-year period of the Judges, since he is not specifically mentioned as one of the Judges. We freely admit there appears to be strong argument here that we should not begin to count the 450 years until Joshua's death. If we should thus calculate the matter, there would of course be a surplus of several years from the division of the land, until Joshua's death.

As we have before stated, the Scripture records are silent as to how long Joshua lived after the interview with Caleb, at which time the latter said he was 85 years old, that being his sixth year in the land. The historian Josephus implies that Joshua lived about nineteen years after this; and it is this nineteen years that is seized upon by some as a surplus period, or as being what they call the "missing link" to fill up, or take the place, in our chronological system, of the nineteen years' shortage discovered in connection with the ending of the period of the Kings. Again we remark that we are not now, in our examination of this question, hunting for any period of nineteen, or any other number

of years. We are endeavoring, without bias from any standpoint, to look at the facts as far as they are revealed in these records.

Since Josephus is not an inspired writer, we would not be able to accept his statements as conclusive proof, but would have to regard them as more or less problematical; and we are left without any positive proof as to how long it was from the time of the division of the land to Joshua's death. However, in our discussion of this question, it is not necessary for us to determine the length of that time. The point of the question rather hinges upon whether or not Joshua's career is to be included in the period of the Judges. Our principal reason for favoring the view that Joshua's life should be included in the period of the Judges is found in St. Paul's language, Acts 13:19-21; for here it appears that the Apostle under inspiration is led of the Lord to make a statement bridging over these uncertain periods of Israel's early experiences in Canaan, and in most instances he gives the number of years of each. First he says: "About the time of forty years suffered He their manners in the wilderness." Then his next remark, "When He had destroyed seven nations in the land of Canaan, He divided their land to them by lot," seems quite clearly to be based upon the statement in Josh. 14:5 which we have just considered, that the land was divided as God commanded Moses, etc. Then the Apostle goes on to say, "He gave unto them Judges, about the space of four hundred and fifty years," seemingly under the direction of the Spirit, to connect up the period of the Judges at the point where the land had been divided by lot.

The objection that Joshua was not considered one of the judges and that the period of his life in Canaan should not be included in the period of the judges, can hardly be sustained, in view of the foregoing review of St. Paul's language. While, strictly speaking, he was not mentioned as one of the judges of Israel, yet as a matter of fact he did fill the office of a Judge for that nation as did also Moses. In view of all the facts, we believe it a reasonable conclusion that the Apostle in designating the four hundred and fifty years, is including all the time of Joshua after the division of the land, along with the other Judges; and he gives us no word in this connection to imply that he was skipping over a period between the division of the land and the commencement of the period of the Judges.

A SEEMING DIFFICULTY

Question 4 relates to the genealogies furnished us by the two evangelists St. Matthew and St. Luke, and we acknowledge that upon the surface at least there appears to be a serious difficulty in that they allow but four generations to cover the long stretch of time from Salmon to David. Again we observe that this feature, like the others, has been carefully examined and discussed by Bible scholars for centuries. It is this seeming difficulty (for it is only such), together with that of I Kings 6:1, that has caused some to lean toward a translation of the Apostle's words that will harmonize with this genealogy. It is our conviction that assistance can be obtained in harmonizing this seeming contradiction, in the writings of those who have given much study to the genealogies. We will therefore submit the conclusions of some of these men of God. In doing this, it becomes necessary to understand the object of the genealogical records. To this end we quote:

"The New Testament gives us the genealogy of but one person, that of our Savior. This is given because it was important to prove that Jesus fulfilled the prophecies spoken of Him. Only as the son and heir of David could He be the Messiah. The following propositions will explain the true construction of these genealogies:--(1) They are both (Matthew and Luke) the genealogies of Joseph, i. e., of Jesus Christ as the reputed and legal son of Joseph and Mary. (2) The genealogy of St. Matthew is Joseph's genealogy as legal successor to the throne of David. St. Luke's is Joseph's *private* genealogy, exhibiting his real birth as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained *the successive heirs* to David and Solomon's throne, while the other exhibits the paternal stem of Him who was the heir, explains all the anomalies of the two pedigrees, their agreement as well as their discrepancies, and the circumstances of their being two at all. (3) Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin of Joseph her husband, thus:

MATTHEW'S Matthan or Matthat LUKE'S

Jacob Heli

Mary--Jacob's heir was Joseph

Jesus, called Christ

"Godet, Lange and many others take the ground that Luke gives the genealogy of Mary, rendering Luke 3:23 thus: 'being (*as was supposed*) the son of Joseph,' (*but in reality*) the son of Heli. In this case, Mary, as declared in the Targums, was the daughter of Heli, and Heli was the grandfather of Jesus. Mary's name was omitted because 'ancient sentiment did not comport with the mention of the mother as the genealogical link.' So *we often find in the Old Testament the grandson called the son.* This view has this greatly in its favor, that it shows that Jesus was not merely the legal but the actual descendant of David; and it would be very strange that in the Gospel accounts, where so much is made of Jesus being the son of David and of his kingdom, His *real* descent from David should not be *shown.*"--*International Bible Dictionary.*

Concerning the particular matter under consideration: The fact that a woman by the name of Rachab is mentioned in the genealogy as an ancestress of Jesus Christ, and that this Rachab is understood by some to be Rahab the harlot, the one who hid the spies (Josh. 2:1), is thus referred to by the same authority:

"The chief objection to her identification with the Rahab of Matt. 1:5 (A. V. Rachab) is the short distance in time between Rahab, who was an adult 'at the time of entrance to the land,' and David, who was born *about 1085 B.C. . . . There may have been some generations omitted in the record.*"

SOME GENERATIONS OMITTED

There certainly were generations omitted in several periods, as we shall show. On this account the genealogies are of no assistance, and certainly not a basis to calculate chronology. It is not unreasonable to suppose that the Rahab who married Salmon was a person of that name who lived at a later period. As it is absolutely impossible to make the genealogical records agree with either St. Paul's statement of four hundred and fifty years, or with the shorter period of 1 Kings 6:1, then the only way to harmonize the genealogy with these records is to understand that there are omitted some generations in the account of both Matthew and Luke. The following will be interesting, as well as helpful in explaining this matter:

"It remains to be said that just notions of *the nature* of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions as much as to strictly genealogical *descent, and it will at once be seen how erroneous a conclusion it may be that all who are called 'sons' of such and such a patriarch or chief, must necessarily be his VERY children.* If any one family or house become extinct, some other would succeed to its place, called after its own chief father. Hence, of course, a census of any tribe drawn up at a later period would exhibit different divisions from one drawn up earlier. The same principle must be borne in mind in interpreting any particular genealogy. Again, when a *pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended.*"--*International Bible Dictionary.*

In this way several generations might be omitted. We conclude, therefore, that the genealogies are not reliable for computing chronology, for the reason that in several instances it is well known that whole generations were omitted, and the genealogical links often connect father and grandson, instead of father and son. In some instances where a king's heirs were cut off, the heirship reverted to another relative whose descent was traced from David or Solomon. We mention two instances where a grandson is called a son. In Matt. 1:8 it is said that Joram *begat* Ozias (Uzziah). A reference to 2 Chron. 26:1 will show that Ozias (Uzziah) was a son of Amaziah. Joram (Jehoram) was evidently his grandfather, some think, great, great, grandfather. (*International Bible Dictionary*, p. 118.) It will be seen by comparing the marginal reference to Matt. 1:11, where it is said that Josias (Josiah) *begot* Jechonias (Jehoiachin), with 2 Kings 24:6, and 2 Kings 23:34, that Jechonias (Jehoiachin) was a grandson of Josias (Josiah) and a son of Jehoiakim.

GENEALOGIES NOT A BASIS FOR CHRONOLOGY

The Matthew genealogy, therefore, is not the direct *personal* descent by the succession to the kingly right under the Law. We know that Jechonias (Matt. 1:11) was not the father of Salathiel, because Jeremiah pronounced him *childless* (at least, in the official sense). *His seed* could not under the prophecy sit on the throne of David; so Jesus could not take it under him as a *personal* descendant. (Jer. 22:30.) The same thing had been declared of Jehoiakim in Jer. 36:30. St. Matthew seems to have given the succession and not the *strict birth*, and

apparently or probably the names after the childless Jechoniah are those of his next kin, as also in 1 Chron. 3:17. The names following Jechoniah--Salathiel and Zorobabel--seem to be taken from the other genealogical line, which shows that Salathiel's real father was kin of the house of Nathan. Salathiel of the house of Nathan became heir to David's throne on the failure of Solomon's line in Jechoniah, and that as such, he and two descendants were transferred as sons of Jechoniah to the royal genealogical table according to the principle of the Jewish Law laid down in Numbers 27:8-11.

We give some interesting facts connected with these genealogy tables in Matthew and Luke which show that they are not intended to calculate chronology. In examining them we discover the following peculiarities and distinguishing features contained therein, *from Abraham to Jesus*:

(1) Matthew gives 41 names or generations, and Luke gives 56. The obvious conclusion is that 15 generations were omitted in the Matthew account.

(2) From David, Matthew begins with Solomon, and Luke begins with Nathan.

(3) From David to Matthan (Matthat), Matthew mentions 21 names not mentioned by Luke, and Luke mentions 37 names not mentioned by Matthew.

(4) After the return from Babylon, *both* Matthew and Luke mention Salathiel and Zorobabel.

. (5) In the close of the genealogical records, Matthew mentions Matthan (Matthat), *Jacob*, Joseph and Jesus, while Luke mentions Matthat (Matthan), *Heli*, Joseph and Jesus.

It certainly ought to convince anyone, however the genealogy may be interpreted as concerning its Divinely designed use, that it was never intended or designed to calculate the length of chronological periods, except those prior to Abraham.

For the benefit of the reader we give the genealogical records of both Matthew and Luke:

Matthew's Luke's

Genealogical Table Genealogical Table

1. Abraham 1. Abraham
2. Isaac 2. Isaac
3. Jacob 3. Jacob
4. Judas 4. Juda
5. Phares 5. Phares
6. Esrom 6. Esrom
7. Aram 7. Aram
8. Aminadab 8. Aminadab
9. Naasson 9. Naasson
10. Salmon 10. Salmon
11. Booz Some generations 11. Booz
12. Obed probably omitted 12. Obed
13. Jesse 13. Jesse
14. David 14. David

Matthew's Luke's

Genealogical Table Genealogical Table

15. Solomon 1 1 15. Nathan
16. Roboam 2 2 16. Mattatha
- 3 17. Menan
17. Abia 3 4 18. Melea
18. Asa 4 5 19 Eliakim
- 6 20. Jonan
19. Josaphat 5 7 21. Joseph
- 8 22. Juda
20. Joram 6 9 23. Simeon
- 35 24. Levi
21. Ozias 7 11 25. Matthat

22. Joathan 8 12 26. Jorim
13 27. Eliezer
23. Achaz 9 14 28. Jose
15 29. Er
24. Ezekias 10 Not 16 30. Elmodam
men-17 31. Cosam
25. Manasses 11 Not tioned 18 32. Addi
men- by 19 33. Melchi 18
26. Amon 12 tioned Mat-20 34. Neri
27. Josias 13 by thew 35. Salathiel
28. Jechonias 14 Luke 36. Zorobabel
29. Salathiel 21 37. Rhesa
30. 1 Zorobabel 22 38. Joanna
23 39. Juda
31. Abiud 15 24 40. Joseph
25 41. Semei
32. Eliakim 16 26 42. Miattathias
27 43. Maath
33. Azor 17 28 44. Nagge
34. Sadoc 18 29 45. Esli
35. Achim 19 30 46. Naum
31 47. Amos
36. Eliud 20 32 48. Mattathias
33 49. Joseph
37. Eleazor 21 34 50. Janna

38. Matthan 36 52. Levi
39. Jacob- 53. Matthat
40. Joseph 37 54. Heli
55. Joseph

THE REASONABLE CONCLUSION

The foregoing review makes quite positively manifest that the genealogies of Matthew and Luke cannot be relied upon to calculate chronology. Furthermore, it is perfectly reasonable to believe that in the genealogy from Naasson to David (Matt. 1:4-6), several generations are, for some legitimate cause unknown to us, omitted. In other words, it is most reasonable to suppose that the genealogical tables from Salmon to David do not give the line of descent from father to son. All that seems intended is to prove that Jesus descended through David from JUDAH, of whom it was said "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."--Gen. 49:10.

After all the foregoing considerations with regard to these two links in our chronological chain--that of the division of the land and that of the judges--it seems to us that the only safe and reasonable conclusion we can come to is that the exact length of these two periods cannot be determined with *absolute certainty*; that after all is done and said on the subject, there is still room for a difference of opinion; and that we do well, therefore, to content ourselves with the thought that we can only *approximate* the length of these periods, or determine about how much time they covered, viz., 6 years for the division of the land, and 450 as the period of the judges.

UZZIAH'S PRIDE AND PUNISHMENT

--APRIL 23-2 CHRON. 26:1-21--

Golden Text.--"*Pride goeth before destruction, and a haughty spirit before a fall.*"--Prov. 16:18.

UZZIAH was a great and prosperous king in Jerusalem. He made a good beginning, was reverential toward God, and put his capital and the remainder of his kingdom into good condition for defense against enemies. When thinking of the wars of Israel, we are to remember that for a time this nation represented God's rule in the earth in a sense that no other nation ever did, either before or after them.

The kings of Israel were anointed, by Divine commission and authority, as were no other kings; and they were said to "sit upon the throne of the kingdom of the Lord," as no other kings before or since have held dominion. Theirs was not, however, the Kingdom of God for which we pray, "Thy Kingdom come," but merely a preparatory arrangement with the typical Israelites.

God's Kingdom will really come to earth after Messiah shall establish it. For a thousand years He shall reign, to uplift the humble, to bless all who seek righteousness, to punish and correct all others, and finally to destroy the incorrigible in the Second Death. It was, therefore, quite in line with the arrangements of the time that the kings of Israel and of Judah should fortify and strengthen themselves and defend the land which the Almighty had especially given to their nation.

The two kings that preceded Uzziah, Joash and Amaziah, were far from being illustrious or noble examples of true worship and obedience to God. The lives of these two kings have been summed up in all interesting manner by one commentator. Concerning the first, Joash, he says:

"On the death of the good old high priest, Jehoiada, the mentor of King Joash from his youth, Joash fell away from his standards of thought and conduct. He was led astray by the nobles of Judah, who fawned upon him, and persuaded him to allow a return to the base idolatries that had such a hold upon the people. Jehoiada's son Zechariah was then high priest. Seized with prophetic fervor, he raised his voice in the midst of a throng in the court of the temple, and prophesied dire misfortune to come upon the nation as the result of this apostasy. Thereupon Joash ordered Zechariah executed in that very court, and not far from the altar of burnt offerings. This is probably the Zechariah to whom our Lord refers in Matt. 23:35. There is a tradition that for many years the blood of the martyr continued to bubble up through the pavement where he fell, and did not cease until the capture of Jerusalem fulfilled Zechariah's prophecy of ruin."

How true it is that history repeats itself. How often the pages of history have been stained with blood at the hands of those whose pride, selfishness, jealousy and bigotry have been aroused when the true message of the Lord has been announced by His servants. Thus it was with our Lord Jesus, who said, "the darkness hateth the light," and so it has ever been with His true followers since. The commentator quoted above, continues :

"Zechariah's prophecy, however, began at once to be fulfilled, for King Hazael of Syria, having wrought much evil upon Israel to the north, next attacked Gath in Philistia. He was victorious, and turned swiftly upon Jerusalem. Joash met him, was badly beaten, and was forced to buy him off with the gold and silver and other treasures of his own palace and of Solomon's temple. King Asa had stripped them to buy off another Syrian king, Ben-hadad, but new stores had since accumulated. Now these were gone, and in his distress and humiliation King Joash fell ill in the castle of Millo, where some of his own attendants slew him on his bed, thus punishing the king for the killing of Zechariah. Joash had reigned for forty years.

"Joash was succeeded by his oldest son, Amaziah, a pious prince at first, who exercised what was for the times great kindness in executing his father's murderers and not putting their sons to death with them.

"The first great deed of Amaziah was the war against Edom, a region south of the Dead Sea peopled by a fierce tribe, descended from Esau, who constantly harassed southern Judah. Carefully organizing an army of 300,000, Amaziah added 100,000 mercenaries whom he hired from the Northern Kingdom; but he let them go when a prophet protested against his getting aid from an idolatrous nation. When Amaziah objected on the ground of the cost of hiring these foreign soldiers, which would be wasted if he dismissed them, the prophet nobly answered, 'The Lord is able to give thee much more than this.' The saying was amply justified, for Edom was decisively conquered, and its many iniquities were terribly punished.

"With this success, however, Amaziah's failure began. Puffed up with pride, he sought other conquests, and sent a bold challenge to King Joash of Israel, who was very prompt to accept it. Battle was joined at Bethshemesh, in Judah to the west of Jerusalem, and Amaziah was terribly beaten. Joash tore down two hundred yards of the wall of Jerusalem, and through that great gap entered the city. He took everything of value in the temple and palace, and carried away hostages as he returned in triumph to the Northern Kingdom.

"Amaziah reigned for fifteen years after this defeat, but did nothing notable. He was foolish enough to worship the idols which he had taken from Edom, and received the deserved rebuke of a prophet, who shamed him for falling down before gods that had been utterly unable to save their own people. Finally an extensive conspiracy was formed

against the despised king. Almost alone, he fled to Lachish in the south, where he was caught and killed. He had reigned for twenty-nine years and was fifty-four years old."--*Peloubet's Select Notes*.

THE KING'S PRESUMPTION

The truthfulness of the Scripture, "Pride goeth before destruction, and a haughty spirit before a fall," was illustrated in King Uzziah. When his fame had spread abroad and he began to feel his greatness, pride came in. He forgot that he was merely the Lord's representative in the kingdom, and that his first duty as a loyal subject of God was to hearken and to obey the Divine commands.

Having accomplished great things from a political and military standpoint, King Uzziah essayed to a religious distinction. Evidently he felt that God was proud of him and of his success, and would be very well pleased to have him enter the Temple after the manner of the priests and offer incense at the Golden Altar. He knew of the rules and regulations governing the Temple and its service, but considered himself above them. He would go directly to God, and not recognize the priest.

Many successful people fall into the same error of supposing that their success in business or in politics, their brilliancy of mind or their polish of education is the only requisite in the sight of Jehovah God. They feel that if they should go to church and acknowledge God, He should be very proud to have them and, of course, should give them the first place in everything. This is a mistake. The great King Eternal, "the Lofty One that inhabiteth eternity" (Isa. 57:15), has rules and regulations governing all attempts to approach Him. There is just the One Way of approach, and no other.--John 14:6.

THE MELCHISEDEC PRIEST

"Oh!" says one, "I see. You wish us to understand that the laity have no access to God; that they must come through the clergy, even as King Uzziah should have approached God through Israel's high priest. But I deny that the clergy are any more than other mortals. I claim that many of them are less brilliant of mind than myself; that many of them are less educated, and others totally devoid of business sense. I admit

that it may be well enough for the common people to approach God through the clergy; but whenever I approach, I do so on the strength of my own personal intelligence and with the realization that the Almighty is glad to have me come. Often I pray, 'O Lord, I thank Thee that I am not as other men, nor even as this publican.' "--Luke.18:11.

No, friend; this is not our thought--not the Bible thought, not the lesson which we should draw from the Scriptures under consideration. We must admit that there is no Scriptural authority for a clerical class in the Church of Christ--unless it be the Twelve Apostles, St. Paul taking the place of Judas. Scripturally those Twelve rank as a hierarchy--the special mouthpiece of Jesus.

We are not intimating that the soul desirous of approaching God must come through the clergy of any denomination. We do emphasize, nevertheless, the fact that there is but the One Way of approaching God, and that is by and through the great Advocate whom He hath appointed for us--"Jesus Christ the Righteous"--"a Priest for the Age after the order of Melchisedec." (I John 2:1; Heb. 5:6.) "No man cometh unto the Father but by Me," was His message. "There is none other name given under heaven or amongst men whereby we must be saved, is the Apostle's message.--Acts 4:12.

INCENSE AT THE GOLDEN ALTAR

Those whose eyes of understanding have never been opened to a realization that Jesus is the Divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from Him. Their prayers may be answered to a limited extent, if offered in sincerity, from the heart, and because, as St. Paul intimates, "God winked at" their ignorance of His arrangements.--Acts 17:30.

But as King Uzziah knew of the Divine arrangement that only the priest could offer to the Almighty incense on the Golden Altar, so those who have come to a realization of the fact that Jesus is the great antitypical Priest, through whom communication with the Father has been opened up, would come under condemnation should they intrude into the Divine presence in prayer otherwise than as provided in God's arrangement, even as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. King Uzziah's experiences, therefore, signify typically that whoever would approach God aside from His ordained Priest, having a knowledge of the impropriety, would come under Divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed.

FOURSCORE VALIANT PRIESTS

When the king entered the Holy of the Temple to offer incense at the Golden Altar, the high priest and eighty of the under priests followed him, protesting against his sacrilege. Although this was only their duty, nevertheless it marked them as valiant, courageous men; for in ancient times a king had great power. King Uzziah was feeling his own greatness and was proud of it; therefore he was likely to resent any interference with his kingly prerogatives.

Their words of protest voiced what the king already knew respecting the restrictions attaching to the services of the Temple. But they added, "Go out, for thou hast trespassed; neither shall it be for thine honor from Jehovah God." True honor, true blessing, true prosperity, cannot be found in opposition to the Divine arrangements. The king's course, therefore, must bring him dishonor. Had he hastened to glorify God, he would have received a blessing, no doubt. But instead, violation of the Divine Law brought him the curse.

The lesson is a plain one, exemplified by our text and by our Lord's words, "He that humbleth himself shall be exalted; he that exalteth himself shall be abased." (Luke 14:11.) It was not enough, even if the king had good intentions, instead of pride, backing him up. Good intentions should have guided him to a study of the Divine arrangements and promises. Ignorance of the Law is not an excuse. Hence the Apostle's exhortation, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.--2 Tim. 2:15.

The lesson seems to be one of humility, both for the Church and for the world. Some are born humble-minded, and others are born self-conceited. The latter, therefore, are handicapped as respects this grace, though Scripturally advantaged in respect to courage to battle against present adversities. On the whole, our handicaps through imperfections of the flesh are not so unequal as to make it easier for

one than for another to enter into the Kingdom under the call of this Gospel Age; for where much is given, much is required; and the judgment of the Lord will be according to the heart, the will, the intention, the endeavor, and not according to the flesh, its weaknesses and its failures.

Humility is important, not only on its own account, but also because the other graces of the Holy Spirit cannot be cultivated without it. At the head of the list of these spiritual graces is meekness. How could one be gentle or make good progress in the cultivation of these graces if he were not meek? How could one be patient and submissive in the trials and difficulties of life if not meek? How could one be kind toward opponents and kind in all things if he were not meek? How could one be patient toward all if he were not meek? How could one have brotherly kindness except through meekness? How could one be Godlike except he possessed meekness? How could one be loving in the Scriptural sense without meekness? Along these lines all who will be of the Church will be tested. And meekness and humility must be cultivated and must abound in the heart, in order to enable the cultivation of the other fruits of the Holy Spirit.

ISAIAH'S SUMMONS AND RESPONSE

--APRIL 30--ISA. 6:1-13--

Golden Text.--"Here am I; send me."--Isa. 6:8.

PRECEDING lessons have traced for us the history of the ten tribes, Israel, and afterward the two tribes, Judah, down to about the time of Isaiah the Prophet. We have noted the truthfulness of the Lord's expression respecting Israel, that they were a "crooked and perverse generation," according to their own history. They were continually gravitating toward idolatry, and even when corrected and brought back, through Divine judgments at the hands of their enemies, their prosperity lasted but a brief season, until they were delving again in idolatry, and required fresh chastisements. The first five chapters of the prophecy of Isaiah are denunciations against Israel and Judah, mingled with exhortations to reformation in which the Lord calls to them, saying:

"The ox knoweth his owner and the ass his master's crib, but Israel does not know, My people doth not consider. . . . Wash you, make you clean: put away the evil of your doings from before your eyes; cease to

do evil, learn to do well.... Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword."

But these Divine offers of mercy fell upon heedless ears, and consequently the Lord sent a different message, to which this lesson specially relates. And since the new message would be a difficult one to proclaim, a vision was given to Isaiah to encourage him, and to lead him to *volunteer* to be the bearer of that message. The vision represented the majesty of God, His greatness and glory: and His holiness is markedly brought to attention by the acclaim of the seraphim, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." In this vision Jehovah presents Himself to the attention of Isaiah as a King above all kings, as though to suggest to the Prophet, and to all to whom the vision would be related, the thought of Divine majesty, which ultimately shall be revealed to the whole world of mankind, in the light of whose glory the majesty and tinsel-grandeur of earthly kings will be the veriest dross. The vision is a prophecy of the future, when the "glory of the Lord shall be revealed, and all flesh shall see it together" in the establishment of the Kingdom of God during the Millennium.--Isa. 40:5.

Only from this prophetic standpoint would the words of the seraphim be true, for the whole earth has never yet been filled with the Lord's glory. Quite to the contrary, the earth is full of sin and violence, and every evil work prospers under the dominion of the great adversary of God and righteousness, "the prince of this world." But God would have Isaiah, and especially the spiritual "sons" of this Gospel Age, for whose benefit the Prophet specially wrote (1 Pet. 1:12), know that evil shall not always prevail, but that, as expressed, in our dear Redeemer's model prayer, eventually God's Kingdom shall come, and His will shall be done on earth as it is in heaven. Then, with evil and evil-doers destroyed, and the knowledge of the Lord filling the earth, this prophecy will be fulfilled, and the whole earth shall be full of the Lord's glory. But meantime the Lord's people are to wait patiently for Him--for His time for the bringing in of everlasting righteousness. And meantime His servants are to serve Him, and to endure opposition from the world, as seeing Him who is invisible, and as recognizing the glory of the Lord, which is as yet only in vision and promise.

GOD'S GLORY AND HUMAN WEAKNESS

The repeating of the word "holy" has an intensifying effect, as signifying superlatively holy, most holy. Thus, in vision, did God impress upon His servant, Isaiah, His own holiness and indirectly as well His grace. All the surroundings of the vision were such as to support these thoughts, the very door-posts being seen to reverberate, and the Prophet's own person thrilled with the sight and the message. Naturally and properly, his first thought was of His own unholiness, imperfection, as a member of the fallen race: he felt himself unworthy even to see so great a sight, or to be in the Divine presence in vision, and immediately began to lament his own infirmity and his unworthiness, saying: Woe, I am a man whose lips are not clean enough to join with you seraphim in praising the Great King, much as I should like to do so.

Thus we ever find it: those who are brought closest to the Divine presence, and who see the Divine glories and majesty most distinctly, with the eyes of their understanding, and who realize most fully the holiness and perfection of our God--these feel, more than do others, their own blemishes and shortcomings and unworthiness, although, actually they are far superior to others of the human family, else they would never be granted such insights to the Divine Plan, character and coming glory. Humility is not only an appropriate grace for all who are blemished through the fall, but it is appropriate also to the angels, for is it not one of the fruits of the Holy Spirit, as pointed out by the Apostle? Whoever has a deep humility of heart, an intense appreciation of his own demerits, and of the Divine perfection, is in a condition of heart ready for Divine blessing and for usefulness in the Divine service, while the Pharisaical, who claim perfection for themselves in thought word or deed, are in a condition of heart that is deplorable, and are wholly unfit to be used of the Lord as messengers of Divine grace. One writer has very appropriately said:

"The men who accomplish great things for the world are the men who like Isaiah have great visions of God. 'Saul of Tarsus, on the Damascus road, saw Jesus Christ, and out of that vision came a power of manhood that has thrown itself beneficently across twenty centuries. Luther, in his monk's cell, had a vision of the spiritual, and out of it came the Protestant Reformation, with all its forces of liberty and progress and enterprise.'

"Two men looked through prison bars,
The one saw mud--the other stars."

When Isaiah, in the vision, cried out lamenting his own imperfection, and that his lips were wholly inadequate to the telling of the Divine glory, one of the seraphim brought a live coal from off the altar, and therewith touched the Prophet's lips. Thus, in the symbolic language of the vision, the Lord said to Isaiah: Since you have realized your own blemishes and Divine goodness, you shall be granted powers of speech and eloquence and words, that are not your own, but which are beyond your natural ability, and inspired by the Lord; your lips shall be inspired, with the message of the great salvation, the message of love, the fire, the zeal, which shall prompt and consume that sacrifice, and with the grand results which shall flow from it: you may, in your lips at least, be cleansed from all sin, even in advance of the great sacrifice of which you shall speak as My prophet and mouthpiece.

THE CALL TO DIVINE SERVICE

The vision had its designed effect upon Isaiah, establishing more firmly his faith, manifesting to him the Divine greatness and power, to him the highest of holy things. Thus Isaiah's heart was quickened with a desire to further engage in the Divine service, no matter what the message which the Lord would send. Consequently, when further on in the vision he heard the Lord inquire for a faithful servant, he immediately responded, offering himself, and was accepted, and the message given to him.

Thus it has been with all those whom the Lord would specially use in His service during this Gospel Age. None are forced into Divine service: all soldiers of the cross must be *volunteers*--none will be drafted. The Lord does not even press us to become His servants, but, as was illustrated here with Isaiah, He shows to His faithful His character and Plan, and lets them know that He is seeking such to Worship and serve Him as worship and serve in spirit and in truth, and this knowledge is His "call." This is quite sufficient for all who have tasted of the Lord's, grace appreciatively: for such to know that there is an opportunity of rendering service to the King of kings is to volunteer their services, to pray that the Lord will grant them a privilege of doing all their talents will fit them to do in His service. Only such are true mouthpieces of the Lord. The false prophets and teachers of error are those who affect to serve the Lord's cause, for hire of money or for praise of men, for self-adulation or aggrandizement.

The message of which Isaiah was thus made the channel or mouthpiece of the Lord, was, as already intimated, an unpleasant one.

It was a message to the effect that the Divine counsel had already foreseen that all the warnings, threatenings, chastisements, which had come upon Israel and Judah, and which would yet come upon them, would fail to reach their hearts and turn them to repentance: and that, as a consequence, the land would be made desolate, the people being, carried away into captivity. Such a message would be difficult to deliver to any people, yet this was the message which the Lord sent, and for which He specially prepared His servant. We are not surprised to learn that the message "was resented, and although Isaiah lived to the good old age of seventy, there seems to be reasonable ground for the truth of the claim made by tradition that he eventually died a martyr's death, being sawn asunder. Even the ray of hope which his message contained, to the effect that *a remnant* of the people would be spared and returned to their land, and that the national hope would thus be revived, was no doubt considered to be the addition of insult to injury by the proud and self-willed people to whom the message was delivered.

THE SOLEMN PREDICTIONS FULFILLED

It was not long after Isaiah had this vision that the ten tribes were carried away into captivity, and although a reformation set in with Judah, it was but temporary, and Judah's share in the prophesied captivity occurred about one hundred and fifty years later.

This same message of the Lord was quoted by the Lord Jesus and the Apostle Paul as further applicable to Israel at the First Advent, when, on their rejection of Messiah, the nation as a whole was rejected of the Lord and scattered amongst all the nations of the earth, and only a "remnant" of Israelites indeed, who accepted the Messiah, were received into the higher dispensation of Divine favor of this Gospel Age, as sons of God and joint-heirs with Jesus Christ our Lord.--Matt. 13:13-17; John 1:12; Rom. 11:5-11.

Finding, as we do, in the Scriptures, that natural Israel was a type of nominal spiritual Israel, we are not surprised to find also that there is a somewhat similar message due to the spiritual house now, in the end of this Age. The Lord's message has been that the harvest of the earth is ripe, that the time of harvest has come, that He is seeking Israelites indeed, that He is gathering out His jewels, which, during the prevalence of evil in the past, have been undergoing polishing to fit and prepare them for coming glory, and to reflect the Divine light and beauty. The message now is that nominal Christendom is hereafter to

be known as "Babylon," confusion, and that all who are truly the Lord's people are now to hear His voice and to flee out of Mystic Babylon, that they be not partakers of her sins, and that they receive not a share of her plagues from the vials of wrath which she is shortly to experience.--Rev. 18:1-4.

While the Lord has indeed put into our mouths a new song, that we may show forth the praises of Him who has called us out of darkness into His marvelous light, and that we may tell of His loving-kindness and His tender mercies over all His works, and that eventually all shall come to a knowledge of the Lord, that they may be saved, if they will, nevertheless, this particular feature of the message of Present Truth, which calls God's people out of Babylon, is, in many respects, like the message which Isaiah was bidden to deliver to the faithful of Israel in his day: it is a message that is not favorably received; a message that is resented, and that brings upon those who present it, even in the most gentle and loving manner, the maledictions and the scowls of those who love sectarianism. and the worship of human theories and creeds better than they love the Lord and His message.

Those who would speak the message of Present Truth in love, and yet with courage and fearlessness of man, need just such an encouragement as the Lord granted to Isaiah. They need that the eyes of their understanding be granted a vision of the King in His beauty; and they need to hear distinctly uttered the fact that ultimately the Lord shall establish His Kingdom, which shall fill the whole earth with His glory. And just such a view and such a message the Lord has been granting to those whom He would use as servants and mouth-pieces. The Present Truth, the eating of the "meat in due season," now provided by our present Lord, affords His faithful a waking vision of the Lord's glory, never conceived of before, but now clearly recognized by the eye of faith, in the light of the clearer truth. In this light of the Divine Plan of the Ages we indeed see the Divine character as never before--Divine wisdom, Divine justice, Divine love and Divine power, fully coordinated, operating in absolute accord in all the great work of our God, comprehending the past, the present and the future.

In this our vision *there comes* to us also the seraphic testimony, "Holy, holy, holy is the Lord of hosts. The whole earth is [to be] full of His glory." From this standpoint of the future work of our God, through the Millennial Kingdom of the glorified Christ, Head and Body, who shall bless all the families of the earth, we can see Divine holiness, love, wisdom and justice, as it is not possible for them to be seen from

any other. As it is, those who thus see Divine grace in its effulgence, and who, nevertheless, realize their own imperfection and unworthiness, these it is who today have granted to them the opportunity of being mouthpieces of God by being touched with an antitypical coal from the antitypical altar--touched with the consecration of the great sacrifice. And these are they who are anxious to render service to our Lord, and who are commissioned to bear the message of Present Truth to others.

BEREAN STUDIES IN THE REVELATION

STUDY CXIX--APRIL 2.

THE TEN KINGS THAT MAKE WAR WITH THE LAMB

(641) What is the significance of the statement that the ten kings receive power with the Beast "one hour"? Has this yet been fulfilled? H '20-268.

(642) What is the import of verse 14--the war between the ten kings and the Lamb? Has this yet been fulfilled? If so, when? Who are the called, chosen, and faithful? H '20-269.

(643) What is the lesson to be drawn from verse 16, the ten horns warring against the Harlot Woman, eating her flesh and burning her with fire? Has this yet been fulfilled? If so, when? H '20-268.

(644) What is the thought in verse 17 that "God hath put it into their hearts to fulfill His will," etc. H '20-269.

(645) Who is represented by that great City that reigneth over the kings of the earth? H '20-269.

STUDY CXX--APRIL 9.

THE DECLINE AND FALL OF BABYLON.--Rev. 18:1-4.

(646) What is the thought in the words "after these things"? What were the two prominent phases of the Apostate Church that were brought to our attention in preceding visions? Give Scripture references pertaining to each. H '20-294.

(647) What is meant by the statement that "another angel come down from heaven"? and what was the evident object of the angel's message? H '20-294.

(648) What is the meaning of the solemn announcement, "Babylon is fallen," and of the call to "Come out of her, My people" ? H '20-294, 295.

(649) At what point of time should we reasonably look for the beginning of the fulfilment of the vision of Babylon's fall and the call to "come out of her"? H '20-295.

(650) Was the real character of Babylon fully recognized by the Reformers ? Give facts hearing upon this point. H '20-295, 296.

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OUTLOOK FROM THE WALLS OF ZION

"ZIONIST VIGOR PUTS COUNTRY FAR BEYOND ITS STATE UNDER TURK RULE"

HOW eagerly all the faithful watchers are endeavoring to observe the signs of the times, such as that mentioned by Jesus, when He referred to the fig tree putting forth (the Jewish nation beginning to return to Divine favor), and said: "When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors."--Mark 13:28, 29.

The following, taken from *The Chicago Daily News*, will be read with interest:

"Jerusalem, Palestine, Feb. 2.--Palestine is beginning to rouse from its long industrial slumber. Manufacturing industries are springing up rapidly in this country, which could not boast of a single industry for hundreds of years under the Turkish regime. Now the new industries are beginning to compete strongly with foreign manufacturers.

"This change is attributed here to Zionist capital and enterprise.

"Carpet weaving, perhaps, ranks first in importance among the new industries. The Pro-Jerusalem society has a number of looms which turn out some remarkably beautiful work, Jewish colonists from Persia have also set up a number of factories which make carpet patterns for foreign consumption. The United States is their chief buyer for the present.

"TWO FURNITURE FACTORIES BUSY"

"The manufacture of house and office furniture is making rapid strides. Two large Zionist factories are now busy producing all the wooden requisites of office and home for Palestine as well as for Egypt.

"Cigarette making, pearl button manufacturing, wine producing, candy, brush and basketmaking are among the many other enterprises which are being developed. Their promoters say they are more than satisfied with results, despite the general depression in trade prevailing the world over.

"ELECTRICITY IS NEEDED"

"Two existing handicaps, however, seem to arrest the rapid growth. The first is lack of electricity to run the machinery in factories and the second the lack of suitable harbors, piers and sheds to facilitate the handling of the sudden increase in imports and exports.

"The Rutemberg scheme for generating electricity from the River Jordan, which has already been approved by the government in London and on which work is to start soon, is expected to eliminate these handicaps.

"The administration is bending its utmost efforts to promote more enterprises. An exhibition of home industries, the first of its kind in Palestine, is being arranged for the first week of April."

"1,000 JEWS GO TO HOLY LAND EVERY MONTH"

Another item, published under date of March 6th, bears along the same lines:

"The new exodus of the children of Israel from Europe and back to Palestine is proceeding at the rate of 1,000. persons each month, according to Peter J. Schweitzer, multimillionaire manufacturer and chairman of the administrative Committee of the Palestine foundation fund, which is about to begin a new drive for the 1922 quota of \$9,000,000.

"There are now 80,000 Jews back in the Palestine area,' said Mr. Schweitzer yesterday at the Hotel La Salle, where he is making his headquarters during conferences this week with local directors of the campaign. 'In a short time we expect the migration will amount to 50,000 annually, for there are 100,000 Jews in Europe alone who are ready to go back as soon as preparations have been made for them.

"ECONOMICS THE ISSUE"

"Political conditions formerly handicapped the movement, but that barrier no longer exists. It is now only a question of economics.

"Wars have denuded the country of vegetation. There are no natural sanitation facilities. There is neither coal nor petroleum. The fund we are gathering is being disbursed for these purposes.

"Lands are being purchased in various sections. The two principal seaports where colonization is most rapid are Jaffa and Haifa. Since May of last year, when the drive was inaugurated, we have been spending the receipts in improvement of these lands and in the establishment of sanitary systems and public utilities. We have actually collected \$1,300,000, and \$2,000,000 additional has been pledged to be paid this year.

"GENTILES AIDING FUND"

"Gentiles are contributing to the campaign with almost as great zeal as the Jews themselves. Many public officials, including William Jennings Bryan, have donated sums. The goal this year is \$9,000,000 and we expect the possibilities of this fund to give added impetus to the migration.'

"Mr. Schweitzer has contributed approximately \$300,000 to the fund during the past year. The administrative committee, which includes Professor Otto Warburg and Nahum Sokolow, are expected in Chicago within the next three days to supervise personally the local campaign."--*The Chicago Herald and Examiner*.

PALESTINE'S CONSTITUTION

Still another item is of interest as showing that the race prejudice that has existed for ages between the posterity of Isaac and Ishmael, still proves an obstruction; but the Lord in due time can remove every difficulty:

"Efforts to make trouble between Arabs and Zionists in the Holy Land go on apace. It is charged that incoming Hebrews, joining with Hebrew colonists, are bent on making Palestine a Jewish state; that the Arabs are discriminated against in favor of the Hebrews in matters of race, religion and worship.

"The evidence against both these charges is amply furnished by the new constitution for Palestine just issued by the British government. For one thing, the document, instead of setting up a Jewish or any other state, explicitly provides 'for the general administration of the country and the establishment of a national home for the Jewish

people,' reaffirming the original Balfour declaration. For another, the amplest care is taken to protect native rights. Elections to the executive council are opened to all the population, and no ordinance can be passed which 'shall tend to discriminate in any way between the inhabitants of Palestine on the ground of race, religion or language.'

"What more do the Arabs need? With what justification may they distrust and oppose the Zionist program? Sir Alfred Mond has just reminded them that since the British administration took charge of the Holy Land 'the progress of the country has proceeded at a speed more like that of the western cities of America.' And he asks: 'Whoever heard of Jews oppressing anybody in the 1800 years' misery they endured?' All they wish, he asserts, 'is to be allowed to toil on road, in rock and soil--to rebuild, little by little, the home from which they were expelled eighteen centuries ago.'

"Zionists and Arabs come of the same Semitic stock and meet under conditions which should make for amity rather than discord. Reason for conflict between them there never has been, according to Sir Alfred. The last pretence of it surely ought to be removed by the new constitution."--*The Boston Herald*.

THE CONTROVERSY OVER DARWINISM

The recent appearance in the public press of various statements by William Jennings Bryan, discountenancing faith in Darwinism, etc., has brought a general storm of criticism from those who advocate and support the cause of the Evolution theory. Amongst those who have expressed pronounced disapproval and condemnation of Mr. Bryan's courageous stand are many of the leading professors and teachers of the colleges and seminaries, as well as many preachers of various denominations. Indeed, the recent heated discussion which Mr. Bryan's remarks seem to have evoked, and the zest with which his statements have been resented show how rapid has been the progress that Higher Criticism, Darwinism, etc., have made in the recent years throughout the country, which we believe is a fulfilment of the Apostle's forecast concerning the present time. (1 Tim. 4:12.) We submit a few statements by popular teachers, which are a fair representation of the attitude and sentiment of those who champion that side of the cause:

"Hanover, N. J., Feb. 17.--President Ernest Martin Hopkins, of Dartmouth College, commenting on the attempts of certain religious

sects to do away with the teaching of evolution in the schools, said that 'Dartmouth College, along with other educational institutions of the country, is not free from the efforts of those whose religious thinking would lead to a narrowing and stultifying influence any more than is the Church or State.' He said of the pre-millennialist movement:

"Milleliarianism is an archaic form of Biblical literalism. It shows marked effects on the policies of the present day, especially in the Kentucky Legislature on the one hand and the speeches of William Jennings Bryan. on the other.

"As always happens in a period of reactionary religious thinking, there is insistence upon the acceptance of all statements of the Bible literally, completely ignoring the fact that Oriental people dealt largely in allegory and metaphor, even when most serious.

"Accepting. the Bible literally, the next step is to argue that evil has run its course and that Christ is coming to earth to slay and destroy all who oppose His Word--that is, all who oppose the fundamental movement--and that evil is to be chained for a thousand years, and that goodness and righteousness shall be established on the earth by force.

"I believe that 'honest agnosticism or, doubt of any mind ought to have full play, and that only out of such freedom of speculation can a genuine and strongly founded belief of any potentiality be acquired.'"--*The Philadelphia Record*.

"If those opposed to the teaching of evolution wish to see their movement completely discredited,' volunteered R., G. Jones, president of the department of superintendence, 'all they have to do is to continue their fight for suppression. Their policy could end only in absurdity.'

"Opposition to the theory of evolution expresses the ideas of society's childhood,' said Prof. Edwin R. A. Seligman of Columbia University. 'If we are going back to childhood, let us go all the way. Teach that the earth is flat. It is the same idea as that in the antagonism to Galileo.'

"Prof. Seligman suggested the preparation of an exhibit including remains of the dinosaur, the ancestor of the horse, and other prehistoric

animals, showing proofs of evolution, and taking it on a special train throughout the country.

"If studies based on the doctrine of evolution were eliminated from our schools, no science would be left, declared Dr. Frank E. Spaulding of Yale University. Another educator called Mr. Bryan 'still a medievalist.' "-*The Chicago Tribune*.

So far as we have observed, the replies that have been made to Mr. Bryan offer no real argument--present no attempt to give a substantial reason for frowning upon his defense of the Bible; in fact, the majority of the replies show that sarcasm and ridicule are the principal weapons used against Mr. Bryan in his courageous stand in support of the infallibility of the sacred Scriptures.

While many of the religious teachers of Christendom are thus blindly leading their flocks away from the Lord, we need not be surprised that, bewildered, and without any Divine anchorage, many have fallen into various pitfalls of error--Christian Science, Theosophy, Spiritism, etc., and in substance concluding that God is a principle, not a being, a principle of good; that man is the highest embodiment of this "good" and intelligent principle which pervades all space and all times; hence that man is not only the highest form of animal, but the highest expression of God. Thus, while God is dethroned, man is enthroned--man is his own god.

But, however many may be ensnared by Satan, or fall before the pestilence of Infidelity now issuing from the "high places" of learning, we may rest assured that in due time "the glory of the Lord shall be revealed, and all flesh shall see it together (Isa. 40:5), and that that due time is not far distant; for although there will first be a dark and stormy time, it is nearly due time for the Sun of Righteousness to arise with healing in His beams. And further, we may rest assured that the Lord knoweth them that are His, not only His in profession, but His in deed and in truth, and that none can pluck them out of His hand. It will not be possible to deceive "the very elect;" hence, those deceived are not "the very elect," what ever may be their station in the future.

While seeing error flourish often in high as well as in low places, we are reminded of the grand truth expressed upon the old seal of the Huguenots. It represented an anvil with broken hammers scattered all around it, and bore this legend:

"Hammer away ye hostile bands!
Your hammers break,
God's anvil stands."

"UNDER HIS WINGS!"

"He shall cover thee with His feathers, and under His wings shalt thou find shelter."--Psa. 91:4.--Leeser.

[Reprint from PASTOR RUSSELL]

IN the midst of the "perilous times" of this "evil day," and of the warning voices of Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand--and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils--how precious to the saints are the assurances of Divine protection and care and personal love!

We call to mind the gracious promises of our Lord--"The Father Himself loveth you;" "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom;" and "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him; . . . and My Father will love him, and we will come in unto him and make Our abode with him. . . . Peace I leave with you, My peace I give unto you. Let not your heart be troubled, neither let it be afraid."--John 16:27; 14:21, 23, 27; Luke 12:32.

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the cross needs to heed the Apostle's warnings--"Take unto you the whole armor of God, *that ye may be able to withstand in the evil day, and having done all, to stand;*" and again, "Let us *fear* lest, a promise being left us of entering into His rest, any of you should seem to come short of it;" and fear also "lest, as the serpent [Satan] *beguiled* Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ;" "for *grievous wolves* shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." "Behold," said our Lord, "I send you forth as sheep in *the midst of wolves*: be ye

therefore wise as serpents and harmless as doves."--Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10: 16.

It is necessary for the discipline, trial and final proving of the Church of God that they should be subjected to these adverse influences; for to him that *overcometh* them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in His Word, of zeal for the Truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt His Church in due time. To such faithful ones are the blessed consolations of Psalms 91. Hearken --

Verse 1. "He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty." We, thus place ourselves under the Divine protection when, having come to a knowledge of God's willingness to accept us as His children, we gratefully accept the invitation and approach in His appointed way, through Christ our Redeemer, and consecrate ourselves fully to His service. Such may sweetly rest in the precious promises of God, all of which are "yea and amen in Christ Jesus." (2 Cor. 1 :20.) The world does not see the overshadowing wings of Divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

Verse 2. "I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses His body, His Church] will say of Jehovah, who is My refuge and My stronghold, My God in whom I ever trust." (John 20:17)--

Verse 3. "That He will surely deliver thee from the snare of the fowler [from the deceptions of Satan, in which all those not protected shall stumble; for our Lord said that so subtle and deceptive will they be that, if it were possible, they would deceive the very elect. But this is not possible, for those who are making their calling and election sure abide under the protection of the Almighty], and from the pestilence of destruction." Not from the destructive pestilences of physical disease, but from the moral and spiritual pestilences of destruction--from the sinful propensities of the old nature, which, in unguarded moments, are liable to assert their mastery and overwhelm the souls of those who are not *abiding* under the secret protection of the Most High; and from the spiritual pestilences of false doctrine which, with subtle sophistry, destroy the faith of the unwatchful. Such pestilences are already

abroad in the shape of so-called Christian Science, Spiritualism and the various no-ransom theories which take the name of The Larger Hope, and which bid fair, both from present prospects and from the prophetic outlook, ere long to become epidemic. From all these pestilences the Lord's elect shall be protected, resting sweetly under the shadow of the Almighty.

Verse 4. "He shall cover thee with His feathers, and under His wings shalt thou find shelter. [So close to His heart does Jehovah gather His loyal and faithful children that they feel the warmth of His love, and the responsive language of their hearts is, "I will abide in Thy tabernacle"--under Thy protection--"forever: I will trust in the covert of Thy wings; for Thou hast been a shelter for me and a strong tower from the enemy; for Thou hast heard my vows"--my consecration--"Thou hast given me the heritage of those that fear Thy name."--Psa. 61:4, 3, 5.] His truth shall be thy shield and buckler"--thy protection. Yes, His Truth--that grand system of truth comprised in the Divine Plan of the Ages--is an ample shield and buckler to all who in simplicity of heart receive it and prove faithful to it. It is the armor of God which the Apostle urges all the faithful to put on--to appropriate, to meditate upon and to store up the Truth in mind and heart--that they may be able, by its use, to withstand error and evil in every form presented to them in this evil day.

Verse 5. "Thou shalt not be afraid of the terror of the night [the dark night of which the Prophet Isaiah and also the Lord spoke, saying, "The morning"--the Millennial morning--"cometh, and also the night"--the great time of trouble which shall immediately precedeth, the night "wherein no man can labor" for the dissemination of Divine truth: so great will be "the terror," the tumult and trouble and persecution of that night.--Isa. 21 :12; John 9:4]; nor for the arrow ["even bitter words" of the opponents of the Truth--Psa. 64:3] that flieth by day"--at the present time, which, in comparison with the dark night that is coming, is called day.

Verse 6. "Nor for the pestilence [moral and spiritual] that walketh in darkness [that spreads and makes its victims among those who are ignorant of the Truth, or who are unfaithful to it and hence unworthy of it, and who therefore lack the Divine protection and are subject to the "strong delusions"--of error--2 Thes. 2:11; nor for the destruction [caused by these pestilences] that wasteth at noon-day"--that subverts the faith and hope of many, just when the light of Divine Truth is shining clearest upon the faithful, as it is shining upon us today.

Verse 7. "A thousand shall fall at thy side, and ten thousand at thy right hand [so great will be the falling away from the Truth, even among those who, like ourselves, received it once with joy and who did for a time run well]; but it shall not come nigh thee."--Because of thy loyalty and uncompromising faithfulness and because of the ample armor of truth and righteousness, thou shalt stand and not fall.

Verse 8. "Only with thine eyes shalt thou behold and see the recompense of the wrongdoers"--who reject the Truth or who prove unfaithful to it.

Verses 9, 10. "Because thou hast said, 'The Lord is my protection;' because the Most High thou hast made thy refuge, no evil shall befall thee"--no evils of the kind above referred to; and any other seeming evils shall, under Divine providence, work together for your good--Rom. 8:28.

Verse 11. "For He shall give His angels [messengers] a charge concerning thee, to guard thee in all thy ways." That is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account." True, there shall arise false teachers, perverting the Word of the Lord and seeking by cunning sophistries to subvert your souls; but if in simplicity of heart God's children require a "Thus saith the Lord" for every element of their faith, and carefully prove all things by the Word, they will be able to distinguish readily the true from the false. And having done so, the Apostle Paul (Heb. 13:17) counsels us to have confidence. The Lord, our Shepherd, will care for the true sheep.

Verse 12. "They shall bear thee [all the members of the Body of Christ, individually and collectively] up in their hands [using their strength], lest thou dash thy foot against a stone"--any stumbling-stone of false doctrine, and especially that great fundamental rock-doctrine of the redemption through the precious blood of Christ--that "rock of offense and stone of stumbling" to both the houses of nominal Israel (fleshly and spiritual). (Isa. 8:14.) The "feet" of the Body are its last members; the saints now living are members of the "*feet* of Him" (Christ), the ones who are now in danger of being stumbled, as the feet of the Jewish house of servants were in danger in the end or harvest of the Jewish Age.

How do such messengers of the Lord bear up the feet of Christ? By helping them to a clear understanding of the Truth, and teaching and encouraging them by word and example how to be faithful to the Truth, and how to run so as to attain to the mark for the prize of our high calling.

Verse 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."--Thus borne up in the hands of the Lord's faithful messengers and guarded by their vigilant watchfulness, and under the constant protection of the Most High, God's trusting, faithful children shall triumph over every device of Satan either to overpower or beguile them--whether he boisterously goes about as a roaring lion, or whether, serpent-like, he stealthily lurks about to insert his venomous poison.

Verse 14. "Because He hath set His love upon me [saith Jehovah], therefore will I deliver him [from the pestilence, etc.]: I will set him on high [exalt him to joint-heirship with Christ, make him a member of the "Royal Priesthood," and a "partaker of the Divine nature"]; because he hath known [appreciated] My name."

Verses 15, 16. "He shall call upon Me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life [eternal life--John 10:28, 29; Rom. 2:1] will I satisfy him, and show him My salvation"--make him understand My Plan.

Praise the Lord for such assurances of His loving care! "Bless the Lord, O my soul; and all that is within me, bless His holy name!"

BEREAN STUDIES IN THE REVELATION

STUDY CXXI--APRIL 16.

THE DECLINE AND FALL OF BABYLON (Cont.)--REV.

18:1-4.

(651) What course did the Reformers pursue toward Babylon as they discerned her real character? Are we to understand that all who took part in the Protestant movement were of the fully consecrated? H '20-296, 297.

(652) To what extent was the call to come out of Babylon heeded? H '20-297.

(653) What followed this separation from Babylon that prepared the way for the "Image of the Beast"? H '20-297.

(654) What picture is brought to our minds in the statement that Babylon "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird?" and what is the antitypical significance? H '20-297.

(655) What is the significance of the fact that a distinction is made between the City (Babylon), and its inhabitants? To what does each refer? H '20-297.

STUDY CXXII--APRIL 23.

THE DECLINE AND FALL OF BABYLON (Cont.)--REV. 18:5-8.

(656) What does the vision under consideration teach as to the attitude of the Papal system just prior to its destruction? H '20-297, 298.

(657) Describe from the prophetic Word the manner of Babylon's fall, also note the circumstances associated with her final collapse. (Daniel 7:26; Rev. 18:10, 17, 19.) Describe the processes of consumption that have been going on in the past. H '20-297, 298.

(658) Point out in a general way what is included in the term Babylon, and explain the underlying causes of her repudiation and condemnation. H '20-298.

(659) Show how Babylon's attitude and condition harmonize with the prophetic picture contained in the vision. (Vs. 5, 7.) H '20-298.

(660) What is signified by the words: "Double unto her double according to her works," etc.? Does this solemn prediction relate to Papacy only, or will others share a similar retribution? H '20-298.

STUDY CXXIII--APRIL 30.

**THE DECLINE AND FALL OF BABYLON (Cont.)--REV.
18:8-10.**

(661) Have we reasons for concluding that there will be a still greater awakening among the masses as to the real import of the Papacy? If so, state what they are. H '20-298.

(662) What is the meaning of the Apostle's words with reference to the destruction of this evil system in 2 Thes. 2:8: "Whom the Lord shall destroy with the brightness of His coming"? How is this related to the description of Babylon's destruction in verse 8 of this lesson? H '20-298.

(663) To whom do the "kings of the earth" refer? What has been the attitude of this class toward Papacy since the Reformation and until recent times? H '20-299.

(664) Explain the meaning of the symbolic picture contained in verses 9 and 10, setting forth the attitude of the kings of the earth towards Babylon's fall. H '20-299.

(665) In view of this symbolic picture not yet fulfilled, what would be a reasonable inference respecting the future attitude of these "kings" toward Papacy? H '20-299.

**CONCERNING THE FOUR AND TWENTY
ELDERS**

AMONGST the symbols of the Revelation that seem most difficult for some to understand is that of the twenty-four Elders that are pictured in the symbolical Throne scene recorded in chapters 4 and 5. The Elders were shown to be seated upon twenty-four thrones surrounding the central Throne.

Some of the brethren who have been studying this feature express difficulty in clearly understanding some of the passages that refer to the twenty-four Elders; and the question is presented to us in this form: Concerning Rev. 14:3, if those who sing the new song before the Throne and before the Beasts and the twenty-four Elders, are the Church class, or represent the Church, how can the Elders, before whom they sing the song, also represent the Church? Does there not seem to be some confusion here in interpreting both the Elders and those who sing the song to represent the Church, and would it not be more harmonious to understand that the twenty-four Elders represented the twenty-four Old Testament Prophets or prophecies? Was not this also BROTHER RUSSELL'S view?

As we come to examine this question we acknowledge that it presents some difficulty, at least on the surface, and necessitates that the student shall bear in mind a number of facts in order to see the matter harmoniously. We have dealt with this feature quite at length in this journal, in our issue of September 15, 1920. There we presented our reasons why we could not regard the twenty-four Elders as in any sense of the word representing twenty-four Old Testament Prophets or prophecies. Those who hold to that interpretation do not say which Prophets or prophecies are referred to. In considering that view we found that there were more than twenty-four Old Testament Prophets: we are able to locate at least twenty-nine who were referred to as Prophets or whose prophecies are mentioned. More than this, we find that the application of this symbol to twenty-four Old Testament Prophets utterly fails to fill the requirements of the symbolical picture. The twenty-four Elders were said to have crowns and to occupy thrones. In no sense are the Old Testament Prophets referred to as ever having been given crowns, or as ever having been called to sit upon thrones. We do, indeed, find quite pointed testimony in the Scriptures referring to the Ancient Worthies, which class includes the Prophets; and we find that excellent promises were made to these, the substance of which is that they will have a goodly portion and be blessed under the administration of the Christ in the coming dispensation. (Heb. 11:39, 40.) But there was no promise made to the Ancient Worthies, nor to the Prophets, that they would be given crowns, or that they would have a share in the reign of Christ as those who would be seated with Him in His throne. Consequently, to say that the twenty-four Elders represent twenty-four Old Testament Prophets or prophecies would be assigning to them altogether too prominent a place in the Divine Plan--one of far greater importance than the plain statements of the Scriptures warrant.

As to what BROTHER RUSSELL'S thought was concerning the significance of the four and twenty Elders: We have no way of ascertaining this. In one of the very early issues of his semi-monthly journal, there was published an article over the signature of one by the name of W. I. Mann. In that article the author presented the thought that the twenty-four Elders were symbolical of twenty-four Prophets or prophecies; but there is nothing whatever to indicate that that view had BROTHER RUSSELL'S endorsement, either at that time or in his latter years. It is well known that in the early years of his experience as a publisher, he did accept for publication articles from various writers without endorsing all that they set forth. We are unable to locate anything in any of his own published statements that would give us just what his conclusion was concerning this feature of the Revelation visions.

TWENTY-FOUR ELDERS "KINGS AND PRIESTS"

In our previous discussion of this subject in the HERALD mentioned above, we advanced the thought that the twenty-four Elders were symbolical of the Church, stating several reasons therefore. One of these was that the twenty-four Elders were seen to occupy positions of special prominence, and in close proximity to the great central Throne, which of itself suggests that they must represent a class of persons who are given places of great dignity and in close association with Jehovah in the outworking of the great Divine Plan of the Ages. Accordingly, it was pointed out that no other class outside of the Gospel Church could fulfill this picture, for none others than the Church are promised that they will sit upon thrones and be crowned as kings.

Again, in Rev. 5:9, 10, the twenty-four Elders are represented as saying: "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.." How aptly indeed this picture fits the true Church. It is true that some translators omit the word "us" as used in verse 9, and the words "them" and "they" are given in verse 10, instead of "us" and "we;" but we doubt if they are justified in making that change. Regarding the authenticity of the Common Version translation, the following will be interesting as proving its correctness:

"Some critics and expositors have rejected this (us), for the reason that it is omitted in the Codex Alexandrinus, and in the Ethiopic version; though the latter is not much more than a loose paraphrase. The Codex

Sinaiticus, however, which was discovered in 1860, and which is of equal antiquity-and authority with the Codex Alexandrinus, contains it. The Codex Basilianus in the Vatican contains it. The Latin, Coptic or Memphitic, and Arminian, which are of great value, contain it. And so do, all *other MSS. and versions*. And to discredit it, simply, and only because it does not appear in that one single Codex of Alexandria, is most unreasonable and unjust to the weight of authority for its retention. Dr. Tregelles, on full examination, was firmly convinced of its right to a place in the text, [even] before the Codex Sinaiticus appeared, and the presence of this [Greek word translated us] in that MS., ought to settle the question of its genuineness forever. The evidences from the content, also argue powerfully for a construction which necessarily embraces it, whether expressed or not. We regard it as indubitably genuine."--*Lectures on the Apocalypse*--SEISS, Vol. 1, p. 249.

Taking, then, our Common Version translation of this text, there can be no doubt that the Elders represent the Church, since they announce that they were redeemed and have been exalted to reign with Christ as Kings and Priests. But even though we admit the translation that some use, omitting the words "us" and "we," the interpretation. of the Elders that we have offered we believe is well sustained, especially when we keep in mind that these Elders are only symbolizations, or personifications of the Church. To use the language of another: "The character of this intelligence as looking at the work of the Lamb rather than naming themselves as though it meant them, is fully in place. It is seeing the work in and of itself, and the one who accomplished it, which would necessarily show that they represent symbolically the ones who are to be made priests and kings and who are to reign on [over] the earth, or how could they know?"

SIT ON THRONES AND HAVE CROWNS

The very fact that these Elders sit upon thrones and possess crowns seems also to confirm the conclusion that they are making a statement concerning themselves when they refer to being redeemed and reigning on the earth, Another has given a lucid expression bearing upon this particular feature:

"The word [throne], indeed, properly denotes a *seat*, but it came to be employed to denote particularly the seat on which a monarch sat, and is properly translated thus in verses 2, 3. So it is rendered in Matt. 5:34; 19:28; 23:22; 25:31 ; Luke 1:32, and uniformly elsewhere in the

New Testament (fifty-three places in all), except in Luke 1:52; Rom. 2:13; 4:4; 11:16; 16:10, where it is rendered *seat* and *seats*. It should have been rendered *throne* here, and is so translated by Prof. Stuart. . . . It was undoubtedly the design of the writer to represent those who sat on these seats as, in some sense, *kings*, for they have on their heads crowns of gold, and that idea should have been retained in the translation of this word. . . . The following points, then, would appear to embrace all that can be known on this subject:

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

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

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

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

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

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

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

THE ROYAL PRIESTHOOD SUGGESTED

Again, the title "Elder" is a very fitting one as applied to the elect Church. This title has associated with it the thought of age, as well as dignity, and implies possession of knowledge and wisdom, as well as the office of a teacher, and hence carries with it the idea of solemn responsibility, such as the saints will have in the fulfilment of their offices in connection with the future governmental work.

The twenty-four Elders are said to be clothed in white raiment. In other portions of Revelation the reference is made to the saints at various times as being clothed in white raiment, which, as all the circumstances show, is significant of the righteousness of the saints, either imputed or actual.--Rev., 19:8.

Considering the Elders to represent the Royal Priesthood, the number *twenty-four* seems also to be a harmonious feature. One of the functions of the Church, as repeatedly pointed out in the Scriptures, will be that of the priesthood. In our study of the pictorial arrangement that God gave us through His ancient people, we have seen that the Levitical priesthood was evidently intended to be a picture of the real Royal Priesthood of this Gospel Age, made up of Christ, the Head, and His Church, the Body. Thus the Apostle Peter designates the Church: "Ye are a royal priesthood," etc. In 1 Chron. 24:3-5 we find, the typical priesthood was divided into twenty-four courses, preparatory to the typical Solomon's reign. To use the language of another who has written upon this point to good effect:

"Ezekiel, in his Vision (Ezek. 8:16; 11:1), saw twenty-five men between the porch and the altar, with their backs toward the Temple, and their faces toward the earth--supposed to be representations of the twenty-four 'courses' into which the body of priests was divided (I Chron. 24:3-19), with the high priest among them, making up the number twenty-five. It is possible that John in this vision may have designed to refer to the Church considered as a priesthood (I Pet. 2:9), and to have alluded to the fact that the priesthood under the Jewish economy was divided into twenty-four courses, each with a presiding officer, and who was a representative of that portion of the priesthood over which he presided. If so, then the ideas which enter into the representation are these: (a) that the whole Church may be represented as a priesthood, or a community of priests--an idea which frequently occurs in the New Testament. (b) That the Church, as such a community of priests, is employed in the praise and worship of God--an idea, also, which finds abundant countenance in the New Testament. (c) That, in a series of visions having a designed reference to the Church, it was natural to introduce some symbol or emblem representing the Church, and representing the fact that this is [to be] its office and employment. And (d) that this would be well expressed by an allusion derived from the ancient dispensation--the division of the priesthood into classes, over each one of which there presided an individual who might be considered as the representative of his class."

THE CHURCH'S KNOWLEDGE OF HEAVENLY THINGS

It has been previously pointed out that one of the strongest and most conclusive proofs that the twentyfour Elders symbolize a redeemed Church, and are not the personification of the utterances of twenty-four Old Testament Prophets, is their knowledge of heavenly, Divine things--of the "hidden mystery." Attention has already been called to the fact that the Old Testament Prophets have not portrayed heavenly things, such as pertain to the Church's experience as New Creatures and her earthly career, which are the subjects of the larger part of the Revelation visions. We find that the mystery hidden from ages was first made known to the Church, through her prophets, during the Apostolic period. St. Paul refers to this, saying, "which in other ages was not made known unto the sons of men." (Eph. 3:5.) The Apostle's language again bears upon this point: "Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself that in the dispensation of the fulness of times, He might gather together in one all things in [unto] Christ." (Eph. 1:8-10.)

Let us be reminded again of the fact that the twentyfour Elders in their close contact with the great central Throne are represented as having an intelligent understanding of everything that occurs in connection with the Church's earthly career, which the Old Testament Prophets did not have.

The record in chapter 5 shows one of the Elders announcing the worthiness of the Lamb, to open the sealed book; and all of the Elders show their intelligence by giving a reason for their worshipping the Lamb: "Thou wast slain, and hast redeemed by Thy blood," etc. Later on, in chapter 11, verses 16-18, they describe events that are to occur in connection with the sounding of the seventh Trumpet; and again the Elders fall down and worship God, giving thanks, and rehearsing everything that is to occur in connection with the reign of Christ. In fact, there is no other class mentioned in the Scriptures but the Gospel Church that is represented as having such knowledge of heavenly things.

When we consider the abundant testimony of the Scriptures pertaining to the call, development, discipline and glorification of the New Creation, and observe the great prominence that is given the subject of the Church of the First-borns, for whom is reserved the exceeding great and precious promises, surely it would be the most logical thing possible that we should look for some pronounced symbolization or representation of the Church in the great Throne scene given to St. John, wherein the Divine Plan of the Ages is shown to be in process of execution, and wherein the various agencies and actors are shown to be fulfilling their parts. To omit such a representation of the Church would indeed appear to leave the picture incomplete.

The fact that the twenty-four Elders are pictured in the Throne scene from the very beginning of the Divine Plan, does not necessarily present a conflict, and signify that they must have been glorified and upon thrones at the time St. John saw the vision. The fact that they were seen by St. John as associated in the Divine Plan from the very beginning, would seem to teach that in the commencement of God's purpose He had the Church in mind, which is in full harmony with the Apostle's statement in the New Testament that the Church was predestinated or foreknown of God as a class, a New Creation, destined by Him to a state of high exaltation and glorification, to occupy thrones and to be given crowns; that thus God from the very beginning saw them as a class fore-ordained to attain that end. Hence

in the scenery of the Divine Plan shown St. John, it would be most logical that they would be represented as an important feature of God's purpose from the very beginning, albeit the actual glorification and enthronement of the Church was not to take place till long after the beginning of God's Plan, and not at least till eighteen centuries beyond the time when St. John saw the vision.

THOSE WHO SING IN THE PRESENCE OF THE ELDERS

We come now more particularly to note the reference to the twenty-four Elders in Rev. 14:1-3, on which the question set forth in the beginning of this article specially hinges; the point of the question being, how the Elders here stand for or represent the Church, while at the same time those who are singing the song before the Elders represent the Church. As before intimated, we believe the difficulty here is overcome by our observing carefully several things.

First of all, we must remember that the whole matter is highly symbolical. The entire Throne scene, as all will agree, is figurative--a grand picture of the outworking of the Divine Plan concerning humanity, including the setting forth of a number of agencies and instrumentalities, each of which is shown to be playing its own part in this great drama. Most prominent in this scene is the Lamb, which is represented as having been slain and afterwards receives the Scroll from the one sitting upon the great Throne. There appears to be no room for equivocation as to the significance of this personage--that our Lord Jesus is without doubt referred to. In the same scene are shown the twenty-four Elders, who, to our understanding, represent the Church; and as previously stated, the fact that they are from the beginning of the Throne picture seen therein, seems to imply that the Church was contemplated in the Divine Plan from the foundation of the world, even long before any of the members of the Church really came into existence. Following the general outline or vision of the Throne scene as given in the 4th and 5th chapters, the succeeding chapters of the book of Revelation go into the details of the development of God's Plan, the last chapter bearing us down to the consummation of all things. Interwoven with the record of these developments is the history of God's people, the Church, the saints upon the earth, and their contact with the world powers; their suffering and manner of conduct in connection with the same; and finally their sufferings are ended and they all share in the First Resurrection.

We believe that chapter 14 marks a certain point of time in the experience of the Church that is in close proximity to the end of her earthly career--what we might otherwise term, the Harvest of the Age. It does not seem to us that we should think of the 144,000 as being in the glorified state when, as in chapter 14, verse 1, they are seen by St. John on Mount Zion, and are described in verse 3 as singing the New Song. Some are still in the flesh on this side of the veil, and still in Babylon, even, for verse 8 declares the fall of Babylon, and subsequent verses, such as 12 and 13--in fact, the rest of the chapter--manifestly shows that some of the saints are still upon the earth. To our understanding, verses 1-3 of this chapter have been in process of fulfilment during the latter part of the past century and up to the present time, which fulfilment is represented in the elucidation of Divine truth, the clearing away of much superstition and darkness of the past, and the heralding of the true Message throughout the world by those who have been thus enlightened. We would think that the singing of the Song would be on the part of those still in the flesh, and they stand for or are representative of the entire number--144,000; and these still in the flesh, sing the Song, i.e., declare the Truth, setting forth in various ways its harmony and beauty, etc. Symbolically speaking, these are in a certain position of elevation, from which they can view certain matters and rejoice in special knowledge and Truth. This part of the vision, as we understand the matter, has been largely fulfilled but still continues.

CHURCH PICTURED FROM VARIOUS STANDPOINTS

Verse 3, then, brings to our attention again the Throne vision, and these living saints upon the earth, who represent the 144,000, are said to be singing the New Song before the Throne, the four Beasts, and the twenty-four Elders. Again let us keep in mind that this whole matter is a picture merely. Thus, pictorially, those who sing the Song are represented as seeing Jehovah as the great Ruler of the Universe, as the Author of this marvelous program; they see in the Plan, the Lamb, Christ, as the most important agent; then they see also the completed and glorified Church, represented in the twenty-four Elders, the Bride class, as destined to occupy positions of close proximity to the Throne; they see the activity of certain great qualities or attributes (the Living Ones); and in consideration of all of this view, this knowledge concerning these details--that is to, say, as one translation puts it, "in the presence of," "before," all of these facts and sights represented in the throne vision, they sing; i.e., being enlightened by the Truth, they become active in its ministry, in announcing it, in bearing testimony to

it, in telling the Truth to others, explaining it in various ways and making it known to others.

Thus, while in verses 1-3, the twenty-four Elders, and those who sing the Song, might appear to represent two different classes, yet when viewed from the standpoint indicated above, we believe they are different symbols of one and the same class--presenting this class from different standpoints just as the Bible clearly gives us pictures of the Church in glory, as well as pictures of the Church in sacrifice and suffering, and just as now, we, as members of the Church in sacrifice, speak to others and explain to them respecting the Church in glory (as though we regarded it as a body of people in which we had no part), while all the time hoping ourselves to be members of that Church in glory, so when those who represent the 144,000 sing the Song "in the presence of the four and twenty Elders," they are speaking and telling of the class of which they expect to be members by and by. It thus seems to us that we get the force of this picture only as we recognize that it is in a symbolical sense that these saints of the Church sing this Song before the Throne, before the Beasts and Elders; the Elders representing the Church from one particular standpoint--i.e., from the standpoint of what the Church is destined to be--while those who sing the Song represent the Church while she is still in the flesh and undergoing some unusual experiences in the close of her earthly career.

ISAIAH'S IDEAL FOR A WORLD AT STRIFE

--MAY 7--ISA. 2:24; 11:1-9--

Golden Text.--"Come ye, and let us walk in the light of Jehovah."--Isa. 2:5.

IN our last lesson we considered the Prophet Isaiah at the time when he was commissioned to declare to his people their utter overthrow in captivity, and that but a remnant would remain. The remnant of natural Israel, delivered from literal Babylon, was but a type of the remnant of God's people that will ultimately have been delivered from symbolic Babylon, Christendom, and the fall of literal Babylon, at the hands of Cyrus, was pictorial of the fall of mystic Babylon as a result of the battle of the great day of God Almighty under the antitypical Cyrus, the Captain of our salvation. And the extravagant language used throughout the prophecies in respect to the fall of Babylon was made extravagant because the Divine testimony had reference to mystic Babylon, more particularly than to literal Babylon. Thus have the

Divine purposes been hidden, and yet declared, throughout the ages.--Compare Isa. 13:1-15, with Rev. 17 and 18--the latter part of Isa. 13 evidently referring only to literal Babylon.

In harmony with the above suggestions, it will be found that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day--God's providences toward His people then, and His subsequent deliverance of them to Babylonian captivity, and His later judgments upon Babylon, all of which were accomplished literally within two hundred and fifty years of Isaiah's vision, are interspersed with declarations respecting Messiah and His everlasting Kingdom, and the blessing of the remnant of spiritual Israel, and the eventual healing and recovery of all Israel to Divine favor. An illustration of this intruding of the Messianic Millennial Kingdom into the prophecies which specially related to natural Israel and the condition of things present in the Prophet's day, is afforded in this lesson; also in chapters 8:14-18; 9:1-7; 32:1-4; 33:5-24; 52:7-15; 60:1-5; 61:7-11; 65:17-25.

In the prophecy under consideration the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of Divine promise, and yet He shows that out of this root shall ultimately come all the blessings originally promised to Abraham, and confirmed unto Isaac, unto Jacob, and unto David, the last confirmation reading, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom forever. I will be his father and he shall be My son." (2 Sam. 7:12, 13.) This prophecy seems, indeed, to have a fulfilment in Solomon, "but only because Solomon was a type of the greater son of David, who was also the Son of God. Solomon indeed built the typical house of the Lord, but Christ, the antitypical son of David and Son of God is now building the true, the antitypical Temple, the Church which is His Body, a temple of the Holy Spirit, a house of sons. David himself prophetically grasps the truth of this promise, saying, "Jehovah hath sworn in truth unto David; He will not turn from him; of the fruit of thy body will I set upon thy throne." (Psa. 132:11.) The Apostle Peter, moved by the Holy Spirit on Pentecost, refers to this same promise, and definitely applies it to our Lord Jesus.--Acts 2:30.

THE VINE OF HIS OWN PLANTING

In the prophecy our Lord is not spoken of as the root out of David, but as the root out of Jesse, David's father; because David himself is a type

of Christ, his name signifying *beloved*. Hence also the fact that in many prophecies our Lord's Millennial reign is spoken of as the reign of David, the reign of the Beloved.

It is worthy of note that the Scriptures, in speaking of the Gentile governments, symbolize them as trees, and their destruction as the cutting down of those trees. Many trees do not sprout again from their roots when once cut down, as for instance, the cedars of Lebanon to which great Babylon was likened. On the contrary, the Lord speaks of Israel as a vine of His own planting; and one peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. Thus our Lord also speaks of spiritual Israel as branches of Himself, the true Vine, and declares that the Father prunes the vine to the intent that it may bring forth more fruit. It is said that amongst the vine-growers of Palestine it is customary to cut -back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. And so we find that the Lord, with fleshly Israel, frequently pruned them by disciplines, captivities, etc., cutting off many of the branches, and preserving only a remnant. This process was followed at the First Advent in the cutting off of Israel from all further share in the spiritual features of the Abrahamic promise--except the remnant which received the Lord and on this account were granted privileges to become members of the house of sons. (John 1:12.) During this Gospel Age the Lord deals with His people, not collectively, not as a nation, but individually: each branch is pruned, and every branch is expected to bring forth fruit, or else it will be entirely lopped off.

Here, then, we have the thought of the Lord, expressed through the Prophet, respecting Christ Jesus, our Lord, that He from the time of His baptism and anointing with the Holy Spirit, became the new spiritual shoot out of the Abrahamic promise, and out of the roots of Jesse. But they greatly err who see in this study our Lord Jesus Only and who fail to recognize the fact that He is the Head of the Church, which is His Body. The true vine is therefore the entire Body of Christ, as our Lord, explains. (John 15.) This stem or new Vine had its start in our Lord Jesus and has grown and prospered and had branches which have borne their fruit under the great Husbandman's care in all these centuries of the Gospel Age. But neither the Vine nor its fruitage have been specially delightful either to the fleshly Israelites or to nominal spiritual Israelites: on the contrary, our Lord's prophetic declaration has been accurately fulfilled: "Ye shall be hated of all men for My name's sake." Our Lord and the Apostles were hated by the chief religionists of their day, not because they were evil, but because of their faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them.

THE SUFFERINGS OF CHRIST, THE GLORY TO FOLLOW

Suddenly passing from the perfecting of Christ, Head and Body, under the influence of the spirit of the Father, down to the time when these graces which are supplied in this present Age (and under which the Body of Christ groweth unto a holy temple of the Lord, by the fitting, molding, polishing and fashioning of each member), shall have been perfected, the next suggestion of the prophecy is the exercise of these graces of the Divine spirit by the complete Christ in the Millennial Kingdom--in judging, blessing, correcting and assisting the world of mankind, or so many as will avail themselves of their help, to return to Divine favor. The thought is that as soon as the entire Christ (Head and Body) has been prepared for the work to be done, the work itself will be commenced. It is in full accord with this that the Apostle says that the Prophets spake beforehand of the sufferings of Christ, and of the glory that should follow. Not that the sufferings of Christ were completed more than eighteen centuries ago, and the glory failed to follow; but that the sufferings of Christ, which began in our Lord, the Head of the Body, are being filled up or accomplished in all the members of His Body, and as soon as the last member of the Body has been made perfect through suffering, and been fitted for his share in the glory, then at once the glory shall follow--follow the completion of the sufferings. (Compare Col. 1:24.) It is because there are some members of the Body of Christ still lacking to make up the elect and predestinated number, foreknown of the Lord (Rom. 8:29), that the glory has not been yet ushered in. And fortunate this is for us who hence still have hopes of attaining to this High Calling of God in Christ Jesus, to become heirs of God, joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible and neverfading, reserved in heaven for those who shall make their calling and election sure.

The glorified Church, Head and Body, will be so filled with the spirit of Jehovah--His wisdom, His love, His power--that they will be fully qualified to do all the great work which Divine love and wisdom has purposed and arranged for, since before the foundation of the world.

The ordinary idea of the method by which the Lord will introduce the Millennium is wholly at variance with all the testimony of the Divine Word, in that it presupposes that the world will be converted to the Lord through the efforts of the Church along its present lines of progress, and that thus the world will get better and better, until the full noontide of Millennial blessing is everywhere spread abroad.

According to this idea, the Lord began setting up His Kingdom eighteen centuries ago, and at the same rate of progress it may require, according to the most optimistic view, thousands of years to reach the Millennial degree of blessing. But, according to the facts of the ease impartially considered, we can readily see that the Kingdom which God has promised could never come as a result of efforts such as have been put forth during the past eighteen centuries. We mention but the one fact, known to all mankind from the published reports; viz., that the increase of nominal Christian professors annually is small, out of all proportion to the natural increase of the human family annually; so that if every Christian *professor* of today were a very saint, and if the same ratio of conversions continued for a thousand years as at present, or if the number were doubled or trebled, the result at the end of the thousand years would be a much smaller *Percentage* of professing-Christians than now. Those who cannot see so simple a proposition as this are evidently blinded by their love of error--their love of their own theory. Similarly blinded are those who cannot see that only a small percentage of the nominal Christians of today are true saints of God, and that if the whole world were converted to the same degree as the best cities in the most civilized and Christianized countries in the world, it would still not be true that God's Kingdom had come, in the sense that our Lord Jesus taught us to expect it; for in His model prayer He taught us to pray and to expect, not only that God's Kingdom would come, and that it had not already come, but also to expect that when it shall be fully established, God's will would be done on earth *even as* it is done in heaven-absolutely, perfectly.

"HE WILL SMITE THE EARTH"

The Scriptural position throughout is harmonious and consistent. It describes the present time of evil as "the present evil world," in which "the prince of this world" rules, and in which the Lord's people, "the Body of Christ," the heirs of the Kingdom, "suffer violence;" and that this violence, through suffering persecution, is working out for those who are rightly exercised thereby a preparation for the time when the entire Body of Christ, having been thus purified and prepared, will be given the Kingdom under the whole heavens, the said dominion of earth being wrested with force from the prince of this world and the kingdoms of this world, and bestowed upon the Son by the Father's power, through the great time of trouble with which this Age shall end, and in which the prince of this world will be bound.

The Lord, through the Prophet, shows the means by which the righteous reign of the Messiah shall be inaugurated--the time of trouble such as was not since there was a nation, predicted by the Prophet Daniel, saying; "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." It is evident, then, that there will be not only poor, needing assistance and equity, but there will be wicked at the time the Kingdom is established. (Compare Mal. 4:1, 6; Rev. 19:1-5.) The rod of Messiah's mouth signifies the judgments which He has already expressed, and which have very largely gone unheeded by Christendom. We remember His declaration, "He that rejecteth Me and receiveth not My words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live according to that Word are remarkably few. Consequently, when the time shall come that judgment shall be laid to the line, and righteousness to the plummet, and when this judgment shall begin at the nominal house of God, the nominal system in general will fall--will fall condemned under that Word. Only the faithful few, the Lord's jewels, shall be "accounted worthy to escape those things coming upon the world," when the Lord shall smite the earth, Christendom, the present social order, with the rod of His mouth, when, as elsewhere described, "The Lord shall speak to them in His anger, and vex them in His sore displeasure"--when He shall render vengeance to His enemies, and recompense to those who have known the Master's will and have done it not. "Vengeance is Mine; I will repay, saith the Lord." "Wait ye upon Me, saith the Lord, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy." And *"then* will, I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

"Righteousness shall be the girdle of His loins,
Faithfulness the girdle of His hips."

The girdle figuratively represents mercy, diligence, service, and the proclamation here is that the Messiah shall be a faithful, a diligent servant of Jehovah, in accomplishing all the work entrusted to His care.

"THE WOLF AND THE LAMB"

The reference to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of the "times of restitution of all things." Not only is mankind to be restored, or brought back to his primeval condition of human perfection and harmony with God, like Adam before the fall (though with increased knowledge and experience), but the lower animals also, which have shared in the ruin and disorder resulting from the fall, will also share in the blessing and restoration of order to be accomplished by Messiah.

In the first account of the lower animals, furnished us in the Scriptures, there is nothing to imply that they were wild, vicious and at enmity with mankind; on the contrary, the implication is that they were all thoroughly in subjection to the perfect man. We may reasonably suppose that when, under the influence of the sentence of death, mankind gradually lost more and more of the image of God originally possessed, he at the same time lost his power over the lower animals. The nature of the power possessed by the perfect Adam may still be imperfectly traced in the superior powers of certain of the fallen race in controlling the brute creation. Thus we see that some men can exercise mental force and control, not only over wild horses, but also over the most ferocious beasts of the jungle, so that they are known as horse-tamers, lion-tamers, serpent-charmers, etc. Adam was declared by the Lord to be the king of the earth, and as such he was recognized by the brute creation. (Gen. 2:19, 20.) After mankind had lost the original mental power to control the lower animals, a warfare sprang up between them, in which mankind has been obliged to pit force against force having so largely lost the power of mental control. The restoration of mankind to that condition which was lost through sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as are suggested in the prophecy before us. The same thought is conveyed in the statement that "A little child shall lead" or control the wild beasts when brought into their proper relationship with mankind.

All of the foregoing, and indeed, the entire Scripture testimony, shows that the heavenly rest and blessing which God has in reservation for mankind in general is earthly. It would be utterly and wholly unnecessary to change the disposition of the brute creation if mankind were to be changed to another nature, and become as the angels. Other prophecies speak of mankind in the restitution condition as perfect human beings, of the earth and adapted to the earth, and tell us that in the perfect condition they shall sit every man under his own vine and fig-tree, with none to molest or make him afraid, and that they shall

long enjoy the work of their hands. These promises, which are the lights of the world's hope during the Millennial Age, have nothing whatever to do with the hope set before the Gospel Church of this Age--a heavenly hope, the realization of which, our Lord and the Apostles assure us, will require that all who would attain to it must of necessity be changed from animal to spiritual bodies, from weakness to power, from human nature to spiritual nature; because flesh and blood cannot inherit the Kingdom of God.

GOD'S KINGDOM SHALL FILL THE WHOLE EARTH

The difficulty with many is in the failure to discern that the Kingdom of God *per se* consists of our Lord Jesus and the Church, the "little flock," to whom it is the Father's good pleasure to give the Kingdom. These constitute the royal or reigning class or family of God. The world of mankind in general shall at first be the subjects of this spiritual Kingdom, and afterwards become citizens or members of it, to the extent that they come into harmony with its rules and regulations and are accepted back into reconciliation with God, and thus again become His children through Christ. Thus it is that the Scriptures declare that when this Kingdom shall be set up it will be but a small stone, a little flock, which in the end of this Age shall, with Divine power, smite the dominion of earth, and crush it to dust in the great time of trouble. (See Dan. 2:34, 35, 44, 45.) But after crushing present institutions under and connected with the prince of this world, God's Kingdom will not remain small, but will gradually expand, until it shall fill the whole earth. This is the holy mountain mentioned in the prophecy under consideration, a mountain being a symbol of a kingdom. Nothing shall be permitted to do violence or work injury throughout all God's holy Kingdom, as a result of its establishment. Love shall be the law, and Divine power shall be the force which will enforce that law, and all who will not conform thereto shall be "cut off from *among the people*," as the Lord has declared through the Apostle. (Acts 3:23.) How evident it is that this Kingdom has not yet come, when we see that so far from love being the rule of mankind, selfishness is the rule, individually and nationally, and that there are many influences of evil, hurting and destroying throughout the world today. This is an evidence that God's Kingdom is not yet set up, and hence we continue to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

The power by which the Lord shall accomplish the blessing of mankind, after He has crushed the power of evil and established the

reign of righteousness, is stated to us in this prophecy: it is to be by the spread of a knowledge of the Lord. The Apostle assures us (1 Tim. 2:4) that it is the will of God that all men shall come to a knowledge of the Truth that they may be saved. He assures us that there can be no salvation without knowledge (Rom. 10:14, 15); consequently the knowledge of the Lord being very limited throughout this Gospel Age, only comparatively few of earth's millions have come to such a knowledge of Him as to permit them to exercise faith in God, and in the great sacrifice and pardon for sin which God has provided in Christ. But the fact that few in the present life have come to this knowledge shall not in any degree thwart the Divine Plan, nor make the death of Christ on their behalf of no avail, for the Lord assures us that in due time the true light of the world, Jesus, shall lighten every man that cometh into the world--this includes all the heathen, all those of imbecile mind, who could not grasp the Truth, and all the infants who die without a knowledge of the only name under heaven whereby we must be saved. God has thus made ample provision; first, in the redemption which is in Christ Jesus our Lord, and secondly, in the Millennial Age which He has provided through Him, in which the knowledge of the Lord shall be caused to fill the whole earth.

VAIL OF IGNORANCE SHALL BE REMOVED

Nor are we to suppose that this will be merely a little sprinkling of knowledge, such as has come to a very limited portion of the world of mankind here and there in spots during this Gospel Age. The Lord's people have received these showers of grace and truth, and sometimes appropriately sing and pray for more abundant showers for their refreshment, but the Lord's provision for the world of mankind in general, under the Messianic Kingdom, during the Millennial Age, is that this knowledge of Him shall be world-wide, and ocean-deep, so that none shall thereafter be able to plead ignorance or any other excuse for failure to avail themselves of the grace of God in Christ. Hence again it is written by another Prophet, that whosoever dies in that Age will die not for Adam's sin, but for his own sin; because the death of Christ has canceled the Adamic condemnation, and has thus secured to every member of the human family a full, impartial opportunity for eternal life through faith in the Redeemer and obedience to His requirements. The Apostle says of the Jews that they are blinded; that a vail is over their hearts; that they cannot see; and he points us to the fact that in God's due time this vail of ignorance shall be removed from Israel, and that they shall be saved from their blindness, and "shall obtain mercy through your mercy"--shall obtain mercy at the hands of elect spiritual Israel, the Body of Christ, now

being selected, which will then be in power, as the kings and priests to bless and judge the world in righteousness. (1 Cor. 6:2.) Similarly, the same Apostle assures us that the god of this world is exercising a blinding influence upon the whole world of mankind (2 Cor. 4:4), and the Prophets point us to the time when Satan shall be bound, and when all the blind eyes shall be opened, and when the veil of the covering of ignorance shall be destroyed from over the face of all the people; that all may look with the eyes of their understanding upon Him who was pierced, and through whom all may have redemption, the forgiveness of sins.

The last verse of our lesson points us to the Millennial day, and seems to suggest another root of Jesse, as connected with the blessing of the Gentiles, and as an ensign or standard for all the people to pattern after. We understand this to signify that after the spiritual seed of Abraham and David has been exalted to the Kingdom glory, then an earthly seed, out of the same root, shall come into prominence in connection with the heavenly, and be the agent, and representative of the heavenly Kingdom in the blessing of the world of mankind. The Apostle Paul in Rom. 4:16 seems to imply that while Christ and His spiritual Church of the Gospel Age are *the* seed of the promise, nevertheless there is another, a subordinate seed, which shall be used of the Lord in the blessing of mankind. This latter seed seems to be referred to also in Heb. 11:39, 40, where the Apostle, after mentioning the faithful worthies of the past as approved unto God, most positively states that they are not of the Gospel Church, not, therefore, of the Kingdom class *per se*, but that they, nevertheless, having obtained a good report through faith, will receive a share in the original promise, and be participants in the work of blessing the Gentile world, but not with or as a part of the Church, "God having provided some better thing for us [the Messianic Body], that they without us should not be made perfect."

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

--MAY 14-2 CHRON. 30:1-27--

Golden Text.--"God is gracious and merciful, and will not turn away His face front you, if ye return unto Him." 2 Chron. 30:9.

RECENT lesson respecting Isaiah's vision and his commission to announce the fall of Israel, was "in the year that King Uzziah died."

(Isa. 6:1.) The wicked king Ahaz succeeded Uzziah in the throne of Judah, and reigned wickedly, in neglect of God and His Law, for sixteen years. It would appear, however, that he had an excellent wife, Abijah, under whose careful training their son, Hezekiah, was prepared for the kingdom, and became in many respects a model ruler, and a faithful servant of God. It is even supposed that the Prophet Isaiah, who was related to the royal family, was Hezekiah's tutor, and helped to guide him into right ways of thinking and doing. The fact that so good a son could come of so evil a father is an evidence to us that under Divine providence it is not necessary that we should inherit all the evil traits of our ancestors. Although we cannot overcome them completely, so that none of the fallen race of Adam can ever hope to regain perfection as a result of personal effort and of training, nevertheless, we see that favorable conditions, religious training, etc., lead to a vast improvement in those who are rightly exercised thereby.

And here we get a suggestive hint of the methods which the Lord will employ in the world's blessing and uplifting during the Millennium. The human family is unable to lift itself out of the degraded condition in which it is, because of shortness of life and because of the general prevalence of evil; hence, the power that will lift mankind must be a power from the outside, uncontaminated by the fall. Moreover, under the terms of the Divine sentence, the penalty of man's sin must be canceled, his penalty must be paid for him, before he can be fully released from its condemnation and weaknesses. It is this redemption or purchase which has already been accomplished for mankind: the deliverance out of sin and its consequences, mental, moral and physical depravity, is a future work, made possible by Christ's great sacrifice. And, gracious thought, it is He who redeemed mankind, and who has been highly exalted to power and great glory, who is shortly to use this power on man's behalf, in uplifting to righteousness and perfection whosoever will accept His grace, of all the families of the earth. The uplifting, nevertheless, will be along lines of instruction, chastisement and correction in righteousness, in which the individual will be obliged to cooperate in order to the attainment of full "restitution of all things" which God hath spoken by the mouth of all the holy prophets since the world began."--Acts 3:19-21.

THE WORK OF A TRUE REFORMER

That Hezekiah was already well instructed and thoroughly consecrated to the Lord at the time of his father's death and his own entrance to kingship, is evidenced by the fact that he immediately began, in the

first month of his reign, to inaugurate reforms of the character noted in our lesson--the restoration of the worship of Jehovah as Divinely appointed. Had he not been consecrated to the Lord, and thus in the proper attitude of heart, his accession to power would have had an influence the very opposite of this: it would have led to self-gratification and personal vanity.

His first public work was to open and prepare the Temple of the Lord, which had been closed and out of repair for years, and in which had been permitted to accumulate a vast amount of rubbish, etc. The king called to his aid the proper assistants for this work--the Divinely appointed tribe of Levi. The cleansing of the Temple proceeded according to the Law of Moses, and when completed the first thing in order was a great sin-offering. King Hezekiah was broadminded, and gave special instructions that the offering was to be, not only on behalf of the people of Judah, the two tribes, but on behalf also of their separated brethren--"for all Israel." He recognized properly that the nation was still in some respects one, in the sense that the Divine promises were made to all the seed of Abraham: whoever, therefore, of all the tribes would recognize the Lord God and seek His face, was properly to be esteemed a brother-Israelite.

It was the time for the Passover Feast, in commemoration of the Lord's deliverance of Israel from Egypt; typical of the deliverance of spiritual Israel from the bondage of sin and Satan; and typical also of the ultimate deliverance of those who love righteousness and desire to serve the Lord, from Satan's bondage, by his complete overthrow during the Millennium. It was determined that this Passover Feast should be properly observed that year, for although, from the account, it had evidently been kept by a few Israelites, yet the general religious disorder was such that apparently it was not observed by the nation, nor with all its appointed particularity by any. This time the king determined that its proper observance should be reinaugurated, preceded by all the proper arrangements of the Law respecting the cleansing of the people (Exod. 12:15-20) and the putting away from their houses of leaven, a symbol of sin: thus, in figure at least, typically, the people were sanctified, in order that they might properly keep the feast. But all this required time--to issue the decrees, to succeed in stimulating the zeal of the people, and on their part to perform these works, symbolizing holiness to the Lord and separation from sin. The nation being thus defiled, the time was too short to be ready to observe the Passover on its appointed day, the 14th day of the first month, and hence the 14th day of the second month was observed instead--as the Lord had given permission.--Num. 9:10, 11.

The same breadth of mind and heart which characterized Hezekiah's instructions that the sin-offering should be on behalf of all Israel, still controlled him, and led him to desire not only a reformation of "Judah," but also amongst their separated brethren, known as "Israel." Accordingly, special messages were sent from Beer-Sheba, the most southern town of the land of Israel, to publicly invite all Israelites of every tribe to return to the worship of Jehovah, and to specially come up on the occasion of this feast. The postal system of the present day was not in vogue, and hence a special postal arrangement was made for the carrying of these letters.

The time for such an invitation was most favorable, for the prophecy of Isaiah respecting the carrying away of Israel into captivity was already in progress: the ten tribes were at this date paying tribute to Assyria, and the carrying away of many of the people had already actually begun. Thus, the Lord's arrangement served to draw the attention of any who might be "Israelites indeed" to the fact that their captivity was a punishment for their rejection of the Lord, and thus to incite those who had any faith and zeal to return to the Lord's worship. King Hezekiah's letters, briefly summed up, were an exhortation to remember the past and to return to Jehovah: "Be not ye like your fathers and like your brethren, which trespass against the Lord God of your fathers, Who therefore gave them up to desolation, as ye see. . . . Yield yourselves. unto the Lord, and enter into His sanctuary, . . . that the fierceness of His wrath may turn away from you."

"THE HAND OF GOD WAS TO GIVE THEM ONE HEART"

The exhortation held out the suggestion, not only of present deliverance, but also of the return of their brethren already deported. But the postmen who bore these messages were laughed at in the northern kingdom. In proportion as the people were far from the Lord they were proud and vain, as is always the case; and it was in large measure, no doubt, their pride that was leading them on to destruction as a nation. All who are in harmony with the Lord are humble minded, and only such receive the Lord's gracious messages with appreciation or love and well entreat the servants who bear the messages. We may note also that their obedience under such circumstances would imply considerable faith and devotion to Jehovah, for they would be the subjects of the scoffs and scorns from the unbelieving masses, as, would also the messengers who invited them. Some, but not many, we are told, yet in all a fair-number, humbled themselves and came, from

the tribes of Asher, Manasseh and Zebulon, and of course got the blessing which God always grants to those who humble themselves and are obedient. In addition to this mention in verse 11, we find another that "many" came also from the tribes of Ephraim and Manasseh, Issachar and Zebulon. (Verse 18.) Thus, at least five of the ten tribes were represented more or less numerous, and of the remainder two were already in captivity--Reuben and Gad. We are to remember, furthermore, that some from the ten tribes had already allied themselves with the kingdom of Judah, because of the idolatry prevalent in their own land and of the better religious opportunities in Judah.--2 Chron. 15:9.

Throughout Judah the invitation to the Feast of the Passover seems to have been well received: "The hand of God was to give them one heart to do the commandment of the king and of the princes by the word of the Lord." In consequence there was an unusually large assemblage of the people at Jerusalem that year. The record is that no such Passover, had been observed since the days of Solomon--over two hundred and fifty years. The Feast was observed with great joy and gladness, singing and praising God; and so imbued did the people become with religious fervor, that it was by their own proposition that the Passover week of praise and sanctity to holy things was prolonged for an additional week. Verses 21-26.

We break from our topic here to call attention to the fact that the true faithful Israelites were gathered out of the ten tribe kingdom into the two tribe kingdom at that early day. After the later captivity of Judah, the *division* of Israel was lost sight of. The decree of Cyrus permitting return from captivity ignored any division and was to all Israel: and the faithful of all the tribes who returned were unitedly recognized as Israel, and are subsequently so referred to in the Bible. Use a concordance and note the New Testament references to Israel. It was the remnant of Israel and not merely of Judah that was gathered into the Gospel Age, while the remainder were "blinded" and broken off from the Covenant promises, until after the Gospel Age shall have selected the "elect" spiritual Israel.--See Rom. 11 :7, 25-32.

Nor did the revival of true religion inaugurated by Hezekiah stop with that Passover. While it filled the people with zeal for the true worship of the Lord, to give liberally for the support of the priests and Levites, the maintenance of the sacrifices, etc., it led also to a strong movement against every form of idolatry throughout Judah, extending even throughout the land of the ten tribes: as a consequence, there was a general destruction of idols out of the land, a cutting down of the

obscene high places devoted to the licentious worship of Baal, etc. The result of this proper turning of the people to the Lord brought to them and to their king great earthly blessings, in harmony with God's covenant made with that nation. The king became very rich, and the people also, so that their tithes and offerings to the Lord were not only sufficient for the supply of the priests and Levites, but far in excess of this, so that store-houses had to be built to receive them.

ANALOGIES IN SPIRITUAL ISRAEL

Looking for analogies in spiritual Israel, we find several. (1) All true religion is identical with order and cleanliness, as the Apostle intimates, saying: "If any man defile the Temple of God, him will God destroy," and correspondingly we may say that whoever attempts to cleanse the Temple of God, and to bring it into accord with the Divine arrangement will be blessed now, as were Hezekiah and his kingdom, only we should remember that the rewards promised to spiritual Israel are spiritual and not temporal blessings. As heretofore noticed, the congregation of the Lord in the present time may be considered nominally His Temple, though the real Temple is the Church triumphant, not yet completed. Nevertheless, it is proper also to apply this lesson to our own individual hearts; for, as the Apostle also points out, each Christian is a temple of the Holy Spirit, and the Church in general, therefore, may be properly considered, even in its present imperfect condition, a temple of the Holy Spirit, devoted, consecrated, to the Lord. So then, each individual Christian, justified and sanctified by the great atonement of our High Priest, should seek to keep himself (and, so far as possible, all others associated with him, and imbued by the same spirit) free from all worldly contamination, if they would have the Lord's blessing in spiritual things. All of the Lord's people need to remember the necessity for cleansing from worldly defilements, not only these of the past, but also those which are ever present in the world. We remember the Apostle's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."--2 Cor. 7:1.

Not only should the cleansing be done, but it should be done according to the Divine arrangement. As Hezekiah and the priests and Levites cleansed and sanctified "according to the law of Moses," the mediator of Israel's covenant, so we, who belong to The house of sons, are to seek cleansing and sanctification in strict accordance with the law of Christ, the Mediator of the New Covenant, under which "we are accepted in the Beloved." As there was a formal ritual to be observed

under the Law, so there is a form of faith, of sound words and of obedience, to be observed under the Gospel. Our cleansing is not with the blood of bulls and goats, but through the merit of the more precious blood of Christ, which does not call for vengeance upon us because of His death, but on the contrary calls for mercy, pardon, grace, to all those who come unto the Father by Him.

SECTARIAN FENCES CONDEMNED

(2) There is a lesson for us also in Hezekiah's broad conception that all Israelites who were willing to join in the worship of the Lord, were to be esteemed as brethren, and to be invited so to do. Nor would it have been sufficient that he should have broad and liberal and Scriptural ideas on this subject: it was his duty, as well as his privilege, to make sure that there were no fences of separation between any of the Lord's people and the arrangement for the Lord's worship in the Lord's house, the Temple. So with spiritual Israelites, there should be a realization that all "Israelites indeed" are one in Christ Jesus, and all are to be esteemed and treated as Israelites indeed who trust in the precious blood of Christ, as the great Sin-Offering of Atonement, and who are consecrated to the service of the Lord. Such a general recognition of Christian character is, we are glad to believe, greatly on the increase during the last half century. But more is still to be done along proper lines: sectarian fences should all be pulled down and sectarian names and creeds all be abolished, and true Christians (all who trust in the precious blood, and are fully consecrated to the Lord, to obey the instructions of His Word as best they can understand them) should mingle together, and be one people, without other distinctions than that some may have attained to greater knowledge and sanctification than others--all, however, seeking to "come to the full stature of manhood in Christ Jesus."

(3) There, is a lesson for us also in the fact that such a message of true fellowship to the true Israel, and in the promises of God, made alike to all, and ignoring all creeds and parties, would not be popular today, as it was not popular with many at that time. Now, as then, the majority are disposed to "laugh with scorn," and to mark as visionary enthusiasts those who advocate the simplicity which is in Christ Jesus, as taught in the Scriptures, and practiced in the early Church. Nevertheless, now as then, some are attracted by what they realize to be the proper message of the Truth. Many will hear the Message, no doubt, who will not have sufficient courage to act upon it, as no doubt there were some in Israel. A few, nevertheless, from almost all sects

and parties and creeds will be attracted; and they will be found to be the meek, those ready and willing to humble themselves. The proud will stand up for sectarianism and for the honors and dignities which go therewith, and will fail to get the Divine blessing, "Blessed are the meek."

(4) A true revival of religious sentiment toward God, and His worship in the beauty of holiness and in accordance with the directions of His Word, will imply now, as well as in Hezekiah's day, a general breaking up of idols. And Oh! how many idols there are which the Lord's people should be zealous in overthrowing. They are many in form and feature, but one in general character. One of these idols, before which thousands upon thousands prostrate themselves in the dust, is Sectarianism; another is Money; another is Lust; another, Selfish Ambition; another, Pride; another, Ease; and on the whole, they are legion, with the one family name, Selfishness. Whoever has come into a condition of full consecration to the Lord through the redemption that is in Christ Jesus, whoever has come to worship the Lord in the beauty of holiness, will readily realize the abominable character of these idols which the great Adversary has induced him, through sin, to bow down to and worship. And in proportion to our zeal for the Lord, in proportion to the measure of His spirit in our hearts, will we be zealous in putting down all these idols, and bringing not only the words of our mouths and the acts of life, but also our very thoughts, into subjection to the will of God in Christ--2 Cor. 10:5.

LETTERS OF ENCOURAGEMENT

A MESSAGE FROM FINLAND

My dear Brothers:

Greetings! Thankful we are to God, for all His goodness bestowed upon us until this very day!

We wish to send you a few lines in regard to our Convention, which you brethren so kindly announced in the HERALD, and wherein you asked the Lord's blessing upon us. We can assure you, dear brethren, that the Convention was beyond our expectations. Brother Edgell and Brother Shearn from London and Brother Melinder from Sweden

arrived in good time, and the entire program was without any disturbance. Nearly all our meetings were for the friends, and there were about 350 to 400 present. Three public meetings were held. The brethren were just as we expected; and wonderful it was to hear how the brethren in other countries, only a little earlier, have had the same experiences that we here have had, although we had not known about it.

We did not hear anything new, but we received a great blessing. We found that our warfare was of the same character as that of the other brethren, and that we are not alone; but in all the world there are brethren. who think and serve the same way that we do. Oh how thankful should we be to our Heavenly Father that He has loved us so much, unworthy as we are, that in the middle of the cold winter He has sent His representatives into a faraway country to comfort and refresh His own. How thankful we are to the dear brethren that manifested such zeal, even paying their own expenses in everything. May the Lord bless them richly every day. They won our hearts, and we will always remember the blessed times we were permitted to have together. Much they had to sacrifice for our sake, but so happy they were to serve us, and soon the blessed time was over. Early Tuesday morning they went to Tammerfors where they had a good meeting with the friends, and from there they went to Abo where they also held a meeting; they then journeyed homeward. When the brethren left Helsingfors many friends went to see them off. Flowers were given them, and farewell hymns were sung, in hope of meeting again to be parted no more.

The Convention was very good and the reason was that the Lord wanted to refresh us, and the friends in America, England and Holland were asking the Lord's blessing upon us; and oh, how many in other countries, who have, with their prayers, carried us to the Throne of Grace! What a blessing to know of the loving friendship that unites us here.

Would it be too much to ask you, dear brethren, to convey our gratitude through the HERALD to the brethren in Britain, especially Brothers Edgell and Shearn, and Brother Melinder in Sweden; and also the different Classes in England that sent written greetings to us. Also express our appreciation to the Rotterdam Class in Holland, from whom we received a precious letter. If you, dear brethren, would convey this message in your journal we would be glad.

May the Lord bless you for the love and zeal you have shown us in your willingness to send brethren to the Convention. But, as you say, and we agree, that this time of the year would not be convenient. How would it be if any of you intend to come to the International Convention in England next summer, as we read of in the first issue of the HERALD of this year? Would it be possible to come directly here first, and then through the different countries to England? This is only a suggestion, and we leave it to you, dear brethren, to determine. If you find you can do so, let us know in time so that we can arrange for a convention. May the Lord's will be done in all things.

I am sending \$2.00 for the HERALD for 1921 and 1922. With loving greetings to all, and wishing you the Lord's blessing in all your ministry as you strive to do the Lord's will,

Yours in the One Hope, *W. B.--Finland.*

GLORIOUS TIMES AROUND THE OPEN BIBLE

Dear Brethren in Christ:

Loving greetings in His dear name whose we are and whom we serve.

We are writing to let you know that we are now receiving the HERALDS regularly and are enjoying and appreciating them and the holy, loving spirit which permeates their pages, as we used to the Towers of our beloved Pastor's day. It is our present lot, under the guiding hand of our Heavenly Father, to become one of the "isolated brethren," and our meetings are thereby restricted to occasional Conventions at Forest Gate, and this, after several years of continuous fellowship, meeting with the brethren five or six times a week. What glorious times we had together round the open Bible! Golden times indeed, golden opportunities to drink deep at the fountain of eternal Truth! Thank God for such blessed experiences, strengthening and establishing us in the knowledge of the Truth, preparing us to be able to stand alone, yet not alone, for He is with us and His Truth is in us, a living dynamic force which nothing, neither devils nor men, can turn aside or deaden; and now, because of our adherence to the principles of the Gospel of Christ, we are in reduced circumstances, separated from the fellowship of the brethren, learning to suffer and to wait. 'Tis but another of our dear Master's experiences, and by His grace we

have been enabled to say, "our light affliction." We recognize this as the necessary hardening process producing crystallization of character and making us meet for the Master's use.

You will realize, then, dear brethren, in such circumstances, with what joy and thankfulness we turned the pages of the HERALD and noted the same sweet spirit of PASTOR RUSSELL'S Towers, and the faithful setting forth of Divine Truth; and the careful avoidance of speculation and the proclaiming of reasonable deductions (?) as Bible truths.

We pray for you that you may be kept in that pure, holy, humble attitude of heart which will be well pleasing in His sight, that you may continue to be used of Him in comforting and encouraging the brethren.

Your brother and sister by His grace and favor,

W. E. & A. M. E. *O.--Eng.*

ALL THINGS MADE STRAIGHT IN DUE TIME

Dear Brethren:

Heb. 13:20, 21.

For some time it has been my desire to write to you and tell you how much I enjoy reading your paper, THE HERALD OF CHRIST'S KINGDOM, but have been hindered by reasons best known to the dear Father. I am sure there are many others like myself who do not write you for various reasons. After reading the issue of January 1st, 1922, I am constrained to tell you that no words can express my appreciation of your efforts to still hold forth the Word of life to some of God's children.

I am unable to cooperate financially, but I can pray for you, and I believe if the dear Father wants the work continued He will supply the finances. "All the gold and silver are His, and the cattle on a thousand hills."

I am hoping that the sweet spirit of the Master may always be manifest in your journal, and by all means, no party spirit. I know many dear children of God who feel they must do a smiting work as expressed in Ezekiel 9:5, 6, but that does not seem to be my work. The Lord will straighten out all these things in due time.

Enclosed you will find stamps for six extra copies of the January 1st HERALD, 1922. I want them on hand because the articles are so good for any who should be thinking.

Your sister in Christ, Mrs. L. H. H.--*Ohio*.