
A TREATISE ON THE REVELATION

A TREATISE ON THE REVELATION

AND
OTHER SCRIPTURES

A MESSAGE FROM
THE LITTLE BOOK OPEN
IN THE ANGEL'S HAND

Rev. 10:2

Conclusion

"Behold, I stand at the door and knock.
If any man hear my voice, and open
the door, I will come in to him and will
SUP WITH HIM
and he with me." Rev. 3:20

"And Elijah took his mantle, and
WRAPPED IT TOGETHER
and smote the waters."
2 Ki. 2:8

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PREFACE.

To the Reader :

This book is mainly intended for the Lord's consecrated people. It deals particularly with the Book of Revelation, which, correctly interpreted, proves to be the last word of comfort to the Little Flock while they are still in the flesh.

There are two different treatments of the Revelation. The first is a short synopsis covering the first part of the Revelation—the seven Church Periods, the seven Seals, etc. This synopsis is primarily intended for the more advanced students—to be used by them in bringing the contents of this book before other consecrated saints who “have ears to hear.” Hence it is placed as a separate section in the first part of the book. The Diaglott translation is used in this synopsis.

The Revelation proper, treated in detail again, is based on the King James version. We believe that all Bible Students are thoroughly posted on gross mistranslations and spurious passages in that version and consequently they are not particularly pointed out, except when the importance of the error warrants.

The fundamental Truth, as brought to light in the Scripture Studies by Brother Charles T. Russell, is the very foundation for the contents of this volume. The pure doctrine, based on a full and clear Gospel and vouched for by the harmonious arrangement of the Old and New Testaments by Brother Russell—and found in every particular of the faithful performance of his great mission, is fully appreciated in this work.

The truly consecrated believer under the influence of Present Truth, who is faithfully striving to “follow the Lamb whithersoever He goeth,” surely must admit that Brother Russell faithfully performed a most wonderful mission in this world—such as was never before accorded any human since the days of our Lord and His Apostles. His logical and purely Scriptural presentation of the Divine Plan, and his forceful and indisputable presentations of the Doctrine of the Ransom, the great Atonement Sacrifice, the Milling and the purpose of the New Creation, and the final restitu-

tion of mankind, will surely place his works as brilliant gems alongside of the Divinely inspired writings of the Scriptures. These, his teachings, as we have said, comprise the very foundation for the exposition which we now are pleased to present under the Lord's special provision and care.

While we in this manner give tribute to Brother Russell and his work we do not intend to make the claim that he was infallible. There are certain features in the Divine prophecy which were not due to be fully understood in the forty years harvest period—from Spring, 1878, to Spring, 1918. There are certain time features and events, which have a very significant bearing on the closing period of the Little Flock, which he miscalculated to a certain extent. These time features were not due in his period and consequently he was not privileged to fully understand their correct arrangement in connection with other features. We wish to call the reader's special attention to this fact before judging the contents and the somewhat different arrangement of a few periods and events as presented in this book.

The unprejudiced reader will quickly appreciate that Brother Russell's doctrines—the fundamental truth as brought to light in his publications—are not in the least repudiated or changed in this book. Such is not the mission of this work. We would not try to improve on the purely doctrinal part of Brother Russell's work. He brought to light all the hidden things in such complete form that there is no need for any further exposition along that line. But there are a few times and seasons of vital interest to the Lord's people in their closing careers which are due to be understood in the time in which we are now living, and the changing of a few such dates will not belittle Brother Russell's work. It will, on the other hand, corroborate the entire Plan as brought to light by him.

We remember that Brother Russell found he had miscalculated the end of the Gospel Age, and of the Harvest period, and that he changed the date from the Fall of 1914 to the Spring of 1918 accordingly. If someone other than Brother Russell had changed that date the friends would probably have looked unfavorably upon the change, but as long as he realized his miscalculation and changed the date himself no one ever questioned it.

We all realize that things did not come exactly as expected in the Spring of 1918, and we may understand that if Brother Russell was still in the flesh he would—in the light due at the present time

—change some of his former applications in regard to events and dates as marked off in the Revelation. He was taken from our midst, however, because the Lord wanted to test His saints—to see whether they would lean too much on a human leader, or whether they would be willing to appropriate what He has in store for them today. We know that the light “shineth more and more unto the perfect day,” and as long as the “perfect day” is not yet fully ushered in we may expect further light on the secrets of prophecy.

Brother Russell realized, and explained to the friends that He **DID NOT HAVE THE KEY TO REVELATION**. These things were not due to be fully understood in his time. Fully convinced in his own mind that the period of the Harvest (which he figured would end in 1914, and later changed to 1918), was the very last period of the church in the flesh, he consequently placed all dates in regard to our last mission before that date. These errors were permitted by the Lord for the special testing of the saints. The changing of such dates or periods will probably prove to be a stumbling block for some in reading this exposition; but the earnest and unprejudiced reader, we trust, will come to the logical conclusion that since Brother Russell made the statement (Milwaukee Convention, 1916) that he did not have the key to Revelation, and since he himself changed such dates as he found to be incorrect, we would not be proving faithful to our mission should we retain dates simply because he was authority for them. We trust that the reader will agree that a correct interpretation of the Book of Revelation as a whole warrants such changes as will be found in this work.

The reader will further realize that these corrections really corroborate more conclusively Brother Russell's chronology and the parallel dispensations, and that the harmonious arrangement of the periods as pictured in the Revelation will provide the Saints with a special foreknowledge of the events of the immediate future. This will be of great comfort at the present time when we need encouragement during the severe tests which seem to be coming upon the Lord's people in the various ecclesias throughout the land.

May the Lord's blessing go with this message, and may all honest truth-seekers come under the Holy Spirit's guidance into “all truth.”

Yours in the service of our Lord and Master.

Minneapolis, Minn., U. S. A.

CARL W. OLSON.

April, 1918.

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A SHORT SYNOPSIS OF THE FIRST PART OF REVELATION.

The Book of Revelation is divided into two main parts. The first part takes in the first three chapters and features the events directly connected with the SON OF MAN, the calling out of the 144,000, the NEW CREATION, in its seven stages or church periods. This is so arranged because the NEW CREATION is very dear to our Lord's heart, and because the New Creation is a separate chapter in the history of all creation, although it is closely connected with the human or general creation.

The second main part, the fourth and following chapters, deals chiefly with the HUMAN CREATION on the earth, and features its progress, especially after our Lord's death and glorification.

THE THRONE.

Before we advance with the Seals and the Churches we will for a moment consider one important feature which aids us in understanding the other features. It is the description of the throne set in heaven and the one that sat on that throne. It is related in the fourth chapter.

We know that the wide universe contains an endless number of planets, which, according to our understanding will in successive order be replenished with human beings, adapted to the different conditions on these planets. We also understand that in the Divine Plan in Jehovah's mind there are certain creative periods marked off for the accomplishment of these different creations. These creative periods will probably be under the supervision of the Royal Priesthood after the close of the Millennial period.

These creative periods marked off in the Divine Plan will, symbolically speaking, be placed in Divine authority for the time allotted for each one of them, and in successive order. There is nothing in the Scriptures indicating the length of these periods with the exception of one. The creative period marked off for this planet, the earth, is SEVEN THOUSAND YEARS LONG. This creative period in this sense is "set in a throne," placed in Divine

authority for the period of seven thousand years, for the accomplishment of the creation of a human race on this earth.

Thus we see that the "one that sat," which John saw, is the SEVEN THOUSAND YEARS GRAND PERIOD FOR MAN'S CREATION. Looking upon this period we find that it has two characteristic chief features:

The first is a six-thousand-year-long reign of sin and death, during which time the Divine intentions have been obscured in the eyes of men. It has been a jasper feature.

A jasper is an "opaque" or nontransparent stone. Here it thus features the six thousand years of gross darkness which has been over the world. Still from the Divine standpoint it is a precious stone in its imperfection, intended for a great purpose, which all Bible Students know.

SECOND, the GRAND PERIOD was also "to look upon" as a sardine stone. This stone is the most precious stone used in the breast plate of AARON where it typified the Royal Priesthood. This refers to the Millennium, which will like a sardine stone reflect the glorious rays of Jehovah's character, when the Sun of Righteousness will arise with healing in its beams, and when the glory of the Lord shall be revealed and all flesh shall see it together.

The RAINBOW round about the throne like an emerald indicates that the Divine promise, which surrounds the entire progress of the human creation will ultimately result in everlasting life for those that prove worthy.

The SEA OF GLASS LIKE UNTO CRYSTAL BEFORE THE THRONE refers to the ENDLESS ETERNITY which will be peaceful and calm. There will be no waves of human passion stirred up by demoniacal spirit-forces in the air. No, the endless eternity will be peaceful, pure and calm. Its position BEFORE the throne indicates that it is the endless future. Everything finished is behind the throne.

THE DIVINE SCROLL.

The main object entrusted to this GRAND PERIOD OF SEVEN THOUSAND YEARS was that a proper number of human beings should be perfected and adapted to the earthly conditions and ready to enjoy conditional everlasting life on this planet. Now THE RIGHT HAND here indicates the PROGRESS or PURSUANCE of this great object.

The SCROLL represents the DIVINE PLAN or PROGRAM of the seven-thousand-year-long creation which deals with mankind on this earth. The outside writing is the human creation and the inside writing is the special chapter in that program, the NEW CREATION, which is behind the seven seals.

In order to make known what was required to open these seals, to begin the development of the New Creation, the strong angel, the JEWISH LAW DISPENSATION proclaimed by its DEMANDS, BY ITS TYPES, AND BY ITS SACRIFICES, "Who is worthy?" For centuries this strong angel spoke with its loud voice, but there was none righteous, no not one, until the Lion of the tribe of Judah came, and as a Lamb of God for three and a half years "prevailed to open the book."

Each seal signifies a certain portion of the New Creation developed under the circumstances recorded in connection with each seal opening. It also shows how Satan is permitted to try to destroy the New Creation and thereby provide the afflictions necessary for the development of the Christ.

We will now take the seals and the church periods in their successive order and show how they harmonize in every respect and corroborate the thought that each church period is the congregation of all spirit-begotten during the GOSPEL AGE, and that each seal shows the nominal systems, Satan's counterfeit work in Babylon where he is the king through his fittest tool, papacy.

The diagram shows how the first church period and the first seal start out from the same point, have the apostolic succession. So in the second period the true congregation had to begin on the side of the fallen or apostate church. The Nominal Church had its beginning in the second seal and continued in straight line of apostolic succession. But the SON OF MAN was not to be taken out from that fallen church, so the candlestick had to be removed and was to be moulded in the next congregation alongside of the apostate church.

Thus we find that the SON OF MAN speaks only to the seven congregations of spirit-begotten during the GOSPEL AGE, and not to the nominal systems. Still in His talk to the congregations He once in a while refers to the nominal or counterfeit systems, "the synagogue of Satan," so that we may identify them in connection with the contemporary seven seals.

(1) *EPHESUS.*

(Rev. 2:1) *"By the messenger of the congregation in Ephesus write: These things says he who holds the seven stars in his right hand, he who walks in the midst of the seven golden lamp stands.*

(2) *"I know thy works and thy toil and thy patient endurance and that thou art not able to endure wicked men and thou hast tried those who declare themselves to be apostles but are not and hast found them liars. (3) "And thou hast patiently endured and hast suffered on account of my name and thou hast not been weary."*

The Apostle Paul was the "Star" for the first, or Ephesus congregation. Here we find how the apostles kept the ecclesias free from imposters and antichrists. The writings of Paul also clearly verify this passage. The first Christians surely performed their work with zeal and patience.

(4) *"But I have this against thee that thou hast relaxed thy first love."* So when the apostles had fallen asleep the early church began to fall and gradually losing her first zealous love, it resulted in her final fall in the year 325, when she became Babylon or the synagogue of Satan.

(5) *"Remember therefore whence thou hast fallen and reform, and do the first works; but if not, I am coming to thee and will remove thy lampstand out of its place, unless thou reform."* If the early church would have reformed and "turned back to her first love and activities then the spirit-begetting would have continued in that same succession down through the GOSPEL AGE. In such manner the Golden Lampstand would have remained in what now is Babylon. That is, the seven portions of the 144,000 would have been taken out in successive order from what became the Nominal Church. We will find, however, that the next congregation was gathered outside of what became Babylon under Constantine. In such manner the Golden Lampstand was removed from its place in the church which was the direct succession from the Apostles.

(6) *"But this thou hast that thou hatest the works of the Nicolaitans which I also hate."* Towards 325 there were a few as yet that saw the true state of affairs amongst the elders and the bishops in this Ephesus congregation. These few disliked the idea of lording it over God's heritage.

(7) *"Let him who has an ear hear what the spirit says to the congregations, to the conqueror will I give to eat of the wood of the life, which is in the paradise of God."*

Of all the spirit-begotten in each congregation the Golden Lampstand is moulded out. The Lampstand thus is the Little Flock, the special overcomers in each congregation.

We will now see how this congregation is pictured in the first seal. We will turn to the 6th chapter of Revelation:

(6:1) *"And I saw when the lamb opened one of the seven seals, and I heard one of the four living ones saying as with a voice of thunder, come. (2) And I saw and behold, a white horse and he who sat on him having a bow; and a crown was given to him, and he came out conquering and that he might conquer."* The voice of thunder is the fulfillment of Joel's prophecy when the Holy Spirit was poured over the disciples at Pentecost. Thunder means actual fulfillment of prophecy. Through the fulfillment of that prophecy the Divine Justice is pronouncing the beginning of the GOSPEL AGE. Peter and the others heard the Call through the thunder, and the calling and the development of the New Creation began immediately.

The white horse was the pure and powerful doctrine which was set forth by the Apostles. The rider was the Period of the early church. In this period we find the Ephesus congregation, which we just had under consideration. The crown of success was due to the weapons used. A bow is the emblem of peace. A cupid with a bow and arrow aiming at the heart is the emblem of peace and love. We found the expression in the second and third verses of the Ephesus period refer to this.

(2) SMYRNA.

(2:8) *"And by the messenger of the congregation in Smyrna write: These things says the first and the last, who was dead and lived."* These from the Ephesus congregation who were pure and honest before God, such as hated the lording over God's people and lived into this Smyrna period, became the fearless truth proclaimers under Arius after A. D. 325. These saints tried hard to keep the doctrines as handed down from the apostles. At this time the Golden Lampstand was removed from its place in the fallen Apostolic church, which did not repent but fell farther and farther into sin-red doctrines under Constantine.

A new congregation was gathered outside of the apostolic succession. It was gathered under Arius as the Star, and the Golden Lampstand was now to be made up from the spirit-begotten in that congregation, the Smyrna. To these the Son of Man speaketh in these verses.

(9) *"I know thy affliction and poverty (but thou art rich), and I know the blasphemy of those declaring themselves to be Jews, and are not, but an assembly of the adversary."* He points out that alongside of the Smyrna congregation under Arius, is the synagogue of Satan (see the diagram). The assembly of the adversary is the so-called Christian Church under Constantine and his bishops. They claimed to have the apostolic succession, which they also had, but they had the fallen succession, and the candlestick was removed from them.

(10) *"Fear not the things which thou art about to suffer; behold the enemy is about to cast some of you into prison, that you may be tried and you shall have afflictions ten days. Be thou faithful till death and I will give thee the crown of life."*

Each kingdom of the ten races which divided the Roman empire into ten divisions (referred to as the ten horns on the fourth beast in Daniel's vision, and the ten horns on the dragon) in that period, existed each a symbolical day. It was the day of the Ostrogoths, the day of the Herulis, the day of the Visigoths, etc. The followers of Arius in this period had to suffer affliction in all these ten kingdoms, a symbolical day in each, making in all ten symbolical days.

(11) *"Let him who has an ear hear what the spirit says to the congregations. The conqueror shall not be injured by the second death."*

Let us now compare the Second Seal:

(6:3) *"And when he opened the second seal I heard the second living one say, come. (4) "And there came out another, a red horse; and to the one sitting on him was given to take peace from the earth, and that they should kill each other: And there was given to him a great sword."*

The sin-red doctrines started out from the Council of Nicea in 325. The rider was the period from 325 to 539, which took away the peace from the Christian people. The Christian faith now was extended with the literal sword. The so-called Christian Kingdoms began their conquest and bloodthirsty struggles in the name of

Christ, and under the auspices of the Apostate Church, which is here called the Assembly of the Adversary, or the synagogue of Satan.

(3) *PERGAMOS.*

(2:12) *"And by the messenger of the congregation in Pergamos write; these things says he who has the two-edged sharp broad sword."*

This congregation began to gather and develop from 539, at the time when papacy came into power, when the dragon gave up his seat for the beast, which then became the king in Babylon.

(13) *"I know where thou dwellest, where the throne of the adversary is; and yet thou firmly retainest my name; and thou hast not denied my faith even in the days in which Antipas was my faithful witness, who was killed amongst you where the adversary dwellest."*

This congregation of spirit-begotten existed while Satan reigned high-handed through papacy at Rome, as we find here. These saints were persecuted as heretics, as Anti-Pas (against papacy), and many were killed in the most brutal manner, as known from history. Peter Waldo was the Star in this period (Rev. 1:20). He took a firm stand against papacy, and in this manner was included under the name "Antipas."

(14) *"But I have a few things against thee; thou hast there those that hold the teachings of Balaam, who instructed Balak to cast a stumbling block before the sons of Israel, both to eat idol-sacrifices, and to fornicate. (15) "So in like manner thou hast also those holding the teachings of the Nicolaitans."*

The blasphemous teachings of Papacy were so strong that even the true saints more and more fell away from the pure doctrines. Immortality of the soul and other heathen philosophies, or things sacrificed to idols, began to defile even the sanctuary. They also began to seek the support of earthly rulers, which is here styled fornication. The remnant of the followers of Arius, and such as came in as spirit-begotten under Waldo became heady and wanted to lord it over the Lord's people and the result was again the same as with the early church: they fell more and more away from the true doctrines of Christ and gradually they were absorbed by the great church which was domineering the world, papacy. The golden candlestick would again have to be removed from that succession,

and God had the Sword of the Word of God in preparation for the next period.

(16) *"Reform therefore; but if not I will come to thee speedily, and will fight with them with the broad sword of my mouth. (17) "Let him who has an ear, hear what the spirit says to the congregations. To the conqueror I will give that manna which has been concealed; and I will give to him a white pebble, and on the pebble a name engraved, which no one knows but he who receives it."*

Luther is here referred to as the great sword. He came with the word of God in the next period and fought those that became mighty in this Pergamos congregation, such as fell in line with papacy for filthy lucre's sake.

The third Seal shows us how the saints in the Pergamos congregation had to endure the power of papacy, which we have seen here, made some of them to fall in line with the blasphemous doctrines.

(6:5) *"And when he opened the Third Seal I heard the third living one say, Come. And I saw and beheld a black horse, and he who sat on him having a balance in his hand."*

The black and dark doctrines of papacy went out from Rome in 539, at the time when papacy began its powerful reign. The rider was the dark age period from 539 to 1521, or up to the time when Luther came and checked the further advance of that dark horse. During the period of "The Dark Ages" the truth and error were in the balance. The truth was on the brink of being totally extinct.

(6:6) *"And I heard a voice in the midst of the four Living Ones, saying, a measure of wheat for a denarius, and three measures of barley for a denarius; and the oil and the wine thou must not injure."*

It is the joint expression of the four Divine Attributes which set forth the true state of affairs in regard to the development of the New Creation. It is in a very bad shape, as we already found pointed out in connection with the Pergamos congregation of spirit-begotten, who became more and more defiled with the papal doctrines until they were completely absorbed by papacy. It was the weakest link in the chain of the development of the Christ, which link was almost broken at the time Luther appeared on the scene. It was referred to as we remember in the words to Pergamos: "Thou hast those holding the teachings of Balaam—both to eat

idol sacrifices," offered by papacy, "and to fornicate," take refuge in the mighty, the rulers in the earthly kingdoms.

Waldo was influenced by these defilements when he believed in the eternal tortures and hell-fires of the dark ages, which defiled the sanctuary.

(4) *THYATIRA.*

(2:18) *"And by the messenger of the congregation in Thyatira write: These things says that Son of God, who has his eyes as a Flame of Fire, and his Feet like to fine Brass."*

This congregation of spirit-begotten started out in 1521 under Luther, free from any Babylonian connections. (See diagram.)

(2:19) *"I know thy works, and love, and faith, and service, and patient endurance, and thy last works to be more than the first."*

The spirit-begotten protestants were very zealous and patient workers and responsible for the great success of the Reformation.

(2:20) *"But I have this against thee, Because thou lettest alone the woman Jezebel, who calls herself a prophetess; and she teaches and seduces My servants to fornicate, and to eat idol-sacrifices."*

Here we find how the sanctuary, once defiled, did not become cleansed. The spirit-begotten now had to endure the blasphemous doctrines of eternal torments and hell-fires, as well as the belief in an immortal soul. They were defiled with the nominal or Jezebel spirit, which was fornication in the Heavenly Father's eyes, when they joined themselves to the earthly rulers.

(2:21) *"And I gave her time so that she might reform; but she is not disposed to reform from her fornication."*

The Greek word "Chronon" for "time" here indicates 360 years. At the time of the beginning of this Thyatira period in 1521, Babylon was given a chance to repent during a space of 360 years. It says here that she would not be disposed to repent, and we know that at the end of that space, in 1881, the Gospel Call ceased in the nominal church when she was completely cast off from Divine favor. In the sixth seal we will find how this was effected by the "Sun becoming black as a sackcloth of hair," which indicates her utter and shameful desolation in the Lord's eyes, while the "Moon then becomes blood," becomes vitalized, the Jewish hopes revived, while the spirit-begotten would be found from that time and onward in

a new line under Pastor Russell, as we will see. Babylon was given this space of 360 years as the very last chance before she would be cast off from Divine favor. "We would have healed Babylon, but she is not healed." (Jer. 51:9.)

(2:22) *"Behold I will cast her, and those committing adultery with her, into a bed,—into great affliction; unless they reform from their works."*

All supporters of Babylon were thrown into the worst bed at the time of Napoleon and the French Revolution.

(2:23) *"And I will kill her children with death; and all the congregations shall know that I am he who searches reins and hearts; and I will give to you, to each one, according to your works."*

It is the mother of harlots here referred to, it is the whole Babylonian system which will be killed with death after the time she is cast off from favor in 1878 and 1881. From that time on all her children are gradually dying, and the entire Jezebel system will go out of existence in 1921, or forty years later.

It is pointed out in this Thyatira period of the Reformation congregation, so that we may know that her time to repent was to begin in 1521 and that she would not repent, and was consequently cast off in 1881, or 360 years later.

(2:24) *"But I say to you—to the rest in Thyatira, as many as have not this teaching, who knew not the depths of the adversary (as they say); I will lay on you no other burden; (2:25) "but what you have, hold fast till I may have come."*

The individuals that kept clear as far as possible from the nominal ideas and laid hold on the "justification by faith," as promoted by Luther, and thus honestly tried to please God, these would be accounted as overcomers according to their spiritual knowledge. They were to hold fast what they had, until the Son of Man may have come to completely take charge of their hearts, or until the Christ-like character would be fully developed in them.

(2:26) *"And he who conquers, even he who keeps my works unto an end, I will give to him authority over the nations;*

(2:27) *"and he shall rule them with an iron sceptre; as the earthen vessels it is breaking them together, as also I have received from my Father.*

(2:28) *"And I will give to him the Morning Star:*

(2:29) *"Let him who has an ear, hear what the spirit says to the congregations."*

Such faithful protestants as would be keeping the faith and serve their Lord at the end of this congregation-period, the year 1799, would advance into the "time of the end," as we here find indicated. They would have the benefit of the Morning Star, which then would begin to shine forth. The first intimation of the approach of the Millennial Day is here given. The "time of the end" is the time of the Morning Star. So comes the "Millennial Dawn" from 1874 to 1918. The third stage is "The time of the Sunrising" from 1918 to 1921, and the Millennial Day proper from that time and onward.

The feet members of the Thyatira period, that is, the members that are living at the time of 1799, would in this manner "keep the works unto an END," the "Time of the End," and at the same time they would see the Morning Star, the first indication of the coming Dawn and Morning.

Such faithful members began the circulation of the millions of Bibles that began to flood the world with the glorious light of the "Morning Star," and the whole world, all nations in such a manner came under their "Sceptre," the missionary work spread to all nations until all had heard the Gospel. Thus the "last activities were more than the first" as far as this period was concerned, as we found in the 19th verse. All nations "were broken together as earthen vessels," or they became more united in the religious activities and the work of civilization for the whole world.

The Fourth Seal is synchronous with the Thyatira period as we will see in the following passages:

(6:7) *"And when he opened the fourth seal, I heard the Fourth Living one saying, Come."*

(6:8) *"And I saw and behold a pale horse, and one was sitting on him whose name was Death, and Hades followed after him; and there was given him authority over the fourth part of the earth, to kill with sword, and with famine and with death, and with the wild beasts of the earth."*

The pale horse was the doctrine of Protestantism. It went out from the Diet of Worms in 1521. It was not a white horse and it was not black like the papacy horse before him. The horse was pale and ghastly. The "Eternal torments," the "Immortal soul" teachings and the strong belief in hell fires, etc., gave this horse this

ghastly aspect. It was the paleness of this horse that prompted the Son of Man to point out to the Thyatira congregation, which we just had under consideration, that they "suffered that woman Jezebel," the spirit of the Nominal Church, which promoted such teachings of fornication and idol-sacrificing.

The rider was the period from 1521 to 1799, during which time papacy suffered death at the hands of the protestants in the northern part of Europe.

The "Sword" was the word of God in the hands of Luther and his followers. The famine or hunger indicated the eagerness with which the protestants took to the doctrines promoted by Luther. "Death" refers to the severance of all connections with Rome in Protestant Europe. The "Beasts of the earth" were all the kingdoms in northern Europe that changed from the catholic faith to the protestant religion.

Towards the end of this rider, in 1799, papacy's power was completely broken. The name of this period was "Death" to papacy. It was on account of the sword, the word of God in the hands of Luther, which wounded one of the heads of the beast. (Rev. 13:3.) The "Lutheran Sword" accomplished the purpose of making a road open in the world for the millions of Bibles which were to be distributed for the "breaking of nations" as we found in the 27th verse of the second chapter, in connection with the corresponding Thyatira period. Thus we see how the Fourth-seal-rider (period) ends in 1799 at the same time as the concluding work of the Thyatira period.

(5) SARDIS.

(3:1) *"And by the messenger of the congregation in Sardis write: These things says he who has the Seven Spirits of God, and the Seven Stars; I know thy works, that thou hast a name that thou livest and thou art dead."*

The presentation of a new chapter here indicates that the next three congregations are to be referred to a different order in the world, and their relation to the transpiring events. It is the periods that lead in successive steps onward to the Day of the Lord. They take in (1) The Morning Star Period from 1799 to the time when the Lord came on His return to the earth, (2) the Millennial Dawn Period from 1874, or rather 1878, to 1918, and (3) the Sunrising, from 1918 to 1921, which latter is the time of "Glorification."

“Sardis” means “that which remains.” This congregation as we said began in 1799 and takes in “the time of the end.” The state of affairs in the “remains” of the great reformation was not according to what they had received, in blessings from the millions of Bibles, by means of which God’s word came inside the reach of every man.

(3:2) *“Become vigilant and strengthen the remaining things which were about to die; for I have not found thy works fully performed in the presence of my God.”*

(3:3) *“Remember therefore how thou hast received and heard and observe it and reform, if therefore thou should not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee.”*

Instead of repenting, these saints in the Sardis congregation became more and more nominal, and increased the extension of Babylon by all their confusion in their splitting up into several hundreds of different denominations. So in 1874 they did not know at all that the Lord had come upon them as a thief, in the end of the Sardis period which lasted till 1878, when the next congregation began to be gathered under Pastor Russell. (See the diagram.)

(3:4) *“But thou hast a few names in Sardis, which have not soiled their garments; and they shall walk with me in white robes, because they are worthy.”*

(3:5) *“The conqueror shall thus be clothed in white garments; and I will by no means blot out his name from the Book of Life, and I will confess his name in the presence of my Father and in the presence of His angels.”*

(3:6) *“Let him who has an ear, hear what the Spirit says to the congregations.”*

“The few in Sardis” were all the consecrated that began to read the signs of the times in the light of prophecy. The Millerites were the foremost in this class, and as Brother Russell terms it, “The sanctuary was cleansed.” They began to walk in “white” although they had some disappointments in regard to their expectations of a speedy deliverance and the end of the world. Brother Russell was one of these in the Sardis period who lived over into and became the “Star” in the next or the Philadelphian period. His garments became fully white.

Even if the Miller-saints did not have everything clear, they still walked in the light they had at that time. And their garments were bright and shining in the world. The faithful overcomers of them by no means would lose their reward, as we found in these verses.

The corresponding Fifth Seal period also began at the year 1799. It takes in the time of the end and has the same features described as we found in connection with the Sardis congregation period.

(6:9) *"And when he opened the Fifth Seal I saw under the altar the persons of those who had been killed because of the word of God (on account of the clear light of the millions of Bibles distributed in the world), and because of the testimony which they held" (when they found from the word of God that they were to consecrate and live for God if there should be any special blessing for them).*

The "souls" or persons, beings, under the altar are all the consecrated saints, the Millerites and others, in the Time of the End. They did not know the real sacrificing feature and they took a lower position in their consecration. They never thought that they were "joint-sacrificers" with Christ "on" the altar. They sacrificed "under" the altar.

(6:10) *"And they cried with a loud voice, saying, How long oh Sovereign Lord, the Holy One and True, dost thou not judge and take vengeance of our blood from those who dwell upon the earth?"*

These saints sent up a cry of disappointment when they found that the end of the world and their deliverance did not come as they expected. "How long, O Lord." From the Divine standpoint these saints are members of the Christ and all the sufferings of the past is counted as theirs. Hence they refer to the acts of the Babylonian systems as if it had been done to them. When one of the members of the body of Christ suffers all the other members suffer with that member.

(6:11) *"And there was given to them severally a white robe; and it was told them to rest yet for a time, till both their fellow servants and their Brethren, who were about to be killed as they, should be accomplished."*

Pastor Russell was one of those "that was about to be killed as they," and when he began his great work in the following period then he also was fully killed for the word of God.

Here we find the same "white robe" feature which we found in connection with the Sardis period. This corroborates the correctness in placing these periods together, or that the Fifth Seal and the Sardis period are synchronous, although they end at different times. The fifth seal ends when the Lord's return in 1874 marks the opening of the Sixth Seal, while the Sardis congregation-period ends in 1878 at the beginning of the harvest period under Pastor Russell.

(6) PHILADELPHIA.

(3:7) *"And by the messenger of the congregation in Philadelphia write, These things says the Holy One, the True, He who has the Key of David. He who opens and no man shall shut, and shuts and no one opens."*

This congregation of spirit-begotten is composed of a class that was gathered outside of Babylon. This congregation had the great privilege of doing the "harvest work" under the "Key of David," and to sit at meat in the "Presence of the Lord," who came in 1874 as a thief over the Sardis congregation (see verse 3), when they did not know "what hour he would come."

David was the great "Singer of Israel," or the "Sweet Singer of Israel," and the melodious chords from his harp was the most marvelous music that came before human ears. Before David could sing to his harp and chant with the melodious chords he had to tune his harp, and for that he used a key.

The great harp here referred to in the symbolical words of the Holy Writ is the Word of God. On this harp so many unskilled players have been playing since the dark ages, that it became entirely out of tune. The Son of Man, in his development, however, now came with a "key" to tune the harp. He had the Key of David, Pastor Russell, and we all know how the harvest period, or the Philadelphia congregation has been enjoying the grand chords flowing from God's Word since our dear Brother Russell was used by the Lord to make it harmonious.

So at the same time He opened up the door to the "Harvest Garner" and the harvest work could begin, although the nominal systems have tried hard to shut that door. So at the end of the Harvest Period of forty years He also shut the door to the "Wheat

Garner" and no man can open it since the first of April, 1918, when the spirit-begetting ended. All has been done on time according to the chronology disclosed by Brother Russell.

Then some one may ask: If the Philadelphia period ends the GOSPEL AGE then we destroy Pastor Russell's chronology? Dear friends, it does not destroy the chronology. It confirms Pastor Russell's chronology. The only difference is in the placing of these church periods and the exact establishment of the seal periods. The church periods picture the development and the completion of the Christ. As long as the Christ is not yet fully delivered and glorified, then we know that the church periods still go on. We then must conclude that the church periods can not have the same length as the GOSPEL AGE. The GOSPEL AGE has been the Spiritual Covenant during which time the spirit-begetting has been taking place. At the end of that covenant, the GOSPEL AGE, the Christ was not yet ready. The feet-members are completed after the end of the GOSPEL AGE. And for this work the Laodicean period and the Seventh Seal are devoted.

(3:8) *"I know thy works; behold I have placed before thee an open door, which no one is able to shut; because thou hast a little power, and hast kept my word, and didst not deny my name."*

Here the door to the "wheat garner" and the harvest feature is again pointed out. Pastor Russell and his associates were very faithful in the performance of their work. They set forth the name of Christ and Jehovah God in a glorious manner before the world.

The Nominal Church has denied the name of Jehovah and His Christ in picturing God as the most cruel tyrant and despotic ruler over the universe. But Pastor Russell and his co-workers never denied the glorious name of Jehovah, which name when rightly appreciated reads in letters of gold that "GOD IS LOVE." They also established the "Brother-ly" love of the early church, as indicated by the name Philadelphia—"Brotherly Love."

(3:9) *"Behold, I am giving up those from the assembly of the adversary (the synagogue of Satan), who declare themselves to be Jews, and are not, but speak falsely; Behold, I will make them to come and pay homage before thy feet, and to know that I have loved thee."*

Here is the first intimation of the Glory which is going to come upon the Little Flock. The Nominal Church will soon see

that the saints with Present Truth are the true saints. The peculiar in this proposition is, however, that they will come before the FEET OF THE PHILADELPHIA CONGREGATION.

What does this mean? We all know what feet means in symbolical language. It refers to the last stage of the matter presented. If Philadelphia is the period of the Harvest from 1878 to spring 1918, then the "feet" refers to such spirit-begotten as came into the truth towards the end of the harvest period. The Little Flock now in the flesh will be glorified to a certain extent while they are in the flesh, and that will be their power in the Laodicean period. The Laodicean congregation is composed of such as were harvested into the "Garner" during the Philadelphia period; such as were not taken home before the spring of 1918. These are all in the "Garner" and sifted out as the true wheat. When the Little Flock then is sifted out they will be glorified and become in a proper condition to do a grand finishing-up-work before the world. Now, because they were harvested into the Garner before the door to any further spirit-begetting was closed, in the spring of 1918, they became the "feet" of the Philadelphia congregation or the harvest period. Here we thus find that they will be invested with glory in such a manner that the "Synagogue of Satan," the "Assembly of the Adversary," the Nominal Systems, will come and "worship before them."

Here is where the dear brethren are to watch, because it seems to imply that the younger Truth friends, such as came into Truth towards the end of the harvest, will be the ones that are in a better heart condition to receive the glory which is due to the saints. Those that have been in the truth for many a year are in danger of being "heady," and they think that it is unreasonable that the "Babes in Christ," as they call those new in the truth, should be used to show the older members any new light. They forget that the Lord said at one occasion: "Out of the mouth of babes and sucklings Thou hast perfected praise." (Matt. 21:16), and again: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Lu. 10:21.) These things were spoken by our Lord when He rejoiced in the Spirit over the glory which He could bestow upon the disciples when they came back from their wonderful mission, and when they had been working miracles in the name of Christ.

When the "foolish" brethren once realize that they rejected the grandest opportunity which now is offered, when they find that the "Feet," the brethren that are "Young in Christ," receive their power, then they will begin to "murmur" against the Lord, that they have been in the truth and done so much more service than these "Young" brethren who now become glorified in the flesh. This is pointed out in the Parable of the Penny as well as in the words of the Lord in Luke 13:24-30: "Strive to enter through the straight gate, for many I say unto you *will seek to enter in* and shall not be able. When once the Master of the House (The Household of Faith) is risen up and hath shut the door (for any further opportunity to become one of the glorified Little Flock) and ye shall begin to STAND WITHOUT and to knock at the door saying, Lord, Lord, open unto us. And He shall answer and say unto you, I know you not whence you are. (Now take notice) Then shall ye BEGIN TO SAY, WE HAVE *eaten and drunk in Thy presence*. (They have all been feasting on the meat in due season which was served by the faithful servant in the PRESENCE OF THE LORD since 1874) . . . And behold, there are LAST WHICH SHALL BE FIRST AND FIRST WHICH SHALL BE LAST."

The above quoted passage is very striking. There are last which shall be first. It refers to the "Feet" of the Philadelphia congregation, the last members that came into the truth before the harvest ended. They will be the majority in the Little Flock in the Laodicean congregation from spring 1918 to spring 1921. These will be glorified before the "Synagogue of Satan." And there shall be "First" which shall be "Last." Such as came into the truth in the earlier part of the harvest period, and consequently think that they are so much the more than the "younger" brethren, and thus become "heady," and they will lose the crown and come up as the "Last," or in the great tribulation after they have washed their "Robes" in the Blood of the Lamb.

The foregoing would not mean that all would come under this classification, but it seems to imply that it will be harder for the older Truth-friends to humble themselves to step forward and walk in the new "Light" which now is sown for the "Righteous." They say now already, "we have been eating" in the Lord's presence, which time of presence has been since 1874.

The Lord sent His servant and made him ruler over all His goods, the same as He did with all His faithful servants of the past.

This faithful servant "gave them meat in due season, so that they could eat" in the Lord's presence. Now in the passage quoted the Lord points out that they eat in such a manner that they fail to enter through the "straight gate," which is about to be shut. They become "foolish virgins," and they refuse to fill their lamps with oil which is now at their disposal. They think that they have enough oil left from what was filling their lamps during the harvest period. Further, if the oil does not come through the "Channel" they will have nothing to do with it, although there is nothing in the Scriptures referring to a "Channel." They do as Constantine and his Bishops did, when they placed the doctrine of the "Trinity" into the Christian faith. They make the "channel" part of their faith.

So when the door to the "Bride Class" is shut, they will wake up to the real fact that the "Channel," which they worship more than the "Voice of God," gave them "No Oil," and their lamps are out. God pity the "foolish" brethren.

(3:10) *"Because thou hast kept the word of patient endurance, I will keep thee from that hour of trial which is about to come on the whole habitable, to try those who dwell upon the earth.*

(3:11) *"I am coming speedily; hold fast what thou hast so that no one may take thy crown.*

(3:12) *"The conqueror, I will make him a pillar in the temple of my God, and he shall never go out more and I will write on him the name of my God, and the name of the city of my God, the New Jerusalem,—that coming down out of the heaven from my God, and my New Name.*

(3:13) *"Let him who hath an ear hear what the Spirit says to the congregations!"*

Those of the harvest, or the Philadelphia period, that were found worthy and taken home are kept from the very same temptation which now is causing many brethren to lose their crowns. Dear Brother Russell did not have to go through that temptation, and many others were taken home before 1917 and 1918 settled down over the ecclesias with the lording it over the Lord's people.

We find in Lu. 22:31, 32, that Satan is the one that is doing the sifting of the wheat, which now is in the garner. He is always resorting to the temptation of slumber. When he can make the Lord's people think that they have everything and know everything then he is gaining his great object, while they forget to watch.

When the Bridegroom tarried in the spring of 1918 the Truth-friends fell fast asleep, and some are lacking the oil, which oil soon will burn in the most glorious manner from the "Lamps" of the Little Flock, the "wise," while they walk forward with the Bridegroom towards the Bridal-Hall. These lamps will then throw their glare upon the world and all people will see the Little Flock walk onward with these lamps trimmed and burning until they go beyond the veil into the "marriage." No wonder the "synagogue of Satan" then will come and worship before the "feet" of the Philadelphia congregation. (See Rev. 18:1).

The Sixth Seal opened three and one-half years before the Philadelphia congregation began to gather. It opened at the moment of the Lord's return at His second advent, in 1874. (See diagram and compare the sixth seal period with the Philadelphia congregation.)

(6:12) *"And I saw when he opened the sixth seal, and there was a great earthquake, and the Sun became black as sackcloth of hair, and the entire Moon became as Blood."*

The earthquake indicates the shock that came over the earth in 1874. It was the tremor of all the different movements for liberty, as described in the Fourth Volume by Pastor Russell. The tremor came to its climax in the present world-war and the Russian revolution. The sixth seal, like the harvest or the Philadelphia-congregation-period ended in the spring of 1918.

We know from the Scripture Studies how the Nominal Church Systems were thrown off from Divine favor in the words "your house is left unto you desolate." This is here indicated by the "Sun becoming black as a sackcloth of hair." It is the Nominal Gospel Sun which at the time of the opening of the sixth seal was almost immediately thrown off from favor. She became shamefully dark. It happened, as we know, in 1878 and the Gospel call ceased in her entirely in 1881 when she thus was altogether closed out of Divine favor.

At the same time the "Moon," the Jewish polity, became vitalized or returned into favor. It became Blood, which always has the significance of life.

(6:13) *"And the stars of the heavens fell to the earth, as a figtree drops her untimely figs, being shaken by a great wind."*

'The nominal teachers are here referred to and we know how they completed their fall when the great war (the great wind) shook them down from what heavenly position they then occupied.

(6:14) *"And the heaven was separated from its place, being rolled up as a scroll; and every Mountain and Island were moved out of their places."*

The significance of the time of trouble could not be read in the scroll of the Nominal Heaven. It folded up and rolled away when it was most needed. The kingdoms (mountains) and the republics (islands) were moved by the war fury out of their places of former peaceful conditions.

(6:15) *"And the kings of the earth, and the great men, and the commanders, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains."*

(6:16) *"and they say to the mountains and to the rocks, fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb;"*

(6:17) *"because the great day of his wrath has come, and who is able to stand?"*

They all have been admitting that the great day of the Lord's wrath is here, since the year 1914 especially.

The seventh chapter of Revelation which follows the sixth, pictures the harvest work in detail and its object, during the time of the sixth seal. It shows how the great number of prospective members had to come in under the influence of Present Truth, the seal of the living God, the Divine Plan of God, which had to be in their foreheads as indicated, which refers to the intellectual knowledge of the Divine Plan. When all so came in under the great seal of Present Truth then the separation would take place as indicated. The result would be the completion of the 144,000 and the balance would come up out of the great tribulation.

(7) LAODICEA

We will now take the seventh or the LAODICEAN CONGREGATION.

(3:14) *"And by the messenger of the congregation in Laodicea write. These things says the Amen, the faithful and true witness, the beginning of the creation of God;"*

(3:15) *"I know thy works, that thou art neither cold nor hot; I wish that thou wert cold or hot."*

We have found all the way through that the Son of Man, where Jesus the head speaks for the whole body, is speaking to the congregations of Spirit-begotten only in each period of the Church. In such manner their condition in their zeal for God and His cause is plainly set forth. Here He speaks to the very last congregation which was harvested into the Garner. He is not speaking to the Nominal Church, because she was cast off from Divine favor in the beginning of the sixth seal, as we found in the shameful darkness of the "Sun," black as a sackcloth of hair. According to the parallel dispensations and the chronology as we find them in the Scripture studies, it is correct that the Nominal Church was cast off in 1878 and that the Gospel Call ceased in her in the year 1881. But the words to the Laodicean Congregation have nothing to do with that casting off of the Nominal Church. She was never spoken to by the Son of Man since her fall in 325, when the Candlestick was moved from her into the congregation alongside of the Nominal Church, as we have seen. It was referred to in the Ephesus Congregation in the words, "I will remove thy candlestick out of its place unless thou repent."

The Nominal Church never did repent, as we also have seen, and the "Seven Candlesticks" or "Lampstands" were completed outside of Babylon. Still we found in connection with the Thyatira congregation that Babylon could still have come back into Divine favor, and that she there received a space of time during which her last chance was given her to repent. It was the 360 years, from 1521 to 1881. Not repenting she fell from Divine favor and the Gospel Call ceased entirely in her in the year 1881, as indicated by the "Sun becoming black as a sackcloth of hair."

Now the Son of Man is disclosing the true state of the affairs as far as the Lord's people included under the Present Truth are concerned. They were sealed with the "Seal of the Living God in their foreheads," that is, they were privileged to come into an intellectual understanding of the Divine Plan of Jehovah God, as set forth in the Present Truth publications. After such great favor they are in a very ungrateful and lukewarm condition, they are becoming heady and show themselves absolutely unfit for the mission they were intended to perform in the world. They are "lukewarm" and fail to use their great knowledge in such a manner that they would benefit the world in this time of trouble. They are "Hiding their talents in the ground."

(3:16) *"Thus because thou art lukewarm and neither hot nor cold, I am about to vomit thee out of my mouth.*

(3:17) *"Because thou sayest I am rich, and have become wealthy, and have need of nothing; and knowest not that thou art the wretched and the pitiable one,—even poor, and blind, and naked;"*

They make the claim that they have everything. They do not need to fill their lamps with the new oil which now is ready under the "Seventh operation of the Holy Spirit." We find in Rev. 4:5, that there were seven lamps of fire burning before the throne, which were the "Seven Spirits of God." These seven Spirits are as a whole the "Holy Spirit." The Holy Spirit, however, has been dividing its operation in seven portions. One portion in each congregation, to accommodate the conditions in the world and to reveal what was due at each particular time. The Seventh Operation of the Holy Spirit is now furnishing us the new Great Light which we are to fill our lamps with, the Holy Oil.

The majority of the Brethren assert that the Faithful Servant furnished them with everything they need. In this manner they repudiate the Holy mission of the Holy Spirit, and they will lose the special blessing which will come to only the faithful and open hearted watchers. Because the Faithful Servant established what they call the "channel," they worship that "channel" to such an extent that they forget to look for any new and special blessing. They fail to recognize that the adversary is "sifting the wheat," and in so doing he was permitted to take hold of the "channel" and by the so-called FINISHED MYSTERY he is lulling the saints fast asleep and their "Lamps go out."

Although the great Apostles established the early church still that was no surety that she would not fall. No it was the great sifting going on under Satan which put the early church asleep and she fell so far that she never rose up again. Should it be any different now? Would God treat us with such a preference that Satan would never take hold of the classes that were established under Brother Russell? Surely not. We are not any more preferable than the early church was. We are to come under the same test. And Satan is the proper agent in every church period: He is permitted to take hold of the congregation as a whole so that the individual "Gold" material is "melted" out and freed from the "dross." Still, as we already have pointed out, there is nothing in the Scrip-

tures pointing out that any special "channel" is to be recognized. The brethren are placing themselves in an idolatrous position before the Lord, while He wants them to listen to His voice alone.

Thus we see that this shaking of the classes under the adversary will disclose who are the "True Wheat" which will be planted in the ground in order to give the profitable fruit during the Millennium. Their Lamps will soon be burning in a brilliant manner by means of the new Oil which is the "seventh operation" of the Holy Spirit. The "foolish" and the whole world will soon see the Little Flock walk with the Bridegroom with their Lamps lighted in the most glorious manner, towards the King's Palace, which is beyond the veil.

(3:18) *"I counsel thee to buy from me Gold which has been refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed and the shame of thy nakedness may not be manifested; and eyesalve to anoint thine eyes, that thou mayest see."*

The Gold, the Divine Nature, is not obtained as yet. There is still the real fiery test which is to be applied. Some poor brethren are so asleep, that they think that they are sealed and ready to be taken home. Here the admonition is that we will have to buy that "Gold" in the testing fire. We have been striving so far to enter the Straight Gate. Now we have the last chance to walk in through that "Straight Gate" before it is shut. The "straight gate" before us now is composed of all the fiery trials we have before us. Many have been striving until now they all have reached the Gate, and at the Gate the "foolish" take off the garments and think that they are entered in. In other words they fail to see the Gate because their eyes are heavy, and they need the special "eyesalve" which now is prepared, and which would keep their eyes open so that they might discern the Gate.

(3:19) *"I, as many as I love, reprove and admonish; be zealous, therefore, and reform."*

All the spirit-begotten, now living, are loved by the Lord, but they will be punished for their "foolishness" by going through "the great tribulation," where their eyes will be opened; and where they will refill their lamps at high cost.

(3:20) *"Behold, I have stood at the door, and I knocked, if anyone may have heard my voice, and opened the door, I will enter in to him and "sup" with him, and he with me."*

(3:21) *"The conqueror, I will give him to sit down with me in my Throne, even as I conquered, and sat down with my Father in His Throne.*

(3:22) *"Let him who has an ear, hear what the Spirit says to the congregations."*

When the "Faithful Servant" gave meat in due season, all the Lord's people sat down for forty years "at meat" with the Lord. Now comes the "last supper" at the close of the work. It will be for only such as hear the individual "knock" of the Son of Man. They will hear His voice. They are hungry for the "last supper" with their Master. But the "foolish" are so full of meat from their great "forty-years-feasting" that they are not hungry and need no "supper." They have had enough to eat. The Faithful Servant gave them the meat that was due in His season. And now the "channel," which they idolize, is filling them to the brim; they need nothing more.

We will now see how the Seventh Seal Period is corroborating the Laodicean period.

(Rev. 8:1) *"And when he opened the Seventh Seal, there was silence in the Heaven about half an hour."*

We already found that the opening of this seal was due in the spring of 1918, the first of April, at the end of the GOSPEL AGE. The conditions at the "channel" became detestable as soon as the "Faithful Servant" was gone. These conditions warranted the strong expression to the Laodicean period or congregation, "I will spue thee out of my mouth" or refrain thy mouth. They all wanted to lord it over the Lord's people. Now we find that at the opening of the seventh seal, "there was silence in the heaven." It is the same as "The mouth was refrained." They had to keep still. The spokesmen for the congregation, "the mouth" were refrained, and the congregation as a whole was "spued out," and there is now only an individual call to the last supper, as we found in connection with the Laodicean congregation.

(8:2) *"And I saw the seven angels, who stand in the presence of God, and seven trumpets were given to them."*

So the seventh seal is picturing seven sub-periods or angels with trumpets. These we will leave for subsequent chapters.

(8:3) *"Another angel came and stood at the Altar, having a Golden Censer; and to him was given much incense that he should*

We have in this Grand Period of Man's creation other periods not pictured by angels. They refer to the course of the world in general as prefixed in the Divine Plan. These are pictured by years, days, times, beasts, etc. They are marking the length of time allowed for the evil agencies in the world to develop and exercise power and influence.

The lines drawn for each seal are marked with the year each seal opened. Beginning at A. D. 33 we know that the next mile post of the Gospel Age is 325. Other mile posts follow in order: 539, 1521, 1799, 1874, 1878, 1881, and 1918, which is the last mile post of the Gospel Age. The year A. D. 73 is not a mile post of the Gospel Age. It refers to the end of the Jewish age, and serves to point out the end of the Gospel Age in 1918 according to the parallel dispensations. The mistake in taking the year A. D. 73, the end mile post of the Jewish Age, as a mile post in the Gospel Age, and basing the Ephesus church period's ending on that mile post, is the cause of our former miscalculations, which have had a significant bearing on other features as well. The first mile post of the Gospel Age after A. D. 33 is 325, as shown in the diagram.

The dragon is pictured to begin in the second seal and he represents Christian kingdoms. His tail or last stage is reaching down into the seventh seal period as shown.

The beast is the ecclesiastical government, papacy, which came into power in the third seal, where "five heads" are pictured in that seal period (Rev. 17:10). The sixth head is wounded by a sword in the fourth seal period. This sixth head period of papacy lasts as a leopard until further down on the diagram we find how the seventh head of papacy comes back from the bottomless pit as a bear ("Feet of a bear," is the last stage as a bear), in the seventh seal.

The seventh seal is also indicated by the 42 months, one line for each month. The same period is pictured by the mighty angel taking in the entire forty-two month period of the seventh seal (Rev. 10:1). It is the time when the temple is measured by the "reed" and completed (Rev. 11:1), and when the Holy City is under the feet of the gentiles for 42 months. (Rev. 11:2.) It is the time when the truth will witness for 1260 literal days clothed in sack-cloth, humiliated before the world. (Rev. 11:3.) It is the time when the trumpets are sounding and when the vials are poured.

THE FOUR BEASTS SEEN IN DANIEL'S VISION.

ILLUSTRATIONS No. 2 TO 5, INCLUSIVE.

These map-pictures furnish a wonderful corroboration of the four world empires as pictured by a "beast like a lion" and "a beast like to a bear" (Ill. No. 2) representing Babylonia and Medo-Persia.

The beast "like a leopard" (Ill. No. 3) had four heads. This refers to Phrygia, Egypt, Thrace and Macedonia. Alexander's empire was composed of many kingdoms, which gives the map the spotted appearance "like a leopard."

By placing the map-picture (Ill. No. 4) over the map of Europe (Ill. No. 5) then we find how the "terrible beast" corresponds with the geographical outlines of present Europe and such parts of Asia and Africa as constituted the early Roman empire.

"The first was like a lion." Dan.7:4.



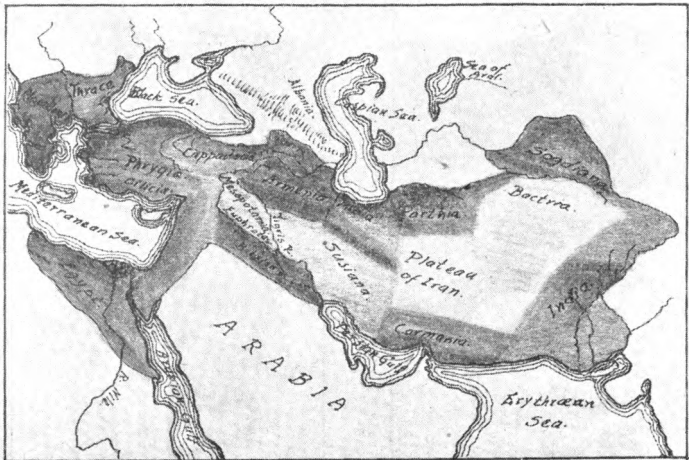
THE BABYLONIAN WORLD EMPIRE UNDER
NEBUCHADNEZZAR.

"A second, like to a bear". Dan.7:5.



MEDO-PERSIA, WORLD EMPIRE UNDER
CYRUS THE GREAT.

"Lo, another, like a leopard". Dan.7:6.



GREGIA UNDER ALEXANDER THE GREAT.

The Rome-European Beast.

— Dan. 7: 7-28. —

Note:

Place this transparent picture over map of Europe, and note how the geographical outlines correspond.

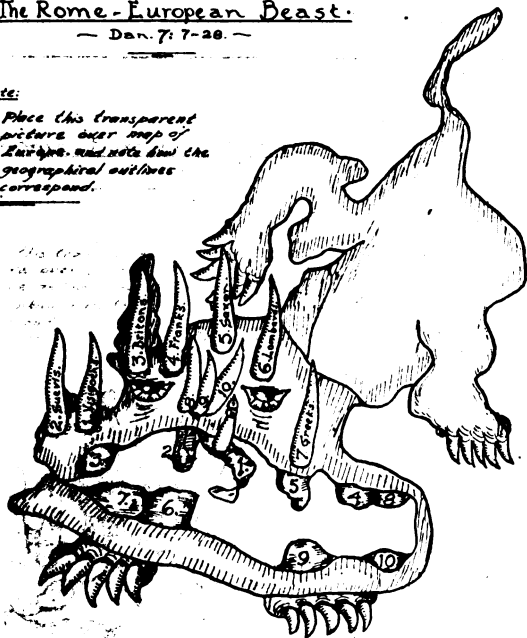


ILLUSTRATION 4.

ILLUSTRATION 4.

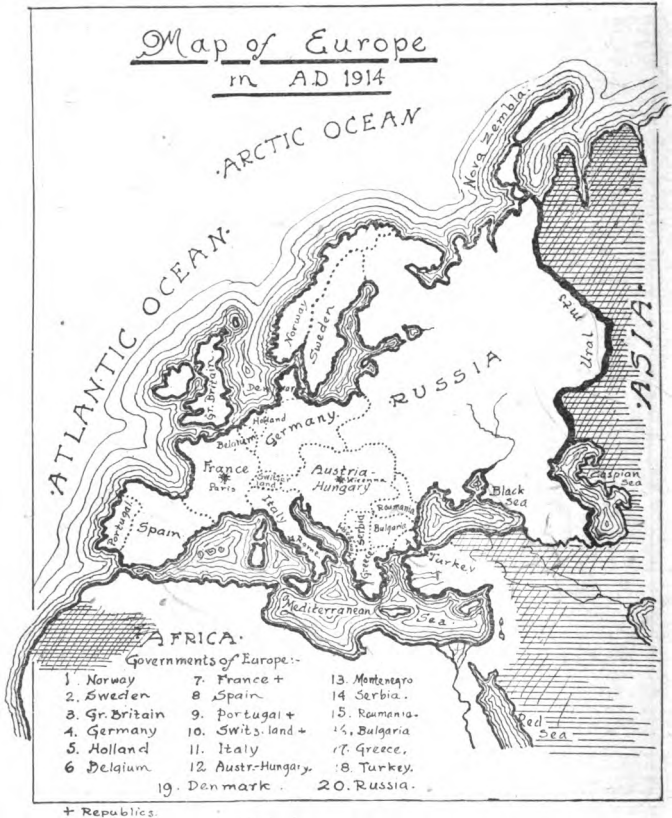


ILLUSTRATION 5.

ILLUSTRATION No. 6.

This picture shows the world under Satan in his three stages during the reign of sin and death. The serpent symbolizing the lowest stage of gross-darkness and heathenism. The cockatrice represents the idolatrous nations tempting Israel in Palestine, and the "fiery flying serpent" or the dragon, refer to Satan's delusion through the so-called Christian kingdoms in the world.

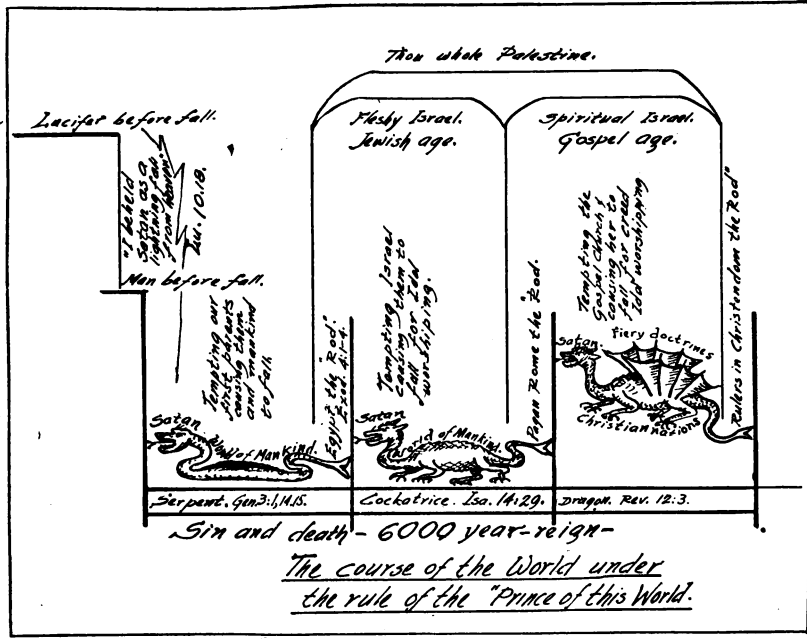


ILLUSTRATION No. 7.

This diagram pictures the seven heads in order on the papal beast of the 13th chapter of Revelation. The first five heads take in the period of papacy's power during the dark ages, and they are referred to as "five are fallen" (Rev. 17:10). Next in order comes the sixth head-period, beginning in 1513 with the pope who received the blow of the reformation under Luther. That head-period takes in the time when the papal star begins its dash to the "bottomless pit" in 1799, as shown in this diagram. (Rev. 9:1.)

So comes the seventh head-period when the beast "ascends out of the bottomless pit" (Rev. 17:8), and when he will have power for five months (Rev. 9:5 and 10), and finally go into "perdition" (Rev. 17:8).

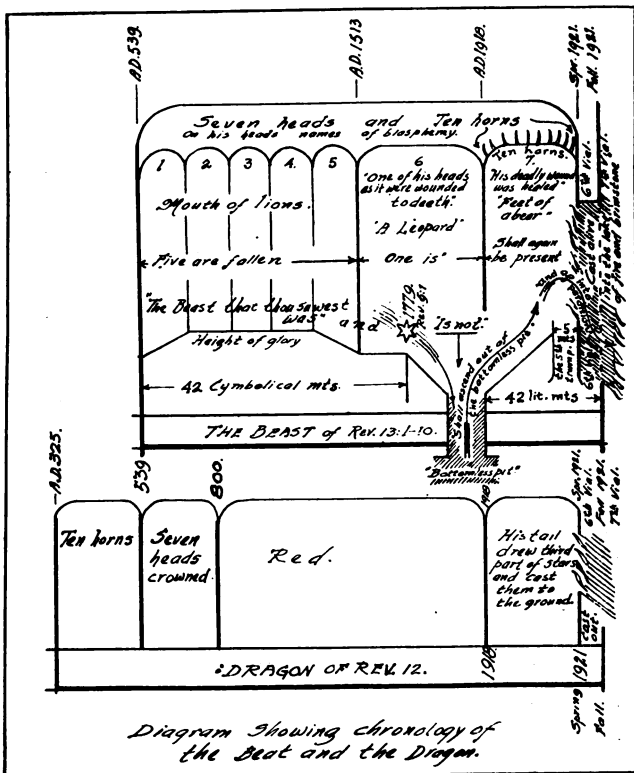


ILLUSTRATION 7.



ILLUSTRATION 8.

ILLUSTRATION NOS. 9 AND 10.

No. 9 shows the seven church periods. The outer circle represents all who hear the "gospel call" and become "justified believers" and compose the "woman" in Ill. 10, in the court condition.

The next circle in each period represents the "seed" which is begotten by the Holy Spirit in the "woman." It refers to all who covenant with the Lord to consecrate themselves to His cause and to become dead with Him. These are also shown in the "Holy" in Illustration No. 10. Of these the Little Flock becomes the "man-child" which is passing into the "Most Holy," and the Great Company are then left as the "court within the temple" (Rev. 11:2), and they are referred to as the "remnant of her seed." (Rev. 12:17.)

The "manchild" or each portion of "the Christ" developed in each church period, is indicated by the inner circle in illustration No. 9. It becomes the "golden candlestick" in each period (Rev. 1:12, 20), of which the "son of man" is composed.

ILLUSTRATIONS

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ILLUSTRATION 9.

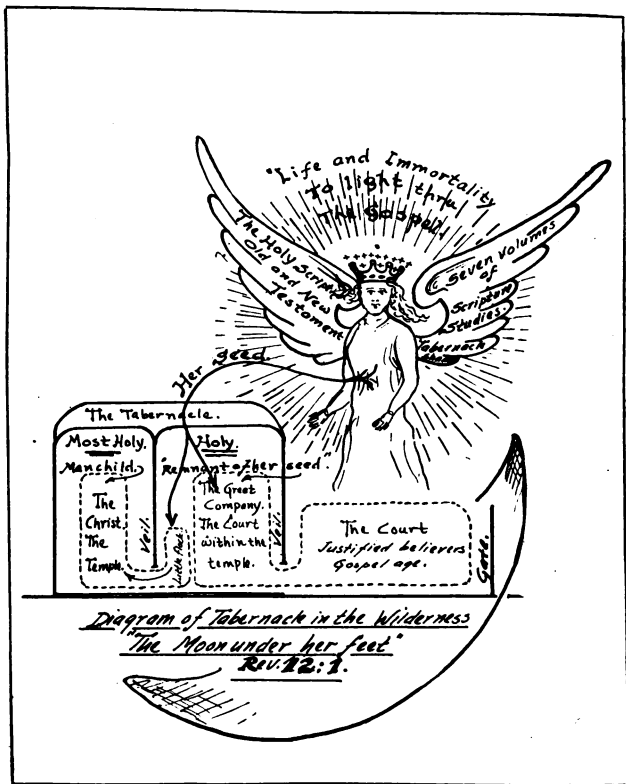


ILLUSTRATION 10.

ILLUSTRATION No. 11.

This diagram indicates how the early church became Babylon in A. D. 325, and how the "golden candlestick," the development of the seven portions of the Christ, was removed from her (Rev. 2:5). The true congregations in which the spirit-begetting took place and in which the golden candlesticks were developed, are found on the side of Babylon. There we find Smyrna under Arius; Pergamos under Peter Waldo; Thyatira under Luther; Sardis under Miller; Philadelphia under Russell, last of all Laodicea, constituting what is left of the spirit-begotten when the harvest is ended, as the "feet" of the Philadelphia congregation (Rev. 3:9). The sun which became "black as a sackcloth of hair" (Rev. 6:12) in the sixth seal period indicates the end of Babylon's period of probation. She was at that time completely cast off from any further allowance to exist, to become ripe for utter destruction.

The Jewish Age is used as a scale in this picture to indicate the length of the Gospel Age.



ILLUSTRATION 11.

DIAGRAM OF THE SEVENTH SEAL

ILLUSTRATION No. 12.

This diagram of the Seventh Seal period shows the forty-two months referred to in Rev. 11:2, beginning April 1, 1918, and ending at October 1, 1921. These forty-two months as a whole compose the period of Babylon's actual judgment and destruction. It is also featured by the "mighty angel" period (Rev. 10:1).

The six trumpet angels (periods) come first in order as they are recorded first in the 8th and the 9th chapters of Rev. The seventh trumpet again is recorded separately in the 11th chapter and belongs to the restitution proper and indicates the beginning of that period at the resurrection of the Ancient Worthies, in the Fall of 1921.

The Vial angels (periods) of the 16th chapter of Rev. are shown in the diagram in close relation to the six trumpet periods. These vial periods are six months each, while the trumpet periods are seven months each. They all constitute forty-two months as indicated in the diagram.

The First Trumpet Period we find on the diagram to begin April 1, 1918, and lasts till November 1, 1918. The "hail and fire" mingled with "blood" and cast on the earth indicates that the indignation of the people (fire), when they realize the truth (hail) in regard to the cause of the world-war and what prolongs the same on account of the stubbornness of the rulers, will to some extent become vitalized (mingled with blood) and their revolutionary movements is causing the warlords to sue for peace. It takes place before the last month of the first trumpet period is up at November 1, 1918.

The rulers and the mighty (trees, etc.), in this third part of Christendom lose their lofty positions before the world in that fire or panic which takes place in Germany, especially during October, 1918.

The First Vial period lasts from April 1, 1918, to October 1, 1918, as shown, and thus ends one month before the end of the first trumpet period. The "mark of the beast" and the "image" feature is here to indicate the location of the first vial; it is America. The "sore" refers to the anarchistic and the socialistic activities in destroying society and property. (The federal building in Chicago

was hit by a bomb, and munition plants have been blown up, forest fires staged, etc., by these elements.) It also refers to the great influenza epidemic which struck America in the last month of the first vial period, in October, 1918, and caused a retarding effect in all activities in the country.

The Second Trumpet Period on the diagram begins November 1, 1918, and lasts seven months to June 1, 1919. The great kingdom (mountain) falling into anarchy (the sea) is Germany and other kingdoms of Europe, which is the result of what was recorded in connection with the first trumpet period. The great mountain begins to fall into the sea during November, 1918, and will gradually become destroyed in anarchy at the end of the trumpet period, June 1, 1919. The "sea" becomes fully vitalized (blood) in that third part of Christendom.

Second Vial Period from Oct. 1, 1918, to April 1, 1919. The diagram here indicates that the second vial period begins one month ahead of the second trumpet period. It ends two months before the end of the second trumpet period.

In the second trumpet we found that the "sea became blood" or vitalized in Europe. Now this corresponding vial is poured upon the sea and it "becomes as the blood of a dead man." The socialistic and the anarchistic elements in the whole world are very much alive (blood) but they will be checked to a great extent in America. They will be forced to be still "like the blood of a dead man" in this six month vial period during the Winter and Spring of 1918-1919.

The Third Trumpet Period as shown in the diagram begins June 1, 1919, and ends Jan. 1, 1920. During this period some powerful and influential religious teacher or star will be used for the influencing of the nominal church systems, and lead them into the strong federation which will "vitalize" the image of the beast. All ministers and denominations (fountains and rivers) will have to fall in line and promote the "wormwood" religion of hatred and force for the suppression of the liberties of the people. No man will then be allowed to buy or sell unless he has the "wormwood mark" (Rev. 13:17). The Modern "dark age" reign (the image of the beast) will begin in the third trumpet period.

The Third Vial Period according to our diagram begins two months before the third trumpet period just described, at April 1, 1919, and it ends Oct. 1, 1919, or three months before the third

trumpet period ends. It is described as a plague period over the nominal church members. Many of these more honest members would rather like to see the Christ-like love prevail but now their "waters" become "vitalized" (blood), the image of the "beast" begins to be vitalized in America. It comes as a plague over the churches because they refused the truth when it was offered to them.

The Fourth Trumpet Period begins at Jan. 1, 1920, as indicated in this diagram and lasts till Aug. 1, 1920. The third part of Christendom here referred to seems to be the dragon part or Protestant Europe, where the Little Flock will be cut off from any further activities.

The Fourth Vial Period from Oct. 1, 1919, to April 1, 1920, gives the Little Flock in America greater power to scorch the ecclesiastical powers with their glorious light and their fearless denunciation of Babylon's wickedness.

The Fifth Vial Period begins April 1, 1920, and lasts six months to Oct. 1, 1920. During that time the Catholic Europe and Rome will suffer a great calamity. This will cause the Pope and his adherents to make the blasphemous claim that pestilence, famine, reign of terror, etc., is due to the peoples falling away from the support of Rome and papacy. Through this blaspheming they will come back into world power with ten papal states in the fifth trumpet period.

The Fifth Trumpet Period, begins Aug. 1, 1920, and ends March 1, 1921. It refers to papacy's return into world power. The five months power to "hurt men" (Rev. 9:5 and 10) are indicated in the diagram. The end of the fifth vial period, which was poured on the beast at Oct. 1, 1920, is two months into the fifth trumpet period. From that time to the end of the fifth trumpet period we have exactly "five months." The high pitch of power of the Pope at Rome will last five months from Oct. 1, 1920, to March 1, 1921.

The Sixth Vial Period, as seen, begins at Oct. 1, 1920 at the beginning of the five months power of papacy. During that time the "spirits like frogs" will come out from the dragon, the beast and the false prophet. The whole world of Christendom will begin a propaganda to crush all movements for further liberties and truth. The whole world will thus be gathered together to Armageddon. This will be accomplished at the end of this vial period, April 1, 1921.

At the same time the Lord as a thief, takes home the last members of the Little Flock while the Great Company are left "naked and they see their shame."

In the diagram we also see the long period "before the altar" (Rev. 8:3-5) end when the Little Flock is home. The sacrificing is ended. The angel (period of sacrificing) comes out from the altar. (Rev. 14:18.)

The Sixth Trumpet Period begins, as we see in the diagram, while there is one month left of the sixth vial period, at March 1, 1921. The last members of the Little Flock (the four horns on the golden altar) have one month left to proclaim that the restraining periods of the wild passions of mankind (the four angels in Euphrates) will end. So at the first of April, 1921, the Armageddon battle will begin when the anarchistic "horses" take the lead of mankind.

The Seventh Vial Period from April 1, 1921, to Oct. 1, 1921, gives the length of the Armageddon battle. With this vial the work will be "done." The last period for tearing down the strongholds of Babylon will be finished.

The fallen angels and the prince of the power of the air will receive their portion in this period. The vial is "poured in the air." The Little Flock is home and the fallen angels proved themselves unworthy of further life when they tried to deceive the saints in the judgment period from the Spring, 1918, to Spring, 1921. Now they are destroyed in this seventh vial period during the course of the Armageddon battle. Satan, "the prince of the power of the air," will at the same time find himself entirely cast out from heaven and fall into the sea (Rev. 12:2) and he becomes the dragon in the sea.—Leviathan—(Isa. 27:1).

Other periods are shown in the diagram and their relative position to the trumpet and vial periods are thus determined.

The period or the "angel before the altar" (Rev. 8:3-5), is indicated to last to April 1, 1921. This angel or period comes out "of the altar" (Rev. 14:18) and speaks to the angel (period) with the sickle (Rev. 14:17) and tells him to thrust in his sickle (the Armageddon battle). We find on the diagram that this angel "before the altar" reaches one month into the period with the sickle and in this manner can speak to that period to thrust in his sickle and begin the "treading of the winepress."

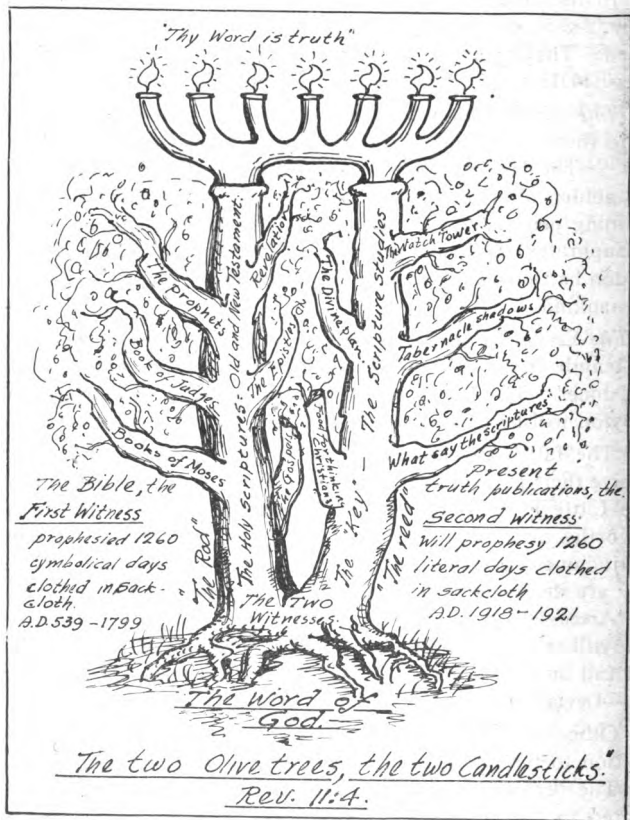


ILLUSTRATION 13.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that this is crucial for ensuring the integrity of the financial statements and for providing a clear audit trail. The text also mentions that proper record-keeping is essential for identifying and correcting errors in a timely manner.

2. The second part of the document outlines the various methods used to collect and analyze data. It describes how data is gathered from different sources and how it is processed to extract meaningful insights. The text highlights the importance of using reliable data sources and of applying appropriate statistical techniques to ensure the validity of the results.

3. The final part of the document discusses the implications of the findings and provides recommendations for future research. It suggests that further studies should be conducted to explore the relationship between the variables under investigation and to test the hypotheses proposed in the current study.

4. The document also includes a section on the limitations of the study. It acknowledges that there are certain constraints on the data and the methods used, which may affect the generalizability of the findings. However, it also notes that the study provides a valuable contribution to the understanding of the topic.

5. In conclusion, the document summarizes the key findings and reiterates the importance of the research. It expresses the hope that the results will be useful to other researchers and practitioners in the field. The document is signed by the author and includes a date and a contact information section.

*THE FOUR BEASTS SEEN IN DANIEL'S VISION AND
THE GREAT IMAGE SEEN IN NEBUCHADNEZZAR'S
DREAM.*

Dan. 2:31-45 Dan. 7:1-28.

Daniel and Nebuchadnezzar were privileged to see the events of the world's history pass before their eyes in visions and dreams, and they were also privileged to partly understand what these represented. It was recorded in the Scripture, however, mainly for the purpose of giving us, who now live in the last days of this "Evil World" a clear understanding of the Divine Plan of Jehovah, as we read in 1 Pet. 1:10-13 regarding the prophets, that "unto them it was revealed, that not unto themselves but unto us they did minister these things."

We have found that the Bible contains a complete chronology giving us a full and clear record of the space of time and the historic events from the time of the earth's creation by Jehovah God up to the time where secular history connects up with the history of the Bible, in the year 536 B. C., which date is well established in history. But we have found more. We have found that the Bible also contains prophetic statements regarding historic events, sweeping the entire time to our day, and also a thousand years into the future. In the Scripture Studies we have been made acquainted with these features, and we do not need to repeat them here.

Today we live in the time of which the prophet Ezekiel spoke "The days are at hand and the effect of every vision." (Ezek. 12:23). This accounts for the fact that we now are blessed to such extent and privileged to understand the mysteries of prophecy.

Pastor Russell by the grace of God, whom he so faithfully served, was the "key" to unlock the mysteries of prophecy now due to be understood, and to unfold the Divine Plan of Jehovah God in such a manner that we can easily comprehend its features.

In the Scripture Studies we find that the four beasts seen in Daniel's vision, and the image seen by Nebuchadnezzar in his wonderful dream, portrayed the characteristic features of the four great world dominions as we know them through history. Secular history also accounts for four chief powers which have held sway over the world at different times and in successive order.

That they were to be such and that they were recognized by God and allowed to exercise power for a certain length of time we understand from Daniel's expression: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory." (Dan. 2:37.)

From this we understand that the image, as seen by Nebuchadnezzar, is recorded in the Scripture so that we might know that these four world dominions constitute one portion of the time marked off in the Divine Plan, known as the "times of the Gentiles," a period of 2520 years, from 606 B. C., when the last king of Judah was taken captive and his kingdom overturned by this Nebuchadnezzar, king of Babylon. We know that these "times of the Gentiles" ended in A. D. 1914, which is well corroborated by the beginning of the great world war.

The four beasts again furnish details of characteristic features of these four dominions of the "gentiles," so that we are in position to establish their identity. Thus in the Scripture Studies we find that Nebuchadnezzar's image and the four beasts under consideration represent the four world dominions in the following order: Babylonia, Medo-Persia, Grecia, and Rome, which latter was transformed into present European dominions.

The image of Nebuchadnezzar represents these dominions in the following manner:

The "head of gold"—Babylonia.

The "breast and arms of silver"—Medo-Persia.

The "belly and the thighs of brass"—Grecia.

The "legs of iron and the feet and toes of iron and miry clay"—
Rome-European Dominion.

The same order is found in the vision of the four beasts as seen by Daniel. (Dan. 7:1-28.)

The Lion—Babylonia.

The Bear—Medo-Persia.

The Leopard—Grecia.

The Terrible Beast—Rome-Europe.

Now we find that when Daniel saw these four beasts he in reality also saw the geographical outlines of these four world dominions, which they represented. (See the map pictures.)

The relationship between these beasts, the image and the four world dominions is fully treated in the Scripture Studies, so we do not need to go into same here. We will, however, stop to consider

a few interesting particulars in connection with the second beast before we advance to the fourth beast, which is the chief theme for our study.

The second dominion, Medo-Persia, was portrayed by the bear in Daniel's vision. The record is "And it raised itself up on one side." (The margin reads "one dominion.") This is true when we find from ancient history Persia took the lead and raised itself up over other known nations. Under Cyrus she became the leader of all nations at that time.

"The three ribs" in its mouth (Dan. 7:5) seems to refer to three rivers on the western shore of Lydia: Hermus, Cayster and Maender. (See map picture of the Medo-Persian bear.) The wealth in precious metals and vegetation in their valleys afforded tempting mouth pieces for Cyrus. He conquered Lydia and the rich river valleys were his.

The fourth beast was of such appearance that Daniel had no name for it. Knowing that the Roman provinces and later the European governments are represented by the legs of iron on the image seen by Nebuchadnezzar in his dream and by the fourth, the "terrible beast," seen in Daniel's vision, then we are inclined to look for the geographical outlines of same. Then we find that such portions of Africa, Asia and present Europe, which constitute the Rome-European dominion, furnish a remarkable picture of a "terrible beast." (See map picture.)

Historical records also agree to this presentation. The first Roman provinces were scattered around the Mediterranean shores of Europe, Asia and Africa.

In all symbolical pictures of this nature the head or parts of the head, refer to the very beginning of the matter presented. Beginning then at the head we can trace the history of the Rome-European beast from the "mouth," beginning with

"the iron teeth," and follow up with

"the ten horns,"

"the little horn before which three were plucked up,"

"the feet," and finally

"the brass nails."

Let us follow the map picture while we have the record as given in the seventh chapter of Daniel:

"And it had great iron teeth" (Dan. 7:7).

Somewhere in the year 740 B. C., the families or tribes constituting "Latium" in the central part of Italy, united and began to erect a city called Rome, the "stronghold of Ramnes" or the "Romans." They called themselves the "children of Mars." Mars was the Roman war deity or their war god, and history up to the present time shows how they have been true children of that god, their father "Mars." We have in the Bible a more correct name for the Roman war deity. He is there called the "Devil and Satan." Our Lord Jesus made the positive statement that he, Satan, was a murderer from the beginning.

This great father of the Romans was very proud of his new offspring which was being developed in the order we find it recorded in secular history, which is corroborated by the history of the fourth beast, as we here will see. The same lofty admiration has been noticed for all his dominions that have come out from this terrible beast; for all such children of his as Alexanders, Caesars, Napoleons, kings, kaisers, etc., whatever their names and titles may be; for all such as have made great conquests and caused rivers of tears to flow from the eyes of millions of widows and orphans, mourning their dear fathers and husbands. Blood had to flow in order to make this beast grow and in order to keep him alive in all the Satanic wars that were waged down through the centuries.

The Romans soon became masters over the entire peninsula of Italy when Tarentum, the last province, surrendered to them in the year 274 B. C. It was the very first tooth of the "great iron teeth." (See tooth No. 1.)

We may picture the "father" Mars' joy when he found this first tooth so nicely developed in his offspring's mouth, ready to devour the prey and stain itself with blood.

The other teeth will soon follow in order, as we here will see. On the opposite shore of the Mediterranean was at this time another empire, the Carthaginian empire. Sardinia and Corsica were seized from the Carthaginians in what is known as the "second Punic war," 218 B. C. It became the second colony of the Romans, the second tooth. (See tooth No. 2 on map picture.)

Continued defeat for the Carthaginians in the "second Punic war" gave eastern Spain to the Romans, 202 B. C. (Tooth No. 3.)

A large portion of Asia Minor was taken from the Syrian king, Antiochus the Great at the "battle of Magnesia," in 190 B. C. It

was then surnamed the "Kingdom of Asia" as a Roman province. (Tooth No. 4.)

Macedonia and Greece came under Roman control, first at the "battle of Pydna," 168 B. C., and finally at the "destruction of Corinth" in the year 146 B. C. (Tooth No. 5.)

The great Carthaginian empire was also completely overthrown in the same year, 146 B. C., in the "third Punic war." (Tooth No. 6.)

Jugurtha, king of Numidia, was conquered 106 B. C., and his kingdom seized. (Tooth No. 7.)

Cilicia and Cyrenaica were added to the Roman provinces at the end of the "Mithridatic war," 64 B. C. (Teeth Nos. 8 and 9.)

Egypt came under Roman control during the time of Julius Caesar and Mark Antony. It was their relationship to the charming Egyptian queen, Cleopatra, that marked this event. (Tooth No. 10.) Thus the tenth tooth was placed in the mouth of the Roman beast in the year 31 B. C. This same year also saw the end of the Roman republic and the beginning of the imperial empire.

Thus we see how the whole set of devouring teeth was completed. The prophet is not stating the number of teeth, but the history here gives it to us as "ten." This is the more remarkable when we know that the horns also are ten in number, which we will see later has a significant bearing on the number of the present governments in Europe.

The teeth fully developed, the Romans set out to conquer the rest of the world, or what is known as the continent of Europe. This is recorded by Daniel in the words:

"And it devoured and brake in pieces." (Dan. 7:7.)

It was at this time that Caesar Augustus was invested with imperial power. His reign, however, was very peaceful, and during his reign our Lord Jesus was born in Bethlehem, in Judea, the little province in the remote eastern part of the Roman empire.

The successor to Augustus Caesar was Tiberius Caesar. He on the contrary was a cruel tyrant. Under his reign our Lord Jesus Christ was crucified by the Roman executives, incited as they were by the Jewish clergy.

When the humble followers of Jesus Christ increased in number, the bloodthirsty "father" of the Romans became very much alarmed. He was afraid that they might thwart his plans, so he had to find ways and means to rid his dominions of the "Holy Seed." He took

full control of such Roman rulers as Nero, Caligula, and others, in order to exterminate the Christians. He found, however, that he had to go at it in a very different manner—and he surely knew how.

In the fourth century, our reckoning, the Roman empire became Christian (?) under Constantine the Great. Here was actually fulfilled the apostle's statement that "Satan would transform himself into an angel of light." (2 Cor. 11:14.) A mixture of pagan philosophies and Christian principles were moulded into a creed and called "Christian Faith." It was the "Nicean Creed" promulgated at the Council of Nice in A. D. 325.

This false "angel of light" was afraid of the true gospel as set forth in the Holy Bible, because he could not understand it. The Scriptures are written in such a manner that Satan and his followers would not understand their true meaning. Now Satan infused in the so-called Christian religion his own, or man-made, doctrinal errors which would further his devilish plans in the manner he saw fit. He made people that professed to be sane and intelligent believe in the "trinity doctrine" which is the same as saying that 3x1 makes 1. At the same time he made some zealous monk write in a spurious passage in the Bible to support such a thought. (See 1st Jno. 5:7.) The oldest manuscripts do not contain that passage. Consequently the trinity doctrine has no support in the Bible. The powerful bishops under Constantine also persecuted Arius, who would not promote such a false doctrine as the "trinity doctrine."

Further, Satan stuck to his old lie that "Ye shall not surely die" (Gen. 3:4) and in that connection he saved enough of the old heathen belief that when you die you are more alive than ever. In this manner he mixed in the thoughts of the old heathen philosopher Plato, that man has an immortal soul. In this manner he made the confusing errors more effective and thereby the true light of the Word of God would be of none effect.

He also knew that such a belief would be the most fertile soil for other devilish blasphemies of the Holy Name of Jehovah, such as have been flourishing so abundantly in the so-called Christian religion—purgatories, hell fires, eternal tortures, etc., etc.,—whereby a Holy and loving Father has been pictured as the most cruel and infernal ruler over the universe.

Up to present time this "false angel of light" has been setting up his standard of what he calls light, which however proves that he is still a murderer. His followers, who carry their "Father's" standard of what they claim to be the great light, but which has proven to be "gross darkness" are now ready to commit any world wrecking act that suits them best in order to promote the deceptions laid down in their false creeds.

Our Lord Jesus said: "By their fruit ye shall know them," and in the present calamity in Europe, the beast under consideration, we may see the "fruit" or the consequences of the creeds which constitute the religious systems of today. "Their hands are full of blood" (Isa. 1:13-15), and the spiritual leaders and the teachers in nominal Christendom are still urging more bloodshed and more hatred between the nations. They are surely true children of their "Father Mars." "Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." (Jerem. 23:1, 2.) "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness. Woe unto them that are wise and prudent in their own sight, because they have despised the Holy One of Israel." (Isa. 5:20, 21.)

The great city Babylon, referred to in the Book of Revelation was thus founded by Constantine, and Satan here reared and nursed his "pet woman" which became the "mother of harlots," the great mother system from which all the nominal systems and sects came.

"And it had ten horns." (Dan. 7:7.)

In the fifth century the western empire was overrun by vast hordes of barbarians and the Roman empire was divided into several small race kingdoms. Could there be any better picture by which to illustrate this historic division than by horns on top of the fully developed head of the Roman beast.

These race kingdoms were the following.

Visigoths—Horn No. 1. (Present Spain.)

Suevis—Horn No. 2. (Present Portugal.)

Britons—Horn No. 3. (Present Great Britain.)

Franks—Horn No. 4. (Present France and Netherlands.)

Saxons—Horn No. 5. (Present Germany and Scandinavia.)

Lombards—Horn No. 6. (Present Austria.)

Greeks—Horn No. 7. (Present Greece and Turkey and the Balkans.)

Italy was the last remaining power of the Western Empire and was known under the name of "the Western Empire" (horn No. 8).

Two other parties figured in this division but they centered around the same goal, Italy. These were the Herulis (horn No. 9) and the Ostrogoths (horn No. 10). These two races struggled for the supremacy over Italy.

Daniel says: "I considered the horns" (we have now been considering the horns) "and behold there came up among them another little horn, before whom there were three plucked up by the roots, and behold this horn had eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8.)

Let us have the little horn in mind and watch the "plucking up of three before it." We are to remember that the Western Empire was one of the horns (horn No. 8). Now the Herulis overthrew the remaining power of the Western Empire. It was one horn plucked up.

Some years later, according to history, the Ostrogoths overthrew the Herulis and they established themselves in its place. It was the second horn plucked up.

Then came the turn for the Ostrogoths. Their last king fell in battle with Justinian, emperor of the East, in A. D. 539, which thus is fixing the date for the beginning of the actual power of papacy. Justinian was a very zealous supporter of the Catholic church, and in this manner he paved the way for papacy's rising power. The third horn, the Ostrogoths, was plucked up before papacy could extend its world dominion.

This same horn, that had mouth and eyes as a man, is pictured as a beast or world dominion in itself in the thirteenth chapter of Revelation from the first to the tenth verses.

Speaking of the little horn Daniel says further:

"I beheld and the same horn made war with the saints and prevailed against them." (Dan. 7:21.)

We do not need to consider the darkest picture in all history, the most horrible persecutions of consecrated Christians as well as Jews by papacy's fanatical popes and rulers. It is too well known throughout the pages of secular as well as religious history, and at greater length treated in the Scripture Studies. Daniel gives us such a clear identification mark that we clearly may notice the foretold ambition and greed for world power as exercised by papacy.

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.” (Dan. 7:25.)

Papacy’s ambition to rule the world in Christ’s place is here clearly indicated. The changing of that time and applying same to its own murderous reign by calling it Christ’s kingdom in the hands of the popes and the clergy, was thus effected.

Papacy also changed the Divine laws of love and peace into laws of hatred and force, which resulted in all the infernal persecutions of the past and which we will see soon repeated in the returning power of papacy.

But, thank God, “The judgment shall sit, and they shall take away his (Satan’s) dominion—and the greatness of the kingdom under the whole heaven shall be given to people of the saints of the Most High.” (Dan. 7:26, 27.)

Consider for a moment the magnitude of these words. What people are here referred to? We know who the Most High is. We also know who the “saints of the Most High” are—the Christ, Head and Body. They will constitute the Royal Priesthood. These will, during the glorious thousand-year reign of Christ, restore the whole world of mankind to human perfection and glory. In other words, they will at the end of the gradual restitution of the whole world present to the then happy human family a grand paradise covering the whole earth. “It shall be given to the people of the saints of the Most High.” These “people” are the restored human family that will inherit or receive the “greatness of the kingdom” at the hands of the “saints of the Most High.”

Let us return to the study of other historical features of the fourth beast.

“Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured and brake in pieces, AND STAMPED THE RESIDUE WITH HIS FEET.” (Dan. 7:19.)

Feet in symbolical pictures always refer to the LAST STAGE of the matter presented. It refers to the consummation of the things that are pictured by an animal of some kind.

The world as we know, is divided into five world parts: Europe, Asia, Africa, Australia and America. The beast under consideration, as has been shown, represents Europe after the transformation of the early Roman dominion into what became the foundation of

present nations of Europe. Now each one of the four feet represents the treading down of the other four world parts—one foot for each part. In other words: "The residue was stamped by his feet." That means, the balance of the world was stamped or became subject to the beast proper, the European powers, which powers belonged to the "feet" stage of the beast.

Asia was stamped and controlled by mostly European powers. Africa is stamped and divided by the majority of the beast powers of Europe. Australia is stamped and subject to one of its powers. America was stamped and held by some of these feet governments.

The feet, as a time feature, represent the time from about the fifteenth Century to A. D. 1870, during which period the European powers established colonies over the whole world, controlled and ruled from the "beast" center, Europe.

So we have the last feature of the beast, his "nails of brass." (Dan. 7:19.)

If the head and teeth represented the very beginning of the Roman dominions and the "feet" the later stage in the time of the existence of the Rome-European beast, then we may understand that the "nails" refer to the very end of the beast.

When a beast is catching the prey it first strikes it into submission with its feet or paws, and then it is using the nails or the claws to hold the prey secure and tight. So here. When the whole world was "stamped" into submission by the powerful feet governments of the beast, then it took the "nails" to retain this power.

"The "brass nails" we may assume refer to the time from 1870 to 1914. Counting the "nails," five on each foot, we have twenty nails in all. At the end of the "times of the gentiles," in 1914, there were exactly twenty independent governments in Europe. (See map.)

The "brass" indicates that these governments claim to be the centre of civilization, high culture and Christendom. Thus we also find that the "iron power" began with the ten teeth; so to say, doubled in the ten horns, and finally it reappeared in the twenty "nails." Each nail is an outgrowth from the beast as a result from the power ambition exercised by the teeth and the horns at the very beginning.

Now we may ask what is the next feature of the beast? There is no next feature except what is recorded by Daniel: "I beheld even till the beast was slain, and his body destroyed, and given to

the burning flame." (Dan. 7:11.) We all know what that burning flame and destruction means. It is taking place today in Europe, and the whole beast, now in his last stage or "brass nail" existence, is rapidly being destroyed in war, revolution and anarchy.

We remember how we found in the Scripture Studies that the four beasts as well as the image of Nebuchadnezzar's dream pictured the seven "times of the gentiles," 2520 years, counted from 605 B. C. when Nebuchadnezzar overthrew the power of the last king of Judah, King Zedekiah, ($7 \times 360 = 2520$), to A. D. 1914. ($606 + 1914 = 2520$). Thus we see that the destruction of the fourth beast marks the end of the times of the gentiles. We also found that the destruction began on time, in 1914, when the twenty brass-nail-nations of the beast were marking the fulfillment of the wonderful truth of the Scripture.

In the twenty-fifth chapter of Jeremiah we find reference to the same features as here indicated by the destruction of the beast in its twenty brass nails kingdoms.

"For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee, to drink it.

And they shall drink, and be MOVED, and be MAD, BECAUSE OF THE SWORD THAT I SHALL SEND AMONG THEM.

Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had sent me;

To-wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them A DESOLATION AND AN ASTONISHMENT, AND HISSING, AND A CURSE; AS IT IS THIS DAY.

Pharaoh king of Egypt, and his servants, and his princes, and all his people.

- 1—And all the mingled people, and all the kings of the land of Uz,
- 2—And all the kings of the land of the Philistines,
- 3—And Ashkelon.
- 4—And Azzah,
- 5—And Ekron,
- 6—And the remnant of Ashdod,
- 7—And Edom,
- 8—And Moab,
- 9—And the children of Ammon,
- 10—And all the kings of Tyrus,

- 11—And all the kings of Zidon,
 And the kings of the isles which are beyond the sea :
 12—Dedan,
 13—Tema,
 14—And Buz,
 And all that are in the utmost corners,
 15—And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.
 16—And all the kings of Zimri,
 17—And all the kings of Elam,
 18—And all the kings of the Medes,
 19-20—And all the kings of THE NORTH, far and near, one with another.

And ALL THE KINGDOMS OF THE WORLD WHICH ARE UPON THE FACE OF THE EARTH :

And the king of Sheshach shall drink after them." (Jer. 25:15-26.)

"Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel, drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD OF HOSTS, YE SHALL SURELY DRINK.

For lo, I begin to bring evil on the city which is called by my name. (Christendom.) (Jer. 25:27-29.)

Jerusalem and Judah here first refers to the ecclesiastical systems in Christendom. Pharaoh and Egypt in the same sense refers to the civil powers in the world.

After that we found how twenty names followed in order. The three kings of the "isles which are beyond the sea," Dedan, Tema and Buz, correspond to the three republics in Europe, France, Portugal and Switzerland.

"Arabia, the kings of the desert" seems to refer to Turkey, the only European government which is a "desert" for the Christian faith, owing to Mohammedanism.

"The kings of the north" can be applied to Sweden and Norway, which separated in 1905, thus making the number twenty complete so that "the Scriptures might be fulfilled."

"All the kingdoms of the world, which are upon the face of the earth," indicates that all governments will have to go down in the same destruction which befalls the European kingdoms.

The Bible is the most wonderful book. It is using pictures of the most common or general nature to illustrate great things and events. Such pictures as are most familiar to all classes of people. A drunken man's actions are well known to all, and the language here is plain, to the point and forceful.

All nations had to drink of the fury, and be moved and mad. This feature is not over with the war. The fury will go on from nation to nation, until they are all become the kingdoms of our Lord and His Christ. When they have been made drunk from the war fury then they will spue and fall in revolution and anarchy. And they will "rise no more" as kingdoms of the past. No they will become the "Kingdom of Christ," which will fill the whole earth. It will be the New Jerusalem, the new world wide government, coming down from heaven. (Rev. 21:2.)

"Sheshach" shall drink after them. This name refers to the new ecclesiastical power which will for a short time hold sway over the whole earth under papacy, before the battle of Armageddon will be fought. It will be a return to the "Dark Ages," which however will hasten the Armageddon in the Spring of 1921, as we will see in our treatment on the Book of Revelation.

THE DRAGON OF REVELATION.

REVELATION 12:3-17.

To rightly understand the matters or subjects as represented by symbolical pictures it is necessary to obtain a correct understanding of what they represent.

The wonders of this chapter appeared in the "heaven." Thus we must first obtain a clear understanding of what is here meant by "heaven."

A literal heaven above the stars, the sky, is not referred to when this word is used in figurative language.

In the Divine Plan of Jehovah is a fixed arrangement, that all his intelligent creatures should have a religious devotion or worship of their Creator. All religious order or arrangement amongst men, which has to do with the service of Jehovah worship constitutes the "heaven," or is termed "heavens" in symbolical language in the Scriptures.

In other words, it is the higher order of things as compared with ambitions and arrangements amongst men, which only pertain to the daily life and society order; this again is termed "the earth" in symbolical language in the Bible.

Let us go back to the time where we discover the first glimpse of this fixed order or intention of Jehovah's mind, called heaven. We read in Isa. 14:12. "How art thou fallen from heaven, O Lucifer, SON OF THE MORNING."

Thus Jehovah placed in the heaven we just described, a spiritual leader or supreme organizer who was to direct the heart intentions of the human race in such a manner that they would fully comprehend the magnitude of God's greatness and his overflowing love towards all his creatures. They in turn would then consequently adore, worship and love supremely their Creator.

This spiritual leader was an angel of very high rank and order, Lucifer. In the Divine Plan he was given supreme command of the human race which was to be created on this earth. He had to be a spirit being in order to have a better power to influence his subjects to a certain extent, and thus lead their heart intentions into a proper course towards sublime devotion of Jehovah.

Thus he was in heaven, as we here understand that term. We know how he fell from such divinely appointed position and became Satan, the adversary of God. He misused his invested power and influence over men in opposition to God. He became the "prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2.)

Our Lord Jesus refers to the same fall in Lu. 10:18: "I beheld Satan as lightning fall from heaven."

He used his powerful influence and ambition to cause mankind to ignore their Creator and to only look out for their own welfare in a more or less selfish manner.

This course of mankind, as well as that of Satan himself, is pictured in a symbolical manner by the "serpent" in the Garden of Eden. It pictured the fall of Lucifer and Man.

A serpent is confined to the ground and has no feet or limbs by means of which it might raise itself above the ground. Thus it pictures the very lowest ambitions, gross darkness and heathenism into which mankind was led by the wily adversary, whereby the Creator was totally ignored and finally entirely forgotten.

The world would have been wrecked a long time ago had it not been that God, time and again, interfered with the downward course and checked the far reaching influence of the adversary.

Thus we find how God dealt directly with certain Godly men of the past. How the Jewish nation was chosen out of the world and placed under direct supervision of Jehovah. This had a wholesome effect on the whole world in general.

These holy men and the holy nation with their divinely inspired instructors, their worships and altar sacrifices then constituted the heaven in the manner that word is mostly used in the Scriptures.

Now the adversary realized how first the Patriarchs and later the Children of Israel were chosen out of the world and placed in direct communion with Jehovah. Thus they partly came out of reach of his influence so long as they remained obedient to God.

He thus found that Jehovah no longer recognized him as the religious ruler of the earth. God led his chosen people by his own counsel, which Divine counsel the adversary was never allowed to understand nor look into.

Satan's chief concern now was to exterminate, if possible, the people of promise. He understood that from them might come the "holy seed" which was to bruise his, (the serpent's), head. The

body of the serpent represents the world of mankind under Satan's influence, and the serpent's head refers to Satan himself.

He was sure of success when in Egypt he tried to exterminate the people of promise. But God so wonderfully led his people by his own hand out of Egypt.

In Canaan he found how Israel became strong under the direct leadership of Jehovah, especially as long as they were obedient. All he thus could do to thwart their success was to try to cause them to fall into disobedience. He always was a cunning artificer, so in this case he also found a method by which he could further his plans.

Here is what he did:

He utilized his power and influence over the nations surrounding Israel in Palestine to set up grand kingdoms with a very tempting style of idol worship.

We know the result. Israel fell for the temptation. She became intoxicated by the idolatrous spirit of the surrounding nations. And after about four hundred years of direct rulership of Jehovah under Moses, Joshua, the Judges., etc., they requested a king to rule over them, like the other nations had.

This trick of the adversary is indicated in Isa. 14:29. "Rejoice not thou whole Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be the fiery flying serpent."

Thus here the serpent turned into a cockatrice.

The serpent is a snake, an adder, and the effect of his poison is death. A true picture of the course of the world of mankind under the poisonous effect of Satan into death. Now the cockatrice is a monstrous lizard, a serpent with feet. It is said to be so dangerous that a single glance at it would kill the curious. Here it indicates the tempting attitude of the adversary through the kingdoms surrounding Palestine.

Israel glanced at the cockatrice and we know the result; she fell into idolatry, and died as a nation.

In the verse cited, the course of Satan and the world in his power as his agency is pictured in three stages: The serpent, the cockatrice and the fiery flying serpent or dragon. (Ill. No. 6.)

The first is the very lowest ambition in direct opposition to God, beginning in the Garden of Eden and ending in the powerful Egypt, which thus was the tail of the serpent stage. By taking the

serpent by the tail Moses controlled same and it became the rod. That rod was symbolically broken, the Egyptian nation could not keep the people of promise.

They should not rejoice too much however, because the rod that smote them was broken. It would turn into a cockatrice with the effect as we already have seen described. Thus the serpent with feet as a cockatrice, could raise itself over the ground in a tempting attitude and entice the holy nation into idolatry.

The third stage would be the "fiery flying serpent" or dragon. It is the cockatrice with wings. It is still the old serpent. (See Rev. 20:1-2.)

What does this signify? It means that Satan would bring the debased world into still higher elements or directly into the heaven of religious worship of Jehovah. Paul refers to same (II. Cor. 11:14), "Satan will transform himself to an angel of light."

The idolatrous Pagan world would all of a sudden be supplied with wings and appear in the heaven of Jehovah worship. Light signifies knowledge, and if Satan became an angel of light, a messenger of knowledge regarding Jehovah, and as here stated he would be the fiery flying serpent; no wonder that our knowledge of Jehovah has been full of fire and brimstone, eternal torments, hell fires, purgatories, etc.

Wings are symbolical of knowledge of Jehovah as set forth in God's word, and eagles' wings the true knowledge of same. The cockatrice was furnished with wings, but they were dragon's wings and fail to carry mankind high enough to true worship of Jehovah. The wings Satan furnished his offspring, pagan Rome, with were not God's word, they were his own make and full of fire.

The world was deceived again. Just as the Jewish nation fell for the cockatrice, so mankind fell for the dragon. And as long as the dragon is flying in the heaven they all think it is the angel of light. The general belief is that his light is marvelous today.

But, alas, it is the "fiery flying serpent" and mankind will soon wake up to the fact that the effect from his poison is death. (Rev. 20:2-3) refers to same: "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, that he should deceive the nations no more."

Gracious God! how deceived we have been.

The "whole Palestine" in Isa. 14:29, means the same as what is termed in other places of the Scriptures, "both houses of Israel." One house is fleshy Israel under Moses up to the first advent of Christ Jesus. The rod that smote them, as we have seen, was the serpent as represented in the Egyptians under Pharaoh.

That rod was broken but they should not rejoice too much, according to the admonition, but be on their guard and keep in close contact with Jehovah God; because out of the serpent's root would come forth the tempting cockatrice in the surrounding idolatrous nations. They did not heed the warning and they fell.

The other house of Israel was the church of the GOSPEL AGE. The rod that smote them was the cockatrice in the persecuting power of pagan Rome. That rod was broken when the old style of persecution ceased and the Roman empire became Christian. (?)

Here the warning still stands: "Rejoice not" because the change was not what it appeared to be. It was the change of the cockatrice into a fiery flying serpent or dragon.

Now we are at the point of the beginning of the twelfth chapter of Revelation. In the heaven we just described there appeared a wonder, the woman, to which we will come later. There appeared another wonder, "A Dragon." The woman was the spiritual house of Israel, the church of the GOSPEL AGE, the second part of that "whole Palestina" which was not to rejoice when the cockatrice rod was broken.

The fiery flying serpent, the dragon, was not there in the heaven as a friend of the woman, although he made the world believe so. He had something else in his mind. He stood before her, controlling her, so that he might destroy the manchild which was gradually being born, the "holy seed" of which he was afraid.

"Rejoice not thou, whole Palestina." If not written in symbolical language it would read something like this: Rejoice not too much thou Church of the GOSPEL AGE, when pagan persecution ceases and the Roman empire turns Christian. It is not what it appears to be. It is nothing else but a change of name and a higher posing before the world. The cockatrice is changing into a fiery flying serpent. The dragon will be flying in My heaven. The great city that deceiveth the whole world will be called by My name.

We remember how the adversary tried to prevent everything that would lead mankind back to Jehovah. How he used the Egyptians to exterminate the people of promise. It was the serpent

rod that smote Israel. That rod was broken, or Satan made a failure when he tried to thus destroy them. Through God's direct intervention they slipped out of his hand and came into Palestina. Here, as we saw, he tried the "cockatrice" scheme to entice them into idolatry and thus have the promised seed out of existence. He seemingly was successful when he thus had them dispersed amongst the nations.

But again he failed. Jesus Christ was born and brought life and immortality to light. The humble followers of Jesus increased in number. Just as the serpent turned into the Egyptian rod to smite the fleshy Israel, so here the cockatrice became the pagan Rome-rod that smote spiritual Israel, the church of the GOSPEL AGE.

The pagan barbarians, however, had more human feelings than their bloodthirsty leader, so he had to quit his method of crucifying, burning and throwing the Christians before wild beasts.

Thus the cockatrice rod in that instance was broken, but he changed methods again when he saw his failure. He became the dragon.

His first master stroke on that line was when he influenced Constantine the Great to have Rome become Christian, A. D. 325. At the Council of Nice he fixed up a religion that would aid him in leading mankind away from the true worship or knowledge of Jehovah.

Today men rejoice that the pagan rod, or pagan darkness, is broken. Deceived as they are they do not realize he only changed into a fiery flying serpent or dragon.

Thus we see, that when the dragon in our text appeared in the heaven it refers to the time when Rome was Christianized by Constantine in A. D. 325. The dragon represents the Christian era of Roman-European dominion.

Reading the description of the dragon we find the following chief features recorded or specially noted:

1. Ten horns.
2. Seven heads.
3. Seven crowns on the heads.
4. A tail doing some special work.

The Ten Horns.

We have already seen that the time when the dragon appeared in the heaven was when Rome became Christianized (?) by Constantine in A. D. 325.

The ten horns then are the same horns as shown on the fourth beast in Daniel's vision (Dan. 7:7), representing the barbarian races or tribes which overthrew the Roman dominion and established themselves throughout the empire. See explanation on the fourth beast of Daniel.

The Seven Heads.

We also remember from our study of the fourth beast of Daniel that the original ten horn races were reduced to seven by the plucking up of three before the growing power of Papacy, the special little horn. Later on when the seven remaining horns or races became more settled and mixed in with the people of Roman origin, whom they had just conquered, then they were considered as heads or founders of present nationalities in Europe.

These seven heads were the following seven races :

1. Visigoths, corresponding to present Spain.
2. Suevis, corresponding to present Portugal.
3. Britons, corresponding to present Great Britain.
4. Franks, corresponding to present France and Netherlands.
5. Saxons, corresponding to present Germany and Scandinavia.
6. Lombards, corresponding to present Austria.
7. Greeks, corresponding to present Greece, Turkey and Balkans.

Seven Crowns.

These heads having crowns indicates that they at that time were recognized by some prominent authority as being divinely appointed. This authority was papacy, just raising itself to splendor through these kingdoms. They were crowned in this sense as soon as they became subject to the catholic faith either voluntarily or by force.

Crowning Visigoths and Suevis.

When the Visigoths and the Suevis established themselves in the Roman dominion they became Christianized according to the Arian creed, after Arius. They were reconverted, however, to the catholic faith and thus were permitted to rule by papacy as divinely appointed.

Crowning the Britons.

There was rivalry between the Celtic and the Roman churches but at the council of Whitby, A. D. 664, King Oswy settled the quarrel and gave the British Isles to Rome.

He in turn was sanctioned and crowned with divine right to rule by papacy.

Crowning the Franks.

Pepin, whose deeds had done so much for the Frankish nation and Christendom, was anointed and crowned king of Franks A. D. 752.

Crowning the Lombards.

Charlemagne brought the Lombards into submission to Papacy and was appointed their divine ruler.

Crowning the Saxons.

The Saxons in Germany were reduced to submission by Charlemagne when he massacred 4,500 German prisoners and thus made them accept Christianity and Papacy. Their king was then appointed divine ruler by papacy.

Crowning the Greeks.

When the Greek throne was vacant the pope thought it proper to proclaim Charlemagne imperial ruler over the heretical Greeks. He placed the divine crown upon Charlemagne's head on Christmas day A. D. 800.

Thus we have seen the seven heads receive their crowns at the hand of papacy. The above citations in regard to the crowning are practically the same wording as found in Meyer's History. So we see how secular history goes hand in hand with the account given in the Scriptures.

The crowns thus represent divine appointment by ecclesiastical rulers. We will have that in remembrance when we come to the ten horns on the Papal beast of Revelations, 13th chapter, which have crowns, and thus point to a very important event we are to expect soon.

This crowning is referred to in Isa. 59:5: "They hatch cockatrice eggs, and weave the spiders' webs; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

Today the eggs are fully hatched or crushed and with John the Baptist our message to the clergy is: "Ye generation of vipers, who hath warned you to flee from the wrath to come."

The Tail.

The next feature of the dragon is the tail, which drew the third part of the stars of heaven and cast them to the ground. It is the last time feature of the dragon, when he will be cast down to the ground, back to serpent condition whence he came when he resorted to dragon wings and appeared in the heaven of Jehovah worship.

The dragon will be further treated in regular order in our comments on the Revelation.

*CONDENSED TREATMENT OF SOME OF THE CHIEF
FEATURES OF THE BOOK OF REVELATION.*

The seven churches in Asia represent, as we already know, seven particular periods in the history of the church of the first-born, the development of the "New Creation." The GOSPEL AGE is a great period of 1885 years from the Spring of A. D. 33 to the Spring of 1918. We are to distinguish between the period of the GOSPEL AGE and the period marked off for the development and the completion of the New Creation, although they are closely related to each other. The GOSPEL AGE with its call has been the time of opportunity for mankind to come into joint-heirship with Christ, to hear the call, leave the world and by consecration and faith in the precious blood of Jesus Christ become prospective members of His body which is the Church. The harvest would be the end of the GOSPEL AGE according to our Lord's own statement: "The harvest is the end of the age." (Matt. 13:39) and would mark the time when the proper material for the New Creation was obtained. The New Creation would then be completed after the end of the GOSPEL AGE or after the end of the Harvest period. The GOSPEL AGE was the spiritual covenant during which time the spirit begetting took place.

Each Church period includes a certain portion of prospective members of the New Creation called out from the world or from the nominal church systems during the GOSPEL AGE. Each such portion again constitutes the material of which the faithful over-comers only will constitute the Christ. Hence these are addressed as congregations in the second and third chapters of Revelation. These seven portions of prospective members of the New Creation are as a whole composing the "Woman" pictured in the twelfth chapter of Revelation. The entire time of these seven periods is 1888 years from A. D. 33 to A. D. 1921, or three years longer than the GOSPEL AGE. The six first periods cover the same length of time as the GOSPEL AGE. The seventh or the Laodicean period will complete the New Creation after the end of the GOSPEL AGE, which latter provided the required number of prospective members for the New Creation.

The seven golden candlesticks represent seven portions of the little flock, the 144,000, the overcoming members in each one of the seven periods of the church. One portion of overcomers, or one candlestick in each congregation is thus moulded out of the material brought into the congregations through the Gospel Call. These seven golden candlesticks are in the same sense seven portions of the "Manchild" which will be fully born in the Spring of 1921. (Rev. 12:5.) (See diagram, Ill. No. 9.)

The "Manchild" is the complete body of Christ and is the "seed" of the woman which becomes fully developed and born. The "seed" here represents all the spirit-begotten who consecrate and become the prospective members of the New Creation, or constitute the congregation in each one of the seven periods of the church to which the Son of Man speaks in the second and third chapters of Revelation.

When each candlestick is developed or each portion of the "Manchild" brought forth in the continual birth, (which birth began in A. D. 33 when the "Head" was born, and which will end in 1921 when the "feet" will be brought forth), then there is always a remnant left of the material or "seed" in each congregation or period. This is called "the remnant of her seed." (Rev. 12:17). This remnant has been subject to the special wrath of the Dragon all down through the GOSPEL AGE. These have all come up out of great tribulation in each period for the destruction of their flesh. For this "destruction of their flesh" Satan always has been a proper agent. (1 Cor. 5:5.)

The "remnant of her seed" in the last congregation, the Laodicean period, will come up out of the greatest tribulation there ever was. It is called a "time of trouble such as was not since there was a nation." (Dan. 12:1; Matt. 24:21.) It is the "Armageddon Battle" which will be at its high pitch from Spring to Fall in the year 1921. The "Manchild" is born or complete in the Spring of 1921 (Isa. 66:6-7), and then the "remnant of her seed" will fall in the war with the dragon which also is the dragon's last fight when he will be fully overpowered.

When the Lord is speaking to these congregations in the seven periods of the New Creation's development He does not speak to the nominal churches at all, although the different agencies of Satan in the nominal church system, Babylon, are mentioned or referred to

occasionally. When the Son of Man is speaking to the last or Laodicean period, 1918 to 1921, He is speaking to the Lord's people in the ecclesias which now are under the influence of present truth. He is disclosing that they are in a pitiful condition after such a grand schooling of forty years under the great and faithful servant, who was used to bring the present truth to light in the darkness which prevailed in the world.

Instead of progressing to greater light the Laodicean congregation is doing like the nominal systems have done, stopping at the light they have and refusing the glorious light which is due to all the faithful. They make the claim that they are rich and need nothing. They think they need no further light. These will be "spued out," or as the Greek text renders it, "refrain thy mouth" which means that the leaders in the Laodicean congregation which will stand in the way of further light to the saints will be removed by force, and the Lord's new "mouth" will be recognized in the closing up work when the feet members of the 144,000 are standing on the Mount Zion. (Rev. 14:1.)

The seven seals in a sense represent the same seven portions of the New Creation as are pictured in the second and third chapters of Revelation. The events recorded in connection with the opening of each seal show how the early church, beginning at Pentecost, A. D. 33, becomes Babylon in A. D. 325 with its sin red doctrines, Papacy in A. D. 539 with its black doctrines and Protestant in A. D. 1521 with its pale or ghastly doctrines of "Hell" and "Eternal Torment" features. In a word, the events recorded in connection with the opening of the seven seals (seven portions of the New Creation) serve to give us a clear understanding of what Babylon is and her relation to the development of the New Creation, where Satan is given a chance to destroy the New Creation. He is permitted to provide the afflictions necessary for the development of the Christ.

We will now touch upon a few features that concern us most because they are events that will transpire while the "little flock" is yet in the flesh. Our Heavenly Father is taking particular care of His loved ones and wants us to know more fully His plan when the special trials of the time of trouble will close in on us. This will have a comforting effect on our hearts, especially after the many disappointments in regard to our expectancy of a speedy deliverance.

Brother Russell did not fully expect that the "little flock" would be delivered at the end of the harvest. On pages 228-230 in the Third Volume he is expressing his thought that some of the "little flock" would pass through part of the trouble.

At a close examination of the Revelation, we find in the light now due after the first of April, 1918, that the majority of the saints now in the flesh, are for a special grand and powerful work, which is to be done, privileged to stand on Mount Sion with a clear understanding of the transpiring events. They only will be able to sing the "New Song" which is from the open book in the hand of the "Strong Angel" of Revelation, tenth chapter. The name of that angel is: "The wonderful period 1918 to 1921."

The Philadelphia period took in the harvest period, and there Pastor Russell is referred to as the "Key of David." David was the "sweet singer of Israel" and when he with his "key" tuned his wonderful harp, it gave the most beautiful and harmonious chords. Now the "key" in the harvest, (or Philadelphia period, 1878 to 1918) was used by our Lord to tune the Scriptures in the same beautiful manner and "present truth" has been flowing from the grand Harp of God, His Word.

The purpose with this work covering the Revelation is to disclose a greater scope of its meaning, to further open up the "door in Heaven" so that we can look in and see the more clearly Jehovah's Grand Plan. Such opening was not possible until due—after the opening of the "seventh seal," which occurred April first, 1918.

All indications point to the fact that the sixth seal opened at our Lord's second advent in 1874. Further, that this sixth seal took in the harvest period, 1878 to 1918. During the time from the opening of the sixth seal up to the time when the seventh seal was due to be opened, the angel with the seal of the living God (period for the disclosing of present Truth—Angel in the symbolical presentation of Revelation, in most instances, means PERIOD) was to seal the Lord's servants with an intellectual knowledge of God's plan. This Angel is recorded as coming from the "East," the place where the sun is to rise and here it thus indicates "Millennial Dawn," which was the beginning of this period or angel. The dawn comes before the sunrising. The purpose of this period or angel was to harvest in the material required for the completion of the New Creation. To be prepared for the special closing-up work in the next period, 1918 to 1921, they had to be sealed with the seal

of the living God, the special features of the Divine Plan as set forth in the present truth. Of all those that are thus sealed there will be a small portion that will fill up the balance of the 144,000, and the remnant will come up out of the great tribulation in the Fall of 1921. Of all that are sealed by that angel, by the "seal of the living God" (the special knowledge of God's Divine Plan) there will be only a few that will be sealed with their "Father's name written in their foreheads" which is a different seal. (Rev. 14:1). The seal in the foreheads of the 144,000 with the Lamb on Mount Sion is the seal of APPROVAL after testing of the more than overcomers. If we had the power and knowledge of our Heavenly Father, we could most likely right now draw the line between those of the 144,000 still in the flesh, and those that will constitute the Great Company, which will come up out of great tribulation. It will be made manifest soon however. Those of the 144,000 still in the flesh will at the due moment be filled with the Holy Spirit to such an extent that they will be very prominent before the whole world in their wonderful power. It will be Elijah in power smiting the Jordan with the "Mantle." It will be Moses before Pharaoh showing miracles and demanding the release of the people. This will cause Satan to come forward with an extra portion of power to his "soothsayers and magicians."

Elijah and Elisha are today walking together in the various ecclesias, having the "seal of the living God," present truth, beginning the crossing of Jordan. Elijah has the other seal also, "the Father's name" in his forehead, which means approval and absolute obedience to the Divine Will. Jordan means "Judgment." It also means death to those crossing according to Brother Russell's interpretation. Jordan thus represents the "Judgment period of 3½ years upon Babylon," from 1918 to 1921. Elijah (the little flock) on Mount Sion (Rev. 14:1) and Elisha (the great company) will cross that period together, up till Spring 1921, and Elisha will recross that period from Spring to Fall 1921, when the judgment will be more severe as indicated by his double crossing.

We will here recall Brother Russell's thought that Elisha was a type of the great company up to the moment he had returned from the side of Jordan where Elijah was glorified, or as long as the mantle was mentioned. After that time he would typify the ancient worthies. This will corroborate what is to be disclosed in this work, that the ancient worthies will be resurrected 3½ days after

the last member of the great company have sealed their faith in death at or around the first of October 1921.

The ancient worthies will have $3\frac{1}{2}$ years to do reconstructive work in Palestine up till Spring of 1925 when they will blow the Jubilee trumpet to the whole world. The time of Jacob's trouble is due in the Winter of 1921-1922, as we will see in subsequent chapters, at which time the Lord will reveal Himself to the Jews and make them recognize the ancient worthies.

We will now outline the $3\frac{1}{2}$ year period from Spring 1918 to Fall 1921. It is mentioned and referred to under various types in the Holy Scriptures. It is called "Egypt" when referred to in connection with Babylon, (Christendom). In other words, Christendom in this period becomes the anti-type of Egypt when the plagues or vials of wrath are to be poured upon her (Rev. 16:1-21). It is also referred to as the Jordan or Judgment period as we have seen.

When this Judgment period (Spring 1918, Fall 1921); is ended, the last vial or plague has been poured out, which is the "Armageddon" battle. The sixth vial (the six months preceding April 1921), will gather the whole world to "Armageddon," and then in the SEVENTH VIAL PERIOD (April 1st to Oct. 1st, 1921), the battle will be fought. (Rev. 16:12-21.) At that time Christendom enters into her third anti-type, the Sodom feature when "fire and brimstone" will rain over her. (Rev. 11:8.) Her fate is utter destruction in the world-wide anarchy. The Sodom period will then last until the fire and brimstone has done the work of destruction to the false systems now in the world. (Rev. 19:20-21.)

The saints' relation to the Egypt (plague) period, which also is the Judgment (Jordan) period as we have seen, is pictured in the 15th chapter of Revelation. They are here standing on the "sea of glass mingled with fire." These saints are the "little flock" as well as the great company. It signifies that the great company will at the end of the little flock's career continue to give their fiery witness before the world, although they like Elisha, are walking behind without the mantle up to the Spring of 1921.

Sea, in symbolical language of the Scriptures, refers to the restless or anarchistic masses in the world. Here it is different, it is a "sea of glass" and it means the peaceful and calm endless eternity. The "sea of glass like crystal" in Rev. 4:6, refers to the endless eternity which after the end of Millennium will be peace-

ful and calm or crystalized. The whole universe will be pure, peaceful and tranquil after the completed restoration of mankind.

The sea of glass mingled with fire on which the saints are standing in this Egypt (plague or vial) period, indicates that they have reached the time when they by faith are entering the calm conditions of eternity. Their implicit faith in their Heavenly Father, and their wide scope of spiritual understanding enables them to have the calm and peace of mind which was characteristic of our Lord while in the flesh during his 3½ years from Jordan to the cross. The sea will be mingled with fire in the sense that the saints will come in contact with the trying conditions in the world during the pouring of the vials, and this will remind them of the fact that they are still in the flesh, although with their mind they are really inside the veil.

It will be the fire which to some extent will separate Elijah and Elisha. Elijah will walk forward using the mantle (the glorious power and spiritual understanding now due, but which none but the "Yet-in-the-flesh-members" of the 144,000 will receive), (Rev. 14:3). So in the Spring of 1921 the Elisha class will take to that mantle when they find that they are naked, (Rev. 16:15), because they keep on wearing the "harvest garment" after the close of the harvest period in the Spring of 1918, until that garment is all worn out. Then they will also receive the special power which the Lord had while in the flesh, which the apostles had, and which now is due to the feet-members of the Christ. (Jno. 13:8). This power will remain over the great company for six months until they follow the "King's daughter into the Palace."

The whirlwind of the oncoming Armageddon battle in the Spring of 1921, will wake up the Elisha class to the fact that the Elijah class is gone. The fiery chariot is the symbolical presentation of the little flock's career ending in glorious victory. The words of Jesus on the cross: "It is finished," was the home-stretch for Him in the fiery chariot. The saints journey on the "sea of glass mingled with fire" will be similar to that of our Lord Jesus from Jordan to Golgatha: humility, spiritual understanding to a very great extent, great power under adverse conditions, peace and calm in their inner man and implicit faith in the Father.

The common people will believe the truth and the powerful works performed by the saints, but the ecclesiastical rulers, noticing their own desperate position will ridicule the saints by the claim

that their supernatural power and spiritual understanding is from Satan. They will try to bring persecutions on the saints. Like in the case of Pharaoh, Satan will at this time come forward with great miracles through the "soothsayers and magicians" (Christian Scientists, Spiritualists, etc.), in order to offset the strong impression made by the saints' wonderful works, while Moses (the little flock) is standing before Pharaoh, (the ecclesiastical rulers in Christendom) demanding the release of the people in this period of plagues over Egypt.

This trying loyalty test will cause Elisha to draw back or lay low and merely look on like the disciples. Like Peter they will just "warm themselves at the fire" on the sea of glass which is testing the little flock. Noticing how some of the brethren (the little flock) go on from victory to victory on that sea of glass mingled with fire, the Elisha class will make resolutions to step forward, but so comes another kind of fiery test again and unprepared they continue to fall back. From time to time they are becoming weaker and weaker in their resistance. They will court the persecutors and, like Peter, deny their Master. Their once clean garments will be more and more spotted.

So in the Spring of 1921 comes the sudden incident which will indicate that Elijah has been snatched away from their circle in a thief-like manner. (Rev. 16:15). In the "cock-crowing" they find that they are separated. (Matt. 26:74; Mark 13:35). Now they will know what class they belong to. Crying bitterly, like Peter, they will now walk alone the home-stretch of their journey on the sea of glass mingled with fire. This will now be twice as hard, as pictured by Elisha crossing Jordan twice. They will tear off the harvest garment which they kept on wearing and which by this time is worn out entirely so that they are naked, while the little flock had taken to the glorious garment prepared for this period by the Heavenly Father, the "Mantle". Now they will, however, take to the Mantle and use it after tearing off their own wornout clothes. (II King 2:12.)

On the sea of glass mingled with fire when the little flock still in the flesh are being sealed with their "Father's name" in their foreheads, they are singing the song of the Lamb (complete and absolute obedience to the Father). They are also singing the song of Moses (pointing out the significance of the plagues before Pharaoh, the ecclesiastical rulers, and their victory over Pharaoh's

host). The ecclesiastical rulers, although persecuting in all kinds of ways, will not even have power to touch one of their hairs. (Matt. 10:30.)

In Rev. 15:3-4, we are given to understand that this period of 42 months (Spring 1918 to Fall 1921), is the Judgment or Jordan period embracing the seven vial angels (seven plague periods of six months each, $7 \times 6 = 42$) when the plagues are to be poured over Egypt. (Rev. 11:8.)

Like in the case of Pharaoh, so here the rulers in Christendom will harden their hearts and with strong hands clamp on the lid of restriction, especially against the Lord's people. Our Lord pictures this period of the "sea of glass mingled with fire" in Matt. 10:16-31. We will be brought before kings and councils, we will be refrained from proclaiming the truth in one place, but we are to continue in another, still keep it up and God will give us a special protecting care. Then remember the Lord's admonition: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." (Matt. 10:39.)

Thus we see that the Lord has in store for us a still greater amount of blessings in the way of a more complete understanding of what is to come to pass hereafter. Our greatest disappointment in reading the Divine prophecy has been in too hasty conclusion regarding the deliverance of the little flock and the rapid overthrow of Babylon. We are to remember that God does things more thoroughly than our impatience will allow of. If things should transpire as quickly as we have expected, it would be over so soon that it would be of no effect on the world as well as the Lord's people.

A further great mistake has been made by the Lord's people in applying the greater part of prophecies to past history. As it is, about two-thirds of prophecy has been applied to past history, and about one-third to present and future events. The reasoning mind will have to admit that the opposite should be the case in order to be of value at the time it is due to be understood.

In this work we will find that about one-third of the Revelation is applicable to past history, while the greatest portion is for the comfort and special understanding of the Lord's people while they pass through part of the time of trouble. The Lord has provided events to transpire in the past according to the record in the Divine prophecy, thereby we are trained in the use of these sym-

bolical presentations when we see how they have been fulfilled in the past, and at the same time we are in position to locate ourselves on the stream of time, as brought to light by Brother Russell. Then the Lord wants us to draw lessons from these applications to past and present history and watch in order to obtain a correct understanding of what is going to come to pass hereafter.

We find that many symbolical features of the Revelation have double applications. One for past, and a secondary application for future events. Drawing lessons from the first applications, we will know what will transpire in the secondary applications due in the time of trouble. This will arm us with such a complete knowledge of the coming events, that we will have a great calm and go at our work with precision.

Our greatest disappointments regarding some time features, however, have been permitted by the Lord in sifting his saints, and giving them to understand that they are not to lean too much on others, but fully depend on the Lord. That such disappointments would come our Lord and Master foretold in His intimation that He would be expected "at even, at midnight, at the cock-crowing and in the morning." (Mark 13:35-37.) The significance of this passage will be fully treated in a subsequent chapter in connection with the sixth vial.

All errors that seemingly have crept in with former interpretations, are not, however, to diminish the value of these interpretations. The Lord permits errors to occur when the time is not yet due to have certain passages understood. Hence, we are not claiming that this work will be free from errors. Our prayer is that the Lord will permit us to clearly understand His features of the Divine plan as far as they now are due to be understood. Another year from now we will see clearer and understand more if we are earnest watchers.

Knowing now what period we are in, we are going to follow the order in the Revelation in the way the things are recorded, while we at the same time are watching the present conditions in the world all around us, and then we will find that the vials are in the hands of the seven angels and ready to be poured in their successive order.

We will now first, for a moment, consider the SEVEN SEALS. We will find in the treatment of these that the sixth seal ended in the Spring of 1918. The seals, as we said above, disclose the rise

and fall of the Babylonian systems in the world. Then we are to expect that the seventh seal will refer to such events as will transpire in the nominal church systems which will cause her fall. It will show forth her activities, her judgment and her final overthrow.

We are also to have in mind the three particular agencies which will be at the front in a prominent manner during the time of trouble, which is marked off as the judgment or Egypt period (Spring 1918 to Fall 1921). During this period the great city Babylon is divided into three parts which will be clearly discernible at the close of the period. (Rev. 16:19.) It is the Dragon, the Beast and the False Prophet. We know to some extent already what these symbols represent, but there has been some confusion on the subject, and we will in turn endeavor to make these matters clear. This is absolutely necessary for a full and complete understanding of other features of the Revelation.

The period we now have advanced into is the seventh seal, which opened the first of April, 1918. The seventh seal will complete the understanding of all features of the Divine plan due to the saints. It will also end the period of the development and completion of the New Creation. Consequently, all the events which are to transpire before the restitution proper is to begin under the ancient worthies, will see their fulfillment during the seventh seal period. It is divided into seven sub-periods, called angels with trumpets. Six of these are constituting the time of trouble proper, which is 42 months long, as we know, from April first, 1918, to October first, 1921. These trumpet periods are seven months each: and the first six thus cover this forty-two month period, $6 \times 7 = 42$). The seventh trumpet period, which is due to begin October 1st, 1921, indicates the end of the SEVENTH SEAL period, and the beginning of the RESTITUTION PROPER under the ancient worthies.

In the Fall of 1921, we are to expect the mystery of God to be finished, the saints glorified, the great company passed through the tribulation, and the ancient worthies resurrected or being resurrected, and they in turn will seal the special evidence that "the mystery of God is finished," as he hath declared to His servants, the prophets. (Rev. 10:7.)

The book of Revelation is arranged in two main parts: the first main part takes in the first three chapters and pictures the

New Creation as a "Son of Man" where our Lord Jesus Christ is the Head and the Church His body. The first main part pictures the development of the New Creation, and it comes first in order in the Book of Revelation because the New Creation is very dear to the Lord's heart. Further, the New Creation occupies a special and separate chapter in the history of all creation, although it is closely related to, and connected with the general or human creation.

The second main part takes in the 4th and following chapters and deals chiefly with the human creation as well as the New Creation, especially its progress after our Lord's glorification.

The day is at hand, the Day of the Lord
Is here as a thief in the night.
His saints which have slept through centuries past
Are raised to his wondrous light.
What glory beyond the veil to behold
The face of their Saviour, Bridegroom and King.
His jewels they are, more precious than gold,
Forever His praise they sing.

THE PRESENTATION OF THE REVELATION.

REVELATION 1:1-20.

(1) *"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants, things which must shortly come to pass; and He sent and signified it by his Angel unto his servant John:*

(2) *"Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw."*

The grand revelation of the things which were to come to pass, to transpire in the world after our Lord's ascension, was given by God to Jesus Christ and He received the same as soon as He had presented to the Father the merit of His great sacrifice finished at Golgotha. In connection with His high exaltation He received a complete insight into the Divine Plan which Jehovah God had purposed in His own mind. Our Lord Jesus Christ was given full authority to follow up the progress of that wonderful program.

In order to give His saints and footstep followers a clear knowledge of their mission in the world, while they are in the flesh, it was necessary to reveal to them the special features of that program which takes in the New Creation and the progress of the human creation on this earth. In order to hide the significance of these features from the adversary and his agencies in the world, it was necessary to cover up this revelation in symbolical pictures and language. So our Lord, as here indicated, sent a special messenger or angel, or rather John came under a spiritual influence for the purpose of recording in a mysterious manner the coming events and the significance of same. No doubt John was chosen, for this important matter on account of his humility and his loving and faithful disposition under all circumstances. We remember how he, while the Lord was still in the flesh, was His closest or bosom friend. Now he is shown a special recognition in receiving the Divine message, the Revelation of Jesus Christ which was to be shown to His saints during the development of the New Creation.

(3) *"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."*

The time has been at hand during the entire Gospel age, and during the entire time required for the development and the completion of the New Creation for all saints. There is a special admonition to all truth seekers that they are "Blessed that read and hear the prophecy," also these that "keep the things that are written therein." If we when we earnestly pray and strive for a special understanding of this prophecy come in a "hearing" condition, then the true meaning of all these symbolical messages and pictures will be understood. It will be something vastly different from what the words themselves seem to express. The Holy Spirit will open the ear to the earnest reader and speak through these passages the precious truths which are hidden therein. Thus it requires more than to be a good "reader" of this prophecy. The intended blessing, however, will not be complete until we also "keep" or faithfully follow up what is pointed out for us to do when we "hear" the Holy Spirit's voice. There is a great mission for the saints laid down in these passages. A mission which is to be fulfilled while the saints are yet in the flesh. What we are to do when we are beyond the veil would not have to be hidden here. We will know these things then.

If we, when we have been blessed and privileged to hear the Holy Spirit's voice translating this symbolical book before our inner man, find that there is a special work to be performed in connection with the Divine Plan under progress of fulfillment, and we then draw back from our duty in this respect, then we will lose the special blessing which will come only to the FAITHFUL which keep these things that are written.

(4) *"John to the seven churches which are in Asia: Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne;*

(5) *"And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of the Kings of the earth, unto Him that loved us, and washed us from our sins in his own blood.*

(6) *"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."*

John sent this important revelation to the seven churches in Asia, here representing the entire period of the development and the completion of the New Creation in its seven stages. He sent it

with his special blessing going along, comforting the saints with the grace and peace which comes direct from Him who is the direct overseer and care-taker of His church. The Holy Spirit, the special comforter in each period which would reveal the secrets of this revelation in the order it was to be understood, is mentioned as "seven spirits."

The Holy Spirit as one complete whole would divide its operation in these seven periods of the church in conformity with the advancement of the Divine program. Hence the Holy Spirit is here named as seven spirits. It is the seven operations of the Holy Spirit. His mission as a complete whole during the great period of the development of the New Creation in guiding and enlightening the saints is clearly set forth. These seven spirits compose "the Spirit of truth" which is guiding the saints into all truth. It is the seventh operation of the Holy Spirit in this respect which is now completing the work of guiding the saints into all truth. The last portion of this truth, not before fully revealed, is now due after the end of the "harvest period," after the first of April, 1918.

Jesus Christ is the Faithful witness; He is watching the progress of the work, and in the faithful performance of His redemptive work He gave a witness before men and angels which will never be forgotten throughout eternity. He loveth us, His special foot-step followers that have taken up the cross to live for Him and His cause alone. He has freed us from our sins by His blood shed as a ransom for all. More than that, through His sacrificial death He hath made us Kings and Priests, to be partakers of the Divine nature and to reign with Him. He hath made possible the pre-arranged number of the 144,000 who are to be joint-heirs in His heavenly glory. (Rev. 7:4; 14:1.)

(7) *"Behold He cometh with clouds; and every eye shall see him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him, even so. Amen."*

The Son of Man is not coming with one great cloud. He is coming with several clouds, revealing Himself gradually after the Lord's second advent. Several clouds of trouble in different periods of His presence, which will finally end in His APOCALYPSE, will cause every eye to discern His glory. The glory of the Lord shall be revealed and all flesh shall see it together. (Isa. 40:5.) The human eye cannot, nor will it ever, see the Lord and His "Bride" because the Christ is a Spirit-being composed of the 144,000 changed

to Divine nature, but they will see, discern, His glory in the fulfillment of all God's purposes in the world. The restored human race will be an evident token, when sorrow and sighing shall flee away, that God is Love.

(8) *"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."*

He is the beginning of the creation of God and He is finishing the creation when the entire human race will stand in perfect harmony with the will of the Creator, and further in the completion of other beings in the wide Universe, the throne of Jehovah.

(9) *"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."*

John proves to the gospel church that he is our "companion in tribulation." None will enter the kingdom until he is fully tested in fiery trials. "We must through much tribulation enter the Kingdom of God." (Acts 14:22.) If we suffer we shall also reign with Him. This Divine Revelation will now by the Lord's grace point to some of the fiery trials which we will have to pass through before we are admitted into the kingdom and receive the honors. It requires the faith of Jesus and His patience to be the special overcomers. He will provide the special patience if we lay hold of His great promises of assistance and follow the Lamb whithersoever he goeth. (Rev. 14:4.)

(10) *"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet."*

A trumpet in the symbolical language of the Revelation is used to signify the beginning and the continuation of a period or a dispensation which is marked off in the Divine plan. This trumpet will continue to sound until the next trumpet is recorded. In Revelation there are eight trumpets in all recorded. This first trumpet signifies the events transpiring during the entire GOSPEL AGE from A. D. 33 to A. D. 1918. Everything recorded in the Revelation up to the time where the SEVEN TRUMPETS in the eighth chapter are mentioned thus belongs to that period, the GOSPEL AGE, when the opportunity to all the called is to be spirit-begotten. Since the GOSPEL AGE ended in Spring 1918, there is no more opportunity for the human race to come in under the spirit covenant and be spirit-

begotten. All prospective members required for the "New Creation" were in under the spirit covenant at that time and three more years are required to complete the New Creation after the close of the spirit covenant, as pictured by Sarah, who died three years before the marriage of Rebecca to Isaac. When the Seven Trumpets in the eighth chapter began to sound, it indicates that the trumpet here recorded has ended. The seven trumpets then picture seven small periods in the time of trouble during which the Bride is making herself ready (Rev. 19:7), from Spring of 1918 to Fall of 1921.

John heard the voice of the Gospel trumpet behind him. This indicates that the GOSPEL AGE had progressed for some time when John was on the Isle of Patmos. The great voice were the events that transpired all around John speaking loudly that the great success of the early church was the first part of the GOSPEL AGE.

(11) *"Saying I am Alpha and Omega, the first and the last, and what thou seest, write in a book, and send it to the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Loadicea.*

(12) *"And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks;*

(13) *"And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."*

The "One like a Son of Man" is the Christ, head and body which is to be taken out and developed during the GOSPEL AGE and finally glorified after its close. The Head, our Lord, Jesus, speaks for the whole body, which is the Church of the first-born. This Son of Man is the first member as well as the last member of the New Creation. His development and completion is done during the seven marked off periods called "Churches" or "Congregations." Each congregation is a certain portion of the material required for the moulding and polishing of each "Golden Candlestick."

The first or Ephesus congregation constituted all the spirit-begotten from A. D. 33 to A. D. 325. All the spirit-begotten in that period did not become the "Candlestick," which was to be moulded out of that material. The first of the seven "Golden Candlesticks" which was completed in the Ephesus congregation constituted one portion of the "Son of Man," the "Manchild" which

would be gradually born down throughout the GOSPEL AGE. (Rev. 12:5.) The Remnant of the spirit-begotten material, which did not materialize into the Golden Candlestick in the Ephesus period came up through "Great tribulation" in that period as a "Great Company." (Rev. 7:9.) The Golden Candlestick was thus one portion of the 144,000. (See Ill. No. 9 and No. 11.)

The same was repeated in all the recorded church periods.

The Smyrna congregation included all the spirit-begotten from A. D. 325 to A. D. 539. Only such in that period as became overcomers or conquerors were moulded into the second Golden Candlestick in that congregation, and the balance, the "remnant of the woman's seed" (Rev. 12:17), came up out of great tribulation.

The Pergamos congregation was all spirit-begotten in the period from A. D. 539 to A. D. 1521.

The Thyatira congregation constituted all spirit-begotten in the period from 1521 to 1799.

The Sardis congregation constituted all spirit-begotten in the period from 1799 to 1878.

The Philadelphia congregation constituted all spirit-begotten from 1878 to 1918.

The Laodicean congregation is composed of all spirit-begotten now in the flesh, from 1918 to 1921.

We may understand that many of the spirit-begotten from one congregation remained into the next period. The periods are indicated to show the conditions amongst the spirit-begotten host at the different times in the history of the development of the New Creation.

The last or Laodicean congregation constitutes all such as remain from the spirit-begotten during the Philadelphian or GOSPEL AGE harvest-congregation. There is no spirit-begetting during the Laodicean period, from Spring 1918 to Fall 1921, because, as we already have pointed out, the GOSPEL AGE or the "spirit-begetting" period ended with the end of the harvest, or the Philadelphia congregation, in the Spring of 1918.

When with John we "turn back to see the one speaking," we can view the entire GOSPEL AGE and the "Son of Man" which is now ready to be completed and glorified. We can see the "SEVEN GOLDEN CANDLESTICKS," the seven portions of the for-Divine-nature-prepared 144,000. The Christ is in the midst of or composed of these "Seven Golden Candlesticks."

The robe of Christ's righteousness has been covering the Christ members from the first to the very last, as indicated by the garment running down to the feet. The "golden girdle" is the Divine love and care for the little ones, which has been sustaining them under all the fiery trials they have had to endure. It also indicates the faith of the individual members of the body of Christ, appropriating the imputed righteousness of our Lord.

(14) *"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire."*

The head indicates the origin of our Lord that He is the "only begotten" son of Jehovah (Dan. 7:9, 13), of the "Ancient of Days," from whom issued the spiritual understanding (white hairs), granted to the spirit-begotten during their development in grace and faithful obedience.

The "eyes" of understanding has been a fiery flame against all wickedness in the world, and especially the searching out of all the motives behind the work in each congregation.

(15) *"And his feet like unto the fine brass as if they burned in a furnace; and his voice as the sound of many waters."*

The feet members of the Christ are to be specially tested and polished in the time of trouble, especially in the period of the Laodicean congregation from Spring 1918 to Spring 1921. During that time they will shine brightly in the world endued with a wonderful power.

The voice of the Son of Man down through the GOSPEL AGE has been composed of many people, nationalities and tongues.

(16) *"And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."*

The special progress or development (right hand) of the Son of Man has been featured by great reformers or leaders (stars) in each period. These were granted a greater light than their fellow brethren and they let their light shine especially through the written pages of admonition and instruction. From the mouth of the Son of Man, the leaders and teachers in each congregation, has been issuing the word of God. (Heb. 4:12.)

Through all its actions, in its testimony, the center of its faith, etc., has been and still is the clear expression of a full and clear gospel, the "sun." From the saints, by the grace of the Holy Spirit,

this light is shining forth in its full strength dispelling the gloom of darkness.

(17) *"And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."*

When John and every individual member of the Christ catch a glimpse of the wonderful feature in the Divine Plan of Jehovah in regard to the object in the calling out of the "Royal Priesthood" these all become dead to former things and the special activities and opportunities for sacrifice and servitude will be their special privileges, as indicated by the right hand laid upon them. They then understand that they are included in that number of 144,000 of which Jesus is the head, and of which the "last" members are now being sealed with their Father's name in their foreheads.

(18) *"I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

Jesus Christ, the head, was dead for Adam and his posterity, and he liveth for evermore. All bodymembers of the Son of Man were dead in Adam and through the merit of the Redeemer's sacrifice they also now live for evermore.

With immortal life the Christ will have the keys to death for the fallen race, and the oblivion, the extinction of life, will be in their hand during the Millennium.

(19) *"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."*

(20) *"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."*

It was left to human instruments to write what was to be accomplished under our Lord's care and attention; all under the guidance of the Holy Spirit during the period of the development of the Son of Man. The one that speaks for the Son of Man is the Lord Jesus himself as the head. The stars or messengers which are to be the special writers to each period or congregation are under His special care. The seven Golden Candlesticks, as we

already have pointed out, are the seven portions of the "Church which is His body."

Finish, Lord, Thy New Creation;
Pure and spotless let us be;
Show us all Thy great salvation—
Thine shall all the glory be.
Changed from glory into glory,
Till we see Thine own dear face;
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

THE HISTORY OF THE SEVEN CONGREGATIONS, THE
SEVEN PERIODS OF THE DEVELOPMENT
OF THE SON OF MAN.

REVELATION 2:1-29.

(2:1) *"Unto (by) the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand; who walketh in the midst of the seven golden candlesticks."*

The Greek text renders it "By the angel write, etc.," at the beginning of the text for each Church period.

Our Lord, the head of the Son of Man, is speaking to the entire congregation of the spirit-begotten in the first period of the GOSPEL AGE, from A. D. 33 to A. D. 325.

(2:2) *"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars."*

(2:3) *"And hast borne and hast patience and for my name's sake hast laboured, and hast not fainted."*

The apostle Paul is here the "star" or messenger (Rev. 1:20), in writing the entire history of the conditions in the early church with his admonitions and instructions. Nothing escapes his faithful watchfulness. He with the other apostles kept the ecclesias free from impostors and false apostles, and Antichrists. These early Christians had to suffer much from Jews as well as from Gentiles for the name of Christ.

(2:4) *"Nevertheless I have somewhat against thee, because thou hast left thy first love."*

When the apostles had fallen asleep, the early church, towards A. D. 325, became less zealous and this resulted in her falling away into what later became Babylon, when in A. D. 325 Satan took hold of the church and brought about the false conversion of the pagan world.

(2:5) *"Remember therefore from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."*

The early church did not repent. She kept on falling until in the year 325 she fell completely into spiritual idolatry. She became Babylon under Constantine the Great, and her Golden Candlestick was consequently removed from its place. In what would be recognized, in the world's eyes, as the great church of God, the Christian nations (from 325 and on), would not be found the material out of which the Golden Candlestick would be moulded. The spirit-begotten and the taking out of the next portion of the 144,000 would not be done in the church under Constantine and his followers' supervision. The Candlestick would come from another source.

(2:6) *"But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."*

The faithful in this period, or the faithful amongst the spirit-begotten in this early church period, saw with great sorrow the state of affairs in their ecclesias. The elders and the bishops tried to lord it over the Lord's people. This temptation has been the stumbling block in the history of the church of the first born all down through the GOSPEL AGE. It will also be the downfall of many in the last or Laodicean period from 1918 to 1921. Take heed, because the great overseer, the Lord, "hatèst these works."

(2:7) *"He that hath an ear, let him hear what the Spirit saith to the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."*

We may be sure that in all the different periods of the church all the faithful members, the Golden Candlestick class, the Little Flock, were privileged to hear plainly the voice of the Holy Spirit and could discern the true conditions around them.

(2:8) *"And unto (by) the angel of the church in Smyrna write, these things saith the first and the last, which was dead and is alive,*

(2:9) *"I know thy works, and tribulation, and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan."*

"Smyrna" signifies "bitter experiences" and seems to be of great significance here. This congregation of spirit-begotten members, from A. D. 325 to A. D. 539, were now outside of the by-the-world-recognized church of God. Arius was the "star" or messenger in this period (Rev. 1:20). His followers constituted the congregation to which the Son of Man speaks. They had the bitter experience of persecution from the "synagogue of Satan," the church system

which was established by Constantine at the Council of Nice in A. D. 325. This Smyrna congregation thus became a sideline to what the early church drifted into—the United Church and State, or Dragon—which at this time “appeared in the heaven” (Rev. 12:5), and the making of the Golden Candlestick thus was removed into this sideline, or the Arius congregation. (See diagram of the church periods.)

The synagogue of Satan made the claim that they were “Jews,” the spiritual Israel, descending from the apostles, and that their bishops thus had the “apostolic succession.” Satan here transformed himself to an angel of light (II Cor. 11:14). It was the red dragon that appeared in the heaven of religious activities. He was supplied with wings of Satan’s make, “fiery” (Isa. 14:29), which signifies a false knowledge of God’s Word, as promulgated in the doctrines he brought forth. The council of Nice prepared the “wings” for the dragon, Satan’s dominion, the kingdoms of this world, and they were elevated into heaven as Christian kingdoms, deceiving the whole world (Rev. 12:9).

The true church had better wings than the dragon. She was supplied with “eagle’s wings,” a complete knowledge of God’s word, which elevated her far above the “dragon.”

(2:10) *“Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death and I will give thee a crown of life.”*

(2:11) *“He that hath an ear let him hear what the spirit saith unto the churches; He that overcometh shall not be hurt of the second death.”*

The followers of Arius were ostracised and persecuted in all kinds of manners by Satan, who now was at the head of the Apostate Church, Babylon, which here received her foundation. Satan through his dragon body, the so-called Christian kingdoms, was after the “seed of the woman” which was developing into a “Manchild” (Rev. 12:4). The dragon, the first Christian kingdoms, were composed of the “ten horns” (see comments on Rev. 12:3). Each one of these “horns” had a “day,” a certain time for their existence, and in all these ten kingdoms the followers of Arius had to suffer tribulation, in all, “ten” symbolical days. It was probably the “remnant” of the woman’s seed” (Rev. 12:17), the great com-

pany in this period, which had to suffer tribulation in this Smyrna period.

The special overcomers, the "faithful unto death," would receive the crown of life, and they would not be hurt of the "second death."

(2:12) *"And to (by) the angel of the church in Pergamos write, these things saith he which hath the sharp sword with two edges;*

(2:13) *"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith; even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."*

This Pergamos congregation of spirit-begotten embraced a period from A. D. 539 to A. D. 1521. During this time Papacy was in full power. It was the dark ages, Satan's throne was everywhere in the so-called Christian world; he was dwelling everywhere. His seat was at Rome with the King in Babylon, Papacy, in power.

The Pergamos congregation was a continuance of the followers of Arius, but they were now almost extinct. The weakest link in the continual chain of the development of the Son of Man was here discernible. It was on the brink of being broken. These of the true church were thus tortured by all kinds of devilish methods. They were called "Anti-pas" (against papacy), and had to suffer accordingly from Satan's brood, Papacy. These "Anti-pas" retained the true name as Christians while they suffered for Christ. They did not deny the faith of Christ.

(2:14) *"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."*

During this time when the "dark ages" prevailed even the followers of Arius, who had tried hard to keep the truth as it was handed down by the apostles, began to mix in their faith with the false doctrines of the "immortality of the soul," the doctrines of various tortures and eternal torments, etc. It came as a consequence of papacy's continual influence all around, and they became defiled by these doctrines. Further, in order to avoid persecution, some furthered union of the church with the kingdoms of this world, which is spiritual fornication. Consequently, when Peter Waldo came as a "star" in this period (Rev. 1:20), he was influenced

by these doctrines to a great extent and God's word remained "defiled" to our day.

(2:15) *"So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate."*

Even amongst the spirit-begotten in this period, when papacy was in power (these spirit-begotten were not in the papal churches, however; the Pergamos congregation, as we know, was aside from the papal church. The Son of Man did not speak to the nominal systems; as soon as the true church drifted into a state of Babylon, the Lord ceased to speak to her), began the same old story, the lording over the Lord's people. This became the downfall of Pergamos also. She almost became absorbed by the papal beast. To redeem the church from absolute disintegration the Lord had someone in store to come and fight with the "sword," the word of God.—Luther in the next period, as hinted in the next verse:—

(2:16) *"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."*

(2:17) *"He that hath an ear, let him hear what the spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."*

(2:18) *"And unto (by) the angel of the church of Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like brass."*

(2:19) *"I know thy works and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."*

This Thyatira church is the congregation of all spirit-begotten, which swelled in numbers by Martin Luther's appearance upon the scene. The last members of that period or congregation, which lasted from 1521 to 1799, would see more increased activity than those of the first part of the period. That great work, which increased towards the end of this period, made possible the distribution of all the millions of Bibles which began to flood the world with the glorious and wonderful light of the Word of God in the first part of the nineteenth century.

Luther was the "star" or messenger in this period or congregation. (Rev. 1:20.)

(2:20) *"Notwithstanding I have a few things against thee, because thou sufferest that woman Jesebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."*

The protestants have had an opportunity as no one else to blot out the stain on Jehovah's name by overthrowing the papal power. But they left papacy alone after a while and they themselves retained the doctrines of eternal torment, the immortality of the soul, etc., which are all heathen philosophies, which are here styled as things sacrificed unto idols. Further, they joined with the kings of Europe, which is spiritual idolatry. This was the true state of affairs in the nominal protestant and catholic systems, which the congregation of spirit-begotten had to suffer or be in contact with, and which they should have blotted out entirely before 1799, when the time of the end was due to begin.

(2:21) *"And I gave her space to repent (the Babylonian systems) of her fornication, and she repented not (she kept up the Church and State systems all throughout Europe):"*

(2:22) *"Behold, I will cast her into a bed, and them that commit adultery with her (the European kingdoms) into great tribulation, except they (the ecclesiastical rulers) repent of their deeds."*

(2:23) *"And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give to every one of you according to your works."*

The "space" here means 360 years from 1521 to 1881. It was the last opportunity for Babylon to repent before she would be destroyed.

The kingdoms, both in Protestant Europe and in Catholic Europe, were cast into the most severe tribulation the world at that time had ever known. It was the French revolution and the campaign of Napoleon. England suffered the American revolution. There was a storm of indignation against anything religious amongst the common people.

(2:24) *"But unto you I say (the Little Flock), and unto the rest in Thyatira (the Great Company class), as many as have not*

this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden,

(2:25) *"But that which you already have hold fast till I come."*

To the spirit-begotten in the Thyatira period, (such of the Protestants who as individuals did stay away from the affiliation with the Church and State union, and such as had not the doctrine of idolizing saints, etc., in the catholic congregations, or Luther and his reformers in the Protestant Churches), they should hold fast their faith as far as it shone forth in that period. They would, if faithful believers (in the justification by faith), be moulded into the Golden Candlestick in this period.

(2:26) *"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;*

(2:27) *"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.*

(2:28) *"And I will give him the morning star.*

(2:29) *"He that hath an ear, let him hear what the spirit saith unto the churches."*

Amongst all the special promises given to the GOSPEL AGE overcomers, the Little Flock, the Christ, as here recorded in the different church periods, is one here which is very significant. Such as would be faithful at the end of this period, such spirit-begotten during this period that would live into the next period would have the "Morning Star" arise before their eyes. The "Morning Star" refers to the "time of the end," which would begin in and after the year 1799.

REVELATION 3:1-22.

(3:1) *"And unto (by) the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.*

(3:2) *"Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.*

(3:3) *"Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will*

come on thee as a thief, and thou shalt not know what hour I will come upon thee.'

The Sardis period was the "Morning Star" period, as we already have pointed out in the comments on the Thyatira congregation. Before the Millennial Day is fully ushered in the time up to it was featured by the following heralding periods:

The "Morning Star" period—Sardis.

The "Dawn" period—Philadelphia.

The "Sunrising" period—Laodicea.

This "Morning Star" or Sardis period began in 1799 and ended in 1878.

Miller was the "Star" in this period (Rev. 1:20). The spirit-begotten of the protestants in this period had the name that they lived, but according to the Divine standard they were dead. They had received much from the Reformation and now by the great light from the millions of Bibles, which flooded the world with their glorious light, they were held more responsible than the Christians in former periods. Still they fell in line with and affiliated with the nominal systems, and they divided themselves into several hundreds of different sects. Papacy was left where it was; the strength of the word "protest" in protestantism had lost its power. The warning was that they should repent from their union with the worldly systems before the Lord would return at His second advent in 1874, when He would "come upon them as a thief," while the Sardis congregation would not know what hour he had come upon them. He was in the air around the earth for three and one-half years during the last part of the Sardis period and they did not know that He had come.

(3:4) *"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy."*

(3:5) *"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."*

(3:6) *"He that hath an ear, let him hear what the spirit saith unto the churches."*

There were a few in Sardis (what remained of the great reformation—Sardis means "that which remains"), who stayed clear of the worldly church systems. They were the saints in the Miller movement, and other consecrated, who set their hearts upon God's

word and understood from the prophecies that the Lord was to come in that period. They were not fully clear on that subject, however, and they made great mistakes. They expected the Lord to come in the flesh.

Such saints as would be living in the end of the period, at the time of 1874, would begin to walk with the Son of Man in "white raiment," the pure and undefiled doctrine, which would come with the "Star" or "Messenger" in the next period—Brother Russell. Brother Russell himself was one of those in Sardis who did not defile his garment in the same manner as the nominal church members had done. He was the first one to walk "in white" with the Son of Man while there was still three years and a half left of the Sardis period, from 1874 to 1878, when the Philadelphia period began, in which he became the "star." Others followed him and began to walk in "white."

(3:7) *"And to (by) the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."*

The present truth and the harvest of the GOSPEL AGE featured the Philadelphia-period or congregation. The great "Star" or messenger to this period was Pastor Russell (Rev. 1:20). Philadelphia means brotherly love, and a return to the "Brotherly" love, as manifested in the early church under the apostles, was here established by Brother Russell.

Our Lord at His second advent opened up the door to the "garner" and the harvest could begin exactly at the beginning of the Philadelphia period in 1878. No matter how the nominal systems under Satan tried to shut that door they could not, as here indicated by the words, "he that openeth and no man shutteth." In the Spring of 1918, the end of the Philadelphia period, the Lord also shut the door to the harvest garner and at the same time ended all spirit-begetting (the spiritual covenant, the GOSPEL AGE ended), and no matter how hard some of the dear brethren in the various ecclesias try to prolong the Harvest Period and the GOSPEL AGE after the Spring of 1918, it is forever shut by the Lord, "and no man openeth." What now is in the "Garner" will be sifted out and "sowed" in the Laodicean period, 1918 to 1921, and the "remnant" in the garner will come out of "great tribulation."

Brother Russell was the "Key of David." David was the "sweet singer of Israel," and when he tuned his wonderful harp with the "key" its strings gave the most wonderful and harmonious chords that could be heard. This "Key of David," here referred to, was used by the Lord to tune the Divine Harp, God's word, so that its melodious chords might flow out to "Spiritual Israel." The "Scripture Studies," of which Brother Russell was the author, are also called "Keys to the Scriptures," which corroborates this wonderful feature.

(3:8) *"I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.*

(3:9) *"Behold, I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."*

The individuals in Babylon will come in the period in which we are now (1918-1921), which will be the feet of the Harvest or Philadelphia period, and worship and know that God's special interest and love was with the followers of Pastor Russell. The special power which is due to come over the "Little Flock" will prove to the whole world that they are the very elect and that God's love is with them.

Pastor Russell and his co-workers did not "deny" the Lord's name. They made the greatness of Jehovah known to all people, and proved in their teachings that "God is love" and not an infernal "eternal torment" God as the Babylonian teachers have tried to picture him before the world.

In the Diaglott translation we read: "Behold, I am giving up THOSE from the ASSEMBLY of the ADVERSARY, who DECLARE themselves to be Jews, and are not, but speak falsely; behold! I will make them to come and pay homage before thy FEET, and to know that I loved thee."

We remember how the Smyrna period of the churches saw the beginning of the "Synagogue of Satan," Babylon, the fallen church, in A. D. 325. It was when Constantine the Great began to use the Christian religion for political schemes and in the interest of territorial conquests. God at that time could have caused the destruction of the nominal church systems, which then began to flourish, but He left them alone to let them try to work out the conversion of

the world according to their own wisdom. At the same time He called out His New Creation, the spirit-begotten prospective members of Christ, outside of Babylon, as we have seen in this exposition.

Babylon was allowed to remain for a certain period of time for the single purpose of making God's wisdom manifest before the eyes of men and at the same time show what man's foolishness would lead to. The Lord wants them to find out for themselves that Babylon had time enough to prove whether she was worthy of her assumed mission or not. In this manner none can say in the ages to come that they never had a chance to convert the world as a great church system.

In connection with the Thyatira period, we found that Babylon had come to a point where God gave her the very last "space" of probation. It was a space of 360 years "to repent," but we know that in the same connection it was pointed out that she was not inclined to repent. That indicated that at the end of these 360 years, from the beginning of the Thyatira period, 1521, to the year 1881, in this Philadelphia period, the time was up for any further allowance for Babylon. Her gradual fall would then begin. (See Illustration No. 11.)

The Sixth Seal also shows that the time for Babylon to remain and possibly repent, ended in the shameful "darkness of her sun as a sackcloth of hair." She was no longer to be allowed to shine before the world, and it took place at the end of the 360 years of probation, in 1881. From the parallel dispensations we also find that all favor was taken from the Jews in A. D. 36, which corresponds in parallel with the year 1881, as indicated in the Scripture Studies. Consequently, from 1881 Babylon has been arraigned to receive her judgment, and now in the actual judgment period, from Spring 1918, to Fall of 1921, she receives the verdict, "not worthy of any further existence." She will then begin to come and worship before the "FEET" of the Philadelphia congregation, the Little Flock in the Laodicean period.

(3:10) *"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."*

The Philadelphia period ecclesias have kept the word of Christ's patience in the truth publications and under the special care of Brother Russell. The harvest work was going on with great zeal.

Now all that proved overcomers in this period, and were taken beyond the veil before Spring 1918, such as constituted the "golden candlestick" in this period, the little flock, are safe from the temptation which now is coming upon the whole world, and especially the ecclesias with their members still in the flesh to be sifted out in the Laodicean period. The temptations of the real time of trouble cannot reach those that are home.

(3:11) *"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."*

(3:12) *"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name."*

(3:13) *"He that hath an ear, let him hear what the Spirit saith to the churches."*

The time of trouble came quickly upon the world in 1914, and the special test, owing to the mistake in regard to the deliverance of the church in that hour, probably did cost the crown to some.

So in 1918, in the Spring, the Philadelphia period ended, and with it ended the Harvest period, and the GOSPEL AGE. The spirit-begotten which were harvested into the garner are constituting the congregation in the next, or the Laodicean period. There will be no more new spirit-begotten from the outside that will come into that congregation after the 1st of April, 1918. The material necessary for the seventh or last "candlestick" is in the garner. The dross will be purged away and only the pure "gold" will mould the candlestick and the Christ, the "Son of Man" is complete. The remnant will come up out of the "great tribulation" as the great company from Spring to Fall of 1921.

(3:14) *"And unto (by) the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

(3:15) *"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot."*

(3:16) *"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."* (Refrain thy mouth.)

The Laodicean period will see the completed Christ glorified. This period is from the first of April, 1918, to the first of October, 1921. It is the period that will accomplish "justice for the people," as the name "Laodicea" implies. It will be the overthrow of the Babylonian systems in this judgment period.

The Lord, as we previously stated, is not addressing the nominal systems in these seven church periods, which we have had under consideration. He speaks to those that are spirit-begotten during the time of the GOSPEL AGE, those who constitute the congregation in each period. Hence, in this last period He is not addressing the nominal systems (according to former interpretations). The Lord is here speaking to the spirit-begotten who now are constituting the last or the Laodicean congregation.

In this period many of the Lord's people, favored with the present truth, have become lukewarm, because they were not delivered at the time they "insisted" to be "delivered." They will refuse to recognize any further light than what they have. They forget that the light "shineth more and more," and as long as the perfect day is not yet properly ushered in we are to expect a still brighter light than we even had under the harvest period—additional light. They will hedge themselves inside the "harvest limitations" and wear out the harvest garment while the Lord has a grand new garment in store for them.

(3:17-22) *"Because thou sayest I am rich and increased with goods (present truth), and have need of nothing (nothing needed when the Seventh Volume came), and knowest not that thou are wretched and miserable and poor and naked (the harvest garment worn out), I counsel thee to buy of me gold tried in the fire, (the Little Flock will be tried in the fire and stand the test in this period), that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, (take to the new garment, the mantle in the Spring of 1921, which then will be left by the Little Flock), and anoint thine eye with eye-salve that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore and repent, behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne. He that hath an ear let him hear what the spirit saith to the churches."*

In this period there will be an individual supper to each one of the Little Flock which will hear the knock. The balance of the spirit-begotten will refuse to open their hearts. They are closed to further light. They become naked until they find that the Little Flock is snatched away, then they will tear off the Harvest garment, like Elisha tore off his clothes, and take to the mantle. (II Kings 2:12.)

Here is where we are to watch so that we do not miss the special blessing due to the Lord's people. The history of the nominal church systems shows how this ensnaring has been the adversary's trick all the way through, and because they did not guard themselves against the thought that they had everything that was laid down in the Scriptures they failed to receive the reward which comes only to the humble watchers. The Laodicean congregation will refuse to take the glorious garment which the Lord has in store for us now. It is the "mantle" with which we are to smite Jordan. Instead they prefer to walk naked. They take off the working garments, and go to sleep. They say to one another, "Well, the work is all done and all we have to watch for now is our deliverance. If there are any new treatments on the Scriptures, they must be deceptions, we are not to accept anything more than we have received from the Faithful Servant." "We are rich, we are in need of nothing," and so they will fold their arms and sit down, and take off their garments so that they will be better in position to sleep, thinking that their deliverance is due every time they hear of some trouble here and there in the world.

The gold which they were to develop they all think is tested enough. Here the admonition is, however, that the "gold is to be tried in fire." Those that do not take off the garment, but keep on working, or rather put on the new garment, the mantle, so that the old harvest garment which was adapted for the harvest period, may not be worn out entirely, will go forward into the fire on the "sea of glass mingled with fire," and thus buy the "gold tried in fire."

Ah, the new garment they clothe themselves in is "white" and will not have to be washed free from spots in the tribulation. The Little Flock also is using the eye-salve so that they can see the wonderful period in which we now are living. They will see every event transpire on time, and they will not grope in the dark like

those that refuse the "salve" placed at our disposal from the 1st of April, 1918.

The Diaglott reads, "I have stood at the door." The Lord has been standing at the door of every individual of the spirit-begotten ones. Now those that will open for Him in this period will enjoy the "last supper" with Him before they are delivered. It consists of the most wonderful understanding of the time of trouble and the work which is to be performed in crossing Jordan, Babylon's judgment. The overcomers in this period, will not have to wait any longer. They will sit right down in the throne as soon as they are through.

We are yet to have an hearing ear. The Spirit is still speaking.

THE DIVINE PLAN AND THE CREATION OF MAN.

REVELATION 4:1-11.

(4:1) *"After this I looked, and behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter."*

After the things pertaining to the New Creation had been presented in their seven stages, John was privileged to view the grand series of the "human creation" as well as further features in connection with the New Creation. What now was to be presented to John takes in a "Grand period of a seven-thousand-year-long creative program," from the beginning with Adam and ending at the end of the Millennium when the human race on this planet will be perfected.

Like John, we are to come up higher, above our former conceptions, before we will fully understand these grand series of the creation. The first trumpet voice was still speaking, indicating that the GOSPEL AGE was the time which would extend the call to all that would come up higher, be spirit-begotten, and then, according to their faithfulness and progress in the Divine study, become fully acquainted with its grand features. Only such would be elevated in the spirit above the ordinary life problems where they can take a special delight in these spiritual things and fully understand them.

(4:2) *"And immediately I was in the spirit, and behold a throne was set in Heaven, and one sat on the throne."*

The great wide universe, the throne of Jehovah, contains an indefinite number of planets, which, according to our understanding, will be replenished with different orders of human beings, adapted to the relative conditions on these different planets. In the Divine Plan, in Jehovah's mind, as we understand, are grand creative periods marked off for these planets, in endless succession. Each such Grand Period will be placed in Divine authority for the creative work which is to be accomplished, and for a certain time allotted to each one.

"The One that sat," which is here presented is the Grand Period designated for the creation of a human race on this planet Earth, "the man." The man's name is given so in the Scriptures by

Divine authority to distinguish the human race on this planet from the races which are intended for other planets. The "Son of Man" will throughout eternity indicate the origin of the Christ. The different races on the different planets in the Universe will, when they are created, know from whence "the Christ" came; the Christ came from the human race on the planet "Earth," the Man. The 144,000 and their chief captain were all born of "man," the "Son of Man."

Now the one that sat was set down in Divine authority, (a throne) for 7,000 years. In a sense it represents Jehovah, God Himself, still it is a portion of His creative plan, and for a logical presentation, it is in this manner presented as a "certain one" that sat in a throne. This period is the executive agent of Jehovah's power. The grand seven-thousand-year-long-period will accomplish the Divine program during its time of authority.

(4:3) *"And He that sat, was to look upon as a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald."*

The seven-thousand-year-long period, designed for the human creation on this planet, the Earth, has two characteristic chief features. The first feature is a six-thousand-year-long reign of Sin and Death. During that time the Divine intentions have been obscured to mankind. Their glorious rays could not break through the gross darkness covering the world for 6,000 years. It has been a "Jasper" feature. A Jasper is an opaque, non-transparent and imperfect stone, and represents this period of imperfection of 6,000 years. From the Divine standpoint, however, it is a precious stone in its imperfection, intended for a great purpose as fully set forth in the Scripture Studies, "Why Evil Is Permitted."

When we further look upon this "Grand Creative Period" we find that it also has a "sardine stone" feature. It refers to the Millennium, the time of restitution of all things. (Acts 3:19-21). A sardine stone is the most precious gem. It was used in the breast-plate of Aaron, where it typified the "Royal Priesthood," as we know from "Tabernacle Shadows of Better Sacrifices." The Millennium will as a beautiful sardine stone reflect the glorious rays of Jehovah's character when the sun of righteousness will shine forth and all flesh shall see it together. (Isa. 40:5.)

The "Rainbow" signifies the Divine promise or guarantee which surrounds the entire human creation, that its ultimate result will

be everlasting life for those worthy. To Noah the rainbow was the sign that there would be no more curse of a flood. Here it indicates that there will be no more curse and no more death after the end of the finished creation on this earth, after the Millennium. (Rev. 21:4.) The "emerald" is sea green. Sea means endless or everlasting, and "green" color indicates Life.

(4:4) *"And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting clothed in white raiment, and they had on their heads crowns of gold."*

The Divine authority for the twenty-four prophecies which foretell the coming Kingdom of God and the Grand Dominion of Jehovah God and His Christ, which will be on this earth, is here clearly set forth. We already know that the twenty-four elders represent so many groups of prophecies, the theme of which has been to point forward to the establishment of the Kingdom of Christ and the events leading up to same. Their seats symbolically represent the Divine authority that these are correct and Divinely inspired. The crowns indicate their Divine commission, their sure-to-come fulfillment, as well as Divine approval after they were written by human instruments. Their white raiments suggest the pure motive and the righteousness of the servants, the human instruments, who were privileged to write or pronounce these prophecies. It also refers to the types and symbols used as a covering for their real meaning.

(4:5) *"And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God."*

From this composite throne, the Divinely authorized progress of the "Grand Period" during its successive series of sub-periods, proceeded lightnings, correct interpretations of prophecies; voices, the pointing to coming events in the light of these interpretations. So comes the "thunder," the actual fulfillment of these prophecies as they are foretold in the interpretations, and thus corroborates the true lightning, the interpretations.

We can thus see the logical arrangement of this symbolical presentation. The lightnings do not come until the dark clouds appear. Now in the time of trouble, when the dark clouds are here, we can see the lightning very clearly against these clouds. So when we thus see these lightnings, when we have the true interpretations, we with our voices call attention to the lightning (the interpreta-

tion), and so comes the thunder and corroborates that our interpretations were right, the actual fulfillment of what was foretold.

There are lightnings sometimes in a clear sky, they are false lightnings or interpretations, and they are never followed by thunder. When we tried to set a date for the saints' deliverance, and in what manner it would come to pass, without any direct authority for same in the Scriptures, then we had false lightning which never was followed by any thunder.

When John the Baptist saw the dark clouds hanging over the Jewish nation, he could plainly see the lightning and he pointed to this lightning in his bold proclamation against the Jewish clergy. He said of himself that he was a "voice in the wilderness." When he as a "voice" pointed out the mission of our Lord Jesus that He was the "Lamb of God which taketh away the sins of the world," then he symbolically pointed to the lightning, his interpretation. When Jesus then began His sacrifice at Jordan and finished the same on the cross, it was the "thunder" to John's lightning and voice. His pointing to the destruction of the Jewish nation that they would become as "chaff," which reached its fulfillment in A. D. 70 to 73, was another "thunder" or corroborative fulfillment of prophecy, and in harmony with the correct interpretation by John the Baptist, as well as by Jesus' own pointing towards the same.

Before the throne was everything that was to be future after the beginning of the "GOSPEL AGE," at the time of the presentation of the Revelation to John. Before the throne also indicates such things as are future at the end of the Millennium. Round about the throne are all such things and personifications which refer to future as well as past history. Behind the throne is past history. In the midst of the throne are all such personifications or symbolical presentations, which in reality compose the throne.

The Holy Spirit which was promised by our Lord Jesus, and which overshadowed the apostles at Pentecost, divided its operation into "seven" distinctive operations, in conformity with the seven special periods of the church or the time required for the development and completion of the New Creation. The seven church periods, or the entire time required for the development of this New Creation (The One like a Son of Man), thus had these seven spirits of God, although these seven operations of the Holy Spirit

as a whole constituted the Holy Spirit, or one and the same Spirit, the Spirit of Truth. (Rev. 3:1.)

The "lamps" here correspond to what was suggested by "candlesticks" in connection with the seven church periods. The wicks in these lamps are the special servants in each church period. Through these wicks, the Holy Spirit, the oil, flows and operates whereby the flame, the light of the Holy Spirit, might enlighten the entire church in each period. The "bowl" of the lamp corresponds to the Word of God, which is the source of the "oil," the Holy Spirit, and the wick, the special servant in each church period, is reaching deep down into that bowl and the oil is thus allowed to flow through him and produce that wonderful light, which has been so valuable to the entire congregation in each period.

The Philadelphia period had the most wonderful lamp; it was the co-operation of the Holy Spirit which from the bowl, God's Word, was flowing through that wonderful and faithful servant, the wick, Brother Russell. He reached deep down into the very bottom of God's word, and it produced the wonderful light which we now have in the "present truth" publications and the result of his life's work.

(4:6) *"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne and round about the throne were four beasts full of eyes before and behind."*

The sea indicates something ENDLESS and refers to the ENDLESS ETERNITY which is before the throne, future at the end of the Millennium. This sea of glass, the endless eternity will be peaceful and calm, motionless and pure, as indicated by the glass and crystal feature. There will be no waves of human passion stirred up by storms and strife by demoniacal spirit forces in the air. It will be a SEA OF GLASS LIKE UNTO CRYSTAL. Beautiful prospect.

The special interest of Divine watchfulness is centered in the throne, the Divine authority for the progress of the seven-thousand-year period of the creation of man. The eyes before and behind indicate the vigilant observation of the progress of the Grand Period, including the portion already completed at the time John saw this vision, as indicated by the eyes behind, and the future progress, the eyes before.

(4:7) *"And the first beast was like a Lion, and the second beast like a calf (bull), and the third beast had a face as a man, and the fourth beast was like a flying eagle."*

The lion represents Divine justice, the calf or young bull, Divine power. Man is in his perfect condition the image of God, and God is Love. Hence, the third "living one" (see Diaglott), represents Divine Love, while the fourth, the eagle, suggests Divine Wisdom.

(4:8) *"And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was and is and is to come."*

The co-operative functions of these attributes of Jehovah's fullness or completeness in Divine perfection center their special interest, or four prime features in regard to Jehovah's dealings with mankind during the six-thousand-year reign of sin and death, in the ultimate perfection and glorious condition at the end of the restitution of the human race. This is clearly indicated by the six wings. Their operation during each one-thousand-year period corresponds to each one of the six wings which carry them over this imperfect sin period, so out of harmony with their own harmonious, fullness and glory.

The united testimony of these four attributes of Divine fullness centers around Jehovah's Holiness, which will be fully revealed during the Millennial period, and then forever throughout all eternity.

(4:9) *"And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever."*

(4:10) *"The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying,*

(4:11) *"Thou art worthy, O Lord, to receive glory and honor and power; for Thou has created all things, and for Thy pleasure they are and were created."*

Here we see how the adoration of Jehovah will be done through all his creative works, as indicated by the falling before the throne of this Creative period. The time when these attributes give their united testimony of Jehovah's greatness and power is marked by the finished mission of the elders, the fulfillment of their prophecies. This time begins with the resurrection to human perfection in the ancient worthies, the prophets of old. This better resurrection marks the hour of the "sun-rising" and at that moment the four attributes will begin their testimony of Jehovah's justice, power, love and wisdom, who is the supreme Divine Ruler over the entire universe.

The fulfillment of all prophecies, the elders, will join in the adoration, casting their crowns before the throne in acknowledgment that their commission is accomplished. The mystery is revealed, and can in the future be read in and by every being in God's present and future creation.

Praise the Lord! ye heavens adore Him;
Praise Him, angels in the height;
Sun and Moon, rejoice before Him,
Praise Him, all ye stars of Light.

THE SCROLL WITH THE SEVEN SEALS.

REVELATION 5:1-14.

(5:1) *"And I saw in the right hand of Him that sat on the throne a book (scroll), written within and on the backside, sealed with seven seals."*

The main object entrusted to this Grand Period which was placed in authority (a throne), for 7,000 years, was that a proper number of human beings should be perfected and adapted to the earthly conditions and ready to enjoy conditional everlasting life on this planet. The "right hand" here indicates the progress or pursuance of this great object.

Now we find a scroll sealed with seven seals, which, if not opened, would limit the operation of this progress, the right hand. It would mean everlasting destruction, death, instead of everlasting life at the end of the Grand 7,000 year period.

When Adam fell he severed the channel of life-right which was placed at the disposal of this period to be applied to all the prospective beings of mankind. Still the progress of the human creation went on, although with limited existence to the individuals, all on the strength of the ray of hope given by God in regard to a "seed of the woman." It was the hope that somehow at the end of the creative period, there would be a sufficient number of human beings ready to enjoy conditional everlasting life on this earth. It spoke of a new channel of "life-right" which would be placed at the disposal of the Grand Period to be utilized in place of the one forfeited by Adam.

To all principalities and powers, this new channel of "life-right" was a closely guarded secret. It was the "hidden mystery" guarded by seven Divine powerful seals.

Angels were given a chance to reproduce this lost channel of life-right, but they failed. They resorted to illegitimate connections with the human creation, and we know the result. (Gen. 6:1-7; Jude 6.)

The scroll represents the seven-thousand-year program of the creation in progress on this earth, a portion of the Divine Plan. The outside or "backside" writing takes in the entire "human

creation" of this planet, while the inside writing is the special chapter in that program, the "New Creation" and its development.

(5:2) *"And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof."*

(5:3) *"And no man in Heaven nor in Earth was able to open the book, and loose the seals thereof."*

(5:4) *"And I wept much because no man was found worthy to open and to read the book, neither to look thereon."*

In order to make known to "Man" what was required to open the seven seals so that this new gift of God, "the hidden manna," this new secret life-energy might come in operation for the benefit of the "man" under creation, the "strong angel," the Jewish law period, proclaimed by its demands, its sacrifices and its types: "who is worthy." (See the chart of the Grand Period, Ill. No. 1.)

For centuries this Angel (period) spoke with its loud voice, but there was "none righteous, no not one." (Rom. 3:10.) There was none worthy to open the seals or even look thereon, that is, no one could understand the Divine intentions. No wonder that John wept when he realized what really was at stake, when he saw the magnitude of the proposition, because if the seals would not have been opened, the entire creation of humanity on this earth would have been cut off.

(5-5) *"And one of the elders saith unto me, weep not: Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof."*

(5-6) *"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."*

(5-7) *"And He came and took the book out of the right hand of him that sat upon the throne."*

Over four-thousand years of the program of the human creation, (the scroll), were completed with the scroll closed, and as we saw, no man or angel could even look upon or understand the same. Then came the time when the special chapter in that program, the development of the New Creation was due to begin, which was hidden under the seven seals, and the seals had to be opened.

At that time, or in "the fullness of time," came the Lion of the Tribe of Judah, the "just one of Judah." It was our Lord Jesus who for thirty years, "kept what was demanded," by the an-

gel, the law dispensation of the Jews. So at Jordan He became the "Lamb of God," as pointed out by John the Baptist at the moment Jesus had come to the point of His life when He was to change from the Lion to the Lamb. (John 1:29.)

As the Lamb Jesus then for 3½ years prevailed to open the seals by fulfilling the types and the sacrifices, which were proclaimed by the "strong angel."

The "horns and eyes" represent the seven powerful operations of the Holy Spirit which Jesus promised to the church, the Spirit of Truth.

(5:8) *"And when He had taken the book the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints."*

(5:9) *"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain and hast redeemed (us, spurious), to God by thy blood out of every kindred and tongue and people and nation:*

(5:10) *"And hast made us unto our God Kings and Priests: and we shall reign on the Earth."*

The Divine acceptance of our Lord's prevailing is indicated by the four attributes' joint testimony to that effect. The twenty-four elders falling down before the Lamb indicates that this portion of their prophecies are fulfilled, so far as they are related to the foretold events concerning the "High Priest" the chief captain of our salvation.

The personifications of the prophecies now had harps, the understanding of the Divine plan as far as it was given to the Apostles of the Lamb. The harmonious chords, the new song, was now quite different from the song which was sung during the proclamation from the "strong angel," the Law Dispensation, which was singing: "Who is worthy?" The new song was laid in the mouth of the apostles and is found in all the writings of the New Testament. The grand chords and the beautiful refrain is there found and this song will continue to ring out throughout all eternity in connection with many other melodies which will be chanting Jehovah's glory.

In these harps, as well as in the vials, (the heart prayers of the saints) the expression of the saints throughout the Gospel Age is represented. "Thou art worthy—for thou wast slain and thou

hast redeemed to God by thy blood out of every kindred, tongue and people, and nation, and hast made us unto our God Kings and Priests and we shall reign over the Earth." Amen.

(5:11) *"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. (Endless number.)"*

(5:12) *"Saying with a loud voice, worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."*

(5:13) *"And every creature which is in Heaven, (Angels) and on the Earth (Mankind when perfect after Millennium), (and under the Earth is spurious) and such as are in the sea (created on other planets throughout eternity), and all that are in them (all beings in the entire universe throughout the endless eternity), heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne (Throne of the Universe, Jehovah God), and unto the Lamb for ever and ever."*

(5:14) *"And the four beasts said, Amen, and the four and twenty elders fell down and worshipped Him that liveth for ever and ever."*

These verses display the grandest effect in regard to Jehovah's glory and the honor accorded to Our Lord Jesus Christ. It is the grand procession which is passing before the spiritual eye, too extensive in its magnitude to be fully comprehended by the limited faculties of the human mind. It is the magnificent splendor which is displayed in series of endless number of epochs and creative periods which will be referred to other planets in the wide universe, Jehovah's great dominion. They will all, in successive order, follow the completed creation of the human race on this planet, Earth. They are here presented under the symbolical picture of endless numbers of angels round about the throne, encircling the universe, and ready to fall in line as obedient servants to Jehovah at the end of this earthly creation. These indefinite numbers of creation will all with united voice declare the glory of Jehovah and the Lamb.

All created beings, the real angels in heaven, and all Spirit beings of the Divine nature, and all the human beings created on the Earth, as well as all other beings which will be created after the

end of the Millennium on other planets and worlds, will all glorify Jehovah's grandeur and that of the Lamb for ever and ever.

From the concluding verses of this chapter we thus learn that when the Earth is completed with a happy creation of human beings, "the Man," then other plants will follow in order. This was faintly set forth many times by Brother Russell, but here we see the direct indication of these wonderful creations which are to come. They have been presented as "angels" in order to hide their true significance until the time would come for us to understand their true meaning. We can thus see the glorious prospect which is set before us, as soon as the little flock is glorified with the fore-runner, our Lord Jesus Christ.

They, Christ, head and body, will have part in this great honor which here has been presented in regard to the Lamb. We know that our great hope is "Joint-heirship" with our Lord and Master, and His honors will be ours. The New Creation will be in charge of the great work which is of such incomprehensible magnitude, while the Lord of Lords and King of Kings, will be in supreme command and lead them on in this glorious work. If we then for a moment dwell upon this grand prospect which is set before us (Heb. 12-2), then we will more fully appreciate the high calling of our heavenly Father. (Heb. 2:1-18.) Then we see how, when the numerous planets once are filled with happy and contented races or beings, the Earth with its race, "The Man," will always stand as an object lesson before the races on other planets.

The various races on other planets will then also know where the "Son of Man" originally came from. They will know that the 144,000 with their chief captain are sons of the human race on the planet Earth, which is called "Man." As one complete unit of beings, these 144,000 with their Head are separate from all other beings in the whole universe as the "Son of Man." The Earth's human race will then have a great cause to be proud when they realize that these highly exalted members of the "Royal Priesthood" are their sons, they are the "Son of Man." It will be a great compensation to "the man" of the Earth to know of the high exaltation of his "Son," who is exalted to the DIVINE NATURE, when he looks back to the 6,000 years of sin and imperfection through which both the "man" and the "Son of Man" had to pass, especially when they compare themselves with other races on other planets, which never have to experience any sin and imperfection like the

"man," and the "Son of Man." The man in his glorious perfect state will then rejoice over his honors in being so closely related to the Royal Priesthood. (Heb. 2:6, 7, 10.)

We remember how the angels (the sons of God) that kept not their first estate, were once placed in charge of the "man" in order to bring him back or restore him from his fall. If they had proved themselves worthy and performed their grand duty in the right manner, these "sons of God" would have received the great reward and exaltation which now comes to the "Son of Man." Thus they had an opportunity to prove before the flood whether or not they were worthy of such exaltation.

We may reason that in the event that they had proven themselves worthy of their great commission, they, after successful restoration of the human race on the Earth, would have been in charge of human creations on other planets also. The "only begotten," the "Logos," would then have been their overseer in that work. In such case he would not have come in the flesh to suffer and die. He would have remained as the "Logos," but not possessing the Divine nature.

Adam and all of his posterity that had died up to such moment of "angelic restoration" would then have remained eternally dead.

The angels failed, however, and foreknowing that such would be the case, Jehovah had the more extensive plan prearranged in His Divine Mind, as expressed in the words, "What is man that thou art mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; Thou crownest him with glory and honor, and didst set him over the works of Thy hand." (Heb. 2:6-7.) In the same connection is pointed out that the angels were not worthy to receive this great honor, they failed: "For unto angels hath he not put into subjection the world to come." (Heb. 2:5.)

As in the case of the angels (The sons of God) so in the case of the Christ (the Son of Man), the first work before other worlds are to come under their charge will be the "Restitution of Man" on the Earth. The difference, however, lies in the fact that the angels were to be tested in their restitution work, but the "Son of Man" has passed his testing and trial before he begins the restitution of man.

These, "the Sons of Man" become the special "Sons of God" in the respect that they have to be begotten and born anew before they can attain to such a high position and grandeur, partakers of the "Divine Nature." (2 Pet. 1:3, 4.) Hence, in bringing many Sons to glory He made the Chief Captain of our salvation perfect through sufferings. (Heb. 2:10.) Through the merit of our Redeemer we were privileged to be begotten by our Heavenly Father through His Holy Spirit, and thus become Sons of God. How great a salvation.

"And the four beasts said, Amen." Surely, such is the great plan of Jehovah. And the elders fell down, in the fulfillment of their foretold events, and they worshipped Him that liveth for ever and ever.

The heav'ns declare, Thy glory, Lord,
Through all the realms of boundless space.
The soaring mind may roam abroad,
And there Thy Power and Wisdom trace.
By faith we see Thy glory now,
We read Thy Wisdom, Love and Grace.
In praise and adoration bow,
And long to see Thy glorious face.

OPENING OF SIX SEALS.

REVELATION 6:1-17.

Each seal represents a-portion of the "New Creation" which is developed under the conditions recorded in connection with the opening of each seal in order, showing how Satan is permitted to try to destroy the New Creation with his cunning schemes. Each portion of the New Creation thus represented had to be developed under special trials and afflictions. The first-born of the New Creation suffered the greatest portion of these afflictions and His followers are to fill up what is left behind of the afflictions of Christ.

(6:1) *"And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts, saying, Come (and see, see Diaglott).*

(6:2) *"And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer."*

The opening of the first seal was at Pentecost, A. D. 33. (See Chart of the Grand Period.) The great sacrifice given as a ransom for Adam and his race was completed. Divine Justice was satisfied. The merit of the great sacrifice was presented before Jehovah in behalf of the Church and the special chapter in the creative program, the New Creation, could now begin its progress.

"The Gospel Call" to those who had ears to hear, was due to begin in its appropriate manner. It first rang-out from Divine Justice, "Come." The Gospel Age was indicated by the trumpet (Rev. 1:10), and its call came as through a "thunder." Thunder signifies: Actual Fulfillment of Prophecy. Here it refers to the fulfillment of Joel 2:28, as pointed out by Peter, when the Holy Spirit was poured over the apostles at Pentecost. Through the fulfillment of that prophecy (the thunder), the Gospel Call: "Come" was first heard. Peter with the eleven and others stepped forward when they thus heard the call and they received the first begetting of the Holy Spirit under the "New Covenant," which was sealed by Jesus. (Acts 2:14-47.)

The white horse, the pure and powerful doctrines, established by the apostles, went out from the assembly at Pentecost. The

"rider" was the early church period from A. D. 33 to A. D. 325. The "crown" of success was due to the weapon used, the "bow," which represents love and peace. It was the brotherly love fostered by the apostles. A cupid with bow and arrow, aiming at the heart was the emblem of love with the ancient orientals.

This first seal period is synchronous with the Ephesus church period. (Rev. 2:1-7.)

(6:3) *"And when he had opened the second seal, I heard the second beast say, Come: (and see)*

(6:4) *"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, that they should kill one another: and there was given unto him a great sword."*

The Gospel Call to the New Creation: "Come," from the four attributes of Jehovah (Justice, Power, Love and Wisdom), in their four successive calls, indicates the full Divine authority for the Call. These four invitations: "Come," constitute the entire call, the continual Gospel Call as a whole from A. D. 33 to A. D. 1918. It is not repeated in the last three seals because the attributes are four and not seven.

The second seal opened in A. D. 325. (See Chart.) The red horse, the sin-red doctrines, promulgated under Constantine, went out from the Council of Nice in A. D. 325. It was the mixture of pagan philosophies and Christian principles that were moulded into a creed and called Christian(?) faith.

The rider was the period from A. D. 325 to A. D. 539, and is synchronous with the Smyrna period of the New Creation. (Rev. 2:8-11.)

The opening of this seal saw Satan transform himself to an angel of light. (II Cor. 11:14.) It marked the time when the red dragon appeared in the heaven of Jehovah worship. (Rev. 12:3.) The head of the dragon is Satan and the body of the dragon is composed of the kingdoms of this world. At the council of Nicea the "fiery wings" (Isa. 14:29) were prepared and the former "cockatrice" (the pagan nations) was elevated into the heaven as a dragon or fiery serpent under the fraudulent name: "Christian kingdoms." These "fiery wings" were Satan's deceptions by which he has succeeded in deceiving the whole world. (Rev. 12:9; 20:3.)

Eagle wings indicate the "true knowledge of God's word."

Dragon wings signify: "Satan's deceptive interpretation of God's word." Their fiery feature we are all acquainted with.

This second seal period, the rider, took away the peace amongst the Christians. They began to use force and kill each other in the name of Christ. The conversion of the pagan world was effected by the force of the literal sword.

(6:5) *"And when he had opened the third seal, I heard the third beast say, Come (and see), and I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand."*

(6:6) *"And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny: and see thou hurt not the oil and the wine."*

The third seal opened in A. D. 539. It marked the beginning of Papacy's power. The doctrines promulgated at the Council of Nice in A. D. 325, and the religious-civil power scattered amongst the dragon kingdoms of the previous rider, were now absorbed by Papacy, (the beast of Revelation 13:1-10). The dragon had to give up his seat for a better agency of Satan for the extinction of the truth. (Rev. 13:2.)

The black horse indicates that the doctrines going forth from Rome in this period had no truth left in them. No wonder. We know how the Bible was covered up in dead languages and chained to the wall. The rider was Papacy's powerful period from A. D. 539 to A. D. 1521. This period takes in five heads of Papacy's seven. (Rev. 13:1.) These five heads or gradual steps in the rise and decline of Papacy are referred to as "five are fallen" in Rev. 17:10. The rider is the period of the "dark (black) ages."

The Pergamos Church period or congregation (Rev. 2:12-17) was struggling in the wilderness during this period of darkness and persecution. The permission given to the powers of darkness to try to halt the development of the New Creation had become so far advanced that truth and error were in the balance and running three to one, the truth as the loser.

The joint expression from the vigilant and watching eyes of Justice, Power, Love and Wisdom, was that this period in charge should see to it that the "oil", the continual flow of the Holy Spirit for the anointing of the New Creation, the prospective members of the Royal Priesthood, should not be "hurt" interrupted. The source for the oil, God's word, was on the brink of being destroyed. From this we may understand, that Luther just came at the right

moment to save the Bible from complete destruction. The next act of Satan, after he had it chained to the wall, would have been to destroy every trace of same. All the old manuscripts, without a doubt, would have been burned.

The "wine" which was not to be "hurt" as well as the "oil" refers to the doctrine as laid down in the Holy Scriptures, and the Holy Spirit's influence in the anointing process in connection with the New Creation. Papacy took away both, so there was no "wine" and no "oil" inside the domains of Papacy. Still it was continued in the faintly discernible congregation of spirit-begotten in an ostracised condition amongst the few followers of Arius and the Waldenses.

(6:7) *"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come," (and see)*

(6:8) *"And I looked, and behold, a pale horse: and his name that sat on him was death, and hell followed with him, and power was given unto them over the fourth part of the earth to kill with sword and with hunger and with death and with the beasts of the earth."*

The fourth seal opened in A. D. 1521. The pale horse went out from the Diet at Worms in 1521. This horse was not black like the papal horse, and it was not white like the pure horse sent out at Pentecost. It was a pale horse, ghastly. This horse was Protestantism with its eternal torments and roasting hell fires, which has been a ghastly picture before all Protestants in order to scare them into the churches.

The rider was the period of the success of the Reformation, from 1521 to 1799.

This period was "death" to papacy, and Hell (oblivion), total extinction of Catholicism followed in its wake, wherever the Protestant faith gained a foothold. The fourth part of Christendom, Germany and Scandinavia or Northern Europe, came under the sway of Protestantism during that period and it killed the Papal doctrines with the sword, the Word of God in the hands of Luther and his followers; by "hunger" for the Word of God and the theological work prepared by Luther and his successors; by "death", the severance of all connections with Rome; and by "the beasts of the earth," the governments in Northern Europe, which decreed that Protestantism should be the state religion while the Catholic faith was to be completely abolished.

In this manner the sixth head of Papacy received a wound, "as it were to death", (Rev. 13:3), after the five heads of the third seal period had fallen, belonged to the past. (Rev. 17:10). The sixth head of Papacy has remained wounded up to our day. It will have its deadly wound healed, however, as we will see. The seventh head of Papacy (the seventh special period in Papacy's existence) will come back from the "bottomless pit," and the whole world will "wonder after the beast." (Rev. 13:3; 17:8.)

(6:9) *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

(6:10) *"And they cried with a loud voice, saying, how long, O Lord, Holy and True, dost thou not judge and avenge our blood on them that dwell on the earth.*

(6:11) *"And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled."*

The fifth seal opened in A. D. 1799. At this time the power of Papacy was broken. Napoleon started the Papal star on its dash to the earth. (Rev. 9:11.) The glorious light which began to flood the world from the millions of Bibles, placing God's word inside the reach of every man, resulted in an increased religious activity. Men began to consecrate. They realized that for the attainment to heavenly glory the sacrificing of present life's pleasures was necessary.

These saints did not fully understand the sacrificing feature, however. (The souls under the altar.) They did not see that they really were joint-sacrificers with Christ on the altar. They thought that Christ was only one member, Jesus himself, and that He alone made the great sacrifice at Calvary, which provided heavenly blessings for them; they would take it for blasphemy to think that they really were members of "The Christ" and were taking part in His sacrifice. They took a lower stand, "under the altar."

Brother Russell in the sixth seal period placed the sacrifice in its proper position, "on the altar" as joint-sacrificers with Christ.

Now these saints (souls), of which the greatest number were found in the Miller movement in the Sardis congregation (Rev. 3:1-6) could see from the prophecies that the evil systems were to be destroyed. Knowing of Papacy's downfall, and beginning to

understand some of the time features of the prophecies, they expected the end of the world. Time went on and the evil systems were still in force, and the time set for the end of the world, according to their estimation did not prove correct. Their disappointing cry went up: "O, Lord, how long?"

They were given white robes, the "sanctuary was cleansed," and the wedding garment was the wonderful gift while they were to wait for their heavenly Bridegroom with patience until others would be added to their saintly number. They would come in during the next, the Harvest period. The same white robes are mentioned for identification in the Sardis church period. (Rev. 3:5), which corroborates that Sardis and the fifth seal periods are synchronous.

This fifth seal period is the time of the end. It was featured by the "Morning Star," which was promised for the Sardis period to the faithful that would live unto the end of the Thyatira period. (Rev. 2:28.)

(6:12) *"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sack-cloth of hair, and the moon became as blood;"*

The sixth seal opened in 1874 with the second advent of our Lord. The whole world began to shake with a mighty movement for freedom, for liberty, and the tremor, which is vividly set forth in the fourth volume, "The Battle of Armageddon," came to its climax in the great world war and the Russian revolution.

The "Sun," the nominal Gospel age church became black as a sack-cloth of hair, which indicates her shameful position before the Divine Judge, in the words: "Your house is left unto you desolate." In 1881 she was cast off from Divine favor.

The "Moon" the Jewish polity became vitalized, "blood," as they returned to favor at the same moment the nominal churches were cast off, when their time for further existence was up. At that time their gradual fall began.

(6:13) *"And the stars of Heaven fell unto the Earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."*

The shining lights and teachers in the nominal church heaven began to fall to the earth and teach and promote political schemes instead of the Gospel. The great and mighty wind is the world-war which shook them down entirely in 1914. The natural branches

were cursed and dried up when they failed to give the expected fruit. (Matt. 21:19.) So now here the ingrafted branches failed to give the right fruit (Rom. 11:21), and the "untimely figs" are shaken down.

(6:14) *"And the Heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places."*

The nominal church heaven was rolled up as a scroll. There was nothing that could be read by the perplexed mind when the entire world was thrown into the great trouble. No answer could be given by the nominal heaven which would let mankind know what was the Divine intentions behind the permission of such a gigantic struggle, and destruction of human lives. The church heaven or scroll was needed more than ever at this moment so that the perplexed inquirer in the same could read the Divine plans and intentions and the motive behind the permission of the struggle between the wild elements in the world. But alas, at this important moment the nominal church scroll rolled up and departed. It had no answer written.

The Kingdoms (mountains), and the Republics (islands), were all moved by the war fury. (Jer. 25:16.) The conditions in the world were completely changed around, or moved after 1914.

(6:15) *"And the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every free man hid themselves in the dens and in the rocks of the mountains."*

(6:16) *"And said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb:"*

(6:17) *"For the great day of his wrath is come and who shall be able to stand."*

The kings and the mighty of different orders began to see the hand-writing on the wall, and they adopted restrictive measures through various orders and councils of defence for themselves. They have taken refuge in the various orders of society and organizations, and by international and political schemes they think that they can play safe for the time being. They all admit, however, that this is the great day of wrath which began in 1914.

The sixth seal period ends the 1st of April, 1918.

THE SEALING OF GOD'S SERVANTS WITH THE
PRESENT TRUTH.

REVELATION 7:1-17.

The Harvest period of the true church as a special feature in the sixth seal, is here distinctly marked off. That the Harvest belongs to the sixth seal, we find when we note that same is presented before the seventh seal is opened. We also find when we are on the right track that the Revelation really records the events in the order they transpire.

(7:1) *"And after these things I saw four angels standing on the four corners of the Earth, holding the four winds of the Earth, that the wind should not blow on the Earth nor on the sea, nor on any tree."*

We are here placed at the preparation for the harvest, at the time our Lord returned at His second advent. The four angels here mentioned are the restraining influences in the world which for times past have been holding the human passions in check, and have made possible the comparatively calm progress of present society order, civil and ecclesiastical. These angels of restraint are representing the inherited, as well as through outside influence fostered reverence and acknowledgment of the propriety of the social order as it has been known for centuries past. The view held by rich and poor, high and low, that mankind had to be subject to the established unalterable arrangement as it is found in the world, where the law laid down by the ruling classes had to be humbly complied with, and that the lower strata of society had no right to wish themselves any part of the luxury and blessings enjoyed by the rich, was so deeply engraved in the minds of men, that it was considered improper, yea, even a sin to think that it should be otherwise.

The strict enforcement of the laws and rules laid down by the civil and ecclesiastical authorities, and the morbid and drowsy compliance by the ignorant and superstitious masses, proved to be a very effective influence for checking the passions striving towards individual liberty. These passions if given loose reins would break out into the wildest confusion and chaotic reign of terror—complete anarchy.

Thus we see that the four angels here referred to are these checking or restraining influences that have held back the "winds"

of human passions longing for a selfish liberty. Four are mentioned because the ancients held the view that the earth had four corners, and four indicates something that takes in the whole world.

This restraining power or influence was at the brink of being removed at the time of our Lord's return in 1874. The darkness of superstition and ignorance began to give way. Even the lower classes began to realize that they were also entitled to the blessings in this world which at that time were only for the rich. There was a tendency that the world would be thrown into confusion and anarchy by the rapidly spreading doctrines of socialism, anarchism, atheism, etc. There was another feature of the Divine plan to be completed, however, before such a turmoil could be permitted.

(7:2) *"And I saw another angel ascending from the East having the seal of the living God: and he cried with a loud voice to the four angels (winds) to whom it was given to hurt the earth and the sea,*

(7:3) *"Saying, hurt not the earth, neither the sea, nor the trees until we have sealed the servants of our God in their foreheads.*

(7:4) *"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all of the tribes of the children of Israel."*

Part of the 144,000 were already completed and approved by the Father. In order to fill up what was still lacking a general harvest had to take place. For this purpose they were to be given an intellectual understanding of the "Divine Plan of the Ages," the present truth, the seal of the living God. This seal did not make the saints approved for their place in the kingdom. For such a place in the throne it is necessary to have the "Father's name written in our foreheads." This special seal of "approval of the Father," is clearly indicated in Rev. 14:1, and is not to be confused with the Seal of the Living God, referred to here in this chapter now under consideration. The "Seal of the Living God" is the present truth.

This harvest was to be arranged for in order that the "fulness of the Gentiles might come in" (Rom. 11:25), in order to gather the wheat into the garner, to which the door opened in 1878, as we found in connection with the Philadelphia period. (Rev. 3:8.) For this purpose the "winds" had to be held in check until the 144,000 would be completed.

The angel ascending from the "East" (the place of the Millennial dawn), is the "harvest period of forty years," from Spring 1878 to Spring 1918. Through the transpiring events in the world, this angel (period), cried with a loud voice, and the four winds, which now are called angels, because they have become active agents in the different organizations of socialistic assemblies, labor unions, etc., all for the purpose of obtaining more liberties, were not to be of too destructive nature during the Harvest period, and during the final completion of the body of the 144,000.

The sea, the earth and the trees here referred to are the three classes in the world such as the anarchistic elements, the calmer or order-loving elements, satisfied with whatever their lot may be, and third, the ecclesiastical powers, the lofty institutions, trust companies and all such organizations and systems as promote the keeping of present order at the cost of individual liberty to the lower classes. These three classes were thus not to be thrown into conflict until the 144,000 are completed. When this is accomplished these three classes will rush together in the Armageddon battle.

In order to obtain the full number of these 144,000, of which the first picking was taken from the Children of Israel, it was necessary to have a great number of all nations and kindreds and peoples and tongues gathered into a certain place from which to pick the "very elect." For this purpose the Gospel Age was designated. The greatest number that were ever gathered into the "holy" was accomplished during this Harvest period under consideration. They were all gathered into the Holy presenting themselves as goats to the Lord to be sacrificed like the bullock was. Referring to the types in the Tabernacle Shadows and their meaning we thus see that the "Holy" is the work shop which the great number of stones are gathered into for the preparation for a place in the temple which is under construction.

Such in the Holy as are chiseled and polished and prove to be of such material that they will fit in the temple are sealed with the "approval" of the Father. (Rev. 14:1.) Only the "little flock" receive that seal. In the Holy, however, all the stones have the seal of the living God, the intellectual knowledge of God's plans.

Others in the Holy that are subject to chiseling and polishing and prove to be of too loose material, perishable stones, are rejected when the final test comes, and when the number of the very elect

stones are completed. This will be accomplished in the period after the harvest, the testing period, 1918-1921. At the end of the harvest, all stones were ready and polished. They all looked fine and appeared to be fit for the temple building. This was the thought of the majority that we all would be glorified in the Spring of 1918. We overlooked the fact, however, that when the stones are ready they must be tested. For the testing of jewels fire is used. For the testing of other kinds of material, pressure or other rough methods are resorted to. All is done, in order to find out if the material is such that it can be depended upon.

In Rev. 11:1-2, we find that when the stones are ready to be placed in the temple they are measured and tested. The Holy is then torn down and all the stones will lay in the open court for a period of 3½ years. Here the sun will scorch them, the rain will pour down over them and the Gentiles will tread them under foot 42 months.

This is the test which will prove before men and angels who are worthy. Only such as are of the "very elect" material will stand the test. It is the testing or sealing work that will separate the little flock and the great company, which latter will come up out of the great tribulation at the end of the 42 months.

We will see from the subsequent verses of this chapter, that the great host would be harvested into the garner and sealed in their foreheads, receive an intellectual understanding of the "living God," which seal of the living God is the understanding of the Divine Plan as presented in the harvest message, the present truth. Of those sealed, the required number would be taken out to complete the 144,000 and the balance, "the remnant of the Woman's seed," is to come up out of the great tribulation.

(7:5) *"Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand."*

The three tribes of this verse refer to or constitute the three gates on "the East," (Rev. 21:13), which forms the wall, represents the development of the three characters on the lines as pictured by the jasper, the sapphire and the chalcedony (Rev. 21:19), and which characters were found in three of the apostles of the Lamb, the "foundations" for the wall.

(7:6) *"Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand."*

The three tribes of this verse refer to or constitute the three gates on the "north" (Rev. 21:13), which forms the wall, represents the development of the three characters on the lines as pictured by the emerald, the sardonyx and the sardius (Rev. 21:19, 20), and which characters were found in three of the apostles of the Lamb, the "foundations" for the wall.

(7:7) *"Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand."*

The three tribes of this verse refer to or constitute the three gates on the "south" (Rev. 21:13), which forms the wall, represents the development of the three characters on the lines as pictured by the chrysolite, the beryl and the topaz (Rev. 21:20), and which characters were found in three of the apostles of the Lamb, the "foundation" for the wall.

(7:8) *"Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."*

The three tribes of this verse refer to or constitute the three gates to the "west" (Rev. 21:13), which forms the wall of the city, represents the development of the three characters on the lines as pictured by the chrysoprasus, the jacinth, and the amethyst (Rev. 21:20), and which characters were found in three of the apostles of the Lamb, the foundations for the wall of the City.

Dan is omitted and evidently represents the character of Judas Iscariot, who betrayed the Master. Manasses is mentioned in his place, and probably represents the one that had to take the place of Judas, the apostle Paul.

(7:9) *"After this I beheld, and lo, a great multitude which no man could number of all nations, and kindreds and peoples and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands;*

(7:10) *"And cried with a loud voice saying, Salvation to our God which sitteth upon the throne and unto the Lamb.*

(7:11) *"And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces and worshipped God.*

(7:12) *"Saying, Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever, Amen."*

(7:13) *"And one of the elders answered saying, unto me, What are these which are arrayed in white robes? and whence came they?"*

(7:14) *"And I said unto him, Sir thou knowest, and he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."*

(7:15) *"Therefore are they before the throne of God and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them."*

(7:16) *"They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat."*

(7:17) *"For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes."*

The Great Company comes next in order when the 144,000 are completed. They, like their brethren of the Little Flock, were provided with the Robe of Christ's righteousness while they were in the Holy, enjoying the glorious light there as the spirit-begotten class. So comes a little bit of headiness in their mind and they are beginning to promote their own schemes and selfish ambitions instead of keeping their ambitions on the altar. The evil spirits enter their mind and they become intoxicated with a selfish zeal for the Lord, deceiving themselves, and they commit acts against their fellow-brethren that will stain their white robes.

When the severest part of the great tribulation comes upon the last portion of the Great Company (the portion which will be left in the Laodicean period), then they will wake up to see their great mistake, and being of the saint class, and still loved of God (Rev. 3:19), they will quickly repent of their "foolishness" and wash their robes in the blood of the Lamb.

The highly exalted position in the throne is not theirs, however, and the crown of life is lost, the divine nature, which was set apart for them in the Philadelphia or Harvest period, up to Spring of

1918. (Rev. 3:11.) Still they rejoice for the reward which they now receive as special servants of God and His Christ before the throne.

The Lamentations of Jeremiah is one of the "elders" which is picturing the conditions around the great company during their "passing through the great tribulation." Beginning at the third chapter of Lamentations, we find the song which will be sung by the Great Company. In Lamentations 5:16, the "crown is fallen from their head," which they realize at that moment. It is the Armageddon which is vividly pictured in Jeremiah's Lamentations.

*THE SEVENTH SEAL, THE OVERTHROW OF
BABYLONIAN SYSTEMS.*

REVELATION 8:1-21.

(8:1) *"And when he had opened the seventh seal there was silence in heaven about the space of half an hour.*

(8:2) *"And I saw the seven angels which stood before God; and to them were given seven trumpets."*

When the seventh seal is opened there is "Silence in Heaven," and while this silence prevails the seven angels with trumpets (seven special periods standing before God in His Divine plan), come in view. That is their time to fall in line after former periods is due to begin. If the seventh seal period was due to begin at the end of the sixth seal period, April 1, 1918, then the first of the trumpet periods will begin to be counted at that date. Still, their sound will not be heard at that time. The events featuring these trumpet angels will not begin to transpire until certain other intervening features have taken place, as will be here recorded in the order they are pictured in the Divine record of the Revelation.

We will first for a moment examine the "SILENCE" because it is this silence which we have for an identification mark to determine the correct beginning of the SEVENTH SEAL and the SEVEN TRUMPET PERIODS. It seems to refer to the actions taken against the Bible students in Canada and in the United States. The distribution of the "Seventh Volume" created quite a commotion in the "heaven." It was noticeable amongst the Bible Students as well as in the Nominal Heaven. So came the raid on the headquarters and the suspension of further activities to a very large extent.

Thus, when the SEVENTH SEAL opened at the first of April, 1918, "THERE WAS SILENCE IN HEAVEN." From that time on it was to last about half an hour. It was the restraint on the Brethren, their watchful waiting, their wondering what would be next. That watchful waiting silence ended with the sentence of the Brethren which were at the head of the Society.

The silence was to last about half an hour. In Revelation 17:12, we find that when Papacy returns into power, she will come with ten horns (ten papal states), and there will be a repetition of the dark ages. The rulers in these states will have "power as kings

one hour with the beast." In Revelation 9:5-10, we find that this power will be "five months." If one hour is equal to five months, then "half an hour" will be equal to two and a half months (2½ months). The trial ended June 20, 1918. Beginning our counting then at the first of April, 1918, we find it lasted "about half an hour," or 2½ months, about.

What is next?

*A PECULIAR PERIOD FOR THE PREPARATION OF THE
LITTLE FLOCK FOR THEIR MANTLE OR
ELIJAH POWER.*

(8:3) *"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."*

(8:4) *"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the Angel's hand."*

When the silence was recorded and the seven angels (periods) were given their trumpets (when the events in the world are working out the possibility for the things featured by the trumpets to transpire), then, at that very same time, comes another angel (specially marked off period), which deals exclusively with the saints, the sacrificing class, which is indicated by the angel's position before the altar. This angel or period is due to take effect as soon as the silence is past. It is a peculiar period intended for the special power which is due to the saints as soon as the GOSPEL AGE or the spirit-begotten time is ended.

This period is closely related to the silence period, and we will pass from one to the other without much outward manifestation, until we gradually will find increasing light in regard to the period we are in, in connection with increased power for the faithful, the Little Flock. (See chart of the Grand Period and the diagram of the Seventh Seal.)

The features connected with this angel before the golden altar is thus of special interest to us and we are to make a special study of these features. It deals with some particular experiences which we still have to go through in the immediate future. That the altar

is mentioned *before the throne* indicates that it is while the saints are still in the flesh.

"Incense" is the heart-prayers, the close communion between God and the saints. The activities of this special period in the history of the church are pictured by the angel's hand, in which he holds the censer. The GOLDEN CENSER represents the Little Flock in the flesh at the present time.

At the sentence pronounced against the Brethren at the Bible House, the entire Church, "all saints" came in a closer position before the Golden Altar. The Angel (this period) brought them into one unit in his hand, his special activities, and there they more and more earnestly seek for the guiding light which they are sure will come to the honest and faithful.

The smoke of the incense, the sweet perfume of our heart-prayers in this hour of special trial, ascends before God as never before. This wonderful prayer attitude will provide the "Little Flock" with a blind faith in God, and this again will result in the most wonderful SUPERNATURAL POWER. At the same time we will receive a complete understanding of what our COURSE WILL BE UNTIL WE ARE TAKEN HOME. We will know what will transpire in the world in the immediate future.

The "GOLDEN CENSER" as we said, is the Little Flock, the chief features in the angel's hand. When this feature of bringing the different members of the Little Flock together as a unit, a CENSER, is accomplished, then the saints, the Little Flock only, are prepared and fit for a special mission in the world, which is required now in the overturning process, while the world is to be made ready to receive Christ through the ancient worthies. The way will be prepared for the Kings of the sunrising. (Rev. 16:12.) This wonderful power will complete the Little Flock as

ELIJAH IN POWER SMITING THE WATERS OF JORDAN

AND

MOSES BEFORE PHARAOH WORKING MIRACLES AND DEMANDING THE RELEASE OF THE PEOPLE.

Satan has been to some extent prepared for this power due to the saints, hence he has been lining up the "soothsayers and the magicians" (Christian Scientists and Spiritualists), in order to offset the influence which the power of the saints will effect on the people.

Jesus said in regard to this special power which now will come over the Little Flock, That if we have faith even as much as the seed of a mustard, we will be in position to say to this mountain (Satan's kingdom), "Remove hence—and it shall remove; and nothing shall be impossible to you." (Matt. 17:20.)

Now we are in a natural way provided with a special prayer season, and all the prayers offered up will be added to the prayers "of all saints," which were offered up all the way down through the GOSPEL AGE. All the prayers of faith which were begun by the apostles and continued through all saints up to our day, are brought together as a whole on the Golden Altar as ONE CONTINUAL PRAYER BEFORE GOD. The result of all these prayers will be the wonderful power which will come upon the last members of the CHRIST while they are in the flesh. It will cause the great FIRE UPON THE GOLDEN ALTAR that will move the world out of its present course and completely overthrow Satan's empire. THE GOLDEN CENSER IS FILLED WITH THIS FIRE AND HURLED INTO THE EARTH, as we will see in the next verse.

(8:5) *"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake."*

When the LITTLE FLOCK IS THUS FILLED WITH THAT WONDERFUL POWER something will take place that will place them very prominently before the people in the world. It will open a wonderful opportunity for the Little Flock to begin a campaign to place the truth before the people of the world and in such a manner that when the Armageddon Battle is outfought mankind will be ready to listen to Jehovah. This campaign will hasten the destruction of the Babylonian systems, and they on their part will try everything in their power to stop the Little Flock from further activities. They will not even have power to touch one of our hairs.

The Little Flock is now fully qualified to go forward and smite the waters of Jordan. From that moment onward there will be lightnings (true interpretations of prophecies), voices (pointing to dates and times when certain prophecies are due to be fulfilled), and thunderings (actual fulfillments of prophecies according to the manner they are foretold by the saints).

The earthquake seems to refer to a certain outbreak of anarchy, which is due in Europe in the Winter or Spring of 1919, as pointed out in connection with the second trumpet period (Rev. 8:8). This

earthquake might be the shaking which will place the Little Flock in a prominent manner before the people of the whole world. The censer was cast into the earth. It might also be some DIVISION AMONGST THE BRETHREN IN THE VARIOUS CLASSES WHICH WILL CAST THE CENSER INTO THE EARTH, which might occur before the earthquake takes place in Europe next Winter or Spring.

(8:6) *"And the seven angels which had the seven trumpets prepared themselves to sound."*

After the foregoing is recorded then the trumpet periods and their sounding are set forth. Although the seven periods were seen or due at the first of April, 1918, their sound will not be heard or noticed until the saints are beginning to come under the influence of their NEW POWER. The first trumpet angel, or period, stepped into its place at April 1, 1918. Still its sound will not be heard until the time is almost up, or towards November 1, 1918.

THE FIRST TRUMPET PERIOD

APRIL 1, 1918 - NOVEMBER 1, 1918.

(8:7) *"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up. (The Greek text also reads, "Third part of the earth was burnt up.")"*

The truth (hail) in regard to political and international intrigues among the ruling authorities in the various governments of Christendom has been dead or kept under cover, silent, and falsehoods and accusations have prospered from one nation to another. This has caused all the trouble in the world and culminated in the present world war. The restless elements in the world are moved with indignation (fire) against the authorities on account of their plunging the whole world into these extraordinary conditions. They know that it has been due to extravagance and political intrigues. Their indignation has been kept down by clamping the lid close and tight on the lower masses, by restraining their liberties as far as possible (the fire was kept dead in this manner). The ruling powers have known how to take precautionary and restrictive measures against any uprising that would tend towards revolution.

Now the "hail" and the "fire" becomes partly vitalized. It is "mingled with blood." That means that a certain incident will

effect the fiery indignation of the people in such a manner that the truth will come before the people and they thus will be consumed with the fiery indignation which becomes partly vitalized, mingled with blood. This will take place in "one-third part" of Christendom. It will cause the lofty institutions, the "trees," in that third part to crumble.

All wealthy individuals, shareholders, etc. (grass) will lose their holdings in a panicky condition which will take place before the Winter is here, or before or around the first of November, 1918, especially in Europe, and it will cause the war to stop.

THE SECOND TRUMPET PERIOD

NOVEMBER 1ST, 1918 - JUNE 1ST, 1919.

(8:8) *"And the second angel sounded, and, as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood.*

(8:9) *"And the third part of the creatures which were in the sea and had life died, and the third part of the ships were destroyed."*

The great mountain (kingdom), aflame with fire (revolutionary movements), thrown into the sea (anarchy), seems to refer to some great kingdom or kingdoms in Europe. It takes in "one-third part" of Christendom, and comes as a result of the conditions created by the First Trumpet.

All anarchistic and restless elements in the world are styled "sea" in the prophecies of the Bible. Now the "third part" of these elements becomes blood. One-third part of Christendom will in this trumpet period see the anarchists have full sway for a little while. They will not succeed, however, in turning the whole world into the "sea," because the second vial tells us that they will be temporarily checked. They will become as the blood of a dead man; they have no international connections with other parts of the world, and consequently the anarchy will remain local in the third part effected by the second trumpet. (Rev. 16:3.)

Before we advance any further we will stop to consider the three parts in which the great city is divided. (Rev. 16:19.)

First—THE DRAGON, Northern or Protestant Europe.

Second—THE BEAST, Southern or Catholic Europe.

Third—THE FALSE PROPHET, America composed of the two-horned beast, Canada's and United States' church systems.

It is very possible that the second trumpet takes in the Dragon part of the Great City. We will soon know.

The creatures and ships which die in the vitalized sea refers to the commercial and social institutions and the religious bodies which are completely overthrown in the sea.

THE THIRD TRUMPET PERIOD

JUNE 1ST, 1919 - JANUARY 1ST, 1920.

(8:10) *"And the third angel sounded and there fell a great star from heaven burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters."*

(8:11) *"And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."*

This period sees the "Image of the beast vitalized."

We can hardly open a newspaper in the United States without recognizing a very prominent figure, highly commended and recognized by the authorities. He is presented under the classification, "great pulpit meteor," "the great evangelist," "the great star," etc.

This star, through his bitter slang and roasting "Hell", expressions will turn the waters bitter as wormwood. He has been a great and independent star, falling hard on the fountains of waters (the ministers in the nominal churches, who are fountains themselves, ignoring the true fountain.) These ministers have been subjected to special attacks. The same is true of the "rivers" (the churches, the denominations which are the channels of teaching). They are called "cold storage places," etc. The "third part" here thus takes in the American nominal church systems which are feeling the weight of the "star" which falls on them. In every city where he is opening his "sawdust trail" campaign, all the ministers and the religious organizations have to fall in line, yea, even close their churches while he is there, in order to assist in the revival meetings. If they refuse they lose their popularity, so they all have to fall in line and praise his methods whether they want to or not. He is falling hard and heavy on them.

In his sermons he refers to the prophetic statements that Elijah is to come before the great day of the Lord (Mal. 4:5). He always refers to same in such manner that the public is made to understand

that he is Elijah. In this manner he is burning "as a lamp," as one of Jehovah's special messengers.

In this third trumpet period he will complete his fall to the ground, from his religious "saw-dust trail" activities to purely political activities. The authorities have for a long time recognized his power over the masses. They have noticed his popularity and marvelous influence. Now the extreme conditions will warrant extreme measures. The anarchistic propaganda is working hard and effectively over the whole world.

He will get free hands to reorganize the various church systems and bring them all in under the Federated Churches of Christ Council in America. These will then be placed under the most severe rules and restrictions.

He will be the spark which will give life to the "image of the beast." (Rev. 13:15-17.) The actual vitalizing will be done in this period. Woe unto all that will not join the federations with their wormwood teachings. They will have to get in line or quit.

The corresponding vial (Rev. 16:4-6), refers to how this vitalizing affects the nominal churches, which would rather keep up their independent societies. They are given "blood to drink." They have to take the "vitalized wormwood" teachings of the federation as a penalty for refusing the true fountain as presented in the truth, which was offered to them through Brother Russell before the judgment period (1918-1921) began.

Thank God, some of them will die as Christians on account of the bitter water. They will lose faith in God and everything when they find that their church systems are drifting into such awful condition. This is God's opportunity, however, and they will be in better condition to accept the water from the true fountain which ere long will be open to all that will come and drink. It will help to dry up the waters of Euphrates.

THE FOURTH TRUMPET PERIOD

JANUARY 1ST, 1920 - AUGUST 1ST, 1920.

(8:12) *"And the fourth angel sounded and the third part of the sun was smitten and the third part of the moon and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it and the night likewise."*

This period seems to deal particularly with the "Dragon" part of Christendom, Northern Europe. It is the part that was subject to the second trumpet angel, the anarchistic outbreak. The Dragon elements in this part of the world (such as want the old order to remain, the old-time Christian church systems, the union of church and state, etc.), will succeed in this period in temporarily adjusting themselves and checking the anarchistic masses. At the same time they will take reprisals against the saints. The tail of the Dragon is here casting the "third part of the stars" (the true stars) to the earth (Rev. 12:4). Their door of opportunity is fully closed.

When these saints are silenced, the significance of the Millennial Day as well as the significance of the dark night of trouble will be in complete darkness before mankind in this third part of Christendom. The Law and the Gospel will be darkened.

(8:13) *"And I beheld and heard an angel (eagle) flying through the midst of heaven saying with a loud voice: Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound."*

At this moment the Little Flock in other parts of Christendom, especially in America, highly invested with Divine power and elevated above the struggle of humanity (the eagle in mid-heaven), will set forth a strong proclamation of the significance of the events in the world. They are now exactly sure that the events are coming as predicted, and that the last three trumpet periods will be more severe than all the others and that they also will finish the destruction of present order and institutions.

The Greek word "aeton," which means eagle, is rendered angel in the common version. We can see the significance of that symbol. The "mid-heaven" refers to the position of the Little Flock which is so recognized in the Divine order. The nominal systems are the other heavens.

THE FIFTH TRUMPET PERIOD

AUGUST 1ST, 1920 - MARCH 1ST, 1921.

REVELATION 9:1-21.

(9:1) *"And the fifth angel sounded and I saw a star fall from heaven unto the earth and to him was given the key of the bottomless pit."*

Diaglott.

(9:2) *"And he opened the bottomless pit; and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."*

This period is devoted to the returning power of Papacy. The number "five" in Divine Symbol is following Papacy. Note the following:

Papacy is pictured with seven heads, or successive periods of its entire existence. Of these seven, one was as it were wounded to death, and the following or the seventh head had the deadly wound healed (Rev. 13:3). Those two heads taken away leaves "five" heads of power before it is wounded by the sword in the hands of Luther. These "five heads" are referred to as "five are fallen," and are five successive periods of Papacy's power during the dark ages. (See chart of Papacy.)

Papacy's last power is recorded in this "fifth" trumpet.

Papacy's high pitch of power will be "five" months in this trumpet period, as found in verses 5 and 10, where even the numerical order of these verses indicate the same.

Papacy's plague, or vial, is recorded in the "fifth" vial in Rev. 16:10.

The star referred to which is "fallen to the earth" (so reads the Greek text), is the Pope in 1799, who started the papal dash to the earth at the hands of Napoleon. Papacy kept on falling until in 1870, it landed in the "bottomless pit," when it lost its last vestige of power. In this oblivion it has remained until now in this time of trouble it will find the key, the solution, and will step forward with power. The ten papal states referred to in Rev. 17:12, will be the result.

In the abyss condition, Papacy and its adherents have been busy firing a great furnace of political intrigues. Their main question has been how to step forward at the right moment in order to grasp world power. Now in this trumpet period the key is obtained, and the door is opened. It gives free advance to Papacy's forces. The result of their intrigues, which is the melting pot, is the great smoke from the pit, which is Rome. Other ecclesiastical powers (the air) will be totally darkened by the brilliant display of papal splendor and activities (the smoke). The peaceful gospel teachings (the sun) as they have been enjoyed for a century, after the distribution of the millions of Bibles since Papacy's fall, will be

entirely abolished, darkened. It will be a complete return to the dark ages.

(9:3) *"And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."*

(9:4) *"And it was commanded them that they should not hurt the grass of the earth, neither any tree; but only those men which have not the seal of God in their foreheads. (Neither any green thing is not found in the oldest manuscripts.)"*

(9:5) *"And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man."*

A countless number of monks, nuns, holy fathers, bishops, etc. (locusts), will come forth and take control of the social life in the ten papal states in Southern Europe. This will constitute one-third part of Christendom in the time of trouble. The wealthy (the grass) are pets of Papacy, and they will be left alone. They, on their part will be glad to help Papacy in order to protect themselves against the restless masses. Papacy is their last resort to subdue the anarchists who are increasing in number all over the world.

The people which are not under any kind of religious restraint, such as have not the seal of God, will be subject to Papacy's special attention. Anarchists, revolutionists, socialists, etc., will come under Papacy's iron hand, while the lofty institutions and corporations will be supported (the trees). The poisonous doctrines of Catholicism will be infused against the wish of the poor subjects (it will be like a sting of a scorpion). They are not to be killed, only restrained from former liberties. It will last only five months, however. The people in this part of Christendom will revolt at the end of the five months (see chart of the Trumpet Periods), and they will overthrow the beast in the ensuing Armageddon, which will destroy the whore, the whole Christendom. (Rev. 17:16, 17.) This overthrow has its beginning in the Spring of 1921.

(9:6) *"And in those days shall men seek death and shall not find it; and shall desire to die, and death shall flee from them."*

When the revolutionary masses in the ten papal states agreed to turn over their ten states to Papacy (in the Summer of 1920), they did not expect that they would be "stung." Instead of liberty, they now receive the prospect of serfdom, and Papacy's spy system will

be so complete that there will be no chance to escape the zealous locusts. The subjects will have no chance to "die," to be left alone and have rest from the searching eyes of Papacy.

(9:7) *"And the shapes of the locusts were like unto horses, prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men."*

Papacy will arrange its doctrines (horses) in battle array for extension to other parts of the world, outside the ten "papal states," the ten horns. (Rev. 17:12, 16.) The Pope is dreaming of return to the old crusade wars. But they will come no farther than "prepared unto battle." The five months will pass very quickly and Papacy will be overthrown in the world-wide anarchy, which will spread like wildfire in the Spring of 1921.

The rulers (heads) in the ten papal states will be declared by Papacy as divinely appointed (crowns like gold, the Divine approval). Their expressions (faces) will be recognized by their claim that they are establishing world-wide peace and that Love is the motive behind their iron rule (faces like men). But, alas, it is the real face of the "man of sin," Anti-Christ.

(9:8) *"And they had hair as the hair of women, and their teeth were as the teeth of lions."*

The host of Papacy's congregations claim to be the Bride, the Lamb's Wife, in appearing as women, as virgins with their great number of monks, nuns, unmarried priests, etc. They will devour the prey which they have been spying on for some time, under the false claim that Justice is meted out to their heretical enemies (teeth of lions).

(9:9) *"And they had breastplates as it were, breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."*

Their protection, breastplates, will be the high-handed rule of ancient Rome, and their slogan, "The infallible Pope," will be an imitation of the saint's breastplates of Christ's righteousness.

Their false knowledge or presentation of God's word (sound of wings) will be demonstrated in their confusing doctrines (horses), gilded up like the "chariots" of the ancient Romans, sweeping by the audience in the arena. Papacy's grand and attractive ceremonies (chariots), which are attached to the Catholic doctrines (horses), in which Papacy's drivers (the pope, bishops, cardinals, various grades of priests, etc.), will pass before the world in their gala

display, will keep the world spellbound for a moment. It will cause the world to "wonder after the beast," when his deadly wound is healed. (Rev. 13:3.) What a wonderful description this is of Papacy's returning power.

(9:10) *"And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months."*

The lower order of priests, monks, nuns, etc., as well as many zealous and faithful supporters among the people, are the close followers (tails), of the doctrines of Papacy. They will constitute Papacy's secret service system that will torment mankind for five months, especially in Southern Europe, the home of the future, short-lived ten papal states.

Still, the power of Papacy will not only be felt in Catholic Europe. It will be recognized to a very great extent all over the world. The whole world wondered after the beast. (Rev. 13:3.)

(9:11) *"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon and in the Greek tongue hath his name Apollyon."*

(9:12) *"One woe is past, and behold, there come two woes more hereafter."*

"Abaddon" means destruction, and "Apollyon" means "One who exterminates." Thus these names refer to the Man of Sin, the Son of Perdition. (II Thess. 2:3.) If we want to strike directly home, it is Satan himself who is the "angel of the bottomless pit," whose aim it has been to use Papacy as his fittest tool for the extermination of the "Holy Seed." He has tried hard to keep the truth in the bottomless pit, in oblivion, and he will have to remain there himself for a thousand years, bound by the chain of Truth. (Rev. 20:1-2.) He was the archangel Lucifer (Isa. 14:12), and became the adversary and Satan and the chief cause of all the "bottomless pit" conditions in the world.

THE SIXTH TRUMPET PERIOD

MARCH 1ST, 1921 - OCTOBER 1ST, 1921.

(9:13) *"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God."*

(9:14) *"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."*

The sixth seven-months trumpet period is the Great Company period, although in the fore part of same the last members of the Little Flock are glorified. We will find in the seventh trumpet that the Ancient Worthies are resurrected and take the charge. Consequently, the Great Company must have their space between the deliverance of the Little Flock, in the Spring of 1921 and the resurrection of the Ancient Worthies in the Fall of 1921.

The "four horns" on the golden altar are omitted in the S. M. S. Still it seems to have a proper indication in this connection. It would mean that the Little Flock is now complete and in a powerful position, that they have won their final victory and are ready to be delivered. They are fully aware at this moment that the Armageddon is only one month distant. They proclaim this to the world in their message and at the same time it is taken as if they are calling to the agencies in the world to be let loose. They are calling to the sixth trumpet period in which they advance about a month, to loose the wild passions and the demoniacal spirits of various orders, which have been held back, restrained up to this moment.

It is in this six-month space (after one month is passed of the sixth trumpet period, as we will find in connection with the vial periods of the sixteenth chapter), of the Armageddon battle that the Great Company will take to the mantle which is left by the Little Flock. They will at that moment step boldly to the front and help to battle down the ecclesiastical powers in Christendom, and in the Fall of 1921, they come up out of great tribulation with palms of victory in their hands.

The fallen spirits have held the Great Company class in fetters during the glorious advancement of Elijah across Jordan, the Judgment Period of Babylon. They walked naked like the man held by "legions of demons." Now these spirits will be driven out from the Great Company class and all the wild passions and legions of spirits will enter into the swine class. They in turn will throw themselves into the sea of anarchy. The swine rushing down the mountain into the sea pictures the ecclesiastical rulers in their fury down the mount of destruction, the Armageddon. It is the time for the treader of grapes to begin now when the sower is through (Amos 9:13). The Great Company are the feet of the Son of Man which will tread the winepress. The juice will be pressed out of

the nominal "clusters" and the Great Company will be in the midst of that work.

(9:15) *"And the four angels were loosed which were prepared for an hour and a day and a month and a year, for to slay the third part of men."*

There is an exact day fixed when the most remarkable earthquake in history, the Armageddon battle will begin. As far as we can understand from the joint prophecies it is at

12 o'clock A. M..... (the hour)
 1st day of..... (the day)
 April (the month)
 A. D. 1921..... (the year)

The mentioning of the "third part" of men here indicates that the third part of Christendom represented by the dragon (Protestant Europe), will receive the first blow of the "Armageddon" battle. At this moment the Little Flock is glorified, and the Christ, Head and Body, is now complete, which results in the casting out of the dragon in the spiritual realm and then his angels are to follow (Rev. 12:9). Furiously he and the fallen angels will invade the minds of the anarchists, the clergy and the rulers in Christendom. The third part is therefore mentioned here to let us know where we are to look for the beginning of the "Battle of Armageddon," when the swine class is invaded (the ecclesiastical rulers in Christendom), and under the influence of the demons are tumbling down the side of the mountain of destruction. As soon as begun in Protestant Europe, the home of the dragon at the present time, it will rapidly spread over the whole world and by Fall of 1921, the anarchists will be masters of the world. The great city is become the anti-type of Sodom (Rev. 11:8), while the fire and brimstone is thus raining over her. It is her hour of utter destruction.

When this fiery whirlwind begins at the exact hour, the Elisha class, the Great Company, is aware of the fact that the Little Flock is glorified. Elisha will then take to the mantle and begin to recross Jordan with double zeal. The tribulation will now be many times more than that of the crossing while Elijah walked ahead from Spring of 1918 to Spring of 1921. They will understand that it is their duty to follow the work left by the Little Flock, which they thought was deception up to the hour when they also found that God was with the Little Flock with His wonderful power. Their headiness which gave the fallen angels a chance to invade

their minds, caused them to defile their garment, the Robe of Christ's Righteousness, and now they will know that either life or death will depend upon their stand at this great hour. If they refuse to step into the place left by the Little Flock, second death is their lot. If they, on the other hand, listen to the invitation to the marriage supper of the Lamb, they will have their robes washed in the blood of the Lamb, and come up with the palms of victory in their hands.

(9:16) *"And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them."*

From the time of the revolution in the second trumpet, which was checked and confined to Protestant Europe, the anarchistic horsemen (those promoting the anarchistic or Bolshevistic doctrines), have been very active up till this moment of the beginning of the Armageddon Battle. At the exact hour 200,000,000 anarchists are ready to strike down the whole world. (Read Joel 2:1-11 in this connection.) It pictures the same battle and in the same language.

(9:17) *"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone."*

The horses refer to the doctrines and slogans used by the anarchists and they read something on this order: "Workingmen of the world, break your chains." "Down with the clergy and priesthood." "Down with the capitalist class." "Universal brotherhood." "Let the people rule the people." "Down with militarism in any form." "Down with the upper classes." "Down with aristocracy and autocracy." "Down with any kind of oppression." "Divide the land amongst the people, we want no landlords," etc. etc.

They that sat on these horses are the promoters that set forth these doctrines, which they think will give liberty and justice to the people. Their protection, the breastplates, or their excuse for promoting such fiery, and to present society order, such destructive, doctrines, lies in the denunciation of all present falsity in the upper class ruling circles and society of Christendom. They will point out these facts and prove that the failure of the present order demands its own and inevitable destruction. Thus they begin a well organized campaign against everything and everybody. The "fire" is represented by their irresistible truth which they will pro-

claim against all wickedness and oppression, which resulted in the present world war as well as other wars, all on account of the greed for wealth, which they will prove.

The "jacinth" represents the earnestness with which the anarchistic promoters will forward their teachings, and their promise of absolute freedom which will come to the world, when they will accomplish the complete overthrow of the present order. The blue, which is in jacinth indicates the confidence which they will be able to create amongst the masses. It is their convincing and forcible manner in presenting their cause. The manner in which Lenin and Trotsky presented their cause and conquered, has the "jacinth" feature.

The brimstone is the agent or means by which the destruction is nourished, and here it represents the strong bodies of wild anarchists, organized in a very clever manner, when they are attacking the opposition in Christendom. It is very likely that the great number of soldiers, trained in the great world war, will be in their ranks. (Joel 2:7-9.)

"And the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone."

The main teachings, or their doctrines, are "Justice for the people," "Equity and freedom for all." Lion is the symbol of justice. Jesus Christ is the "Just One of Judah," or in other words, the head of Lions. Now, in the doctrine of the anarchists there is a resemblance of this symbol, which is very nearly correct. Unknown to themselves they are the agents of the Christ at this moment in liberating the world of mankind from the stronghold of Christendom. Thus the anarchistic masses for the sake of justice and liberty promote in all their activities anarchy, destruction and total extinction of present order.

(9:18) *"By these three was the third part of men killed, by the fire and by the smoke and by the brimstone, which issued out of their mouths."*

The third part here first refers, as we have seen to the dragon part, or Northern Europe, which will have to feel the first blow of "Armageddon." Still it also refers to all the anarchistic elements in the world which are killed (won for the anarchistic cause), when the fire, the jacinth and the brimstone in a forcible manner come from "the mouth" of the anarchists (their leaders, their spokesmen). They are losing their senses in the terrible

struggle when all the wild passions of mankind will have free rein and when the Spirits bound in the river Euphrates are loosed. (Rev. 7:1.)

(9:19) *"For their power is in their mouth and in their tails, for their tails were like unto serpents and had heads, and with them they do hurt."*

Their heads, leaders, have complete control over the masses and thus a terrific power to extend the reign of terror (Joel 2:3). This trumpet period refers to the beginning of the organizing of these destructive forces, the Battle of Armageddon. It refers to one side of the combatants. Verses 20 and 21 refer to the other side of Christendom, the upholders of present order; how the ecclesiastical rulers will to the very last cling to their old doctrine-idols and try to oppress the people so much more when they see the oncoming storm. The tails are the followers or baser elements of the anarchists.

(9:20) *"And the rest of the men which were not killed by these plagues (which were not in harmony with the anarchistic tactics and theories) yet repented not of the works of their hands, that they should not worship devils and idols of gold and silver and brass and stone and of wood, which neither can see, nor hear, nor walk."*

(9:21) *"Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts."*

Pretending to be Christians the clergy will still keep up their blasphemous doctrines in their religious display, hoping that they may be able to check the more and more spreading anarchy by picturing eternal torments and misery should the present order be overthrown and their subjects have part in the destruction.

Vial No. 6 (Rev. 16:16) will show how they are gathered, or lined up for this battle. They are organized to resist the oncoming anarchists.

This trumpet period ends the forty-two months which constitute a great period from Spring 1918, to Fall 1921. This period as a whole is pictured in the next chapter, the tenth chapter of Revelation, and part of the eleventh chapter also belongs to this period. In Rev. 11:14 we find the words, "The second woe is past," which indicates the end of this period, or that the events recorded in the tenth and eleventh chapters up to the fourteenth verse, are due to transpire in this forty-two month period ending with the end of the sixth trumpet period, when the second woe is past.

THE STRONG ANGEL—THE WONDERFUL PERIOD

SPRING 1918 TO FALL 1921.

REVELATION 10:1-11.

(10:1) *“And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.”*

This chapter, as we said, gives a review of the six trumpet periods under consideration as a whole period of forty-two months, from the Spring of 1918 to Fall of 1921. The seventh trumpet is left out and recorded later because it deals with the new order under the ancient worthies. This great forty-two month period is called a MIGHTY ANGEL.

When this period began in the Spring of 1918 it was clothed in a cloud of trouble and perplexity for the world as well as for the Lord's people. This judgment period will display a wonderful light on many perplexing problems in the world, as indicated by the “face as it were the sun.” The “rainbow” is a promising sign that this period will see the end of the reign of sin and death. The last part of this period, Spring to Fall 1921, is pictured by the feet as pillars of fire. It is six pillars, six months of Armageddon Battle. (See the chart of the Grand Period.) The sun of this period will thus show up Babylon in a forcible manner and give her the judgment which is due and finally the penalty, which is “utter destruction” in fire and brimstone.

(10:2) *“And he had in his hand a little book open; and he set his right foot upon the sea and his left foot on the earth.”*

Hand indicates the main activities during a period pictured by an angel. The open book indicates that the Divine intentions will finally be understood and discerned by mankind in this period. It refers to the “Book of Revelation,” which in this period will be open to the Little Flock and they in turn will enlighten the world in regard to times and events in the order they are due to transpire.

The Little Flock are capable after forty years of schooling in the harvest period. God will require that the saints make use of the wonderful knowledge they are privileged to enjoy now in the time of trouble. The open book will point out what their work will be in this period, before they are delivered. The special under-

standing and the work which is to be accomplished is the "mantle"—the new, wonderful garment which is to be used in place of the harvest garment. They are still to keep the "working garments on," but it is the "sowing" garment this time.

In 1914 the "plowman" (the time of trouble) overtook the reaper, while the harvest workers had $3\frac{1}{2}$ years of harvest work to do. In the Spring of 1921 the "treader of grapes will overtake the sower of seed" (Amos 9:13). We are now in the period of sowing seed. The wheat is in the garner and being sifted. As soon as the pure wheat is ready for sowing, the censer will be thrown into the earth (Rev. 8:5), and the wheat will be sown. The Little Flock is the pure wheat, sifted out, and they will sow themselves in a campaign which will bring the truth before the world in the most forcible manner.

The "right foot" indicates that the most exerted power of restraint will be exercised against the anarchistic elements (the sea) during this forty-two month period. This will, however, result in the Armageddon Battle. It is the foot of restraint upon the sea that will bring the restless masses in operation. A less strong or a less effective restraint will be exercised towards the order loving people in the world, as indicated by the left foot upon the earth.

(10:3) *"And cried with a loud voice as when a lion roareth; and when he had cried seven thunders uttered their voices."*

Wonderfully will the roar of this period be heard through transpiring events in the world. It will all be a clamor for justice (as a lion roareth). The ecclesiastical rulers will claim that they are working out the just principles for the world and the masses in their restless condition will demand justice and liberty.

Throughout the turmoil will the seven thunders be heard. It is the fulfillment of the foretold events in the seven trumpet periods. The six first trumpet periods will let the world hear their thunder while the great forty-two month period is roaring, and the seventh will have its thunder when the mighty angel is through with its roar in the Fall of 1921. The thunder means "actual fulfillment" of certain prophecies.

(10:4) *"And when the seven thunders had uttered their voices I was about to write: and I heard a voice from heaven saying unto me: Seal up those things which the seven thunders uttered and write them not."*

John saw and heard the actual fulfillment of the things which are due in this 3½ years period from Spring of 1918 to Fall of 1921. Still he was not allowed to write them, they had to remain in secret until their time for fulfillment was due. We will now in each one of the seven trumpet periods see or hear the actual fulfillment of what is recorded in this book. We will hear the thunders like John. The book is open, the seal is broken. When the Apostle Paul in the spirit was privileged to see and hear things in the third heaven, he really heard the thunders or actual fulfillments of the things which would come to pass in our day. He was not allowed to disclose what he heard.

(10:5) *"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.*

(10:6) *"And swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer (no longer delay).*

(10:7) *"But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets."*

The right hand lifted up to heaven indicates that the chief activities or the desired objects which are to be accomplished in this period will be discerned mostly along religious lines. The battle between Michael and the dragon will be fought in its proper stage (Rev. 12:7-12). The Little Flock will be prominently before the world, and towards the end of the period, or before the first of April, 1921, they will one by one be glorified.

The transpiring events will be the most conclusive proofs at this time that there will be no more delay in time, but when this period (taking in the forty-two months) is ended and the "seventh trumpet period" will begin to sound at first of October, 1921, then the "Mystery of God is finished," as He hath declared to his servants, the prophets. These prophets are then resurrected and the Great Company, the "Remnant of the seed of the woman," have finished their course so that they are ready to enforce the laws of the new kingdom under Christ, through the ancient worthies.

(10:8) *"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth."*

The seventh seal, which takes in these trumpet periods, is furnishing a special understanding of the duty of the saints such as was not due in the time of the harvest. The book of Revelation is now open in the angel's (this period's) hand. The John class, however, is requested to go and appropriate the special understanding so that they may know what to do, now when the harvest is over.

The Saints are all of the opinion, however, that they have finished their work, that they are in possession of all the light due to them. They hesitate to investigate the new matter, the open book, because they have the Seventh Volume which cannot be repudiated. Further, they think that they are sealed through the knowledge which they received in the harvest period, and that they all have to just sit down and wait for their glorification.

Dear Brethren, **THE MYSTERY WILL NOT BE FINISHED UNTIL WE HAVE PASSED THE JORDAN PERIOD, THE TIME OF BABYLON'S JUDGMENT.** And we are to have a very active part in the rendering of judgment upon her while we are yet in the flesh (Rev. 18:6). In this manner they take off their **WORKING GARMENTS** and fail to recognize the **NEW AND WONDERFUL GARMENT NOW IN STORE FOR THE LORD'S PEOPLE.** In the Spring of 1921 they will walk naked and they will see their shame (Rev. 16:15). When the whirlwind of Armageddon comes in the Spring of 1921, Elisha will tear off his own old clothes (the harvest garments which were in place in the harvest period, but absolutely out of place in this period of the **SOWING OF THE WHEAT**), and take to the **Sowing Garment, the MANTLE.** They will refuse to listen to the voice **FROM HEAVEN:** "Go and take the book which is now in the hand of the angel," which is now prepared in this period of Judgment, of Babylon.

(10:9) *"And I went unto the angel and said unto him, Give me the little book, and he said unto me, Take it and eat it up; and it shall make thy belly bitter but it shall be in thy mouth sweet as honey."*

(10:10) *"And I took the little book out of the angel's hand and ate it up, and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter."*

The Little Flock will take the book (appropriate the new and special understanding and further go into the work which opens for them in the world). The most blessed experiences will be theirs when they fully realize the wonderful understanding which is coming before their spiritual eyes. They will be filled with "fire from the

altar" (Rev. 8:5), a large measure of the Holy Spirit. The after-effect, however, will be persecutions and finally death in their sowing work. The wheat has to fall in the ground during this sowing period (Amos 9:13). It makes their belly bitter.

(10:11) *"And he said unto me, thou must prophesy again before many peoples and nations and tongues and kings."*

When they take the book, appropriate its new, wonderful light, they find that they have to begin anew to PROPHECY before many people and mighty ones. ~~We~~ thought we were all through in the Spring of 1918, and that we were ready to be delivered. Now we will hear the Holy Spirit's voice through this period speak to us that we will have to begin a campaign before the world which will place the truth before them in such a manner that when the Armageddon battle has done its work, mankind will be ready to listen to God.

THE REED AND THE TWO WITNESSES.

REVELATION 11:1-14.

(11:1) *"And there was given me a reed like unto a rod; and the angel stood saying, rise, and measure the temple of God, and the altar and them that worship therein."*

It is the same angel, the angel of the tenth chapter, the mighty period 1918-1921, which stands commanding the Little Flock to rise. This indicates that the events and the features presented will transpire in this period. The saints have almost fallen asleep waiting for their Bridegroom, who tarried in the Spring of 1918. Some of them will turn foolish and neglect the oil, but some will have the oil, and they will "Rise" and walk in with the bridegroom.

In this chapter the John class, the Little Flock, especially will be given to understand what their work will be in this period, when they are to prophesy again before many peoples and kings, etc. (Rev. 10:11). Less work and more prayers was the result of the silence period (Rev. 8:1-5). Now this mighty period calls out "Rise," there is something to do. Do not take off the working garments yet, lest ye walk naked and they will see your shame (Rev. 16:15) in the Spring of 1921.

A Rod is the symbol of Royal Power, which is due to the Little Flock when they are glorified and are to reign with Christ a thousand years. While they are yet in the flesh, however, in this period now before us, they will receive a REED like a rod. It indicates invested ROYAL POWER under humiliating circumstances. When Jesus was crowned with thorns he was given the "reed." At that he proved to the world to be a powerful King in His humiliation (Matt. 27:29, 30). When Jesus pointed out the humble sackcloth or camel hair prophet, John the Baptist, He referred to his strength in Jehovah by mentioning the "reed" which could not be shaken by a mighty wind.

Here the "reed" feature thus pictures the Little Flock's coming supernatural or royal power and their faithful attitude under humiliating and trying conditions. It will prove before both men and angels who the real overcomers are. It will prove to be the measuring instrument which will show forth what stones are fit for the temple, the Christ.

(11:2) *"But the court which is (without) within the temple leave out and measure it not, because it is given unto the Gentiles."*

The Great Company has been in the Holy with the Little Flock as prospective stones for the temple building. They will not be measured by the "reed." They will never recognize it. They will refuse to accept the special understanding and power which now is due to the saints, the Little Flock only. Consequently they will be given over to the "Gentiles," the special agents of Satan, for the destruction of the flesh in the Armageddon battle in 1921.

(11:2) *"And the holy city shall they tread under foot forty and two months."*

The Little Flock as well as the Great Company constitute the "Holy City." When the new Millennial Government is established the Little Flock with their Master will constitute the temple in which the whole world will come to worship Jehovah. The Great Company and the ancient worthies are then part of the Holy City, the capitol of the world-wide Kingdom of Christ. The only portion now in the world which is of the Holy City is what is made up of the prospective members of the Christ, the Little Flock and the Great Company. It is the entire congregation of the Laodicean period (Rev. 3:14-22), which now is the Holy City. It will be trod under the feet of Satan's kingdoms for forty-two months, beginning in the Spring of 1918 and ending in the Fall of 1921, when Satan's empire will be entirely broken down. We know how it began in the Spring of 1918, and our position is no longer in the heaven where the nominal churches are, according to the view of the world.

The real jewels will beam more gloriously at the harsh treatment of the feet of the gentile kingdoms, the last stage of Satan's empire. The other stones that are rejected as unfit, not measured, will be hardened by the same rough treatment and finally become fit for their great mission "before" the throne.

(11:3) *"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth."*

These two witnesses are:

1. GOD'S WORD, the Bible, in its entire form.
2. PRESENT TRUTH, in the light of the Bible, the Word of God.

The Bible was under "sackcloth," or was hid under dead languages for 1,260 symbolical days (years) from A. D. 539 to A. D. 1799. During that time it was unpopular or improper to read it.

The Present Truth will now be looked upon in the same manner, as something detestable, by the nominal church systems. It will remain so for 1,260 literal days, from the Spring of 1918 to the Fall of 1921, which is the same period as we now have had under special treatment in these two chapters of the Revelation.

(11:4) *"These are the two olive trees, and the two candlesticks standing before the God of the earth."*

The BIBLE, the Word of God, and the PRESENT TRUTH, in the light of the same Word of God, has been the source of the Oil, the Holy Spirit, and from these two there has been shining forth the light "which shineth more and more unto the perfect day.

(11:5) *"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."*

During the forty-two months, or the 1,260 literal days here presented, the Little Flock will be the "fiery mouth" for the Word of God and the truth, up to Spring of 1921. The Great Company will at that time continue as the fiery mouth, when they lay hold on the "mantle" from Spring to Fall of 1921. In this manner the "two witnesses" will prophesy under "sackcloth" in all 1,260 days.

These two classes of the Lord's people will thus constitute the "mouth" for these two witnesses, and from these, the mouth, will the "fire," the "Divine truth" proceed in a fearless manner, which will silence the mockers and the blasphemers.

(11:6) *"These have power to shut heaven, that it rain not in the days of their prophecy; and have powers over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."*

The heaven (the ecclesiastical heaven) was shut against rain from 539 to 1799, causing the spiritual famine in the land during that period. Now in the 1,260-day period, from Spring of 1918 to the Fall of 1921, the waters will be turned into blood, when the "image of the beast" is being vitalized (Rev. 13:15; 8:10,11; 16:4-7). Further the "vials of wrath" will be poured during this same period. All will be according to the joint prophecies of the Bible and the Truth message, the two witnesses, which in this manner have the power of these plagues.

(11:7) *"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."*

When the "mouth," the Little Flock in the Spring of 1921 and the Great Company in the Fall of 1921, have been completely overcome and have sealed their faith in death, then the Word of God and the Truth message will stop witnessing entirely before Christendom. About the first of October 1921, there will be no one that will dare to raise his voice in behalf of the Truth message and the Bible.

The Beast, Papacy, will ascend out of the bottomless pit and come to power in the fifth trumpet period, as we already have seen (Rev. 9:1-12), and in the Spring of 1921 he will begin a desperate fight in order to kill the Truth message, which would mean the Word of God as well. The Armageddon, which is the "flood of the serpent," is for the purpose of complete extinction of the truth (Rev. 12:15-17). It will be the combined efforts of the three classes of ecclesiastical rulers (the dragon, the beast, and the false prophet), which will rush the whole world into the battle of Armageddon. Through this struggle the Great Company will have to pass and seal their faith in death at the end of the battle, when the anarchists are the victors. When this class, the Great Company, which is the last "mouth" through which the fire is proceeding from the Word of God and the Truth message, is silenced in the cruel death of martyrdom, then the "death" condition of the two witnesses will be noticed in Christendom. God's Word and the Truth message will be dead in the Fall of 1921.

(11:8) *"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."*

The great city Christendom will have a "street" of destruction. On this street have passed the armies and the destructive agents in this great world war. This street of destruction is farther extended by the increased hatred between the classes. The desperate struggle between the masses and these that restrain their liberties, the ecclesiastical rulers, will finally finish the last pavement on that street of destruction in the battle of Armageddon. Christendom will thus become the street of complete destruction in the Fall of 1921. In that wake of the furious elements in the world will the Word of God and the Truth message lie dead, completely silenced.

At that time Christendom is the antitype of Sodom and Egypt. It is the antitype of Egypt while the vials of wrath, the plagues, are poured over her. She is also the antitype of Sodom when, throughout the Armageddon battle and after, fire and brimstone is raining over her. In that great city the continual crucifying of the Lord has been going on, and it ends when the Great Company as part of the Household of Faith, are the last that suffer for the faith and the testimony of Jesus Christ, at the end of the battle of Armageddon.

(11:9) *"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."*

At this moment the anarchists have become the victors in Christendom; every man's hand will be against his neighbor. The anarchists will make a decree that anyone trying to promote any kind of religion must immediately be punished with death. They will recall before the people all the wars and oppressions that have been promoted under the infernal doctrines of nominal Christendom. They will not distinguish between the truth and the erroneous teachings of the Bible. In this manner they will keep the memory of the Bible and the Truth before the eyes of mankind in a ghastly manner, as here indicated by "their dead bodies" remain before the eyes of men in the "reign of terror," prevailing in the Fall of 1921. (They will not be put in graves.)

This seems to further refer to the treatment which will be accorded the Great Company when they are killed. The raging anarchists will keep their mutilated bodies before the eyes of mankind for 3½ days as a warning to others not to try to begin any promotion of religion. The preachers in Babylon will not be so mutilated because they will hide themselves and make statements and claims that they never were preachers, in order to save their lives, and some of them will promise to never again preach the word of God. Not so with the Great Company. They will know that this is their hour of destiny, and they will in the most fearless manner give their last witness before the world, with the result as here indicated.

(11:10) *"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."*

(11:11) *"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."*

The end of the forty-two months or the 1,260 days, as we already have seen, ends October 1st, 1921. It marks the end of the sixth trumpet period. These 3½ days of death condition to the Word of God and the Truth when the Great Company is gone, will consequently bring us 3½ days into the seventh trumpet period, which, as we will see later, is the period in which the Ancient Worthies are resurrected.

These 3½ days would thus expire between the death of the last member of the Great Company class and the resurrection of the Ancient Worthies. These Ancient Worthies will be the new instrumentalities that will give new life to the Word of God before the eyes of the world. The new life to the Word of God and the Truth will begin to be recognized from that time. When the Ancient Worthies will come before them with the Word of God and invested with their wonderful power they will cause mankind to tremble at their words; the Jew first and afterwards the rest of mankind.

(11:12) *"And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."*

At the moment the Ancient Worthies are resurrected, the new heavens and the new earth have their actual beginnings. The Ancient Worthies will be the "great voice" in that new heaven, for 3½ years of reconstruction in Palestine, and so in 1925 the new heaven will be extended to the whole world.

The Ancient Worthies will immediately recognize the Word of God and the "Truth Message," and exalt them before their enemies, while the cloud of the great trouble of Armageddon is still hanging over the world. The Jews were enemies to the New Testament. The clergy in Christendom were enemies to the Truth message and the Bible as well. The anarchists are the most bitter enemies, however, at this time, and when they behold the exaltation of the Word of God in Palestine—that is, when they hear that there is a rumor that the old prophets are resurrected in the Holy Land—they will make up their minds that it is a fraud, and that they will have to go over to Palestine and exterminate the "new religious menace," as they will call it.

The anarchists will probably in the Winter or in the Spring of 1922, pit their forces against Jerusalem. Then the time of "Jacob's trouble" will be the result. In the cloud of that trouble the two "witnesses" will be highly exalted into the new heaven.

(11:13) *"And the same hour was there a great earthquake, and the tenth part of the City fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."*

The result of the Armageddon battle will be the great earthquake, which will turn the whole world into full anarchy. Still this seems to refer to the "quaking" within the lines of the anarchists when they are pitted against Jerusalem, when they for fear of God, who is revealing Himself in great power to the Jews at that time, will begin to destroy one another (Isa. 37:36).

The number slain here indicates that the destruction of the time of trouble will then be complete, and the remnant will be ready to walk up on the highway of holiness in the Spring of 1925.

(11:14) *"The second woe is past; and behold, the third woe cometh quickly."*

The second woe, the Armageddon battle, will be followed by the third woe, complete anarchy over the whole world. The special feature of that woe, however, will be the destruction of the anarchistic forces in the time of Jacob's trouble, as we have seen.

This verse is brought in here for the purpose of showing that the end of the sixth trumpet was at the same time as when the "two witnesses" were dead for 3½ days in the Fall of 1921.

In the foregoing we were, so to say, a little prepared for the events of the seventh trumpet, as part of these events were recorded here in connection with the events of the forty-two month period, in order to show forth their close relationship.

THE SEVENTH TRUMPET PERIOD

OCTOBER 1ST, 1921, AND ONWARD.

REVELATION 11:15-19.

When this period begins the Armageddon battle is outfought and the result is complete anarchy throughout the whole world. It is the antitypical Sodom, over which the "fire and brimstone" is raining, a great earthquake.

(11:15) *"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are*

become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The Ancient Worthies are resurrected at the first sound of the seventh trumpet. The Christ then begins to reign forever and ever, and so will the prophets proclaim with a loud voice. Aided by the Great Company, the spiritual police force, these Ancient Worthies are beginning to enforce the laws of the new kingdom, and there surely will be some mighty voices in the "new heaven."

(11:16) *"And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God."*

(11:17) *"Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned."*

The twenty-four elders, the prophecies pointing to the coming kingdom of Christ, are now through with their mission. The "mystery is finished" and can be understood by mankind. The Divine plan and arrangement which was to be hid from the world so that the world under Satan might take its own course, and unknowingly to themselves work out this great plan of salvation as intended by Jehovah, is now an accomplished fact, as far as the "hidden mystery" is concerned. The continuation of the program of the human creation will now be worked out with the scroll open. The whole world will know, and the "glory of the Lord will be revealed and all flesh will see it together." The twenty-four elders have fulfilled their mission and before them stand their own writers, who wrote these prophecies in the remote past while they were moved by the Holy Spirit. They are now through, as indicated by their falling down on their faces, and their joint testimonies are the result of the turning of the events in the world, a true worship of Jehovah in spirit and in truth.

(11:18) *"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."*

The joint testimony of the prophecies in the fulfilled events is that all things are now accomplished or beginning to take place. The nations were angry, and God's wrath in meting out the just penalty is now accomplished in the destruction which at this moment is going on in full force. The dead are now being judged. It is

the living members of humanity, such as passed through the trouble and escaped the sword that are being raised from sin and death condition, when they turn and walk up on the highway of holiness. Next in turn are the dead in the tombs, which will hear the voice of the Son of Man and come forth. They will all come forward for trial and judgment in righteousness.

The prophets already now receive their reward in the "better resurrection," and they stand there as glorious examples for the rest of mankind. The saints are also sharing in their great reward as joint heirs with Christ. At this moment they are all glorified and the "sun of righteousness" will arise over the world with healing in its beams. What a thought. It can hardly be fully appreciated with our human senses.

Those that fear the Lord's name, both small and great, are these that have been striving for righteousness but, on account of the sinful and adverse conditions in the world, never made success. Now the power of the adversary is broken and they rejoice in the hope which now is before them. They are permitted to walk forward to perfection, and eat of the trees of life, the life-giving power which comes through the Ancient Worthies at Jerusalem. These will be the first to enjoy restitution. It is the woman in the wilderness, the justified believers in the court condition, here referred to as "those that fear thy name." They did not covenant to sacrifice their all to the Lord, but they always believed in the mercies of God through the blood of the Lamb. When the persecution began in the Spring of 1918, all such kept their faith in a secret manner. Now they will hasten forward to the banners under the Ancient Worthies, whom they understand are resurrected in Palestine. And they surely receive their reward.

The wicked systems also receive their reward. It is complete destruction.

(11:19) *"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."*

The temple, as we know, refers to "the Christ," Head and Body. (Rev. 11:1, 21:2, 3.) It is now open, ready for the world to enter in and worship.

The ark of His testament is the eternal purpose of God for mankind in the Christ, head and body. (See Tabernacle Shadows.)

It is the immortality and lifegiving power of the Christ, the hidden manna, which will be seen in operation throughout the world, as they see company after company come back from the tomb, and the raising from sin and death. This will be the evidence that the "mystery is finished" and that the Christ is the Ark of the Testament.

When the seventh trumpet period begins to sound (be noticed) the world will see the lightnings very clearly against the dark cloud of anarchy raging in the world. The Ancient Worthies will at that time be the great voices, pointing out the significance of the rapidly advancing fulfillment of the theme of all the prophecies found in the Scriptures. Restitution of all things, the Jubilee proper, is beginning and the time of Jacob's trouble is due. These lightnings are all followed by thunders in the same order. The actual fulfillment of these prophecies is taking place.

The resurrection of the Ancient Worthies themselves was a great thunder, and now the oncoming anarchists, which are ready to invade Palestine, is another thunder. Further the destruction and disintegration amongst the anarchists at that time is another thunder. Then follows the resurrection of the Jews, and later the resurrection of the remainder of mankind. All these events are thunders or fulfillments of prophecies, which will be seen or heard in this seventh trumpet period.

The great earthquake here referred to is the last of all, it is the same earthquake as referred to in the thirteenth verse of this chapter, or rather, the continuation of the same. It is the all destroying anarchy, which ends with the confusion and the destruction of the anarchists, pitted against Palestine.

The great hail is the "Truth" which will continue to fall over mankind until they all know the Lord and praise Him and worship Him in spirit and in truth.

As the blessings first go to the Jews, so now the Jews under the Ancient Worthies will first experience the restitution blessings in Palestine. A reconstructive work will be done there up to the Spring of 1925, when the Jubilee Trumpet will sound out in the world.

Blow ye the trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound:
The year of Jubilee is come,
Returning ransomed sinners home.

THE WOMAN AND THE DRAGON IN HEAVEN.

REVELATION 12:1-17.

(12:1) *"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;*

(12:2) *"And she being with child cried, travailing in birth, and pained to be delivered."*

In the year A. D. 33, at Pentecost, the woman appeared in the heaven. She was invested with the spiritual covenant, the Gospel, which enveloped her in the most brilliant light. This spiritual covenant is the entire time of spirit-begetting, as marked off from A. D. 33 to the Spring of A. D. 1918. It has been the time of opportunity for mankind to come inside the Gospel Call and become spirit-begotten, and thus become prospective members of the "New Creation," and in due time changed from human to spirit nature of the highest order, the Divine.

The "moon" refers to the Jewish nation, which was under the law covenant, and which nation will again come into favor at the end of the GOSPEL AGE. This is indicated by the position of the moon, under her feet. Under the Ancient Worthies and through the reestablished Jewish nation, the law will go forth from Zion and the word of God from Jerusalem (Isa. 2:3).

Upon the woman's head we find the "twelve stars" or chief teachers of the GOSPEL AGE. It refers, as we already know, to the twelve Apostles of the Lamb, who are crowning her head at the moment she appears in the heaven of Jehovah-worship.

We then find that the woman represents the entire host of Christians throughout the entire GOSPEL AGE. She is the composite whole of the seven congregations which we find in the first three chapters of the Revelation. In her we find all the members that have heard the Gospel Call, that have heard of the merit of the Ransom Sacrifice, which was offered at Calvary. In her we find all that appropriate the merit of that sacrifice and become "Justified Believers," as pictured by the court in the Tabernacle Shadows. In a word, she is composed of all that are counted as God's people, from the time of Pentecost in A. D. 33. (See diagram of the Woman and the Son of Man.)

Since the nominal systems came into existence, when the great city Babylon came into prominence through Satan's activities, many members of the woman here referred to as "God's people," have been found in Babylon (Rev. 18:4).

In this woman is the spiritual seed begotten by the Holy Spirit during the time of the GOSPEL AGE, which has been the time of the "Spiritual Covenant." Now in this symbolical presentation we are thus to distinguish between three classes of the Lord's people.

CLASS ONE: The woman proper. All God's people, from the time of the first Gospel Call at Pentecost, A. D. 33, up to the time when the "restitution" proper begins. It refers to all "Justified Believers," as we already have pointed out, under the merit of the Ransom. It takes in all who are in the "Court" condition. This class of the Lord's people will continue, as we will see, after the time of the Little Flock's glorification, and after the time when the Great Company have sealed their faith in death.

CLASS TWO: In the woman (referred to above in class one—in the seven successive church periods) is the **SPIRITUAL SEED BEGOTTEN** during the time the woman is under the influence of the Spiritual Covenant. The covenant for spirit-begetting has been a period of 1,885 years from the Spring of A. D. 33 to the Spring of 1918. The woman (class one) will, however, pass on further until the restitution proper under the Ancient Worthies will absorb her. The spiritual "SEED" which is begotten in the woman thus constitutes all such as go from the condition of justified believers to covenanters as sacrificers with the Lord. The "SEED" is the same as represented by the "two goats" presented to the Lord in the tabernacle in the wilderness. They are admitted into the Holy on the strength of their covenant.

CLASS THREE: Of the spirit-begotten, the SEED, there is only a very small portion which matures into a "Manchild." This Manchild is the "Son of Man," composed of the "Seven Golden Candlesticks" (Rev. 1:12, 13). One portion of that Manchild (one Golden Candlestick) was developed in each one of the seven church periods. This "Manchild" has been under birth during the entire lifetime of the Woman, and will be fully born or completed, as we believe, in the Spring of 1921.

The Spiritual Covenant or the GOSPEL AGE ended according to all parallel dispensations, in the Spring of 1918, when the full number of spirit-begotten was reached, and the Manchild will be fully

brought forth in the Spring of 1921, which will be further indicated in subsequent chapters.

What is left in each congregation or Church Period when the Manchild portion (the Golden Candlestick) is fully developed, is called the "REMNANT OF HER SEED" in the seventeenth verse of this chapter. It refers to the Great Company. These have been delivered over to Satan for the destruction of their flesh, so that their spirit might be saved in the Lord's Day. This has occurred in each congregation down through the GOSPEL AGE (Rev. 12:17; I Cor. 5:5).

See the illustration of the seven congregations, where each congregation, or each portion of the woman, is presented by the outer ring or circle. The next circle represents the SEED, and the last or the inner circle refers to the portion of the SEED which becomes the Manchild, or a Golden Candlestick in each congregation. In the same diagram we also see how the seven Golden Candlesticks compose the Son of Man. (Ill. No. 9.)

(12:3) *"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads."*

In Isa. 14:29 we find the course of the world under Satan pictured in three different stages. It is as a serpent, as a cockatrice, and as a fiery flying serpent, or a dragon.

The serpent stage began in the Garden of Eden, where the world of mankind is pictured as the body of the serpent, following their leader, the head, which is Satan. (See illustration.) The tail of the serpent was the "rod" Egypt, which smote fleshy Israel (called Palestina in Isa. 14:29). This "rod" (Egypt) was broken when Moses brought the children of Israel out of Egypt with strong hand.

The "cockatrice" stage began with the tempting attitude of the idolatrous nations surrounding Palestine. A cockatrice, according to tradition, is a monstrous lizard, and a mere glance at it would kill the curious. Satan was after the SEED which he understood would come from the people of promise. If he only could tempt them away from the Lord's protecting care then he would gain control over them and kill them as a nation.

Satan was still the head of the cockatrice and the body of same was the pagan world, the idolatrous nations surrounding Palestine. Israel was curious, she glanced at the cockatrice and died as a nation.

Pagan Rome was the tail end of the cockatrice, and at the same time the "rod" that smote the spiritual Israel. When Satan for a second time broke his rod in smiting, when he found that throwing the early Christians before wild beasts and other cruel tortures only added to their number, then he resorted to another, a third scheme. He would transform himself into an angel of light, and in this manner lead the SEED astray until he could have it completely under his own power and destroy it. (2 Cor. 11:14.)

This was accomplished in the following manner: He supplied his cockatrice body with wings, and the pagan world became the Christian Kingdoms, or the "dragon," the fiery flying serpent. Satan still was the head as in the two preceding stages. Thus we find that the monster appeared in heaven where the Woman was, in order to destroy her SEED.

The wings were prepared for the dragon at the Council of Nice in A. D. 325. There Satan elevated his pagan body into the heaven of religious worship of God, under the false name of "Christian Kingdoms." The wings were a mixture of pagan philosophies and Christian principles, which were moulded into a creed and called the Christian faith. We all know how fiery these wings have been. (Isa. 14:29.) The dragon is treated in a special manner in connection with Daniel's fourth beast.

The "ten horns" were the ten race kingdoms which first were converted to the Christian faith. They are as follows:

1. Visigoths
2. Suevis
3. Britons
4. Franks
5. Saxons
6. Lombards
7. Greeks
8. The Western Empire
9. Herulis
10. Ostrogoths

The seven heads are seven horns (1 to 7 inclusive) which remained when three had been plucked up, in order to make room for Papacy. These seven horns or races became the founders of present nationalities of Europe, heads. In the same order they are as follows: Portugal, Spain, Great Britain; France, Germany and Scandinavia, Austria, Turkey, Greece and the Balkans.

These seven heads, or fundamental races, became crowned later by Papacy. Their rulers were recognized by the Papal authorities as divinely appointed, which indicates their crowning. X X

(12:4) *"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."*

The tail stage refers to Satan's and the so-called Christian Kingdom's last power, from Spring of 1918 to the Fall of 1921. We found in the fourth trumpet period that the dragon will succeed in Protestant Europe in entirely stopping the Truth in the Spring and Summer of 1920. He will then cast the "third part" of the stars to the earth.

Since A. D. 325 Satan has been standing before the Woman with his dragon body (the Christian kingdoms in the world), in order to destroy the "New Creation."

The dragon represents all the Christian kingdoms in the world, where church and state are united and where the church is subject to the rulers or civil authorities. The Papal Beast (Rev. 13:1-10), is the opposite. He represents a religious government ruling other kingdoms, where the ecclesiastical rulers are the supreme council and the kings and the civil authorities are subject to the religious head, the pope.

The dragon was recognized from A. D. 325 to A. D. 539, when he had to give up his seat and authority to the beast, which latter kept that authority and power to the year 1521. So when the union of church and state again was effected in protestant Europe the dragon reappeared in these kingdoms. Further, when papacy lost its last vestige of power, when Italy separated from the "Holy See" in the year 1870, then the dragon was recognized in all the Christian kingdoms of the world up to the Spring of 1918, especially in Europe.

We found in the fifth trumpet that papacy will ascend into power in this time of trouble. What then will be left of Europe and not under papal control, will be recognized as the tail of the dragon, his last stage of existence, under the head Satan. It is constituting one "third part" of the great City, Christendom, taking in Northern or Protestant Europe.

The second "third part" will be composed of the ten papal states, which will come into existence in southern Europe. An-

other "third part" is America, as we will find further treated in our comments on the two horned beast. (Rev. 13:15.) This third part goes under the name of the "False Prophet" as soon as the "image" of the beast is vitalized. (Rev. 16:13.) See the division map.

(12:5) *"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."*

In the Spring of 1921 the Man child will be fully born and caught up to the throne of God. (Isa. 66:5-7.) At that time the jewels are snatched away. (Rev. 16:15.)

The different ecclesias will have sore troubles amongst themselves. They will refuse to recognize the new light which now is shining forth to enlighten the minds of the faithful. The few that will recognize the knock of the Son of Man (Rev. 3:20), will be drawn into the Body of the Son of Man and brought forth in the first resurrection. The others in the different ecclesias, the "remnant of the woman's seed," will call the "last supper," which the Son of Man now is to enjoy with His own, only a deception, and cast out the Little Flock from their classes as indicated in the words: "your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified, but He shall appear to your joy and they shall be ashamed." (Isa. 66:5.) There will be a voice of noise from the City, the Laodicean congregation, the present truth friends in this period from 1918 to Spring of 1921. There will also be a voice from the "temple," the Little Flock, standing on the Mount Sion singing the song which none can learn to sing but they. This commotion in the "city" is the time when the "Man Child" is fully developed and ready to be born in the first resurrection. (Isa. 66:5-7.)

(12:6) *"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."*

Those of the Woman (class one) who never were spirit begotten (only justified believers), will remain in a secret condition from the time the "Spirit Covenant," the GOSPEL AGE, ended, in the Spring of 1918. They will remain so to the Fall of 1921, when the "Moon under her feet" will begin to be realized in the resurrected Ancient Worthies and their rebuilding of the Jewish nation. These Justified Believers will be more and more afraid when the

real persecutions begin. They will keep their faith secret, and they will be nourished by the wonderful Gospel which will be proclaimed by the Little Flock up to Spring of 1921, and later by the Great Company from Spring, 1921, to the Fall of 1921.

At the close of that secret condition she will go to Palestine and find a place of refuge under the new government of the Ancient Worthies, while the balance of the world is in a reign of terror. The Woman will know that as soon as the Little Flock is gone beyond the veil, and when the Great Company will have sealed their faith in death, that in Palestine the Prophets of old are to be resurrected. Thus we see that it will be the duty of the Little Flock to keep the Justified Believers in Christendom posted on these features, the times and seasons, so that they will know their appointed time.

(12:7) *"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."*

While the woman (all justified believers) is hiding in the secret or wilderness condition, the actual war between the dragon and the saints is going on. As soon as the sleeping saints are resurrected, which we believe took place in the Spring of 1918, the Little Flock in the flesh will be partakers to a great extent of the power with which the glorified saints are invested beyond the veil. They with their Lord and Master constitute "Michael" fighting the dragon. The angels who are fighting with Michael are all the saints in the flesh. The dragon is represented by its leader Satan and his agents in the nominal churches, the rulers of ecclesiasticism.

(12:8) *"And prevailed not; neither was their place found any more in heaven."*

(12:9) *"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."*

The evil agencies in the world will have to give way for the Anointed Christ. When the sleeping saints are resurrected, then Satan is cast out of his heavenly position in the spiritual realm. That incident will show forth the wonderful power which will come to the saints, the Little Flock, while they are in the flesh. At that time the 144,000 will stand on the mount Sion with the Lamb (Rev. 14:1). Some of these will be in the flesh and some, or the great majority, will be beyond the veil as glorious spirit beings.

The power given to members beyond the veil will naturally also to some extent be noticed amongst the Christ members yet in the flesh. As soon as the "golden censer" is thrown into the earth (Rev. 8:5), this power will be recognized. We have all reasons for believing that the sleeping saints were resurrected in the Spring of 1918, and that the fight between the dragon and Michael began at that time, at the end of the Spiritual Covenant.

What further strengthens this belief is that all the prophecies pointed to a glorification in the Spring of 1918, and the Lord's people thought that the saints in the flesh were the ones that were in turn to be delivered and glorified. We now find that we have been mistaken in regard to the seven church periods. Brother Russell was of the opinion that we were in the very last stage of the Little Flocks' career in his time, and consequently he placed the Laodicean period from 1878 to 1918. Now he also knew that the sleeping saints were to be resurrected before the "feet" members of Christ in the flesh would be delivered, and meet them and the Lord in the air, and he used the time parallels to support his thought that the sleeping Saints were resurrected in 1878.

We have found that the period from Spring 1918 to the Fall of 1921 is the Laodicean period, the last period of the Church in the flesh. Further the GOSPEL AGE, the time of all spirit-begetting, closed in the Spring of 1918. Now this last period will see the Little Flock in the flesh, glorified and taken beyond the veil. Other time features of the Revelation, when seen in their true light, point to the fact that the sleeping saints were resurrected in the Spring of 1918. We know, too, that the Laodicean period or the period of the Seventh Seal is the period of the "Sun rising"; this also points to the same fact. The members of the Christ are the Sun of righteousness and the "rising" of that sun signifies the resurrection, first the saints that sleep and then the members that are still in the flesh.

In the Spring of 1921 the dragon body, the Christian kingdoms, will receive the first blow of the Armageddon battle. At that time the Little Flock, now in the flesh, are all glorified with the other saints and beyond the veil. Then the angels of the dragon, Satan's agencies in the world, are also cast out of heaven, cast down from their religious posing before the world. They will no longer fly in the heaven deceiving the whole world.

The dragon is that old serpent although he changed himself to an angel of light, in order to deceive the whole world.

(12:10) *"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night."*

"The loud voice in heaven" refers to the Great Company. They now realize that the head of the dragon, the Devil, is cast out from spiritual control in the spiritual heaven, when the Little Flock are gone beyond the veil. They also know that the dragon part of Christendom at that time is receiving the first blow of the Armageddon battle, which is the inevitable result of the casting out of Satan from his spiritual control in the air. Northern or protestant Europe receives the first blow, as we found in connection with the sixth trumpet. They now fully understand that the Christ is glorified, and that the power of "His Christ" is come. Now they also realize their own duty as a Great Company. The spirits or demons that held them in such a manner that they lost their crowns, are now gone out from them, and in turn these are gone into the "swine" class: the clergy, the rulers and the anarchists.

It has been Satan's chief concern to accuse the "brethren." The Little Flock and the Great Company were all "brethren" when they walked together in the various ecclesias, in the "holy."

When the Little Flock are all beyond the veil then the adversary is through with his "accusing" of the brethren, they are beyond his reach and temptations, they are victors over his ceaseless endeavors to destroy them.

Poor brethren, ever since their begetting as New Creatures the "accuser" has done everything in his power to destroy them. He used every means at his disposal to cause the New Creature to stumble and fall in order to destroy the Holy Seed. He watched their steps continually. He took advantage of their weaknesses in the flesh, and when successful in ensnaring them in some fault he was quick to accuse them before the throne of God both day and night, ceaselessly.

Our dear Heavenly Father loved His Little ones so much, however, that he provided an "Advocate for us, Jesus the righteous" (1 John 2:1), and through his merit we are counted without fault before the throne of God. The Father gave us all a fair trial.

(12:11) *"And they overcame him by the blood of the Lamb, and by the Word of their testimony; and they loved not their lives unto the death."*

The trouble with the Great Company, who now in these words are giving homage to the glorified Little Flock, was that they loved their lives a little too much. They have been looking out for their own good more than they looked out for the cause of the Lord. Now they rejoice, however, when they see that the Satanic power in the world is beginning to be broken in a proper manner, and in taking to the "mantle," left by the Little Flock, they are recalling how the Little Flock, while in the flesh were living up to their covenant by the power of the blood of the Lamb, and also through their testimony, even when they were persecuted.

(12:12) *"Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."*

The Great Company at this time are greeting their fellow-brethren in the tribulation, as well as the Justified Believers, the Woman (the heavens at that time). The Great Company members rejoice over the true fact that they at last are fully relieved of the influence of the fallen angels which held them during the time the Little Flock made their glorious progress and finished their course and received their reward.

Now the evil spirits under Satan are entering the masses (woe unto the sea), and the organized society wherever it is found at that time (the earth), and those will rush together in the furious battle of Armageddon. (Rev. 16:13-16.) Armageddon signifies "Mount of destruction," or "destruction of their troop." It is a very fit illustration in this connection of how the "Swine Class," obsessed by the demons, will throw themselves down the mount of destruction into the sea of worldwide anarchy. (Mark 5:13.)

(12:13) *"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."*

(12:14) *"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."*

These time features were primarily fulfilled as set forth in the Scripture Studies by Brother Russell. Now comes the direct fulfillment in this great time of trouble.

It is the Justified Believers, the Woman (class one), here referred to, who as we already have found, are in a secret condition, into which they were aided by the wonderful knowledge of God's word through the Truth message. Through this message as it comes from the Little Flock they will know that after 3½ years in such secret condition (counted from Spring of 1918 to the Fall of 1921), they will be ready to come forward to restitution under the Ancient Worthies in connection with the returned favor to the Jews in Palestine. They are nourished from the Truth publications, and the truth proclamation, first from the Little Flock and later from the Great Company. In this manner they will become acquainted with their own time, and they will know exactly when their appointed time is up. As the Little Flock goes on from victory to victory this class will become more and more convinced they are to be saved through the time of trouble and never die.

The members of this class of the Lord's people, the Woman, all Justified Believers, will become more and more convinced that as long as they never covenanted with the Lord to lay down their lives in death with Christ, they will never be required to go forward against persecution. They will know that they are not to be changed to the spirit plane. Some of them have had the Scripture Studies, and they also visited the class meetings occasionally, but they never consecrated.

(12:15) *"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood."*

The flood comes after the woman, and this indicates that she is in the wilderness condition at the time of the flood. The flood of human passions and evil spirits will be used by Satan in order to bring to the knowledge of every man where the secret students of the Word of God are hiding themselves. It is the Armageddon which is flooding the world. The anarchistic masses have it in mind to rid the world of every sign of religious devotion. Towards the end of the battle the anarchists are becoming victors and they will call upon every man to locate all such people as have any kind of religious views, and such are then to be killed.

The anarchists will blame the Christian religion for all the wars and sufferings and oppressions of the past. Absolute and complete extinction of the Christian religion will be their demand.

This flood is Satan's last resort to rid the earth of the "religious menace," as his mouth, the anarchists, will call the religion.

(12:16) *"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."*

The spokesmen for the more orderloving people (the earth) in the world will not give up the names of such friends and relatives whom they know are feeding in secret upon the word of God. These are people that never cared for religion. Still they were in many instances more honest and trustworthy than those that called themselves "God's people" in the nominal churches.

We may understand how dear the Scripture Studies will be to the people that are feeding on the word of God in secret. Many of them bought the books but they never cared to study them thoroughly. Now when the time of trouble is over them they find how the saints are walking forward from victory to victory, how they are persecuted in every respect and still they are prominent before the world in their wonderful power and understanding of the transpiring events. Thus by a secret feeding on the word of God, and meditating upon the admonitions given by the Little Flock, they will obtain a clear understanding of the time of trouble. They will know that after 3½ years of ostracism they will come forward in the Fall of 1921 to be the first of mankind that will enjoy restitution blessings from the Ancient Worthies.

The Lord's word will come to the Woman in the Fall of 1921: "Ye that have escaped the sword, go away, stand not still: remember the Lord afar off and let Jerusalem come into your mind." (Jer. 51:50.) She will understand that at this time, in the Fall of 1921, the Ancient Worthies are resurrected at Jerusalem, and "Jerusalem will come into her mind." It will be known to the world that the Jews at Palestine during these same 3½ years have been prospering in every respect, and the humble Christians, constituting the Woman, with the truth in their hearts will long for religious freedom. They will understand that in the new Jewish government they will be safe, as soon as the prophets of old are resurrected there.

What a home-coming it will be for the Woman to reach the borders of Palestine. She will not stand still. She will remember the Lord afar off. Jerusalem, the glorious city of peace will come in her mind.

The Great Company have finished their mission in the flesh, and anarchy is now prevailing everywhere. The Woman will be the "feet" upon which the Word of God and the Truth Message will stand (Rev. 11:11), and she will constitute the missionaries who will be sent out amongst the nations, whence she came, as soon as the anarchy is on the decline, and when the people in the world will be ready to listen to God's voice in 1925. The Woman will then be the first agent under the Ancient Worthies to carry the glorious message to all nations in former Christendom, as well as to the heathen nations.

In Isa. 66:19-34 we read a corroborating testimony to that effect. "And I will set a sign among them, and I will send those that escape of them (The Woman escaped the sword in the time of trouble) unto the nations (from whence she came) . . . and they (the Woman) shall declare my glory amongst the gentiles, and they (the gentiles) shall bring all your brethren (the Woman) for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem."

They of the nations, when they hear the Woman picture the glorious conditions in Palestine and Jerusalem will want to go there too, and they will bring the Woman with them in the most honorable manner, and their offering unto the Lord, when they go with the Woman to worship at Jerusalem, will be their full consecration to the Lord "in a clean vessel."

. . . "as the children of Israel (the real Jews are at that time also offering in a clean vessel—changed hearts), bring an offering in a clean vessel unto the Lord. And I will take of them (the Lord will also take from the Woman as He took from the Jews) for priests and for Levites, saith the Lord."

These consecrated of the Woman (the Justified Believers are consecrating in the time the restitution begins) will under the Ancient Worthies, the "Princes in all the earth" (Isa. 45:16), be placed in an honorable position for religious duty amongst the restitution class of mankind, now beginning to walk up the Highway of Holiness.

When they place themselves at the disposal of the Ancient Worthies the first question will naturally arise: "what shall we now do in order to glorify our God who has done such wonderful things for us?" What shall we as messengers of the Holy Nation of God proclaim to the world, torn in trouble and anarchy? The answer is set forth in Isa. 14:32. "What shall one then answer the messengers of the nation?" The answer is in the same connection: "That the Lord hath founded Zion and the poor of His people shall trust in it." Thus the Ancient Worthies will answer them in substance: Go out to the nations whence you came, and proclaim to them that the Lord hath founded Zion, and that full and free restitution will be opened for all that will come as poor and needy and take the water of life which will be given freely.

Let us return again to the time when the fierce trouble is raging, when the Woman is hid in the desert or secret condition—hid from the face of the serpent. (The "face" of the serpent is Satan himself.) She will apply to herself what is written in Zeph. 2:3. "Seek righteousness, seek meekness, it may be that ye shall be hid in the day of the Lord's anger." Again in Psa. 27:5, "For in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me."

Their lamentation will be on the order as set forth in Isa. 26:17-21. "We have been with child, we have been in pain, we have as it were brought forth wind—the Seed of the Woman, the Little Flock and the Great Company, became spirit beings, wind." The Lord's admonition to her in the same connection reads: "Come my people, enter thou into thy chambers, and shut the door about thee, hide thyself as it were for a little moment, until the indignation be overpast." Hide thyself for 3½ years till the Armageddon is outfought.

The last act of the anarchistic elements will be to make a drive against Israel dwelling safely in Palestine. That drive will be the end of Satan's flood. (See Isa. 37:26-36.) At that time will be slain the "dragon which is in the sea." (Isa. 27:1; Rev. 20:2.)

In Isa. 37:28-30, we find that verse 30 seems to refer to or indicate that when the year comes in which there will be no tilling of the ground, people will eat that which groweth of itself, that is what grows wild, and that then there will be just one more year of such condition. After that second year of no tilling, when every

man's hand will be against his neighbor, will come the third year when planting and tilling will begin.

The above referencs were the sign to the Assyrians, the anarchists. We may understand that the Spring of 1922 will be the first year of no tilling of the ground. At that time they are pitted against Jerusalem, as the "sign is for the Assyrians" when the Lord says: "That he (the Assyrians, the anarchists), shall not come into this city (Jerusalem), nor shoot an arrow there . . . for I will defend the city for mine own sake, and for my servant David's sake. Then the angel went out and smote amongst the Assyrians one hundred eighty-five thousand: and when they arose early in the morning they were all dead corpses." (Isa. 37:33-36.) Thus when the sign at that time is to the Assyrians (See verse 30 in that chapter) then the following year, 1923, will be of the same character, but in the third year, 1924, in the Spring, order is gradually restored and sowing and tilling will begin, and so in the year 1925 the whole world will be ready to hear the jubilee trumpet sounding out from Jerusalem. The new grand order is then ushered in and the "glory of the Lord will be revealed and all flesh will see it together." (Isa. 65:17-25.) (See also Isa. 11:1-16; 12:1-6; Rev. 20, 21 and 22 chapters.)

(12:17) *"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."*

When Satan is completely in the dark in regard to the whereabouts of the Woman, the secret condition of all the Justified Believers in the summer of 1921, then he will attack the Great Company, "the remnant of the Woman's seed," which was left when the manchild, the Little Flock, was born. The "remnant of her seed" the Great Company, at this time are boldly proclaiming God's wonderful truth. They are using the "mantle" left by the Elijah class, the Little Flock. Now in the Armageddon Battle these are the only ones that have the "testimony of Jesus Christ." The wonderful power given to them from the departed Little Flock is keeping them alive until the Fall of 1921, when they know that their time has come to seal their faith with death.

Now they are washing their robes in the blood of the Lamb (Rev. 7:14). Towards the Fall of 1921 these (the remnant of her seed) will hear the invitation to follow the "King's daughter into the palace as virgins, her companions." (Psa. 45:14-15.)

Satan will notice how the power of the Great Company is waning and he will be quick to destroy them in his fury at the end of the Armageddon battle. When the anarchists are victors over the nominal systems of Christendom, their first aim will be to kill the Great Company, because they are keeping up the bold proclamation of the Truth message in the most fearless manner.

As the last "mouth" for the two witnesses, the Word of God and the Truth Message (Rev. 11:5), they will at that time cease their witnessing, and the two witnesses will be on the ground as dead for 3½ days, after the death of the last member of the Great Company, until the Ancient Worthies are resurrected, as we found in Rev. 11:7-12.

THE PAPAL BEAST AND THE FALSE PROPHET.

REVELATION 13:1-18.

(13:1) *"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."*

John was placed down at the time when the barbarian tribes (the sea at that time) began to come under organized governments of a more modern order, the "sand of the sea." The Christian Europe began to slowly emerge from her chaotic condition into organized society. It was a change from the chaotic conditions of small hordes and races, which for a long time past strove back and forth over the European continent. At that time the beast, here under consideration, also began to "rise up out of the same sea." It rose gradually out of the restless and unorganized races which had begun to settle down as founders of present nationalities of Europe.

This language also refers to or seems to indicate that the beast will again come back into power in the time of trouble when there will be a "sea condition," owing to the anarchistic elements in the world. We will later see that papacy is to return into power and have TEN PAPAL STATES under its control. These papal states will probably be in a condition of anarchy at the time papacy is placing its "bear feet" upon them and makes them come in line under its iron rule.

With John we are placed at the beginning of papacy's power in the year A. D. 539, at the time of the opening of the "Third Seal." (See the Grand Period chart.) The ten horn kingdoms of the drag-

on were at that time reduced to just seven and these seven were turned into the seven heads on the dragon and crowned by papacy. (Rev. 12:3.) On the dragon these seven heads or founders of the nationalities of Europe existed about the same time as papacy rose into power.

The heads on the beast here under consideration differ from the heads on the dragon. They here disclose SEVEN SUCCESSIVE STAGES OR PERIODS IN THE ENTIRE EXISTENCE OF PAPACY. The key to these heads is found in the 17th chapter of Revelation, verses 9 and 10.

"Five are fallen, one is, and the other is not yet come, and when he cometh he must continue a short space."

Thus we see that these seven heads, full of blasphemy, are to be placed alongside of or spread over the entire length of the form of the beast, as shown in the picture referred to in the chart of the Grand period and the diagram of the beast.

(13:2) *"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."*

From these features we find that the heads "five are fallen, one is, and the other is not yet to come," in that same order represent three chief periods in the history of papacy. Then we understand that the mouth of "lions" (the Greek text renders this word in plural form) refers to the head or the first stage of papacy's existence, and that the "five are fallen" heads belong to the first stage or the period of the "mouth of lions."

The "feet" naturally refer to the last stage of the existence of papacy, and the head which is referred to as "which is to come" in the last part of verse 8 in the 17th chapter ("and yet is"—should read: "Shall again be present") also refers to that period.

Then again the "leopard" feature must be placed between the first period (styled as mouth of lions) and the last period (styled as the "feet of a bear") and thus refers to the body proper. This leopard body or the period of papacy which is between the powerful "five are fallen" heads and the seventh head, styled as the feet of a bear, represents the time of the reformation which wounded the sixth head period to death. This period is also referred to as the "one is," and is spotted like a leopard, indicating the "bottomless pit" condition of papacy at the end of the protestant period, which

wounded papacy, until it had no kingdom left to rule over, when Italy separated from the Holy See in 1870.

The seven heads thus signify a complete oneness in the entire existence of papacy, the beast. When the last head goes out of existence then the entire beast is gone.

The record as here given shows that the dragon was in existence before the beast began to rise up out of the sea. "The dragon gave him his power," etc. We already know that the dragon pictured the so-called Christian governments, from the time of the second seal, when Constantine laid the foundation for Babylon in the year A. D. 325. We also know that papacy, as represented by the "little horn" which grew up by plucking up three other horns on the "fourth beast" in Daniel's vision, came into power in the year A. D. 539, when Justinian, the zealous emperor of the east, conquered the last king of the Ostrogoths, which completed the up-plucking of the three horns in 539.

The Scriptures furnish us absolute proofs that the beast here under consideration is the same agency as portrayed by that little horn on the fourth beast in Daniel's vision. Compare the passages below:

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God. * * * And it was given unto him to make war with the saints, etc. (Rev. 13:5-7.)

"And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8.)

"And the same horn made war with the saints and prevailed against them." (Dan. 7:21.)

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, * * * and they shall be given into his hand until time, times and the dividing of time." (Dan. 7:25.)

We know from the Scripture Studies what these times signify and we do not need to repeat them here.

We will now take the seven head periods in order. In such a manner we will be in position to locate the beast at present time, and at the same time we will know what his next accomplishment will be.

THE FIRST HEAD marks the period of papacy's birth and rising into power in the seat of the dragon at Rome. It began in the year A. D. 539, when the last of the three horns on Daniel's fourth beast was plucked up by Justinian in his zeal for papacy.

This first head period lasted from 539 to 755. (See the diagram of the beast.)

THE SECOND HEAD period began when under Pope Stephen II papacy saw the beginning of the real power of the popes. On page 404 in Meyer's History, we read: "Here we have the beginning of the celebrated papal states and of the story of the popes as temporal princes."

During the fore part of this period the seven heads on the dragon received their crowns at the hands of papacy. (Rev. 12:3.) Counting this head period of papacy in with the seven heads on the dragon, we find that the application in Rev. 17:11, "even he is the eighth and is of the seven," is another way to see how papacy is related to the dragon kingdoms, the seven heads on the dragon.

This second head period of papacy lasted from 755 to 1073.

THE THIRD HEAD period came under Pope Gregory VII, who made such radical reforms in the papal states that it created a storm of opposition among the temporal princes in Europe. The pope during that time was very busy excommunicating monks, kings and princes.

The third head period lasted from 1073 to 1199. (See pages 452 to 455 inclusive, in Meyer's History.)

THE FOURTH HEAD period began under Pope Innocent III. He was called "the greatest of all the popes." This period is also called in history, "The period of papal splendor." Almost all the kings and princes in Europe swore fealty to him as their overlord. It was said, "Rome once more was the mistress of the world." (Page 455, in Meyer's History.)

This fourth head period lasted from 1198 to 1309.

THE FIFTH HEAD period is called in history, "The decline of papacy's temporal power." The first order on the program was the removal of the papal chair to Avignon in France, by "Philip the Fair," king of France. There it remained for seventy years. Other troubles and revolts reduced the power of Papacy and the climax finally came when the Reformation took an extensive part in the overthrow of papacy's power.

This fifth head period lasted from 1309 to 1513, when the last pope of that period left the papal chair.

Here we thus see the "five heads," belonging to one continual powerful reign, go out of existence, as expressed in the words "five are fallen." (Rev. 17:10.)

(13:3) *"And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast.*

(13:4) *"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"*

(13:5) *"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."*

THE SIXTH HEAD period began under Pope Leo X in 1513, when he ascended the papal throne. During his time the reformation under the supervision of Martin Luther wounded this sixth head period almost to death. "The beast which had the wound by a sword." (Rev. 13:14.) It was the Word of God in the hands of Luther and his followers that made a deep wound in this head.

The present pope is the end of this sixth head period. He will also, or he already is the head of the seventh head period, from Spring of 1918 to Fall of 1921. The "deadly wound was healed."

In Rev. 17:8-10, the first five head periods are referred to as the "beast that was." The sixth head period is called "one is," in verse 10. The same sixth head period is called "is not" in the eighth verse. These two, seemingly contradicting passages, are correct when we view the existence of papacy from the time when Luther began to wound the sixth head period of papacy. From that time and onward to our days, papacy has been in existence as a period that "is." Still at the same time it has been wounded "as it were to death," especially from 1870, when papacy lost its last vestige of power at the time Italy separated from Rome, or the Holy See, it has not been in any kind of power, or as here pointed out, "is not." In 1870 it came into the real "bottomless pit" condition, and now in its seventh head period, papacy is rapidly "ascending from the bottomless pit," when "his deadly wound is healed."

With the explanation we may say that "one is" refers to the sixth head period from 1513 to 1870, and "is not" refers to the same sixth head period from 1870 to 1918.

1870 is a misprint.

THE SEVENTH HEAD period refers to papacy's final rise from the "bottomless pit" condition, when papacy's deadly wound is healed. During this period the whole world will wonder after the beast. They will be astonished when they realize the new power with which papacy is being invested.

It was the "protest" by the protestants which made the deep wound in papacy's sixth head period, and it cut deeper and deeper until the beast was almost dead. Today there is no protest, instead they unite and federate amongst the ecclesiastics, and the beast is rapidly ascending from the bottomless pit. But it will soon go out of existence, and "go into perdition." (Rev. 17:8.) In its first powerful period, before the reformation came and broke its power, papacy had five heads, or five special subperiods. Now in its last or seventh head period, it will have a "five month" power period, as we found in our comments on the Fifth Trumpet. (Rev. 9:5, 10.) This further corroborates that "five" is papacy's identification number.

Papacy continued forty-two months, or 1,260 days (symbolical years), from 539 to 1799, and there its high pitch of power was found in the "five" heads or periods. Now in papacy's returning power he will continue for forty-two literal months, Spring 1918 to Fall 1921, and his high pitch of power will be "five" months of "dark age" power. The Fifth Trumpet period from Fall 1920 to Spring 1921, will witness this five month power.

The beginning of the forty-two month power or persecution activities of papacy was noticed in the Spring of 1918, when the agents of papacy, the zealous catholics of Canada, prompted the authorities to act in suppressing the Truth Message. Thus we see that the period in which we are now is the SEVENTH HEAD period, or the very last period of papacy, and it will be fully out of existence at the end of the forty-two months, in the Fall of 1921, when the battle of Armageddon has "cast the beast alive into the fire and brimstone destruction." (Rev. 19:20.) During these forty-two months the "Holy City" (Rev. 11:2-6), will be trodden under foot by the gentiles, the kingdoms of Satan.

The beast "blasphemed" and his heads were full of names of "blasphemy." We do not need to recall these names here. They are all fully treated and set forth in the SECOND VOLUME OF SCRIPTURE STUDIES, pages 306 and 307.

We will now examine the ten horns on papacy, which are described with crowns. The ten horns on the dragon (Rev. 12:3) are not referred to here. We know that papacy's actual power began in the third seal period, at 539. At that time there were only seven horns left of the ten horns on the dragon. These seven remaining horns were already transformed into seven heads or founders of present nationalities in Europe, as we found in that connection. Thus we see that there were no ten horns or powers at the time papacy began to rise into power in 539.

We further fail to find any papal kingdoms or states, ten in number, during the existence of papacy from that time down to our day, that would correspond with these ten horns. Hence we reason that they must be future, and that the seventh head will come up out of the bottomless pit with "ten horns" adorned with crowns, or considered Divinely appointed by papacy. The world war and the consequences from same will effect this division favorably to papacy.

In the comments on the Fifth Trumpet (Rev. 9:1-11), we found how papacy will take advantage of the in-the-war-weakened nations and swing their rulers or leaders, whatever they may be, into line with his own ambitions. It will be ten of the European states that now have the catholic faith. These rulers, or leaders, in the catholic states of Europe will be very anxious to "give their kingdoms unto the beast." (Rev. 17:12, 13.) The crowns on these horns indicate their Divine appointment by the papal authorities.

At the present time there are about twelve governments in Europe that have purely catholic faith for their religion. Some of these are reduced by the war. It is possible that a change in the map to some extent will give papacy exactly ten governments with catholic faith to rule over.

In Rev. 17:16, we find that the same ten horn governments will soon become tired of papacy's iron rule, and in the Spring of 1921 they will begin to overthrow papacy, and with the beast all the other Babylonian systems will go down into the lake of fire and brimstone.

(13:6) *"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

(13:7) *"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.*

(13:8) *"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."*

• The Truth Message will be very reproving in the hands of the Little Flock, part of the "tabernacle in heaven." The ecclesiastical rulers in the coming ten papal states will, as in the dark ages, turn their fury against the Little Flock in that part of Christendom. The same will be the case wherever papacy's returning power will be recognized all over the world. "They will make war with the Lamb, but the Lamb will overcome them." (Rev. 17:14.) The Little Flock in the flesh will have powerful aid from their glorified brethren beyond the veil. They are called, chosen and faithful, all those that stand on the sea of glass mingled with fire. (Rev. 15:2)

During this war against the Truth messengers, the Little Flock will be glorified. (Rev. 14:12-16.) It is the time when the Manchild is fully born and completed in the first resurrection. (Rev. 12:5.)

Referring to the ten toes as ten kingdoms of the last power of the gentiles, Daniel points out that "In the days of these kings" shall the God of heaven set up His kingdom. The days of these kings are to be counted from the Spring of 1918 to the Fall of 1921. The ten kings are now in existence but they will be fully discerned in the Fifth Trumpet period, for five months, as we already have seen. In the Spring of 1918 the sleeping saints were resurrected, according to our understanding of the time features as laid down in the Book of Revelation. We will find that further corroborated in the fourteenth, the fifteenth, and the sixteenth chapters of Revelation. All the 144,000 royal members will be fully installed in their offices as rulers in the kingdom of Christ in the Spring of 1921, when the last members of the Little Flock will be taken home beyond the veil.

When the "ten" catholic states develop as a complete, strong government system, leading the world's affairs, and ruled direct from the papal throne at Rome, then the kingdom of Christ will also be fully set up or completed with its full number of glorified saints. The very last members of the Little Flock will begin to pass beyond the veil when the ten kingdoms or papal states make their remarkable appearance.

"In the days of these kings" will therefore be our hope and song, and they are very close at hand. They will come in the Winter of 1920-1921. (Dan. 2:44.)

(13:9) *"If any man hath an ear, let him hear.*

(13:10) *"He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."*

The Little Flock will have their ears trained to hear the Holy Spirit's voice, and know what to do when the moment of trial comes under the persecutions of papacy.

The Little Flock must kill the papal doctrines with the sword, the Word of God, and at the same time they themselves must be killed by the sword, the Word of God. They are to be dead to their former selves and in absolute obedience to the will of God according to His Word. In such a manner they are irresistible. They will kill the power of papacy as well as all the other agencies of Satan, as they are found in Christendom, by the proper use of the Word of God.

To go forward in such a manner against the stronghold of Satan will require patience and faith of the Little Flock, and later by the Great Company, when they in turn will follow up the work begun by the Little Flock, in cutting the false vine clusters and in treading the winepress under their leader, the Christ. (Rev. 14:19, 20.)

THE TWO-HORNED BEAST AND THE IMAGE OF THE BEAST (THE FALSE PROPHET).

(13:11) *"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."*

The record is that this beast comes up out of the earth. Earth as we know, represents organized society or order-loving people.

The "New World," the "Land of Liberty" developed by the settlement of order-loving people, such people as were longing for freedom. They left the stern old world, the dragon of Europe, where the papal beast was dominant, and where the dragon kingdoms persecuted them when they wanted religious liberty. Thus the order-loving and the liberty-loving masses of the old world flocked to the new world, and there they constituted the "earth," out of which the two-horned beast, the great continent of America, devel-

oped with its two horns like a lamb, the two governments of United States and Canada.

These two horns, although closely related on the same principles for freedom and peaceful activities, as indicated by the "lamb" feature, developed together as one great power. ("Beast" in symbolical language is used to represent dominions or governments, whether they are good or bad.) They promoted laws that were based upon the constitutional principles of liberty, with no desire for conquest and aggression, or any attempt to mix in with the stern dragon policies of the old world. They were two horns (powers) like a lamb.

In the Scriptures a lamb is pictured to symbolize the righteous and meek character of our Lord Jesus Christ, showing forth His unfaltering stand for peace and justice, where no selfish aims or motives were allowed to becloud His great redemptive work.

A dragon is a symbol of a counterfeit of such principles. It is a symbol of compulsion and force in religious activities. Such activities as has been expressed in the actions of the so-called Christian kingdoms of Europe, from the time of Constantine the Great up to our time, and where the Christian religion has been misrepresented, and used as a cloak for conquest and selfish aims by the rulers. A dragon thus is symbolizing Satan's spiritual activities while he is posing as a religious teacher or "an angel of light," deceiving the whole world, as we found in our treatment on the dragon. He has been deceiving the world with erroneous teachings and fiery doctrines, whereby a holy and loving Father, Jehovah God, has been misrepresented and pictured as the most infernal and the most despotic ruler over the universe.

Now this two-horned beast under consideration "speaks as a dragon." When you speak you make yourself known to someone. You let the people know you have something to say. The beast in the "lamb-horn" stage was very obscure in the eyes of the world. Now when it speaks it is not as a lamb; it is "like a dragon."

Speaking "like a dragon" thus indicates that there is a change from the former peaceful "lamb" policies into a period of restraining of former religious liberties.

(13:12) *"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."*

The "protest" as we have seen, made a deep and sore wound in the sixth head period of papacy. When the "protest" had ceased, as it has already in America, then the deadly wound is healed, and the worshipping of the beast, papacy, begins.

The catholic power in this part of the world is returning very rapidly, and to exercise the power of the first beast (papacy) means that the time for the truth to prosper in a natural manner is ended.

The earth, the people, composing the whole America as included in this symbol, will have to acknowledge the new policy which will be a repetition of the papal reign during the dark ages. They will all have to worship the policy of the first beast, papacy, or acknowledge his authority, as it will soon be traced in public life.

(13:13) *"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."*

The fire here referred to is the Truth Message, as set forth in the teachings of Pastor Russell and his followers. The Truth Message is a fire against all wicked systems in the world.

This unmixed, fiery truth had a position in the heaven according to the view of the world up to Spring of 1918. The truth proclaimers have had the same right to proclaim their message and perform their religious duties as the various denominations under the laws and the protection of the government.

So came the time when drastic action was taken against the truth friends, and in the eyes of the world it came down from that heaven and had to take a more lowly position before the people, "in the sight of men."

From the time the truth (the fire) was brought down from heaven in the Spring of 1918, the "two witnesses" will no longer prophesy in "heaven." Someone may ask: The nominal systems are allowed to use the Bible in their heaven, how can it then be said that the Bible is brought down from heaven together with the Truth Message? The answer is, that they are not using the Bible. They are using their own theories under the cloak of the Bible. Instead, these that are the spokesmen for the Bible and the Truth Message (the fiery mouth of Rev. 11:5), will be on earth, in a lower estimation before the world, and prophesy in sackcloth. Still, the fire will proceed from their "mouths" against the wicked systems in the world, in such a manner that it will "kill," put to silence their enemies.

(13:14) *"And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a sword, and did live."*

From this we find that the lifetime of the beast under consideration will not reach beyond that of the papal beast. All the activities here enumerated will be done "in the sight of the beast" (papacy). We also find in Rev. 19:20, that this false prophet and the papal beast will be destroyed together. This will be fully accomplished in the Fall of 1921. Up to that time papacy and the false prophet will rule high handed, although they will gradually lose power towards the Fall of 1921. They will lose their power rapidly in the Armageddon battle from Spring to Fall, 1921. Then all the Babylonian systems together with these beasts will be thrown in the "sea" to never again arise.

This makes it very clear before our minds that this beast, or as he is called, the "false prophet," represents the increasing power of the ecclesiastical systems in America, which soon will federate and resort to the acts of papacy during the dark ages. This great ecclesiastical system, the False Prophet, will then be "one-third part" of Christendom. (Rev. 16:19.)

Thus we see that these "Federated Churches of America" will compose a powerful system. Their name and their activities are abomination before the Lord. Reference is made to this federation in the Scripture: "Associate yourselves, O ye people, and you shall be broken in pieces * * * take council together and it shall come to naught. * * * Say ye not, A CONFEDERACY to all them to whom these people say a CONFEDERACY." (Isa. 8:9-12.) There is a warning in this passage to the Lord's people that they should not do or say the same, to form or say "a confederacy."

This "federation," or the "image of the beast," will receive power from the two-horned beast, which we have had under consideration. It will become an active reality or prominent factor in the restraining of the religious liberties of the people.

(13:15) *"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."*

The "federation" of the nominal church systems have been voluntary so far, but it will soon become compulsory. That federation will then be an exact "image of the beast," a duplicate of papacy's power and activities during the dark ages.

Such as refuse to recognize this new apostate system, such as will not worship the "image of the beast," will have to quit religious activities; they will be killed—that is, they will be silenced and not allowed to exist as religious ministers in any form.

This great ecclesiastical system in America will then consider itself as the only legal religious organization, which is appointed to take care of the religious as well as political affairs of the world.

Against this great ecclesiastical system, called the "False Prophet," the Little Flock will be called upon by the Lord to utter their voice in the same manner as Moses, when he stood before Pharaoh and demanded the release of the people.

(13:16) *"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:*

(13:17) *"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."*

This great federation will include all denominations in this country. It will be catholics as well as protestants; Christian scientists as well as spiritualists, small sects and great denominations, people that are free from any kind of bondage in the churches, as well as those that are in such bondage. In a word, all will have to acknowledge the authority of the great ecclesiastical display which is coming, and allowed to engage in just such activities as are in harmony with the statutes that will be adopted by the federation.

Through constant teaching in the pulpit and through the press, which will fall in line with the new ecclesiastical power, the people will become so influenced by the nationwide spirit of the federation that they no longer will be masters over their own thoughts or opinions. This great ecclesiastical influence will have for its object that all individual judgment, no matter how sound, is to be disregarded, and a compulsory collective opinion will be forced upon the masses.

By the ceaseless preaching through pulpit and press, in a systematic manner, allowing nothing but the spirit of the dragon and the beast to flow through these channels, the people will become

subject to the most far reaching hypnotical influence. This will stamp their intellects and activities to such an extent that they will fall in line with the majority. They will all have one and the same mind, and woe unto anyone who would be an exception. They will receive the "mark" in their "right hand" (their activities), or in their foreheads (their common view and intellect). They will all have to think, speak or view things according to the spirit prevailing.

Such will only be allowed to practice religious activities as have the mark (are in full harmony with the "federation" or be a member of the federation, by filing or registering) and in this manner receive a number for himself and the denomination he represents. Such as have the "name" (catholics in America), and such as have the "number" of his name (belong to any one of the denominations incorporated in the great ecclesiastical federation of America).

The actual fulfillment of this federation will be noticed in the third trumpet period, as we already have seen. (Rev. 8:10, 11.)

(13:18) *"Here is wisdom, let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666."*

It is the number of a man, the "man of sin," Antichrist. He is composed of a number of denominational bodies. He is composed of 666 denominational bodies. Knowing this, that the number of the great system, the man Antichrist, is 666, then it is very easy to count the number of the beast. The beast papacy is "number ONE." All the other systems or denominations in Christendom came into existence after papacy, and in the order they were born they, so to say, received a number in that great system until the very last denomination that belongs to Antichrist is completed and receives the last number as being the 666th in order.

We might also see the fulfillment of this in another manner. It is possible that the number of congregations and denominations that will file and receive a number in the order they are registered into the great ecclesiastical system in America, will be 666 in number, and that the great organizer, who is referred to as a "star" in the third trumpet, will be the "man" who will be the authority for the numbers of these denominations in the order they are registered. If such is the true meaning then the "beast" in this verse refers to the "image," which in itself will really be a beast, "a religious power," like papacy during the dark ages.

When the Little Flock will have to meet the real test in facing these federated systems it will be very comforting to apply the words of the apostle Paul: "And in nothing terrified by your adversaries; which is to them an evident token of perdition, but unto you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Philippians 1:28, 29.)

*THE ONE HUNDRED FORTY-FOUR THOUSAND WITH
THE LAMB ON MOUNT SION.*

REVELATION 14:1-20.

(14:1) *"And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

(14:2) *"And I heard a voice from heaven, as the voice of many waters, and as a voice of a great thunder; and I heard the voice of harpers harping with their harps.*

(14:3) *And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."*

This chapter brings us to the time when the "golden censer," the Little Flock, is being thrown into the earth. It gives us a detailed picture and arrangement of the time which is represented by the "Angel before the altar." (Rev. 8:3-5.)

From the reading of these verses we may assume that the sleeping saints have been resurrected just before the 144,000 are standing on the Mount Sion with the Lamb. When they are resurrected and invested with the great power and glory, which is to come to all the faithful on the other side the veil, this same glory will to some extent come to the Little Flock on this side the veil. In this manner the whole number of the 144,000 are standing on the Mount Sion with the Lamb, the great majority on the other side the veil and a small minority on this side the veil, in the flesh.

The glorified Christ is thus beginning the "Judgment" of Babylon (the period from Spring 1918 to Fall 1921), which is called "Jordan" in the symbolical language of the Bible. The saints in the flesh have to cross that period up to Spring 1921, at which time the entire body of the Christ is glorified and raised in the first resurrection. The resurrection of the sleeping saints in the Spring of 1918 marks the beginning of the casting out of Satan from spiritual control. (Rev. 12:9.)

The in-the-flesh members of the 144,000 are composed of many nationalities (waters), as well as those beyond the veil. The Little Flock in the flesh is constituting the "voice" from heaven which

will begin to speak to the world in a manner which will be disclosed by the angels (periods) of verses 6 to 18 inclusive, in this chapter. The thunder here referred to seems to indicate the fulfillment of the first and the second trumpet periods, the ending of the great world war and the falling of the "great mountain into the sea" (Rev. 8:8), as well as the throwing of the golden censer, which is the separation of the Little Flock and the Great Company. (Rev. 8:5.) It is the conditions prevailing in the Laodicean period which is causing the division, as foretold, and this brings the Little Flock very prominently before the world, while they will come under the great power and influence which is given to the resurrected saints beyond the veil.

When the Little Flock is invested with the complete knowledge of the Word of God (the book open in the angel's hand of Rev. 10:8), and foreknowledge of the transpiring events, they are "singing as it were a new song." This "new" song differs somewhat from the song we sang during the harvest period. The chords from their "harps," the melodious strains from the Word of God, are now composing the song of the "sowers."

All those that had the "seal of the living God" in the sixth seal, during the harvest period, that is, the knowledge of the Divine plan of the ages as enjoyed by the Little Flock and the Great Company alike, could sing the harvest song, the message of present truth.

Now this "new song" is altogether different. It will be sung only by those that have the Father's name written in their foreheads. That name is "the seal of Divine approval." These are subject to the Father's special interest and care while they are in the flesh, and when they are to show to the world, angels, principalities and powers that they are of the Royal Priesthood. It will be fully manifest now in this period before the Spring of 1921 is here.

These sing "as it were a new song" while they prove absolute obedience to the Father, come what may, even under the most humiliating circumstances. The Lamb sung that song and he had the Father's name written in his forehead while he fulfilled his mission from Jordan to Golgatha. It was later sung by the apostles and by all the more than overcomers during the entire GOSPEL AGE. This song is not required by any others than the 144,000.

The last members of the 144,000 are now at this time being sifted out and ready to stand on the Mount Sion with all the other

members who already are beyond the veil. The glory of the resurrected members will reflect its wonderful power on the members who are as yet in the flesh. It will be flesh condition which will hinder the full operation of that power. The minds of those in the flesh will be inside the veil with their brethren, and they can already behold the glory on the other side. This will give them strength to continue in faith and power against the hardships of the times.

(14:4) *"These are they which were not defiled with women; for they are virgins (the wise virgins). These are they which follow the Lamb whithersoever he goeth. These were redeemed from amongst men, being the first fruits unto God and to the Lamb."*

(14:5) *"And in their mouth was found no guile; for they are without fault before the throne of God."*

* Every member of the 144,000 will have to be a "more than overcomer," as a close footstep follower of the Lamb. Headiness, self-conceit, lording it over others, etc., is far from their hearts. Hence they can learn to sing the "new song," or understand the new wonderful light, now due to the saints. "Light is sown for the righteous." They are overcomers in a pure heart, with pure motives behind everything they accomplish. In this manner they are not defiled with the deceitfulness which is characteristic of the nominal systems. Being lovers of themselves is the trouble with the Great Company, as well as with the nominal church members. But the Little Flock is overcoming this defilement because they are virgins. They are thus redeemed from men, through the merit of the Lamb's blood, as a first fruit in the first resurrection.

THE PROGRAM OF THE LITTLE FLOCK'S WORK WHILE IN THE FLESH UP TO SPRING 1921.

(14:6) *"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people."*

(14:7) *"Saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."*

The activities of the Little Flock after their partaking of the "new light" which has come in addition to that of the harvest period, is here divided into five periods or angels, as presented in

these and the following verses of this chapter. For comparing these periods with other periods in this judgment time, from the Spring 1918 to Fall of 1921, see the chart of the Grand Period and the diagram of the angels in the seventh seal.

The first message from the Little Flock, when they begin to appreciate the new light which now is placed before them as the "last supper," will begin to go to the world in the Winter of 1918-1919. It will be a comprehensible presentation of the Divine Plan and the times of restitution. It will be a world-wide campaign for the purpose of spreading the "everlasting gospel" to the poor humanity, showing forth that the reign of sin and death is about to end, and that the power of Christ is due to come into operation for the uplift of mankind.

Mankind will now be ready to hear the message because the world war has brought the nations to such a condition that they understand that it is the overturning of present order. The period here of the "first angel" in the midst of heaven from the Mount Zion, is synchronous with the "Second Trumpet Period," from first of November, 1918 to the first of June, 1919. The Second Trumpet, as we know, pictures the overthrow of a great kingdom in Europe, which begins to take place after the end of the world war, around the first of November, 1918.

The message from the Little Flock will be sustained by the wonderful knowledge of these events as well as the coming power, which will be due as soon as the entire number of the 144,000 have taken their stand on the Mount Zion. Men will believe the message on the strength of the power with which it will be delivered.

"And also upon my servants and upon my handmaids in those days will I pour my spirit. And I will show wonders in the heavens * * * for IN MOUNT ZION shall be deliverance * * * and in the REMNANT whom the Lord shall call." (Joel 2:29-32.)

We find in the reading of the verses we have under consideration that "the hour of His judgment IS COME." It proves that the judgment of Babylon is beginning in its severe form. It is the Judgment or Jordan period which is come, which we know is from the Spring of 1918 to the Fall of 1921. The Little Flock is passing this period (Jordan) with the mantle in their hands, smiting the waters. This is also indicated by the text referred to of the prophet Joel.

The conditions in Europe, which are the fulfillments of the Second Trumpet, and coming exactly on time, corroborate the fact that "the hour of his judgment is come," when the Little Flock begin to give their message to the world, "the everlasting gospel."

The position "in the midst of heaven" indicates that the Little Flock are referred to in order to distinguish them from the other religious agencies in the "heaven."

(14:8) *"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."*

The second period of the special activities of the Little Flock will begin in the Summer of 1919. Their strongest argument at that time in their message will be a pointing to Babylon's pitiful condition and her desperate position after the end of the great world war, which is followed by revolution and anarchy, as pointed out in the second trumpet period. Comparing the periods on the Grand Period chart and the diagram of the Seventh Seal, we find that this angel, or period, under consideration, is synchronous with the third trumpet period.

The saints now will be in position to tell the world plainly that the calamity is the result of the fornication of Babylon. All nations drank of the "wine of the wrath of her fornication," which is the world war, and now she falls into her most desperate condition. The world war is over at that time according to the reading of that verse.

Babylon is fallen in a double sense ("fallen, is fallen"). First it indicates her desperate condition in the anarchy which has converted Europe into chaotic conditions, and which condition extends and is felt all over the world. Secondly, it refers to the most fallen and degenerate moral condition, which will be very much discernible in the nominal churches at that time. The "image of the beast" is receiving life in this period, as we already have pointed out in connection with the Third Trumpet. Papacy and the dragon tail begin to be very active in order to save their crumbling thrones. They become cages "for every foul and unclean bird." (Rev. 18:2.) Persecution of the true Christians will be resorted to on a very extensive scale.

(14:9) *"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

(14:10) *"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;*

(14:11) *"And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."*

This third period of the Little Flock in their closing career is synchronous with the fourth trumpet period. (See the Grand Period and the diagram of the Seventh Seal.)

This vigorous message will be given on account of the activities of the vitalized image of the beast, and on account of the increasing power of the beast and the dragon. It will be a warning to all true Christians to stay clear of the federated churches and not to register their names or carry their identification marks. It is evident from this presentation that the ecclesiastical systems will cause the people to wear identification marks in order to enforce strict obedience to the ecclesiastical authorities. They will have to register their names as supporters or loyal followers of the Great Federation, "the image of the beast." In this manner they will be easily traced by the anarchists when they begin their reign of terror, and those that have such marks and have their names registered with the ecclesiastical powers will be "tormented" in the most severe manner in the battle of Armageddon. They of course, will think it their duty to support the nominal systems, and in so doing they will be exposed more to the fury of the oncoming anarchists than those that stay clear of the Nominal Church Federation.

Now the warning, as we here find, will come from the Little Flock, who knows what will occur in the immediate future, to all honest Christians in the nominal churches to stay away from the Federation of the Churches, and in this manner save their own lives. The anarchists will search for names and addresses of all the zealous promoters of the nominal church systems, and their special fury will go out against all such.

The "voice from heaven" will be the Little Flock, pointing out the inevitable result of the reign of Babylon. And the call will be, "Come out of her ye my people." There are many of the Lord's people in Babylon of the "class one" of the woman of the twelfth chapter of Revelation. These Justified Believers will be advised to

withdraw their names, so that they might "be hidden in the day of His anger."

(14:12) *"Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus.*

(14:13) *"And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them (their works continue)."*

The conditions in the world will be such under the rule of the vitalized image of the beast, the furious dragon and the beast, returning into power, that it will require special faith and patience on the part of the Little Flock to set forth the proclamation here indicated for this period in the Winter and Spring of 1920. Some of the members of the Little Flock will be taken home at that time. Whether by violent death at the hands of the ecclesiastics or whether they will die from exhaustion in their arduous work, from famine, pestilence, etc., which will be raging at that time, we do not know. We will know at that time.

A special message will then come to the saints encouraging them and pointing to the glorious work which will be theirs on the other side of the veil, if they continue in faith and patience against the adverse conditions in the world. They will know that the moment they die they will be glorified and meet their Lord in the air, and then they will be with Him forever, and continue their works, already begun in the flesh, but in such a manner that they will not have to be tired. They are changed to the Divine nature. From this time and on they will be taken home until they are all beyond the veil in the Spring of 1921.

It will be a message of comfort to the Little Flock, while the "Son of Man" is discerned by the Saints on the "white cloud," which signifies that the increasing trouble and the difficulties encountered in forwarding the Truth Message, will be the "hope" for the Little Flock. The "white cloud" also signifies the inner calm of the Little Flock when they face their last trouble in the flesh. They know that it is the trouble which will take them home. When our Lord came from His struggle and prayer in Gethsemane, then the "fearful cloud" became "white" to Him. He knew that it had to come, but that His glorification was beyond.

The sickle in the hands of the Son of Man points to the fact that from that time and on, the death of the Little Flock will be

coming on very rapidly. It is the "sickle of death" of the Son of Man.

(14:14) *"And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."*

(14:15) *"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe (dried, Diaglott)."*

(14:16) *"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."*

Aug. 1, 1920?
This fourth angel came out of the temple, which indicates that the Little Flock is taken home very fast during this period, from July, 1921, to March, 1921. This will complete the "temple," the Christ. The stones that were prepared and measured by the "reed" (Rev. 11:1), are now rapidly brought into their places in the temple beyond the veil. During this time the three powers in Christendom are reaching their frenzied pitch, and the number of the Little Flock in the flesh is growing smaller. (Rev. 16:13-16.) It is the period of the completion of the temple.

During that period mankind is ripe for the "Son of Man." The first fruit is brought in. The Manchild is born and caught up to the throne of God. The earth is reaped of its first fruit.

(14:17) *"And another angel came out of the temple, which is in heaven, he also having a sharp sickle."*

This period (angel), beginning when one month is left for finishing the temple, at the first of March, 1921, is the period of the Armageddon battle. (See the diagram of the Seventh Seal.) That period has the death sickle for Babylon. The name of the sickle is "Armageddon." It will cut the clusters of the false vine and cast them in the winepress of the wrath of God.

The Great Company will tread this winepress while they are recrossing Jordan, pointing out the significance of this plague to the Babylonian systems.

(14:18) *"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."*

(14:19) *"And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

(14:20) *"And the winepress was trodden without the city, and blood came out of the winepress even unto the horses bridles by the space of a thousand and six hundred furlongs."*

At the first of April, 1921, the angel comes out of the altar. It is the angel (period) which stood before the altar since the filling of the censer with fire. This angel or period has the power over the fire (Rev. 8:3-5), because it is the special period for the Little Flock, during which they are filled with the great spiritual understanding and the power, which enables them to go from victory unto victory. That period now ends in the Spring of 1921. Still it is in existence one month during the fore part of the angel (period) with the sickle. The period of the Armageddon battle which has the sickle begins March 1, 1921, and lasts seven months (synchronous with the Sixth Trumpet period), up till October 1, 1921. Now the period before the altar, which has power over the fire, ends at April 1, 1921, when the last members of the Little Flock are taken home, as we find in connection with the sixth vial. (Rev. 16:15.) The sixth vial ends at April 1, 1921. (See diagram.) In this manner there is one month's lapping, or the period coming out of the altar will last one month into the period with the sickle (Armageddon). In this manner the period before the altar, which then ends, or comes out of the altar, speaks for one month to the angel with the sickle.

Now this seven months period from March 1st to October 1st, 1921, takes the sickle (the Armageddon battle), and the false vine clusters are cut off and thrown into the winepress, the fierceness of the battle. The anarchistic masses in the world, raging in a terrific manner, are composing the great winepress of God's wrath.

The Great Company are passing through that battle, and they are in this manner treading the winepress, they are adding to the weight of the press by their bold proclamation of the wonderful truth of God, pointing out the just judgment of Babylon.

"Without the City" indicates that this great climax will not begin until the very last members of the Little Flock are beyond the veil. Thus, the "without the city" condition will prevail until the Ancient Worthies are resurrected, in the Fall of 1921. They,

as the legal representatives of the "New Jerusalem," will then constitute the earthly phase of the "city."

One thousand six hundred furlongs is the result of 4×400 furlongs. The ancients were of the opinion that the world was square. In the symbolical language of the Scriptures the whole world is represented as "four"—"four corners," "four winds," "four angels in the river Euphrates," etc. Measuring the four sides of a square world with four hundred furlongs for each side, the result would be one thousand six hundred furlongs ($4 \times 400 = 1,600$). The Armageddon battle, the great winepress, will take in the whole world.

"The bridles" of the horses are all nominal teachers, ministers, theological professors, etc., as well as the deeply rooted popular opinion in favor of present false systems and doctrines. These have been the means by which present Christendom could govern the demoniacal doctrines (horses). Now in the Armageddon battle, the "blood" of the winepress, that is, the vitalized destructive agents of the battle, are reaching as far as to the "bridles." The result is that all the devilish horses (doctrines in Christendom) will run wild and forever disappear when there will be no "bridles" with which they can be governed and directed into a desired direction.

It signifies the **END OF ALL FALSE DOCTRINES IN THE WORLD.**
AMEN.

THE SEA OF GLASS MINGLED WITH FIRE.

REVELATION 15:1-8.

(15:1) *"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

(15:2) *"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass having the harps of God."*

There have been plagues in various forms over all wickedness in the world. In the Scriptures we find several recorded. These plagues, now referred to will, however, be the last, and they are confined to the day of wrath, the Judgment period, from Spring 1918 to Fall 1921.

We already know that this Judgment period is forty-two months long, and pictured by several smaller sub-periods, which all give a detailed description of the period as a whole. They are all presented under the symbolical pictures of angels with their special features. Now we are given a further description of seven portions of this forty-two month period, under the symbols of seven angels (periods) of six months each ($7 \times 6 = 42$).

In the midst of these seven plague periods the saints' position in the world is pictured as a "sea of glass, mingled with fire." On this sea of glass are all that are not under the influence of the beastly nominal church systems. Prominently placed on that sea we first find the Little Flock, from Spring of 1918 to Spring 1921, and from Spring 1921 to Fall 1921, the Great Company will be noticed on the same sea.

The "sea" here pictures the wide scope of the saints' spiritual understanding while the trouble in the world is increasing by the successive steps as indicated by the seven vial periods. It also pictures the great calm, "sea of glass," and peace of mind which is the one grand feature for all beings in the endless eternity. The saints are with their minds transferred to the eternal conditions (sea of glass, Rev. 4:6), having great confidence, faith and peace of mind, on the order of our Lord during His three and one-half years' ministry in the flesh. The contact with the fiery trials will

only serve to remind the Little Flock that they are still in the flesh. Their harps, as we know, indicate their complete understanding of the Word of God, and their faithful performance of the special work which they are privileged to do under the Holy Spirit's guidance.

These plague periods will be seen in heaven only. They are understood by the saints, and they will be pointed out from that source.

(15:3) *"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou king of saints."*

(15:4) *"Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."*

We already have pointed out that this forty-two month period of Judgment is the antitype of Egypt, while the plagues are poured out over Christendom. The Little Flock, and later the Great Company, will during this period stand like Moses before the ecclesiastical powers (Pharaoh) and point out these plagues, and demand the release of the people from bondage in Egypt. They are all in bondage under Satan's delusions.

The saints will also sing the song of Moses in the sense that they themselves have escaped and come out of that bondage of Satan. They are not under the influence of these delusions. They have gotten victory over the beast.

They also sing the song of the Lamb, which means absolute obedience to the Father's will and implicit faith in His providing care as well as confidence in the ultimate result and outcome of the Judgment. (Rev. 14:1-5.)

The theme of their song is that the "judgment has come" and that at the end of the judgment period "all nations will come to worship before God," when all the sinful doctrines of Babylon are forever destroyed.

(15:5) *"And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."*

During this forty-two month period the sleeping saints are resurrected, and the temple of the tabernacle of testimony, the "hidden manna," the life-giving power of the Christ, is opened or made ready for the benefit of all mankind. The Little Flock in the

flesh, as they one by one go beyond the veil, are placed as the finished and tested stones in their respective places in that temple.

(15:6) *"And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles."*

When the sleeping saints are resurrected and joined in glory with the Lord, they are the authority for the plagues which are coming over Christendom in this Judgment period, from Spring 1918 to Fall 1921. In other words, the Christ beyond the veil begins to overthrow the whole Christendom, by judging it unworthy of further existence. During that forty-two month period the fallen angels are judged as they are entering the minds of some of the saints and cause them to lose their crowns, by headiness and "foolishness" in their actions towards their fellow brethren. (I Cor. 6:3.)

The plagues come out of the temple in the sense that the Christ, as we said, is responsible for these seven plagues or successive steps in the overthrow of Babylon from the Spring of 1918 to the Fall of 1921, when the work will be "done," as we find in the words at the pouring of the seventh vial. (Rev. 16:17.) The overthrow of Babylon begins in such a manner in the pouring of the first vial, that it will hardly be noticeable. So vial after vial will increase the strength of the wrath, until in the seventh vial pouring "it is done."

This verse, like many others, gives strength to the belief that the sleeping saints were resurrected at passover, 1918. This passover time fell on practically the same date as the date of our Lord's resurrection. We remember that all the evidences were that the Little Flock in the flesh was to be glorified in the Spring of 1918. These evidences, however, must have been for the purpose of letting us know that the glorification of the Christ began to take place at that time beyond the veil. At the time the Spiritual Covenant ended (the end of the Gospel Age) the glorification of the "elect" began. It will continue until Spring of 1921, when the last member on this side the veil will be taken home and joined with the glorified body of Christ beyond the veil. Those of the 144,000 who are as yet in the flesh, will to some extent share in the glory of those beyond the veil, in the power which is due to them as joint heirs with Christ. This extension of glory to the Little Flock on this side the veil will, however, not be fully given until the feet members of the 144,000 in the flesh have all taken steps towards the

angel in the 10th chapter of Revelation to "eat the little book open in the angel's hand." That is, they are first to prove absolute loyalty to the Father and come forward and experience the humiliating proposition of being cast out and looked down upon by their brethren, as indicated by the "reed." (Rev. 11:1.)

The "white linen" of the angels represent the pure Divine motive behind these plagues, and their highly commissioned servitude to Jehovah God and His Christ.

(15:7) *"And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever."*

Divine Justice is the active agent behind these plagues.

(15:8) *"And the temple was filled with the smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."*

Although the resurrection, as we believe, and the glorification of the Body of Christ, the temple, began in the Spring of 1918, still no man will enter into the temple until after the Fall of 1921, when the Ancient Worthies will be the first to enter into that temple and receive its life giving power. "God having provided some better things for us, that they WITHOUT US SHOULD NOT BE MADE PERFECT." (Heb. 11:40.)

When the glorification of the saints began, as soon as they were resurrected in the Spring of 1918, then the "temple," the Christ, began to be filled "with the smoke" of the glory of God. What is the "smoke of the glory of God?" Well, first we may ask, What is the GLORY of God? We all know the answer. It is the DIVINE NATURE. The "smoke" of that glory indicates the part of the Divine nature which is extended to the Little Flock, the Christ.

Now, during this forty-two month period, from the Spring of 1918 to the Fall of 1921, as member after member of the Little Flock go beyond the veil, it will fill that temple, the Christ, with "smoke of the glory of God;" until in the Spring of 1921 the temple will be completely filled with the "smoke." There will be 144,000 beings partaking of the DIVINE NATURE. They are all like the head then. They will see their Lord as He is, and they will all be like Him.

Still, the seventh vial will be fulfilled before the Ancient Worthies are the first, in the fall of 1921, to "enter the temple" and receive its lifegiving power in the "better resurrection."

SEVEN VIAL PERIODS.

REVELATION 16:1-21.

(16:1) *"And I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."*

In the Spring of 1918 the significance of all these angel-periods of the Book of Revelation began to be understood by the Little Flock. It began with one individual and it opened up in the most wonderful manner "the little book in the angel's hand." (Rev. 10: 1-11.) As soon as the book had opened, the understanding and the appropriation (the eating of the book) of its contents began to extend to others, to such as were in a waiting attitude before the Lord. This special understanding comes to the Little Flock only. They alone can sing the song which is "as it were a new song," sung by the 144,000 on the mount Sion. (Rev. 14:1-3.)

When the saints were resurrected in the Spring of 1918 they became the temple, the Christ, which then began to be filled with the smoke of the glory of God, the Divine nature. The few members of the 144,000, who are still in the flesh at the same time became the "voice" that called to the seven angels to go and pour their vials. Their wide scope of spiritual understanding is the "great voice" out of the temple, the Christ.

That "great voice" can now see the angels (periods) and in a symbolical sense calls to the seven periods to fall in line at their appointed time. "Go your ways" is fulfilled in this work by placing the dates for the beginning and the ending of each period (angel).

THE FIRST VIAL PERIOD.

April 1st, 1918 to October 1st, 1918.

(16:2) *"And the first went and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."*

The anarchistic elements and their destructive ideas are to the authorities (the rulers of present order) like a burning cancer sore, which needs special attention and checking care. The activities of these restless factions in the world will during the time of

trouble be very much noticed in various attempts to destroy federal buildings, banks, churches, etc., and in attacks and assassinations of officials and men of standing in society.

The vial is poured and its contents falls on those that have the mark of the beast and those that worship his image. "The mark of the beast" does not refer to Catholic Europe. That part of Christendom is called "the beast," and the fifth trumpet is referred to that part. Here it refers to America, where the mark of the beast and the "image of the beast" are the identification marks for this third part of Christendom.

There have been several attacks and attempts to attack during the first vial period, from April 1st, 1918, to October 1st, 1918, by I. W. W.'s and others. The direct pouring was noticed, however, when the bomb attack was made on the Federal Building in Chicago, the center of America. It marks the very beginning, the first drop of the contents of the vials poured upon the earth. It will spread like a troublesome sore as time goes on.

The "sore" also seems to refer directly to the great epidemic which was a grievous plague in America, the Spanish influenza, which took a great toll in lives. It began seriously in the last month of the first vial period according to indications in this verse.

THE SECOND VIAL PERIOD

October 1st, 1918, to April 1st, 1919.

(16:3) *"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."*

The "sea" here represents the anarchistic elements in the world, as we know. In the Second Trumpet period (Rev. 8:8-9) we found that the "sea" became blood, or vitalized in one part of Christendom. Now in this second vial, which corresponds with the second trumpet, although they are not of the same length and begin at different times (see diagram of Seventh Seal), the sea becomes as the blood of "a dead man." The anarchistic elements are blood (vitalized or very active) in Europe, especially since the 1st of November, 1918. Still they will be checked in their movements, become as the "blood of a dead man," which can not pulsate. They will have to remain still. The revolutionary movements in Europe will be

confined to just the "third part" of Christendom which comes under the Second Trumpet.

Whatever the kingdom or kingdoms may be that fall into the sea, anarchy, during the winter of 1918-1919, the anarchy will be confined to just that part. The "right foot will be placed upon the sea." (Rev. 10:2.)

All active agents, leaders and organizations of the revolutionary order, will be forced to temporary inactivity (they will die, become silenced in the sea.) This vial thus comes as a plague on the anarchistic elements in the world, just when they are in hopes that the hour is come when they can turn the whole world into Armageddon. Their time is not fully due until the Spring of 1921. So the second vial is poured as a checking measure upon the sea. It will give Babylon a chance to go to further extremities until she will have her cup full of abominations and persecutions of the Lord's people.

THE THIRD VIAL PERIOD

April 1st, 1919, Oct. 1st, 1919.

(16:4) *"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."*

The nominal church systems become blood. The vitalizing of the powerful Federation of the ecclesiastical systems is taking part as indicated also in the "third trumpet" period. (Rev. 8:10-11.) The "image of the beast" is being vitalized. (Rev. 13:15-17.)

(16:5) *"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus."*

(16:6) *"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."*

The Satanic activities in the nominal churches will come as a plague upon all their members. We already know that the "worm-wood" message of the third trumpet will cause fearful conditions in the Federated Churches.

In the transpiring events the voice of the "angel of the waters," the mighty Jordan period, from Spring, 1918, to Fall, 1921, is showing forth the judgment and the just penalty on the nominal systems, even in their turning into such "bitter" condition. It is the inevitable result of their doings of the past that they have to resort to their new and devilish reign, in which the more humble mem-

bers in the nominal systems have to suffer the vitalized "worm-wood," the bloody teachings flowing forth from their fountains.

(16:7) *"And I heard another out of the altar say, even so, Lord God Almighty, true and righteous are thy judgments."*

The Little Flock, as we know, are always found in connection with the altar, which refers to the sacrificing feature. At this time, as indicated by the third vial, they will point out to the world the significance of this plague. It is part of their proclamation, "Babylon is fallen, is fallen," in the second angel-period on Mount Sion (Rev. 14:8). (Compare the periods on the diagram of the Seventh Seal.) The Little Flock are the voice from the altar (Rev. 8:3-5). At this time they are well known as a mighty voice in the world. All on account of their wonderful knowledge in regard to the transpiring events, and their fearless manner in presenting the Truth Message, which then will begin to be followed by mighty works and signs. "The land of Juda shall be a terror unto Egypt." (Isa. 19:17.) Christendom, as we know, is the antitype of Egypt during this period of pouring the plagues.

Seeing the fearless and mighty presentation of the Truth Message from the Little Flock, the ecclesiastical rulers will resort to the demoniacal miracles of the spiritualists, the Christian scientists, and others. (Isa. 19:3-10.) The "image of the beast" will receive a powerful life when these waters become blood. He will cause the fire to come down from heaven in the sight of men. (Rev. 13:13-14.) The Elijah class will still be a terror unto them.

THE FOURTH VIAL PERIOD.

Oct. 1st, 1919, April 1st, 1920.

(16:8) *"And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire."*

(16:9) *"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory." (Just as in the time of the plagues over Pharoah and Egypt.)*

The great feature of the mighty angel of the 10th chapter of Revelation was "the face as it were the sun." Now these seven vial periods, as we know, as a whole cover the same period of forty-two months as that angel. This fourth vial will mark that special feature in a very high degree. The great searchlight of

justice will be thrown upon all wicked works of the nominal systems in a scorching manner. The desperate conditions will grow worse, and the Little Flock will let the fire (the irresistible truth) proceed from their mouths. (Rev. 11:5-6.)

The ecclesiastical powers will, however, continue to blaspheme with their lying doctrines, and denounce the authority of the Little Flock. They will fear, however, because the people will begin to believe on the saints, when they see their glorious conduct, and in turn make it hot for the ecclesiastical powers.

The increasing restlessness will reach a stage where it will be impossible for the authorities to deal with the situation. Famine will begin to be sore in the land at that time. Revolts of various orders. Pharaoh (the ecclesiastical authorities) will harden his heart before Moses (the Little Flock) and blaspheme God of heaven, who has power over these plagues, as we find in the passages under consideration.

The desperate position of the authorities will warrant extraordinary measures to check further activities of the restless masses, and the lid will be shut on secure and tight. The religious bodies in nominal Christendom are the means for that blasphemous work.

The next vial will show how the catholic part of Europe will receive the greatest blow of these plagues, which are increasing in strength. This will, however, make the world give Papacy the key to world power, so that he with his iron hand might check the destructive agents which are attacking the present order in this time of despair.

THE FIFTH VIAL PERIOD

April 1st, 1920, Oct. 1st, 1920.

(16:10) *"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.*

(16:11) *"And blasphemed the God of heaven because of their pains, and their sores, and repented not of their deeds."*

The conditions of the preceding vial will reach their climax in southern Europe, the home of the catholic faith, which is the kingdom of the beast proper. The heat of the summer and the disorganized conditions will make it unbearable. The people will be

starving and cholera and other diseases will take a great toll in lives. The lawless masses will murder and assassinate in a merciless manner. Papacy will take advantage of the situation and blaspheme in his usual manner.

Playing his schemes on the superstitious and ignorant masses of catholic faith he will make the assertion that this plague is God's penalty on the nations which have left Rome and withdrawn their support of the Holy See. The rulers in catholic Europe whoever they may be, will "agree and give their kingdom over to the beast." (Rev. 17:12, 13, 17.) And the "ten horns," ten papal states, will be the result at the end of this vial period, in the Fall of 1920. The end of the Fifth Vial period will mark the beginning of papacy's "five months" power in the Fifth Trumpet period. (See diagram of the Seventh Seal.)

THE SIXTH VIAL PERIOD

Oct. 1st, 1920, April 1st, 1921.

(16:12) *"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the kings of the east (of the sunrising) might be prepared."*

Euphrates pictures fallen mankind in a condition where law and order is observed, or where order-loving people, organized under present institutions, are observing the propriety of present order. It is where reverence and respect for civil and religious order is recognized or in force.

Mankind in his fallen condition is brutish and devilish. His passions would take various forms and expressions in violence and reign of terror of the most destructive nature, unless these passions of fallen mankind had not been held in check by restraining influences in the world, by means of a fostered respect for life and property of others. This respect is fostered by the laws and restrictions of the order of society as well as by the restraining effect on these passions, thanks to the religious systems in the world. The public opinion, respect for religious and civil laws and the fostered reverence for the present order and institution, superstition and ignorance, the enforcement of the restrictive laws, etc., thus have been for centuries the cords or chains by which the

"four angels," the demoniacal passions of mankind, have been restrained.

In this manner the "Waters" of Euphrates have been flowing gently, with only little rapids or whirlpools here and there. The waters of Euphrates are thus here representing mankind in his quiet attitude under present order and conditions.

When the restraining influences are released the water of Euphrates will rush in a wild current into the sea. In this manner Euphrates will be dried up. It will be no more. In other words, when all the human passions of mankind will let loose, run wild, then the order-loving people, the calm waters of Euphrates, will be turned into anarchists. They will run into and become "the sea."

This, however, as we find in this Scripture, will prepare the road for the new order. The ancient worthies in the light of the "rising sun" will then be in position to usher in the new order. It would be impossible to begin the new order so long as the present order remains. There must be a destruction of present order before the new "era of restitution of all things" can begin. Thus we see that in this period all the work will be accomplished which will prepare all factions for the destruction of Armageddon, which will come in the sixth vial period. This sixth vial period is the period of preparation for Armageddon.

Now we may ask: Will not the waters of Euphrates come back again in the Millennium, will not the people then become order-loving? We answer, No. The Euphrates, as already pointed out, pictures **FALLEN MANKIND IN HIS RESTRAINED POSITION**. The river banks of the Euphrates (the restrictive laws and society order, public opinion, etc.) are forcing the waters to flow in a certain direction at present time. When mankind begins to walk up on the "Highway of Holiness" then the "riverbanks" are not necessary to direct the waters. Mankind will then be free and yet calm, like the "sea of glass like unto crystal." They will then have the God-born peace and calm of their nature, as the perfect image of the Father. Euphrates will be a thing of the past. The waters will then be without restrictions, they will be limitless but calm.

While the passions of mankind have been restrained the great system of Babylon has been able to exist on the gently flowing waters of Euphrates. But as soon as the restraining influences are removed the waters will rush blindly into the sea (anarchy). The

river will be dry behind but the waters become one with the sea. This will cause the complete fall of Babylon, and the road will be clear for the Ancient Worthies, the "Kings of the Sunrising."

If the Ancient Worthies should come forth in resurrection before the ecclesiastical powers of today, they would be received with the same contempt as the consecrated saints during the Gospel Age, and the prophets of old would be branded as frauds and deceivers by those that claim to be the representatives of Christ in this world.

Hence we see the absolute necessity of the complete destruction of present religious systems in Christendom before the Christ can truly begin to reign in equity and justice through the Ancient Worthies.

Our next question would then naturally be: What will cause the water of Euphrates to dry up? The answer comes indirectly in the two next verses of this chapter.

(16:13) *"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."*

(16:14) *"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty."*

Thus we see that by the transpiring events in this sixth vial period the restraining influences are released in the waters of Euphrates. It will be the desperate actions of the three chief agencies in Christendom which will cause the passions of mankind to be loosed. The masses will feel compelled to cast off the yoke of tyranny which will be a duplication of the dark ages.

Glancing at the diagram of the Seventh Seal we find that this sixth vial period is synchronous with the "five months" of papacy's power in the fifth trumpet period. After the most serious sufferings throughout the world in the fifth vial period, on account of the wholesale death on a great scale through hunger and pestilence, papacy sees a great opportunity to regain world power.

Papacy's claim that the heretical denominations are the cause of, as well as the subjects of God's special wrath in the sufferings all over the world from war, hunger and pestilence, and that only a reconversion to the catholic faith will relieve the world from further vengeance, will cause the ignorant people to quickly submit to a powerful rule under papacy. (Rev. 17:12-13.)

It will be a bold and demoniacal teaching which will go out from the "Mouth of the Beast," the promoters of the papal doctrines. This "unclean spirit like a frog" will go out from the mouth of papacy at the beginning of its power, in the Fall of 1920.

At the same time the ecclesiastical powers on their tottering thrones in the dragon part of Christendom, partly shook down in the revolution of the Second Trumpet period, will send forth their "frog croaking." The protestant teachers and rulers of Europe will point to the anarchy which is destroying part of Europe, and claim that the former order of restrictions under the laws of "church-and-state" power will be the only salvation of the world. They will try to promote the re-establishment of the power of ecclesiastical rulership in order to regain control over the masses. It is the "unclean spirit like a frog" going out from the dragon.

In America the same will be emphasized by the strongly federated ecclesiastical systems, which at that time are the powers that be in this part of Christendom.

Thus we see that these three agencies in Christendom will act in co-operation in the Fall and Winter of 1920. Seeing the desperate conditions and their rapidly falling institutions they will try a ruse with a vile and deceptive propaganda throughout the world. Using their last vestige of power they will resort to brutish force in order to regain control over the masses.

Their first act will be to persecute the Little Flock. They will blame the saints for being the cause of the trouble in the world. To this particular time the following passages refer directly. (Rev. 12:7, 13:7.) And the last part of verse 15 in the 13th chapter of Revelation.

This demon-propaganda, the frogs from the dragon, the beast and the false prophet, will have for its object the influencing of the civil authorities, whether socialistic, democratic or what, to line up for a desperate struggle against the oncoming anarchy. It will gather them all to the battle of that great day of God Almighty.

This gathering activity of the ecclesiastical power in Babylon will be the direct cause for drying up of the waters of Euphrates. It will loose the four angels, the wild passions of mankind. At the beginning of the sixth trumpet period, March first, 1921, these passions will be fully loosed. (Rev. 9:14, 15.) The waters have been under progress of becoming dried up for five months during this vial period and so comes the sixth trumpet period and the first

month of the sixth trumpet period is the same as the last month of the sixth vial (see diagram) and during that month the angels, the wild passions of mankind are loosed.

We can make a further application of these "four" angels, which are bound in the great river Euphrates and loosed during this last month of the sixth vial (the first month of the sixth trumpet period). At this moment they can apply to the four classes of mankind which are ready to clash in the Armageddon Battle: The dragon-class, the beast-class, the false prophet-class and the anarchistic elements all over the world.

(16:15) *"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garment, lest he walk naked, and they see his shame."*

This verse, in this connection, gives us the clear indication when the final glorification of the Little Flock will be accomplished. It will be during the last month of the sixth vial period, March, 1921, which as we already have seen, is the first month of the sixth trumpet period. The "thief" feature seems to indicate that the Little Flock is taken in such a manner, that it will hardly be noticed, until they are all beyond the veil. Or it may mean that it will come as a thief upon all the Lord's people, and only those that are ready will be taken home. The others will be left and the world will notice their shameful position.

At the first of April, 1921, the last member of the Little Flock will thus be beyond the veil. We find that the sixth trumpet period ends at that time, and consequently the "thief" will take home all His Jewels in the period ending at that date. The "Manchild" will then be fully born and caught up to the throne of God. (Rev. 12:5.)

The whirlwind of the oncoming Armageddon battle will then wake up the Elisha class, and they will find the Elijah class glorified. They will then in turn tear off their old clothes and "walk naked" when they are overtaken by the whirlwind. (2 Ki. 2:12.)

When the unclean spirits made their abode with the man whom Jesus relieved, he walked naked. When the spirits entered the swine, this man wanted to follow Jesus over the "sea" but Jesus commanded him to remain where he was, and to go out and publish the news of the greatness of God's power. This he also did.

This incident seems to have a significant bearing and relation to the admonition here to keep the garments on. It is the work-

ing garment which we are to keep on until we are delivered. It signifies the faithful attitude of the Little Flock in keeping up the glorious message of the kingdom of heaven before the world. It refers to the fearless manner in this time of trouble with which we are to use the mantle of Present Truth, wrapped together in an orderly manner, in smiting the waters. If we think that our work is accomplished, and that we have everything we need, then we take off the garments and go to sleep. Like the foolish virgins we have no oil in our vessels. We are not expecting any further revelations by the Holy Spirit.

The Great Company will make the claim that everything that is to be revealed to the Lord's people through the Holy Spirit has been revealed by the faithful servant, Brother Russell. They forget that the "oil" which burned through the wick during the harvest period will be entirely exhausted unless there is something new replenished in the time we now live in. If they do not fill their lamps with oil quickly they will have no oil when the "midnight cry" comes.

The "wise virgins" are now filling their lamps with the oil which is due in the last period of the church in the flesh. The "Bridegroom tarried" in the Spring of 1918, and we all fell asleep, or are fast falling asleep. The foolish think that they have the oil. It is only the wise, however, that have the oil.

Our Lord forewarned us of this danger when He called attention to the different hours in which he would come to take home His Bride. "At even, or midnight; at the cock crowing or in the morning." (Mark 13:35-37.)

The Lord's people have been expecting their Lord at the evening time of the Gospel Age, when the harvest began in 1878. They also expected Him at midnight, when the great time of trouble began in 1914. Further they expected Him at the time of the cock crowing, when the truth friends began to make a "noise in the city" (Isa. 66:6), at which time the Little Flock began to be the "voice of the temple" as soon as the sleeping saints were resurrected and glorified beyond the veil.

Now, according to that, we have one more milestone to watch for. It is the "morning." "Joy cometh in the morning." (Psa. 30:5.) The morning is the time when people begin to wake up, and we know that the Ancient Worthies are the "Kings of the sunrisings," they are of the morning. Hence we see that the Little

Flock, part of the sun, must be glorified before the awakening of the Ancient Worthies. "God will help her (the feet of the Little Flock, the church) early in the morning." (Psa. 46:5.)

Aided by the appreciation of the Trumpet and the Vial periods we find that the Kings of the sunrising are to be awakened in the Fall of 1921, the time of the Seventh Trumpet. It is the morning then, when the "sunrising" has been going on. Early in the morning would mean the Spring of 1921, when the sixth vial period, under consideration, ends, and in which period He is coming as a thief and calls those "blessed" that watch.

What are we to learn from this? That as long as we have been disappointed at the former occasions, we are not to cast off the "garments" and say: I am not to wait any longer, or for any particular time. Dear friends, therein is just the real danger, because as long as we are particularly waiting for a certain hour or date, then we are strong in our resistance, and powerful in our enthusiasm for the glory which is set before us. If we on the contrary take off the working garments and cease to watch, and do not care what hour the Bridegroom comes, then we leave the oil out of our lamps, and falling asleep we will not see the events in their true light, which events in the turn they transpire will mark the successive steps leading up to our deliverance.

Dear Friends. In the name of the Lord and Master, set out for the "morning" and watch unto prayer all the time. If not, He will come and take you unawares, and you will walk naked and they will see your shame. You will have to stand the reproach of the world and they will know that you are the "foolish" virgins, who did not run well.

(16:16) *"And (they) he gathered them together into a place called in the Hebrew tongue Armageddon."*

The "mount of destruction," or the "destruction of their troop." The entire troop or host of the combined efforts of the dragon, the beast and the false prophet are here lined up against the anarchistic masses. The Armageddon battle begins immediately after the glorification of the last members of the Little Flock. It will be at the end of the sixth vial period, and at the beginning of the seventh vial period, the first of April, 1921.

At the beginning of this battle the call goes out to the Great Company, "Blessed are they which are called to the marriage supper of the Lamb." (Rev. 19:9.)

THE SEVENTH VIAL PERIOD.

April 1st, 1921, Oct. 1st, 1921.

(16:17) *"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple, of heaven, from the throne, saying, It is done."*

The account of the sixth vial period ended with the gathering of the forces to Armageddon, the "mount of destruction." Now the seventh vial comes with the accomplishment of the destruction. The beginning of the seventh vial period is one month into the sixth trumpet period. (See the diagram of the Seventh Seal), or the first of April, 1921. The sixth trumpet period begins at the first of March, 1921.

From these connecting features we thus find the hour, the day, the month and the year, established, when the four angels are loosed, which have been bound in the great river Euphrates. (Rev. 9:15.) These angels or wild passions of mankind are loosed as a natural consequence of the drying up of the waters during the period of the sixth vial, as we already have seen.

The great voice from the temple in heaven refers to the complete Christ, at this time glorified to the very last number of the 144,000, and when the "smoke of the glory of God" is completely filling the temple. (Rev. 15:8.)

We can hardly appreciate the magnitude of that expression, "it is done." The vials were successive steps in the tearing down of Babylon from the Spring of 1918 to the Fall of 1921. Now comes the very last vial, the seventh, and the work will be accomplished. Further, Jehovah's plan with the calling, the development and the final completion of the New Creation is now an accomplished fact.

This seventh vial gives the death blow to Satan's reign of sin and death. The vial is poured into the air. The prince of the power of the air receives his full portion. Cast out, he finds himself in the abyss where the angel with the chain (the period of the restitution), the chain of truth is binding Satan. (Rev. 20:1, 2.) All the fallen angels, Satan's helpmates, which did not prove worthy of life when they had an opportunity to aid the saints to become overcomers, now go to their destruction, taking along the swine class into the sea. There their beings will be destroyed in connection with the destruction of the false systems of Babylon. Their influence over human mind will cease for ever. Glory to God.

(16:18) *"And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."*

The Great Company now become the voices after the departure of the Little Flock, in using the "mantle" left by them. They will also see the true situation in the world and point to further fulfillments of prophecy (lightning). "Thunders," actual fulfillments of prophecy, will be noticed all around in the Armageddon battle. It is the greatest earthquake that will ever shake the world.

(16:19) *"And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."*

In the Armageddon battle the division of the great city Christendom will be clearly discernible. The dragon part will begin the battle, the beast will follow in line, and the false prophet will be quick to act in conjunction with the others. The division, which now is known to the Little Flock, will in the Armageddon battle be discernible by every man. The croaking of the frogs will make it clear to the people, and in turn the anarchists give the signal for the battle. All the radical elements in the world will then follow in order, as pictured in the Fourth Volume, the Battle of Armageddon.

(16:20) *"And every island fled away and the mountains were not found."*

All republics now go down in the raging destruction, and the kingdoms are no more at that time.

(16:21) *"And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."*

In treading the winepress, in recrossing the Jordan, the Great Company are pouring the truth in such a manner that it weighs something at this time.

The hard facts of the battle are also adding to the weight in the transpiring events. In their struggle to save their falling institutions the clergy will keep on blaspheming as long as they can, in ridiculing the Great Company. But they loosen their hold of the "bridles" and their "horses" will run away. (Rev. 14:20.) The real fact, the naked truth of the effect of the Armageddon will fall hard on mankind.

BABYLON THE GREAT—CHRISTENDOM.

REVELATION 17:1-18.

(17:1) *"And there came one of the seven angels which had the seven vials, and talked with me, saying, unto me, Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

(17:2) *"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."*

That one of the seven vial angels came to show the "John class" the Judgment of the great whore, Babylon, indicates that during this judgment period of forty-two months the saints will come to the most complete understanding of what constitutes Babylon. It is the first vial period that makes it clear.

We have been of the opinion that we all knew what Babylon is, but we will find, however, that there has been some confusion on the subject. The admonition to the Little Flock at present time is: "Come hither." Come closer, come in a closer communion with the operation of the Holy Spirit, and you will see and learn something. It will be revealed in a more exact and clear manner what constitutes Babylon, what she will do and what her judgment will be.

(17:3) *"So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."*

So the Little Flock will be carried away into the wilderness by the Holy Spirit, away from all former pathways, in this time of trouble. It will be an individual "carrying" by the Holy Spirit. But it is necessary that every member of the Little Flock receives a complete knowledge of the woman on account of the very important work which they will have to perform in connection with the judgment of the wicked one.

The Little Flock will be called upon to "witness against her" during this judgment period, and for this important partaking of the judgment it is necessary that we all receive a clear view of the guilty one, otherwise we might be taken by surprise and forget our position in regard to her doings.

Her "judgment" is the object in the transpiring events in this forty-two months. Still in order to make the Little Flock acquainted with the "Great Whore" her entire history is here reviewed while we are in the wilderness, separated from the world.

(17:4) *"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."*

(17:5) *"And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."*

(17:6) *"And I saw the woman drunken with blood of the saints, and with the blood of the martyrs of Jesus: And when I saw her, I wondered with great admiration."*

We have been made acquainted very clearly with the significance of these various features of the Woman, Babylon, by Brother Russell in the Volumes, so we do not need to repeat them here. Every Bible student knows what they signify.

"Babylon the great, the mystery, the mother of harlots and abominations of the earth," is not papacy. It is the whole system of false vine clusters, built up by Satan. It is the great city for which Constantine the Great laid the foundation in A. D. 325. At that time, at the Council of Nice, the first drink of her fornication was poured into her cup to be extended to the "inhabitants of the earth." That system as a whole includes all the antichrist denominations in the world, from the "dark ages" and down to our time. The firstborn of that "mother-system" was papacy, and the legal birth date of papacy is in A. D. 539. Papacy was begotten when Satan transformed himself into an angel of light in A. D. 325 and began the false conversion of the pagan world. The early church then, from being a virgin, set aside for her heavenly Bridegroom, fell from her virginity and joined herself with the great Constantine and his successors.

At that time the "candlestick" was removed out of its place (Rev. 2:5), because the early church did not repent; she became Babylon. The "Golden Candlestick," the next portion of the "Son of Man" had to be taken out from another source. The Ephesus congregation ended up into Babylon in A. D. 325, and the next, or Smyrna congregation, had to become a sideline to the apostate church. Into that sideline the next "Golden Candlestick" was

moved. It was the congregation of Arius and his followers. (See comments on Revelation 2:8-11.)

The apostate church kept up her whoredom with all the successors of Constantine, down through the centuries, and the result that 666 children or bodies, composing the whole system, Babylon, the composite body of Antichrist.

Papacy is the firstborn in Babylon, as we said, and he is many times styled "the King of Babylon" in the Holy Writ. He is the chief ruler, the "beast that carrieth her." Had it not been for papacy Babylon would not have been in existence today. Papacy, the "beast that carrieth her," has been able to restrain the liberties of mankind and keep them in such darkness and superstition or ignorance in regard to the truth, that her fall has been delayed. It was papacy that became the fittest tool and the most obedient servant of the adversary in carrying out all his infernal designs and doctrines, by which he could hold the whole world in his grip, while he was posing as an angel of light. The Babylonian systems would have fallen to pieces long ago had it not been for papacy, which had time enough to imprint on the minds of mankind that the whoredom (union of church and state) was a divine arrangement.

This makes it clear that it was not the dragon but papacy which is here referred to as the "beast that carrieth her." That he was full of names of blasphemy is another evidence that we are correct in this assumption. The same identification is given in Rev. 13:1.

(17:7) *"And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns."*

It is from this chapter we find how to apply the seven heads on the beast of Revelation 13:1-10. And this angel or vial period makes it plain to the Little Flock. This exposition was prepared and completed during the first vial period, from April 1st, 1918, to October 1st, 1918.

(17:8) *"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, that was, and is not, and yet is (shall again be present)."*

"The beast that thou sawest WAS": It was in great power from A. D. 539 to A. D. 1513, or up to the time when the Pope Leo X ascended the papal throne, and under whose reign the reformation began to wound the sixth head so that it was "as it were wounded to death." (Rev. 13:3.)

"And is not": The wound of "protest" cut deeper and deeper and papacy lost more and more of its former power. Finally in the year 1870 it lost its last vestige of temporal power, when Italy as a kingdom denounced papacy as chief ruler. Then and there it fell into the "bottomless pit," But—

"It shall ascend out of the bottomless pit," or in other words, as used by the Revelator in the 13th chapter and the third verse: "his deadly wound was healed." The "protest" by Luther and his followers was the wound that became more and more serious on the papal beast. It was the word of God (the sword) in the hands of Luther and his followers that did the cutting. The moment the "protest" ceases then the wound is healed. Today the wound is healing up very rapidly. Protestants, Catholics, Christian (?) Scientists, Spiritualists, etc., are all working hand in hand to cast aside all their differences for the sake of their common cause—the restraining of the people's liberties and the extinction of present truth.

"And goeth into perdition"—When the beast thus comes back or reappears, he will go out of existence just as quickly. He will be given to the burning flame of "anarchy." (Rev. 19:20; Dan. 7:11.)

(17:9) *"And here is the mind which hath wisdom, the seven heads are seven mountains; on which the woman sitteth."*

It takes thorough and prayerful study not to confuse these matters. Remember what we learned in connection with the dragon. Remember what we were taught in connection with the beast and the false prophet. Further, remember that the beast that carrieth her is the papal beast and not the dragon. These two agencies must be treated separately although they are closely related to each other. They are pictured separately and they are to be treated separately.

Still, there are seven heads which signify two different things, in order to make clear where the beginning of Babylon is to be looked for.

First: the seven heads are seven mountains, that is, seven kingdoms on which the woman sitteth. They are her foundations.

These refer to the seven race kingdoms which remained when there were three horns plucked up in order to make room for papacy. (Dan. 7:8.) It refers to the seven kingdoms that became the founders of present nationalities of Europe. These seven heads were on the dragon and became the seven kingdoms on which papacy could raise itself into power.

(17:10) *"And there are seven kings: five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space."*

Because papacy is "the beast that carrieth her" these seven heads, as represented in this verse, have their application to papacy alone. The mountains were just mentioned in the previous verse in order to give us the date for the real beginning of Babylon under CONSTANTINE in the seven race kingdoms which were the result of his Christian (?) diplomacy.

Now the most important feature is the generation of the seven kings or head periods of papacy. They come in succession, because "five are fallen" in the dark age period of papacy's power, with a "head" or one pope specially marked in history as the king in each one of the "five" sub-periods of papacy's existence during the dark ages. These are already pointed out in our study of the papal beast. (Rev. 13:1.) Each one of these popes have been a remarkable king in Babylon.

"And one is"—The period of the sixth head that was as it were "wounded to death." Reading some of these passages connectedly in regard to this sixth head period we have the following: "One is, as it were wounded to death, (in) the bottomless pit." (Rev. 17:10; 13:3; 17-8.)

"The other is not yet come," "and when he cometh he will continue a short space," or as recorded in the 8th verse, "shall ascend out of the bottomless pit." This refers, as we already have seen in connection with the 13th chapter, to the seventh head period or to the return of papacy into power, before he is destroyed in the fire and brimstone, which will be the result of Armageddon. (Rev. 19:20.)

(17:11) *"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."*

The whole papal beast is the eighth when considering the "horn that was more stout than his fellows," after three of the ten horns "were plucked up before it." (Dan. 7:8, 20.) There were

then seven heads remaining and the papal horn in that connection was the eighth. This is another evidence that the beast "that carrieth her" is the papal beast and not the dragon.

(17:12) *"And the ten horns, which thou sawest, are ten kings, which have received no kingdoms as yet; but receive power as kings one hour with the beast."*

(17:13) *"These have one mind, and shall give their power and strength unto the beast."*

The ten horns we also found in our study of the beast (Rev. 13:1-10), are representing some new division or future papal states, ten in number. Some very extensive and world-wide trouble will give papacy the key to the "bottomless pit"; it will be the key to the solution of his problem of world-power (Rev. 9:1.) Then the pope will take advantage of the situation and set up some kind of government combination of ten papal states under his own special rule. The rulers in these ten states will in this sense have "authority as kings" one hour with the beast, or "five months." (Rev. 9:5, 10.)

There will be a class in these ten states, however, on the order of the Bolsheviki in Russia which will overthrow the leaders or rulers which papacy is placing over them, when they find that they are stung by the "scorpions." (Rev. 9:5, 10.) They will hate the whore, as we find in the 16th verse of this chapter under consideration, when they find that they made a mistake in giving their kingdoms over to the beast and then overthrow the whole whore, the entire system of Babylon in the Armageddon battle.

That these ten horns or kingdoms are future we also understand from the words: "ten kings which have received no kingdoms as yet."

(17:14) *"These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of Lords, and King of Kings; and they that are with him are called, and chosen, and faithful."*

These kings, as we have seen, will have one mind with papacy in stamping out the truth. They will make war with the Lamb. This will result in the final deliverance and glorification of the Little Flock; and the utter destruction of Babylon.

The Lamb at this moment becomes the KING of Kings, and the LORD of Lords. Every member of the Little Flock, the Royal Priesthood, is a King or a Lord when beyond the veil. Jesus Christ Himself is the King of these Kings and the Lord of these Lords.

All these kings were in their life time, in the flesh, "called," but they were also "chosen," and now in the last moment of their glorious career they are "faithful." Faithful unto death is their motto.

(17:15) *"And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."*

The waters of Euphrates, on which the woman sitteth, on which the great Babylon, has been in existence or built upon, are the nations of the world, Christendom. The waters of Euphrates (See the comments on the Sixth Vial, Rev. 16:13), have been the support of the Babylonian systems in the Christian (?) world. They have been the means by which Babylon could sit as a queen.

(17:16) *"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."*

(17:17) *"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."*

(17:18) *"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."*

When the time of the "five months" are up, then the restless elements in the ten catholic states will rise up and overthrow papacy and with all the babylonian systems in the world. The "fire" in which they will burn her is the result of the Armageddon battle.

This seventeenth chapter gives us a clear view of what constitutes Babylon. The next, the eighteenth chapter will disclose her actions and her judgment and utter destruction. In Jer. 25:26 we read that "the king of Sheshach shall drink after them." It refers to the return of papacy's power in connection with the power of all other religious systems of Babylon, when they will try to crush the truth. "Sheshach" is the combined power of the dragon,

the beast and the false prophet in the time of trouble, especially towards 1921.

The Woman, Babylon, is that great city, system of error and confusion, which is controlling all the ecclesiastical and civil powers in the world. She is dominating all teachings and knowledge in regard to Jehovah God and His Christ, which is a false knowledge. The cup in her hand is full of filthiness and fornication in her idolatrous doctrines, which turn mankind against their Creator instead of towards Him in love and adoration.

BABYLON'S FALL AND THE LITTLE FLOCK INVESTED
WITH POWER AND GLORY.

REVELATION 18:1-24.

(18:1) *"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

(18:2) *"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

(18:3) *"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."*

The previous chapter brought us into the wilderness under the Holy Spirit's guidance, in order to receive a clear knowledge of what constitutes Babylon. Now this chapter begins at the time when the wilderness condition, as far as the Little Flock is concerned, is over. It begins at the time when the Little Flock is invested with their wonderful power, and at the time when the events in the world have transpired in such a manner that they are at liberty to go forth and proclaim their wonderful "witnessing" against the wicked one.

The "angel" (period) here referred to is the period when the highest degree of power will be displayed upon the world by the Little Flock. They at this time have taken the "reed" (Rev. 11:1), the step which their brethren branded as deceptive actions under the influence of demons. It takes some courage to take that step when the other "elder" brethren in the ecclesias claim that they have the only light there is, and that any further light comes from demons.

Now the entire number of the 144,000 have taken the step and are standing on the Mount Sion. The great majority is on the other side of the veil and a few are in the flesh. As soon as they have taken the step of decision and proved before all men that they know exactly what they are doing, then the time is due for the pouring out of the highest degree of the Holy Spirit over them. They receive their Father's name written in their foreheads,

and nothing prevents the Father from investing them with the fullest degree of the Holy Spirit while they are to finish up the work they have to do while they are in the flesh.

The power will not come in order to invite the Little Flock members to take the step of decision, as their stand will be related to this exposition of the Book of Revelation. No, it will come afterwards as a reward for all when the full number of the Little Flock are receiving their Father's name written in their foreheads. (Rev. 14:1.) The time for this power is due in the Summer or Fall of 1919, during the time of the Third Trumpet period. When the "image of the beast" is vitalized the Little Flock will receive corresponding strength and power to give their witness before the world accordingly.

The glory which is reacting from the glorified saints beyond the veil, will be flooding the world with the most wonderful light through the saints, the Little Flock, in the flesh, accompanied with mighty works and miracles. This glorious period of the Little Flock will last from the Fall of 1919 to the Spring of 1921.

The strong voice of this period is the Little Flock, and their message is as indicated. It is the same message as we find recorded in connection with the Second Angel in "mid-heaven" of the fourteenth chapter of Revelation. (Compare these angels, periods, in the diagram of the Seventh Seal.) The identical expression of that period, "Babylon is fallen is fallen," we find here in this period. This gives us the clue how to find out when the period of glory begins. We already know that the Second Angel of the fourteenth chapter is synchronous with the Third Trumpet period. Now here this repetition of the expression given in that Second Angel record of the fourteenth chapter indicates the beginning of the saints' glorious period.

Satan will try to show forth miracles through his soothsayers and magicians at that time. Still the glory of this "angel" (period) will display its light even on these false miracles of the False Prophet. (Rev. 13:14, 19:20.)

In this period Babylon has reached the height of her wickedness. Satan will be personified in every preacher displaying the "wormwood" water. (Rev. 8:11.)

(18:4) *"And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."*

It is the voice of the Little Flock in the Third Period (angel) on the Mount Sion (Rev. 14:9-14), warning the justified believers in the nominal systems to withdraw from Babylon, so as to escape the severe penalty which will come over all the nominal church members that remain in her up to Spring of 1921. It is the call to the woman (class one); many of her members are in Babylon at that time, and they are to go into the secret or wilderness condition, which is prevailing from the Spring of 1918 to the Fall of 1921.

What these are to do in order to live through the time of trouble, will be clearly set forth by the Little Flock. All the Justified Believers will take the words for granted when they all see the wonderful works that will be performed by the Little Flock. In this manner the woman will be nourished while she is in the wilderness condition. (Rev. 12:6-14.)

(18:5) *"For her sins have reached unto heaven, and God hath remembered her iniquities.*

(18:6) *"Reward her, even as she rewarded you (with wormwood). And double unto her double according to her works; in the cup which she hath filled, fill to her double.*

(18:7) *"How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."*

All the people in Babylon are the Lord's people. Even those that will destroy her in the battle of Armageddon. The clear light thrown upon Babylon will make many of her members wake up at the call of the Little Flock, and they will help in the overthrow of Babylon by withdrawing from her. Her waters (the waters of Euphrates) will be dried up.

(18:8) *"Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."*

The day of Babylon's, or "Sheshach's," power is twenty-one months long. It takes in the Fourth, the Fifth and the Sixth Trumpet periods, from January 1st, 1920, up to October 1st, 1921.

At the end of the Third Trumpet the False Prophet has the power of the "vitalized image of the beast." The dragon elements in Europe are also coming back into power to a certain extent, as we found in connection with the Fourth Trumpet. In the Fifth Trumpet period papacy is rising into world power, as the

"King of Sheshach." (Jer. 25:26.) In the Sixth Trumpet period all these three agencies in combination will try to fight the oncoming forces of the Armageddon battle. The result will be, as we have seen, complete destruction at the end of the battle. These three agencies will be no more after the Fall of 1921.

Thus we see that these three Trumpet periods constitute the "DAY OF BABYLON" in the time of trouble, when she will become reckless in her actions, owing to her desperate position. She will try to impose upon the world her relation to the rulers that be, that she is a "queen."

Now in that same day, from January, 1920, to October, 1921, will come "death and mourning" the world over, as a consequence of the world war, from pestilence, etc. The "famine will be very sore in the land" in the summer of 1920, with all kinds of diseases, and they will take great toll of lives. Finally in the summer of 1921 she will be utterly burned in fire.

(18:9) *"And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning."*

(18:10) *"Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city. For in one hour is thy judgment come."*

The mighty in this world have used the nominal systems in a very unholy union, and they all became intoxicated by the wine of the wrath of her fornication. It has been the cause of all the wars of past and present time. These will be moved with fear when they find that she is going to be utterly destroyed in the Armageddon battle. They will search for a refuge wherever they can.

(18:11) *"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more."*

The merchants of Babylon are all ministers, D. D.'s, reverends, etc., etc., in the nominal churches who are using the religion for "filthy lucre's" sake. They will lose their customers when the people begin to withdraw from the churches, especially when they see the wickedness abound, and the oncoming anarchy. The poor sheep, which these merchants have fleeced will disappear.

(18:12) *"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and*

all manner vessels of most precious wood, and of brass, and iron, and marble.

(18:13) *"And cinnamon, and odours, and ointments and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."*

For selfish gain they sold at high price what they claimed to be heavenly inheritances and immortal conditions. The more the poor sheep paid, the greater would be their reward, in their estimation (it was the gold, silver, etc.).

Remission of sins, the masses, holy (?) communions, etc., could be had if they paid their fees and dues, and filled the collection box with their last dollar (fine linen, purple, scarlet, etc.).

Different grades of positions and professions, orders and ranks in the various denominations could be attained to if the money was handy (all manners of precious vessels).

Divine (?) blessings, prayers for the sick and the dead could be bought at high price (cinnamon, odours, frankincense and ointment, etc.).

Spiritual exaltation and enticing sermons, carefully prepared, elaborate expositions and teachings (oil, wine, flour, wheat).

Political schemings, large congregations, etc., could be maintained at high cost of the parishioners (beasts, sheep).

Doctrinal competition and ceremonial display is looked for at the highest price (horses and chariots).

Purgatorial confinements and eternal life problems, baptismal and wedding services, etc., at the current price (slaves and souls of men). All in all and everything that would enrich the merchants in the nominal churches have been placed under the control of them as a Divine (?) arrangement.

(18:14) *"And the fruits that thy soul lusted after are departed from thee (Babylon), and all things which were dainty and goodly are departed from thee (from Babylon). And thou shalt find them no more at all.*

(18:15) *"The merchants of these things, which were made rich by her shall stand afar off for the fear of her torment, weeping and wailing.*

(18:16) *"And saying, Alas, alas, that great city, that was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones and pearls.*

(18:17) *"For in one hour so great riches is come to naught, And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.*

(18:18) *"And cried when they saw the smoke of her burning, saying, What city is like unto this great city.*

(18:19) *"And they cast dust on their heads, and cried; weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate."*

At this time all promoters as well as they that support these false systems will realize and experience their utter ruin. The ships, the different church organizations, will be deserted by their heads and leaders as well as members, in this great climax of the time of trouble. They all change their appearance from being religious promoters to such as are of lower order, and make believe that they are laborers that toil with their hands; they cast dust on their heads.

All ecclesiastical rulers will fully come to the realization that their time of power is gone forever. They will draw back and try to escape the plagues which are coming over Babylon. Her merchants, the ministers and all the honored reverends, cardinals, bishops, D. D.'s, etc., will lament for their loss of recognition. No man will now any more care for their lying doctrines and schemes. Euphrates is dried up, and the false shepherds will lament for their loss.

Their money-making baptismal, mass, confirmation, wedding, bazar, concert, and other services will be things of the past, because the Lord will be worshipped in "spirit and in truth" in the coming ages on this earth. The collection box will have to lie idle. The endless numbers of rites and ceremonies, which have been so elaborate in order to catch and enchant the people, and which have been a stench in the nostrils of the Lord, will all depart from Babylon. All her merchants in this kind of religious trading will cry in despair when they find that theirs is a hopeless case. "The heavens shall pass away with great noise." (2 Pet. 3:10.)

(18:20) *"Rejoice over her thou heaven and ye holy apostles, and prophets, for God hath avenged you on her.*

(18:21) *"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence*

shall that great city Babylon be thrown down, and shall be found no more at all.

(18:22) *"And the voice of harpers, and musicians and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman of whatsoever craft he be, shall be found any more in thee, and the sound of a mill stone shall be heard no more at all in thee.*

(18:23) *"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.*

(18:24) *"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."*

The mighty angel who takes up Babylon, exalts her for a moment, is the period from Fall 1920, to Fall 1921. It is a mighty period which first exalts Babylon for a moment when papacy comes back into world power and the whole Christendom is swinging in line with her to suppress the truth and the oncoming anarchy of Armageddon. But she is lifted up only for a moment. Immediately after, in the Spring of 1921, "in an hour," she will be thrown into the "sea," anarchy. It is after her "hour" or five-month power of papacy that this will be accomplished. (Rev. 9:5-10, 17:12.)

At the moment Babylon is cast into the sea, in the Spring of 1921, then the light of the candle goes out. The Little Flock is gone beyond the veil. It is the last of the "seven candlesticks," the one in the Laodicean period. It is the only candlestick recognized by God at that time.

The call of the Bridegroom for His Bride at that time also ceases. The Bride is taken home and forever joined with her beloved.

Babylon fills up her cup of violence against the saints when she will cause the very special persecution to take place against them in this judgment period. In this manner all crimes and murders that have been committed upon the earth are laid at the door of Babylon and she will have to pay the penalty. It reads "capital punishment," eternal destruction in fire and brimstone.

THE MARRIAGE SUPPER OF THE LAMB.

REVELATION 19:1-21.

(19:1) *"And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, and honour, and power unto the Lord our God:*

(19:2) *"For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

(19:3) *"And again they said, Alleluia, and her smoke rose up forever and ever.*

(19:4) *"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia."*

This chapter deals with the time of Armageddon, from Spring 1921, to Fall 1921. After witnessing the actual fall of Babylon, when the first stroke of the complete anarchy, which will overthrow the stronghold of Babylon, the "city of the nations," Rome, in the Spring of 1921, then there will be a great number of people rejoicing at her overthrow. The poor world will be torn and bruised in a new style of slavery under the reign of a modern "dark age," which will sweep over the world like a maniac up to Spring of 1921. Now these that rejoice at the overthrow of Babylon, are receiving a clear understanding of what Babylon really is. They have had her pointed out to them while the Little Flock was yet in the flesh.

Their first "Alleluia" signifies that the more humble classes of people in Christendom at that moment begin to see the outcome of Babylon's judgment in the first stroke of the Armageddon battle. The second "Alleluia" refers to their rejoicing in the Fall of 1921, when they realize what a wonderful outcome the Armageddon battle had on the false systems in Christendom.

The twenty-four elders that have prophesied of the coming kingdom's establishment, now fall down in the fulfilled events which indicates that there is nothing now any more that will intervene for the establishment of that kingdom. Babylon is fallen and utterly burned in fire and brimstone. Everything in heaven and earth thus will acknowledge the Justice, Power, Love and Wisdom of Jehovah who sitteth on the throne of the whole universe and has absolute control of all the works of His hands. All is coming as planned in His Divine mind.

(19:5) *"And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great."*

It is the Holy Spirit's call to the Great Company, and to the Justified Believers, the woman, to step forward and praise the Lord God for His wonderful dealings with them all.

(19:6) *"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth."*

In answer to the Holy Spirit's call comes the voice of the Great Company which now is taking the mantle which was left by Elijah. It is composed of many nationalities (waters), all pointing to fulfillments of prophecies all around (thunders). These in that great multitude now know that they lost their high calling, that the Christ is complete, and that there is nothing left now for them to do but to follow up their mission in the world. They also know that at that time there is no other ruler than Jehovah God, reigning through His Christ. Now they also rejoice in their expectancy of their own speedy deliverance, towards the Fall of 1921.

(19:7) *"Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready."*

(19:8) *"And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."*

The marriage supper of the Lamb is now taking place. His wife, the Little Flock, hath made herself ready and is just brought before the King in His palace. To her had been granted this fine linen, the bright, shining garments of righteousness, in which she was arrayed in her closing career. This linen is "bright" to such an extent that the world will become dazed, and it constitutes the glorious garments granted the Little Flock when they are through with the harvest work, and when they step forward to "sow" the wheat after it has been sifted out in the garner. Clothed in this fine apparel the last members of the Little Flock, the Bride, are going beyond the veil.

(19:9) *"And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."*

Here comes the invitation to the Great Company, written in plain letters in the transpiring events in this period of the battle of Armageddon. "What God has spoken is true." The Great Company, like the Little Flock, were begotten by the Holy Spirit. Failing to make their calling and election sure, they are not to remain as human beings on the earth. No, God's word is sure and true. They will be changed to a higher nature than the human, although it will not be to the highest, the Divine nature, if they accept the invitation and follow up their mission in the world and wash their garments in the blood of the Lamb.

(19:10) *"And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellowservant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophesy."*

John is here representing the loyal saint class in the Great Company. Overjoyful at the great opportunity, which is now opening before them, they in their zeal become especially attached to the period in which they now have the special privilege of proving faithful. They are worshipping the wonderful period in which they are to begin their witnessing. They see the events transpire in such a wonderful manner that they walk more by sight than by faith. They are in danger of too much attachment to the things surrounding them (the angel). They see Babylon falling into the sea. They know how the Jews are prospering in Palestine, and the prophecies are fulfilling all around them. Such eventful period (angel) is almost causing them to forget their calling, which calling is that they are not to become attached to or worship the earthly things, which now forcibly indicate the flashing rays of the oncoming "restitution of all things." Theirs is to serve in the "temple" and before the throne. Thus the admonition comes to them that this period is not the **RESTITUTION PERIOD** as yet, although at that time there are strong evidences that the restitution is on the brink of beginning in Palestine. No, it is the period which is the fellowservant of the Great Company, which will work out the deliverance of the world from the yoke of Babylonian systems, and bring their own salvation and deliverance to the spirit plane.

This period still has the "testimony of Jesus" feature, or finishing up in death for the Great Company. As they are also of the "household of faith," such as are spirit-begotten like their

brethren, the Little Flock, they are counted in under the crucifying feature. The continual crucifying of "our Lord in the great city" will not end until the very last followers of our Lord are violently killed in the Fall of 1921. (Rev. 11:8.)

Now the Great Company is to follow up the testimony of Jesus where it was left off by the departed Little Flock. When loyal to this calling they will also receive "the spirit of prophecy," a greater understanding of spiritual things, and a fearless presentation of the Word of God.

(19:11) *"And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.*

(19:12) *"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.*

(19:13) *"And he was clothed with a vesture dipped in blood; and his name is called the Word of God.*

(19:14) *"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

(19:15) *"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.*

(19:16) *"And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords."*

In complying with the admonition not to worship the period they are living in, the Great Company now in return see heaven opened to them as never before. With their spiritual eye they will now see "THE CHRIST" complete in glory. They will now see how THE WORD OF GOD, the holy power of Jehovah God in His Christ will ride the WHITE HORSE, the pure and wonderful, the undefiled doctrine, which at this time will begin to go out in the world when the Babylonian systems are destroyed.

It is the grand procession of the events of the coming time of "RESTITUTION OF ALL THINGS," which is passing before the spiritual mind of the Great Company at that moment. This wonderful picture will make them strong in faith and help them to overcome the frightfulness of the great tribulation which they are to pass through.

The Christ, riding the pure doctrine that is now going forth, has 144,000 crowns upon His head. He is beginning His reign as King of Kings. All the returning individuals of mankind that will prove themselves worthy of everlasting life on this earth will be kings, and the Christ will be the King of these kings, and the Lord over the Ancient Worthies, who are lords themselves, as "princes in all the earth."

Now, at the time here represented, He is treading the "wine-press of the wrath of God" through the Great Company. These are the very first of the "armies in heaven" which follow the Christ on white horses, with pure doctrines. Later other of His armies will follow. It will be the Ancient Worthies, the Justified Believers of the Woman. (Rev. 12:1.) Finally all that follow in line with the pure doctrines throughout millennium will ride white horses. There will be nothing but pure doctrines in that heaven of religious order.

(19:17) *"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;*

(19:18) *"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

(19:19) *"And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army."*

The Great Company now sees an angel before them; it is the period from Spring to Fall of 1921, the period of the battle of Armageddon. This period is standing in the sun, in the light of the complete spiritual understanding of the times in which they are living. They are also standing in the "sun" of the Christ which now is completed beyond the veil.

This period of the Armageddon battle cries through the great turmoil that the supper of the great God is ready to be served in the earth. The Armageddon battle is the "marriage supper of the Lamb." The Great Company is invited to that supper. They are now the "birds that fly in the midst of heaven." They have the highly exalted position of the representatives of the truth. Their witnessing period is now inviting them to come to the great supper,

and the invitation comes through the loud voice of the transpiring events of the Armageddon battle then beginning.

All the "fat things" of this evil world will be served. There will be nothing left that later will defile and lead mankind astray, neither of selfish rulers and clergymen, nor any false doctrines nor such as ride them or promote them for selfish aims. All such will be served in the Armageddon battle as dishes for the marriage supper of the Lamb.

The beast and the different agencies in the world are lined up on one side in the battle of Armageddon for the single purpose of trying to stem the tide of the oncoming anarchy and any further proclamation of the truth. The dragon will be fighting the "remnant of the woman's seed" (Rev. 12:17). But of no avail; Michael is winning the battle. The dragon, that old serpent, is cast out of power.

(19:20) *"And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (Read Rev. 9:17, 18; Joel 2:1-11.)"*

(19:21) *"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."*

The Great Company are appropriating the destruction of these agencies in this evil world.

The beast and the false prophet as religious systems and powers are destroyed in an everlasting destruction at the end of the Armageddon battle, in the Fall of 1921. All the false systems, constituting Babylon are then utterly burned with fire.

The remnant that escape the ravages of the turmoil will be affrighted and turn to the living God and to the WORD OF GOD which pure and undefiled will go out from the representatives of the Christ on this earth during the millennium. These will become fully humbled in the time of trouble and they will begin to walk up the Highway of Holiness as soon as the fierce burning of the anarchy has settled down and peace and calm will become the chief feature in the earth.

*THE ANGEL WITH THE CHAIN, THE RESTITUTION
PROPER.*

REVELATION 20:1-15.

(20:1) *"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.*

(20:2) *"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."*

In the Spring of 1921 the dragon is fully cast out of spiritual control. It is Satan who then finds himself lost in the anarchistic outbreak which will be discerned in all parts of the world. The moment the last member of the Little Flock goes beyond the veil then Michael has won His complete victory over Satan, the accuser. (Rev. 12:7-10.) The "manchild" at that time is fully born and caught up to the throne of God.

In his wrath the dragon, or Satan (now no longer an angel of light), takes hold of the anarchistic masses and is causing the "flood" to issue from his "mouth," the strong anti-regilious teachings from anarchists, atheists, etc., in order to exterminate any tendency towards religious worship. He is furious, knowing that he hath but a short time left. The "remnant of the woman's seed," the Great Company, is then subject to his special wrath. (Rev. 12:17.)

The angel with the chain is the grand period of "THE RESTITUTION OF ALL THINGS." The chain is the truth or the forceful power of the Christ which will bring Satan out of the spirit realm during the time of the glorious reign of Jesus Christ and his Bride. The "hand" or the foremost activities during that period (angel) will be to reveal the glory of the Lord so that all flesh will see it together. (Isa. 40:5.)

The key to the bottomless pit, the confusion in the world, caused by the Babylonian systems of confusing doctrines, is the Armageddon battle. Towards the Spring of 1921 the confusion is increased by the three agencies, the dragon, the beast and the false prophet, and the common people will begin to realize that they are helpless in the confusion of the chaotic conditions. So comes the great destruction of all these agencies of false doctrines, and the Armageddon is the key and will accomplish two things:

(1) Cause every particle of confusion and error to be forever extinct, and it will thus open the sluices for the truth to have free

outlet, and let the same flow through new and clean channels, the Ancient Worthies, for the benefit of the whole world.

(2) At the same time the greatest chief promoter of errors and confusion, Satan, the dragon, will find himself fettered and plunged into the same oblivion into which he tried so hard for centuries to keep the truth, and in such a bottomless pit condition he will have to remain inactive for a period of a thousand years (the angel).

(20:3) *"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."*

The seal is the surety of the Divine power that Satan must remain in this powerless condition during the period of restitution. It will be comforting and quieting for the people to know in the times of restitution that the oblivion period for Satan can not in any sense be broken. The seal of Divine power can not be touched before the legal time is up.

At the end of the oblivion period Satan will be loosed for a short season in order to be judged or tried if he will prove worthy of further existence in harmony with the Divine arrangement in the earth. We find, however, later in this chapter that his disposition of mind is still in opposition to Jehovah and that he with several members of mankind, who at that time are restored to human perfection but still in heart harmony with him, will be judged unworthy of life and forever destroyed in the second death.

The time for deceptions is thus over at the time the Armageddon battle is outfought. The nations have been deceived by the great adversary. They have deluded themselves and others into believing that they were constituting the Christian kingdoms, and their boast has been the Christian (?) religion, while they have been committing acts from which the heathen would shockingly turn their faces.

THE FIRST RESURRECTION.

(20:4) *"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither*

had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

(20:5) *"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

(20:6) *"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."*

While the thrones are crumbling and the gentiles are judged unworthy of further rule, and the last vestige of power is taken from them in the battle of Armageddon, then the FIRST RESURRECTION is completed. The last members of the body of Christ are resurrected or changed from human to Divine nature, and the complete Body of Christ takes active part in the ONE THOUSAND YEAR REIGN which began with the Head in 1874. The 144,000 are now forever with the Lord, and they constitute the "Royal Priesthood" and they as the "SUN OF RIGHTEOUSNESS" will arise with healings in its beams as soon as the Armageddon has done the overthrowing work.

(20:7) *"And when the thousand years are expired, Satan shall be loosed out of his prison,*

(20:8) *"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.*

(20:9) *"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.*

(20:10) *"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."*

Glorious reign of a thousand years, which is here so beautifully pictured in the last chapters of the last Book of God's Word. Before the details are given, the last act of the adversary is recorded or foretold as if it was the Divine intention not to disturb the grand picture at its conclusion.

We all know that the year 1874, in the Fall, marked the beginning of the seventh thousand year period of the creation of man upon the earth. It was the millennium of restitution which began when our Lord returned at His second advent. The Head of the Christ then began His thousand-year reign. As all the members

of the glorious Body of Christ are counted as one composite whole, the legal beginning of their reign was with the Head in 1874. One thousand years' reign from that date brings us to A. D. 2875, when the time has come for the completed restitution of all mankind. At that time, in the Fall of 2874 and the new year 2875, the grand period of SEVEN THOUSAND YEARS CREATION OF MAN is ended, and a perfect race of human beings will be filling the whole earth, billions in number, "as the sand of the sea."

The creation of these human beings on the planet earth is then complete. The paradise is world-wide. The same conditions will prevail as we found in the Garden of Eden, although on a more extensive scale. Now the billions of the human race, the Man, will be subject to a final test.

Satan has been witnessing the great redemption work, the glorious restitution. He has seen the great reward for faithfulness and obedience to the Divine law. Now he is given the last chance to prove before men and angels, principalities and powers, if he will have experienced a change of mind for the better.

The Divine foreknowledge points out that he is the same adversary, and that the moment he is given a new chance he will again deceive the race. He will succeed with some of the perfect human beings which at that time stand before Jehovah. These are then fully responsible for their acts. Still they will fall in line with Satan's deceptions.

The promise to Abraham was that his seed would be "as the stars of heaven" and "as the sand of the seashore." The sand of the sea here refers to the result of that earthly seed, the Jews, in whom all the families of the earth have been blessed, at the time here referred to. All the individuals of the nations of the earth which have been resurrected and lived through to the end of the millennium are then in number as the sand of the sea.

When the Christ is through with the regeneration of the entire world and the entire human race, numbering into billions, stands there as a grand host of perfect beings in the Fall of A. D. 2874, then the Christ is ready to withdraw its spiritual influence which has been exercised in the earth for a thousand years. The Christ, with the obedient servants, the Great Company, have had unlimited control as "the new powers of the air," and during that time there has been no chance for the adversary to come forward to exercise any power, or influence.

Now the Christ will deliver the kingdom to the Father (I Cor. 15:24), the work is complete, the creation of a human race on the earth is finished, and the spiritual force of Christ is withdrawn from the "air" surrounding the earth.

It seems to be the Divine arrangement that when the human race have proven their loyalty to their Creator they will each have a special guardian of the spiritual order, an angel, throughout eternity. In such a manner there will never be a chance for them to be hurt or suffer any kind of pain in their perfect condition. These angels will have no power to influence the mind of men, only to guard them "so that they will not dash their foot against a stone." (Psa. 91:11, 12.)

Satan knew of this arrangement to some extent when he tempted Jesus in the wilderness. He knew that Jesus had kept the Divine law as a perfect man and that he was entitled to the special service of spiritual guards or angels, who were created for that special purpose. Hence he tried to remind Jesus of such assistance that it was due to Him at that time.

The record is that when Jesus had withstood the adversary and proved His loyalty to God, then the angels came forth and ministered unto Him. (Matt. 4:1-11.) From this we may understand that when the perfect human race has proven their loyalty to God in the test at the end of the millennium, they will be blessed with those ministering angels that will look out for their welfare throughout eternity. What a glory there is in store for mankind. With David we may exclaim: "What is man that thou art mindful of him." (Psa. 8:1-9.)

Now at the end of the restitution, when the Christ delivers up the perfect human race to the Father, the Christ will withdraw from its spiritual control of the earth. The Christ with the Great Company will then cease to be the power of the air around the earth. At this moment, when they place themselves at the disposal of the Father, Jehovah God will send them to begin creations on other planets. Each one of the Royal Priesthood will probably have a certain number of the Great Company at their disposal and be placed in charge of the creations of beings on other planets in the wide universe, similar to that of man on the planet earth. The glorious Head of the Royal Priesthood will then be the overseer as usual in this work.

In the light of the above we may then see the difference between the angelic beings and the Great Company. The angels, as we have heard, are legions in number. These will probably be assigned to duty on all these planets which will be filled with human beings as soon as a proper number are perfected on each planet. The number of such beings will naturally determine the number of angels for each planet.

Thus we see that the Great Company will be as servants to the Royal Priesthood in their creative work, while the angels are coming forth after such creative work is accomplished on each planet to minister to the creative human beings.

From this we fully understand the Divine wisdom in selecting the Royal Priesthood and their servants from the human race. They are in such a manner fully experienced in all the conditions connected with the human beings.

We will now return to the earth at the end of the "restitution period." The air or spirit realm around the earth is now vacant, the Christ with the Great Company have withdrawn. The human race stands there perfect before Jehovah. God the Father can now deal directly with the "Man" and the Mediator, the Christ, is no longer needed on this earth.

Before God sends forth the appropriate number of spiritual angelic beings to fill the spirit realm around the earth for the ministering purpose of men, He is giving Satan his opportunity. Satan is immediately seizing the opportunity. Seeing that the spiritual power of the Christ is withdrawn from the air around the earth, Satan goes forward to use his own spiritual influence in the most deceptive manner. Mankind is now in number as the sand of the sea. Some of these fall for Satan's deceptions and are so numerous that they think they can overpower the Ancient Worthies and become rulers from the "Beloved City," Jerusalem, which is the capital of the world at that time.

This conspiracy probably will be worked out for several years before they will act. It is very likely, however, that it will take forty years to accomplish the final test of Satan and his co-workers. Jesus, in his perfect condition, was tempted forty days, and here we may apply the rule "a day for a year."

The final outcome will be eternal destruction, the "second death" to all the followers of Satan at that time. Satan himself will also be destroyed forever in everlasting destruction. It is not

stated how many are following Satan at that time. The nations he goes forth to deceive are in numbers as the "sand of the sea." It does not mean that so many are deceived. It might be a very small number as compared with the entire race.

At this time they are all fully responsible. They are in a position to use the faculties of a perfect man. They have already once before experienced the curse of sin and death owing to father Adam's disobedience, and through their actions they prove that they would be nothing but a curse to the human race, should they remain. So when the last penalty is executed then the whole universe is clean. No evil thoughts or acts will ever disturb the tranquility of the great endless eternity. The "sea of glass" before the throne is of "crystal." (Rev. 4:6.) Its clear surface will reflect the brilliant rays of Jehovah's glory.

(20:11) *"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."*

This throne is not the throne of Revelation 4:2. It is the picture of the Divine authority of the Christ for a thousand years. It was set up in the year 1874 and it will remain set up to the end of the restitution of all things. (Acts 3:19-21.) Here the restitution is now described in detail. In the throne are seated the 144,000 with the Chief Captain of their salvation. The judgment power now begins with the individuals of the living nations.

(20:12) *"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."*

The remnant of the living that passed through the time of trouble are now standing before God. It is before His chief representative, the Christ, the Mediator, these dead are standing. Their trial for everlasting life begins. They will see and understand as never before what is the true meaning of the Holy Scriptures, God's Word. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. 2:14; Isa. 11:9.)

When the last members of the Great Company have finished their work in the flesh, and when the Ancient Worthies are resurrected in the Fall of 1921 (Rev. 11:11-19), then is the beginning of the trial before the "white throne." It will begin with the

Jews (those living in Palestine at that time), in the Fall of 1921, and there the judgment will go on up till 1925. At that time the whole Palestine government under the Ancient Worthies is ready to proclaim the beginning of the "great jubilee" to the whole world. The seventy jubilee cycles of the Mosaic law are then ended, and the great antitype is ready to begin in glory.

For three and one-half years, from Fall 1921 to Spring 1925, the Ancient Worthies will bring the living Jews in Palestine before the "white throne" ("the Jews first"). They will begin the reign in righteousness. (Amos 9:11-15.)

In the Fall of 1921, when the Great Company are through with their witnessing and have sealed their faith in death, then the Woman (the justified believers, Rev. 12:1, 14-16) will take their refuge in Palestine. These will be the "strangers" amongst the Jews, but they will be treated as Jews, circumcised in their hearts. (Jer. 51:50.) Thus the "great" (the real Jews) and the "small" (these strangers amongst the Jews) will stand before the "white throne," when the books are opened, and when the "book of life" is opened, in which the restitution class will be recorded individually. They will then be judged out of these books according to their works.

(20:13) *"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works."*

In 1925 the Jewish government is established and the law will begin to go forth from Jerusalem. At that time the gentiles are ready to receive the message of the truth. The "woman" is now ready to be sent forth as "the messengers of the nations," with the message given out by the Ancient Worthies, that "the Lord hath founded Zion and the poor of his people shall trust in it." (Isa. 14:32.) Then the "sea," the whole world which then is in a condition of anarchy, will give up the dead which are in it. It is the remnant of people who are surviving the ravages of the fiery indignation of Jehovah. Now they are ready to begin their gradual resurrection from the death condition and walk on the "Highway of Holiness."

After them the actually dead will begin to come back from the tomb, company after company, when "death" and "hades" will give up their dead. They will all discern the righteous judgments that abound in the earth, "the great white throne." All mankind

is on trial for everlasting life. "If they will not hear that prophet (the Christ) they will be cut off from amongst the people." (Acts 3:22, 23; Deut. 18:16-19.)

(20:14) *"And death and hell (hades) were cast into the lake of fire. This is the second death."*

As the restitution goes on, as company after company comes back from the tomb to be raised to perfection, in the same proportion the death condition (death and hades) are destroyed or extinct. They will be no more.

(20:15) *"And whosoever was not found written in the book of life was cast into the lake of fire."*

Those that will not comply with the new glorious arrangement under the Christ are thus extinct from life in any form. They are cast into the lake of fire, which is the symbol of absolute destruction. If their works in the restitution period do not show any improvement and their heart conditions do not change after they have a wonderful opportunity for one hundred years (Isa. 65:20), then they are not recorded in the book of life. They will die as the finally incorrigible.

Jesus! the name that soothes our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the power of reigning sin,
And sets the prisoners free;
His blood can make the foulest clean;
His blood availed for me.

He speaks, and listening to His voice,
New life the dead receive;
The broken, contrite hearts rejoice;
The humble poor believe.

THE NEW ORDER ESTABLISHED.

REVELATION 21:1-27.

(21:1) *"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."*

In the Fall of 1921 the new heaven and the new earth (the new spiritual order) will be discerned amongst mankind. It is beginning under the Ancient Worthies in Palestine. Satan is bound and the Christ has taken His power to reign. The Great Company is established in the new duty as the great spiritual force in the air which will be at the command of the Christ and the aid to the Ancient Worthies in the restitution work. The former earth, social and political, is entirely destroyed. The raging elements of Armageddon just finished its fate. So after the anarchistic attack on Palestine, when the Lord in the most wonderful manner is manifesting His power, the "sea" is forever extinct or gradually absorbed by the new order. The anarchistic and restless elements in the world will be no more. It is very likely that the first act of the Great Company, after their change to spirit beings, will be to confuse and destroy the anarchistic masses when they attack Palestine in the winter of 1921-1922.

In this glorious manner the new government of Messiah will gradually become an accomplished fact as God's Tabernacle amongst men. It is the "Holy City," as we read in the next verse.

(21:2) *"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."*

(21:3) *"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."*

(21:4) *"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."*

It is the Holy City, the New Jerusalem. It is the Bride, the Lamb's wife, composed of the 144,000, adorned as a bride for her

husband. Her great king is Jesus Christ, the Lamb of God. Joined forever they will be seated in the throne and give gifts to men. (Psa. 68:18.) The weeping which endured for a night (six thousand years long), is now past and the joy of the morning has come. The blessed reign of Christ is come. Mankind will have no more experience with sickness and sorrow. The resurrection will be complete.

(21:5) *"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."*

(21:6) *"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."*

(21:7) *"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."*

It is the Christ in this instance that will sit on the "white throne." The restitution of all things is here pictured. The Christ, the Son of Man, is composed of the first and the last, of the Head and the 144,000 constituting the body. Jesus Christ, the Head, was the beginning of the creation of God as the "Logos," and He will also be the ending of the New Creation. He will further complete the entire creation of God throughout eternity.

As the Father hath life in Himself, so hath He given to the son to have life in Himself (John 5:20), so now this immortal life of the Christ will be the fountain of life from which the water of life will be given freely to the thirsty. They are all thirsty for everlasting life, and when they find out where the fountain of life is, they will all surely come and drink of the water. They will continue to drink as they walk up on the Highway of Holiness.

(21:8) *"But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."*

Such as under the most favorable conditions in the time of blessings of "the restitution of all things" still long for and have a burning desire in their bosoms for the bitter gall of former sinful habits, such as refuse to reach for the helping hand which is ready to raise them up from their lustful desires, are cut off in the second death, after having a reasonable length of time (one hun-

dred years) during which they could avail themselves of the antidote for such degenerate desires, the resurrection (anastasis) which would help them along and gradually help them to overcome their former habits.

(21:9) *"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."*

The angel here referred to is the seventh vial period, in which time the Christ is complete and seated in glory. (See comments on Revelation 19:11-16.) The Great Company, ready to give room for the Ancient Worthies, are here represented by John.

(21:10) *"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."*

(21:11) *"Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."*

With spiritual eyes of understanding the Great Company is lifted up to the high mountain Sion, which is the only mountain at that time, when all other mountains have fallen or are falling in the Armageddon battle. The Great Company in this manner behold the glorification of their brethren, the Little Flock, which as a bride at that time is fully united with her husband, the Lamb.

The "holy city," the fifth universal empire of the earth at that time, is ready to assume full control, and will gradually descend from heaven with the glory of Jehovah in a corresponding degree to the extension of the kingdom. All the trials and testings, necessary for the development of the Christ, at this time, are over. "They have been finished." The 144,000 were perfected during the last stage of the "Jasper period" (Rev. 4:3), and at this moment they become "crystallized," as they are changed from their imperfect human bodies to the glorious conditions of the Divine nature.

(21:12) *"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:"*

(21:13) *"On the east three gates; on the north three gates; on the south three gates; and on the west three gates."*

(21:14) *"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."*

The wall of the city represents the calling and the election of the Little Flock while they are in the flesh. The wall condition refers to the time of their imperfection, as pictured by the "jasper." This wall of the body members of the Christ while they have been in the flesh has been hiding the real city, the glorified Christ, during the time of construction.

The twelve gates represent the number of the twelve tribes of Israel (Rev. 7:5-8), that came in under the Gospel Call during its first period of three and a half years devoted exclusively to the harvest of the Jews, from A. D. 33 to A. D. 36. (See the wall building on the diagram, Illustration No. 14.) The foundations, the very beginning of the wall, the beginning of the New Creation or the first calling of the body members of Christ, was the preparation of the twelve apostles. Eleven stepped forward at Pentecost and they were thus laid as foundation stones, and other stones in preparation for the "temple" were built on them. Next in order came the arches or the "gates" (see diagram) representing all Jews that first came in under the Gospel Call. These twelve gates thus became the means through which the balance of the Royal Priesthood could enter into the city. Their location, three on each of the four sides, indicates that the Gospel Call with its opportunity went out and made it possible for the gentiles to come from all parts of the world (the four quarters), and become part of the city, after passing the "wall" condition, which is their preparation while they are in the flesh, the city under construction.

The angel at each gate is the messenger of death, the servant which is to usher each member of the 144,000 from the wall condition to the city condition, where they all will constitute the "city of gold," the Royal Priesthood of the Divine nature.

(21:15) *"And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

(21:16) *"And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

(21:17) *"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."*

Now while the Seventh Vial period is talking from the Spring to Fall in 1921, the measuring reed, the Divine standard, indicates that the city is completed. It is disclosing:

FIRST: That the city is now complete, with 12x12,000 furlongs, which equals 144,000. The twelve angels or corner lines of the cube-formed city measure each twelve thousand furlongs. (See diagram, Illustration No. 14.)

SECOND: That the wall also measured 144 cubits (12x12=144) which indicates that the church in the flesh was counted as perfect according to a man's measure (a perfect man), "that is, of an angel," a period of a lifetime of each individual required for his development. During the lifetime in the flesh (the "angel" or period of each individual) the robe of Jesus' righteousness has been covering the prospective members of the Royal Priesthood. Hence they could be measured as perfect men ("a man's measure"), according to the golden reed, the Divine standard.

(21:18) *"And the building of the wall of it was jasper; and the city was pure gold, like unto clear glass."*

The city under construction, the church in the flesh during the GOSPEL AGE, has been of the "jasper" feature. It was a beautiful but non-transparent and imperfect stone. The saints have been the Lord's jewels, but the world could not see the real character of the Divine motive behind, because the jasper is an opaque, non-transparent and imperfect stone.

When the wall condition, although a jewel in itself, is passed, then the city proper will be the result. The city is of pure gold like pure glass. This refers to the final glorification of the 144,000, when they are changed to the Divine nature like their Chief Captain. Through them the glory of Jehovah will be revealed, as indicated by the "pure glass" feature. There will be no spot or defect on that body of Christ which will obscure the glorious character of Jehovah when the saints have changed from the "jasper" condition to the "pure gold" condition like "pure glass," the city proper.

(21:19) *"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald;*

(21:20) "The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth,

a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst."

The different kinds of precious stones seem to refer to the different characters as they were found in the twelve apostles of the Lamb.

(21:21) *"And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."*

(21:22) *"And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."*

(21:23) *"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."*

(21:24) *"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it."*

The first of the Jews that were gathered into the Gospel Church are here pictured as the gates of pearls. It is the precious character of these individuals that is in this manner presented. They were all precious in God's sight.

The street or "broad place," as the Greek text reads, is of pure gold, as transparent glass. This refers to the "mediatorial" work of the Christ during the millennium in bringing mankind back into harmony with Jehovah. The Divine intentions and the glorious character of Jehovah God will be revealed to men through the Christ. The brilliant rays of the Divine government will shine forth into the earth, and all nations will walk in its light. "The glory of the Lord shall be revealed and all flesh shall see it together." (Isa. 40:5.) They will walk on the street, the Highway of Holiness.

(21:25) *"And the gates of it shall not be shut at all by day; for there shall be no night there."*

(21:26) *"And they shall bring the glory and honour of the nations into it."*

(21:27) *"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."*

The gates, the opportunity to walk in and appropriate the blessings of the glorious Christ will be open wide to the world during the "Milleqnal Day." The "night" of sin and death is forever passed away.

The new and glorious government of Divine origin will then be established and extended over the whole earth, and the nations will all walk in its light. The Highway of Holiness will be world wide.

THE HOLY CITY AND ITS MISSION

REVELATION 22:1-21.

(22:1) *"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."*

The river of the water of life, flowing from the "fountain," which is God and the Lamb, is the Word of God which will well forth into the earth undefiled and pure, promoted by Divine power and authority. It is flowing from the throne (see the diagram. Ill. No. 14). "Then will I turn unto the people a pure message that they may serve me with one consent." (Zeph. 3:8, 9.)

The truth will flow like a river, increasing in size as it extends its course into the whole earth, until "the earth is filled with the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Its pureness is indicated by its "brightness as crystal." It will so clearly disclose the Divine truth and the character and love of Jehovah God, that all men will discern His glory in the true and undefiled religion which will be promoted in the earth. So as the knowledge is increased the virtue of its acceptance will be a real passing from death to life. It is the water of life, flowing from the Lamb and His Bride, the Holy City, where Jehovah God dwelleth.

(22:2) *"In the midst of the street of it, and on either side of the river, was there the tree (wood of trees) of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree (the Greek text renders it in plural form: "wood of trees":) were for the healing of nations."*

The street or the "broad place," as it is called in the Greek text, is the highway of Holiness. "And an highway shall be there, and a way, and it shall be called THE WAY OF HOLINESS; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools (they) shall not err therein." (Isa. 35:8.) And in the same chapter the tenth verse, we read: "And the ransomed of the Lord (all mankind) shall return (from the tomb), and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Highway of Holiness, the street, which is of pure gold (of Divine authority and origin) and thus extend into all the earth and be for all the people who come back from the tomb. In the

presentation here in Revelation we find that the "river of water of life" covers, or is one with, the street, the Highway of Holiness. The truth will be so prominent that even a fool can not err therein. (Isa. 35:8.) On each side of this street, or deeply rooted in the "water of life," we find the Ancient Worthies, the prophets and the holy men of the Old Testament, and with them the reinstated twelve tribes of the Holy Nation of Israel.

The Ancient Worthies and the worthy of the Jewish nation will constitute the earthly phase of the kingdom of Messiah. These will all receive the first-hand blessings from the spiritual phase of the kingdom, as pictured by the "wood of trees of life." They will in a sense have their own existence in the "water of life," by which they are planted, and then in turn they will spread the blessings to other nations. But the blessings are to come through the Jews as here indicated. These "trees of life" will be planted in the midst of the paradise of God, which paradise is the whole earth. (Rev. 2:7.) These trees of life, growing in grace and filled by the water from the river, at the edges of which they are planted (See diagram) will yield the grand fruits which will be pleasing to God. Its result will be that "all the families of the earth will be blessed," as promised to Abraham in regard to his "seed," the heavenly and the earthly seed.

The nominal church systems of the Gospel Age did not come up to the Divine standard of requirements. They were cast off from Divine favor in 1878 in the words: "your house is left unto you desolate." This is also pictured by the Gospel Sun of the nominal church, which became "black as a sackcloth of hair" in the sixth seal. She was shamefully refrained from any further shining. In this manner the "wild branches" of which the Apostle Paul spoke, were broken off, because they did not give the required fruit. They had been grafted into the "tree" and remained so for nearly twenty centuries. But the fruit was "untimely figs," which were shaken down by the "mighty wind" (Rev. 6:13). At that time the "moon became blood," that is, the Jewish polity returned into Divine favor. The natural branches are getting ready to be re-grafted into the tree, and they will in a symbolical sense, constitute the "trees of life," as here indicated. The Apostle Paul assures us that this will mean "life from the death," to all the families of the earth. (Rom. 11:15.)

In this manner the Jewish nation, under the Ancient Worthies, will give "twelve manner of fruits." Twelve kinds of fruit will be distinguished from the "twelve tribes of Israel." The crystalized character according to the twelve different kinds was illustrated by the "several pearls" in the previous chapter in connection with the Little Flock. So here the same division of characters will be noticed amongst the restored worthy of the Jewish nation as the earthly phase of the Kingdom.

They will give their fruit every month. In other words, they will never cease to give their glorious fruits in grace and righteousness, which will be the "blessings for all the families of the earth."

The "leaves" refer to the pure professions and the undefiled teachings that will be of "life-green" color, which will be for the healing of the nations. "And many people shall go and say, Come let us go up to the house of Jacob . . . for out of Zion (the city with the river of life) shall go forth the law, and the word of the Lord (the leaves, the teachings) from Jerusalem." (Isa. 2:3; Mica 4:2.)

(22:3) *"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."*

The Jews will no longer be accursed amongst men. Instead "all the nations shall flow unto it." They will be established by Divine authority, the throne of God is amongst them, and the Christ is their nearest kin in authority. The Great Company will be their greatest help in enforcing the spiritual order in the work of the restitution.

(22:4) *"And they shall see his face: and his name shall be in their foreheads."*

(22:5) *"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."*

The "Princes in all the earth" will see the Lord face to face like Moses, in their close communion with the Spiritual Phase of the Kingdom. These Ancient Worthies will have their Father's names in their foreheads, indicating that their intellectual pre-eminence in all matters will prove that they are acting under Divine Authority. They are the special servants invested with glory and power. The Divine truth from God and the Christ will reflect its glorious rays on the "Princes in all the earth," the Prophets of Israel.

They, as Princes in all the earth, will reign for ever and ever, and this seems to indicate that the Ancient Worthies will not at any time change from the human to spirit or Divine nature. They will reign on this earth, first during the time of "restitution of all things" and further on they will in the ages to come remain as the head of the Government of mankind on this planet, the earth.

(22:6) *"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.*

(22:7) *"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."*

When the Great Company were called to take up the mantle after the Little Flock (Rev. 19:9), there was a very emphatic expression pointing to the "true" fact that they were to receive a blessing. So even here comes a very emphatic expression which is to be noticed. It should read thus: These, God's Words, are faithful and true; what God has purposed in His mind will not fall short of fulfillment; "My word will not return unto me void" (Isa. 55: 11). The Lord God is the guarantee for the "Spirits of the Prophets" (so reads the Greek text), and He sent His angel to show unto His servants, the Great Company, at this time ready to be offered up in martyrdom, that it is necessary that the Ancient Worthies are resurrected "quickly," or 3½ days after the death of the last member of the Great Company. (Rev. 11:11.) The Great Company will know in the Fall of 1921 that He is coming quickly, as soon as they are through with their testimony.

(22:8) *"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*

(22:9) *"Then saith he unto me, See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."*

The time as presented by this angel (the seventh vial period), as we know, is immediately before the resurrection of the Ancient Worthies, or shortly before the Great Company are to be offered up. It is the very last stage of the seventh vial period (the feet of that angel), and the Great Company at that moment are privileged to see and comprehend through the transpiring events before their eyes what will come to pass next, viz: the resurrection of the Ancient Worthies. This knowledge will fill them with such joy

that they almost forget themselves, and in their human minds they are overtaken by a desire to remain in the flesh to see the resurrection of the Ancient Worthies take place, to meet these great men of the Old Testament.

The admonition to them is to "keep" the word of this prophecy, to follow up what is the privilege of all those that are understanding the grandeur of the Divine Plan. Such are blessed according to their position, whether it be as the Little Flock, or as here especially referred to, the Great Company, or later the Ancient Worthies.

John here represents the Great Company class, which now in the end of the Seventh Vial period (the angel speaking through the wonderful events in the world at that time), become so attached to the things of this life that they forget their own position in the world. They know at that time that there is only a question of a few weeks or days before the first visible resurrection of men will occur, when the Ancient Worthies are to be resurrected. No wonder that they are caught in a desire to remain and witness such a miracle. Looking at their own position they know that another witnessing against the anarchists, who at that time are becoming the victors in the battle of Armageddon, will end with their own martyrdom and death. Their desire to remain is thus indicated by John's falling down before the angel's feet in worship.

Through the ravaging events of the Armageddon battle the angel (the Seventh Vial period, the last stage, its "feet") calls to the Great Company and reminds them of their true position; that they are not doing the right thing to wish themselves over as human beings into the Millennium proper. It is for them to offer up their human lives, because they are spirit-begotten, and they are to follow the Little Flock into the spirit realm. They are to worship God, be obedient to Him and follow up their covenant to death, even as a Great Company class.

The Seventh Vial period is a special fellow servant of the Great Company. That period is to work out God's plans in connection with the treading of the winepress, which is trodden through by the Great Company. The Seventh Vial period and the Great Company in such a manner are working in co-operation to accomplish the same thing, and their brethren the prophets, the Ancient Worthies, are joining hands with them, as soon as they are resurrected and in

turn take up the work where it is left by the Great Company. By so doing they will then also "keep the sayings of this book."

(22:10) *"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."*

In the Fall of 1921 nothing will be sealed any longer. Everything that the Great Company points out at that time will be verified immediately by the transpiring events. Everything will be seen and plainly understood at that time. All faithful and believing will then be in expectancy of the coming of the "Kings of the sunrising," the Ancient Worthies, because the Armageddon, when the winds were loosed, dried up the river Euphrates, so that the way for the "kings of the sunrising would be prepared" in the Fall of 1921. (Rev. 16:13; 9:14). The time then is very near at hand. The time of Restitution is ready to begin, although it will begin with the "Jew first" in Palestine, in the Fall of 1921, and later, in the Spring of 1925, it will extend to the gentiles, or the whole world.

(22:11) *"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."*

(22:12) *"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."*

Everyone, in the time of Restitution, will be rewarded according to his works and his or her attitude towards the truth, which will then be abounding in the earth. It will be either life everlasting as a perfect human being on this planet earth, if he is taking advantage of the assistance which then will be offered to all; or if he on the contrary, continues to be unholy, filthy, etc., he will be cut off in the second death. Such as love righteousness can not stand still. They will make rapid progress on the Highway of Holiness.

(22:13) *"I am Alpha and Omega, the beginning and the end, the first and the last."*

The Lord Jesus Christ is now joined to the glorified Bride, and speedily is the new kingdom of Messiah established in the earth. Jesus Christ and the 144,000 are now in full authority. The Christ is now an accomplished fact, as indicated by "I AM."

(22:14) *"Blessed are they that do his commandments, that they may have right to the tree (trees) of life, and may enter in through the gates into the city."*

Everyone that will, of the billions of the earth's humanity can now wash their robes, (The Greek text reads: "Blessed are they

that wash their robes that their right may be to the wood of life), by a continual advance on the Highway of Holiness. The great Atonement Day is beginning and the merit of the Sacrifice of Christ will be open to the world. They can all come into At-One-Ment with God, washing in the blood of the Lamb. Then they will be accepted to the "trees of life," which will be growing on each side of the river of life. They will come in fellowship with the Ancient Worthies and be healed by the "leaves" of these "trees."

The washing will be done when every individual of the restitution class will acknowledge the Lord that bought them and in the same proportion they are accepted and given every assistance from the already cleansed and they will all walk further along on the glorious road to full perfection, the "street of the City."

(22:15) *"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."*

The incorrigible remain without. They do not accept the blessings, they refuse to be washed in the blood of the Lamb. They will have no opportunity to practice their evil desires, "Nothing shall hurt in all my holy mountain" (Isa. 65:25), but their desires will not leave them and after one hundred years of fruitless assistance they will be destroyed. They will not be allowed to walk into the City, which will be the worldwide government at the end of the Millennium.

(22:16) *"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."*

Jesus Himself is the highly exalted agent, next to Jehovah God in power, who first sent His spiritual messenger to John to testify in a symbolical language regarding these wonderful events and Divine arrangements. He is also sending His angel (each church period) to the saints in each one of the seven congregations of spirit-begotten, and the Holy Spirit has been testifying with a special understanding for the faithful in regard to the time in which they were living.

In His pre-human existence Jesus was the "bright Morning Star." He was the first and only begotten Son of Jehovah. He was the "brightest" when "the Morning Stars sang together and shouted for joy" (Job 38:7). All the angelic beings were created in the "morning of all creation." Before these the "Logos" was created,

as we know. He is the "Bright Morning Star," the most highly exalted of all the created spirit beings in the "morning of all creation."

Jesus is also the "offspring of David," as well as the "root" or life giver to David in the resurrection of the Ancient Worthies, as clearly pointed out in the Scripture Studies.

(22:17) *"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."*

In the Fall of 1921, beginning with the Jews, the Spirit, which will be poured upon all flesh and influence the people in the period of the restitution, will invite men to come and receive everlasting life. The Bride, the highly exalted 144,000, will say Come, and the Ancient Worthies will hear the invitation and come forward from the tomb in the "better resurrection," and they in turn will invite the world of mankind. They will all come forward in resurrection and drink of the water of life and they will recognize the new and glorious conditions in the earth and they will appreciate their everlasting habitation, the Paradise in the earth.

(22:18) *"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book."*

(22:19) *"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book."*

Those that have added to or taken away part of the Word of God when they "hear" (understand) its true meaning, are responsible in a large degree and will have part of the plagues which are to come over nominal Christendom. It might be extended as far as to second death, which is one of the plagues in this book. They will lose any right to membership in the Body of Christ or as servants in the City. Yea, they will even lose the right to restitution by eating of the "trees of life," which is one of the blessings set forth in this prophecy.

Some have added or taken away from the Word of God as they saw fit in order to promote their own false doctrines in the past. There is still a greater danger now, however, for the spirit-begotten saints as well as for other willing hearers, that will live

through the tribulation. All these now have the "truth" of this Book, they hear the words of the prophecy in this Book of Revelation, and as the trouble and the fiery attacks of deceptions will be concentrated against us it is up to all "hearers" to be on guard and not become guilty of such a sin against the Holy Spirit. There might be a special effort on the part of Satan, now in the very last days of the church in the flesh, to have all "hearers" to fall back into darkness and twist the precious truths that have been entrusted to the saints, to suit their own preconceived notions. Especially if they have been long in the truth they think that they are the only authority on matters regarding the prophecy of this Book.

Knowing that such will be Satan's last effort our Lord has placed this special admonition in the concluding words of this Book.

(22:20) *"He which testifieth these things saith, surely I come quickly. Amen. Even so, Come, Lord Jesus.*

(22:21) *"The grace of our Lord Jesus Christ be with you all. Amen."*

With John we all say: Amen. Come, Lord Jesus.

What blessed times, how jubilant;
 Earth is compassed by radiant light.
 No sorrow, pain, no sin, no death;
 \All seems so wonderful and bright.

It is the PRESENCE OF THE LORD.
 Revealing to the sons of men
 The Road of Holiness to Life;
 Restoring Paradise to earth again.

ELIJAH AND ELISHA.

One of the most prominent personalities of the Old Testament is presented in the prophet Elijah. His wonderful activities and his special power in connection with his peculiar experiences point to the fact that he typified a certain class of the Lord's people. In the last Book of the Old Testament (Mal. 4:5, 6), we find that a special reference to the coming of the prophet Elijah is made. It is also stated by our Lord Jesus that Elijah was to come before the Lord's Day would be fully ushered in.

In the Scripture Studies, by Pastor Russell, we have already been made acquainted with the main features which prove beyond a doubt that the prophet Elijah represents the "Little Flock" in the flesh down through the Gospel Age. With this knowledge before our minds it is of special interest to all of the Lord's people to study all the activities and the peculiar experiences of this wonderful man.

With the Lord's special grace and under the Holy Spirit's guidance we will here endeavor to treat the life and the closing experiences of this prophet, and apply the same to the development of the "New Creation," the Little Flock, down through the Gospel Age, and also point out the glorious closing work which will be accomplished by the last members of the 144,000, who are now in the flesh. In so doing we will follow the record as given in the two Books of Kings.

1 KINGS 17:1-24.

(17:1) *"And Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."*

Elijah here is pointing out the wickedness of Ahab, the king of Israel, which was due to his illegitimate relationship to Jezebel, and their promotion of idolatry. Ahab, as we already know from the Truth Publications, represents the civil authorities in the world, and Jezebel represents the fallen church Babylon. The time here referred to is the year A. D. 325, when Arius and his followers took a fearless stand before the Roman rulers, Constantine and his fol-

lowers, on account of the idolatrous doctrines and the unholy union of the church and the half pagan and half Christian kingdoms.

At the moment Elijah is brought to our attention he represents the "Golden Candlestick" in the Ephesus or the early church period, from A. D. 33 to A. D. 325. So at the moment he takes his fearless stand before Ahab, it refers to the stand of Arius and his followers from A. D. 325 to A. D. 539.

(17:2) *"And the word of the Lord came unto him, saying,*

(17:3) *"Get thee hence, and turn thee eastward, and hide thyself by the brook Cherit, that is before Jordan.*

(17:4) *"And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.*

(17:5) *"So he went and did according to the word of the Lord; for he went and dwelled by the brook Cherit, that is before Jordan.*

(17:6) *"And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."*

The above verses picture clearly how Elijah (the Pergamos candlestick, the third portion of the 144,000), (Rev. 2:12-17), had to go into the desert in A. D. 539 when Papacy came into power. During that time there was no rain while papacy had the word of God chained to the wall and kept it hid under dead languages, so that the showers of blessing from the knowledge of God's word were held back and poor Christianity suffered a sore famine and hunger for lack of spiritual food.

Elijah, the little flock in the Pergamos period, during that time was fed by ravens and drank water from the brook. It was the few writings that were left from Arius and a few pieces of the old manuscripts from the New Testament writings which the saints managed to hide and save for themselves and which constituted the water of the "brook" here referred to. They were also nourished by the bread brought to them by the "ravens." These "black birds" were flying in papacy's heaven (everything in connection with papal doctrines is pictured as black. The "black horse" in the third seal refers to papal doctrines). We may understand that there were a few of these "black birds" that were not so devilish as the majority of the papal teachers, and they fed the saints with some pieces of papacy's bread, which was three-quarters of barley and only one-quarter of wheat (Rev. 6:6). Still it was enough to keep the Elijah

class alive. The "flesh" which these good "black birds" brought to the Elijah-class was a good turn which they did to help the persecuted saints so that they could make a living in this world, which was denied them by papacy's leaders.

(17:7) *"And it came to pass after a while ("after the end of days," reads the margin note, which means after the end of the Pergamos period), that the brook dried up, because there had been no rain in the land."*

The writings of Arius and the few manuscripts left in the possessions of the individual saints, who would not fall in line with the black doctrines of papacy (such as were "Anti-pas), were soon destroyed by the persecuting agents of papacy or lost as member after member of these saints died in that period.

(17:8) *"And the word of the Lord came unto him, saying,*

(17:9) *"Arise, get thee to Zarephat, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.*

(17:10) *"So he arose and went to Zarephat. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called her, and said, fetch me, I pray thee, a little water in a vessel, that I may drink.*

(17:11) *"And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.*

(17:12) *"And she said, As the Lord thy God liveth, I have not a cake; but an handful of meal in a barrel, and a little oil in a cruse; and behold I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.*

(17:13) *"And Elijah said unto her, fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.*

(17:14) *"For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.*

(17:15) *"And she went and did according to the saying of Elijah; and she and he and her house, did eat many days.*

(17:16) *"And the barrel of meal wasted not, and neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."*

Here came another incident in the desert experience of Elijah. It refers to the Little Flock's experience in the last part of the

Pergamos and later in the Thyatira period. The widow here referred to represents the Arian faith, or the Arian church system which had to stay in the desert after the Arian supporters were deprived of their union with the kingdoms of this world. We know from history how some of the race-kingdoms, such as the Goths, the Suevis, the Vandals, etc., were supporting the Arian creed when they first were converted to Christianity, but later they were reconverted to papacy. In this manner the nominal followers of Arius, or rather the Arian creed, was left as a widow, deprived of her husband, the rulers in these kingdoms. What little there was left of the light in the Arian creed was the flour in the barrel here referred to. The Little Flock (Elijah) and the woman (the more nominal that were left of the Arians), and her son (the new faith which sprang up amongst the Waldenses, under Peter Waldo in the Pergamos period) thus had to live on just the little remnant which they had left in that barrel,—the Arian Creed.

(17:17) *“And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.*

(17:18) *“And she said unto Elijah, what have I to do with thee, O thou man of God? Art thou come unto me to call my sin into remembrance (that she also had been joined to the earthly rulers) and to slay my son?”*

(17:19) *“And he said unto her, give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed.*

(17:20) *“And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?”*

(17:21) *“And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again.*

(17:22) *“And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.*

(17:23) *“And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother, and Elijah said, See thy son liveth.”*

The faith of the Arians, the son of the woman, which we found amongst the Waldenses, died out to such an extent that it would never have recovered, but papacy and the black doctrines of Rome

would have been altogether dominating the world for the future. This son was restored to life in the Thyatira period by Elijah, the Little Flock under Luther and his followers, all consecrated devotees amongst the protestants. The son in this manner received life from 1521 to 1799.

(17:24) *"And the woman said unto Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."*

1 KINGS 18:1-16.

(18:1) *"And it came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab; and I will send rain upon the earth."*

(18:2) *"And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria."*

Samaria was the city where Ahab lived and it refers to the great city Christendom.

When Elijah had been in the desert two years, and now the third year had come, then the word came to Elijah. It was the word of God which came through Luther and which brought the Elijah class prominently to the front. Two years, according to symbolical counting, bring us from 539 (the beginning of the desert condition) to 1259. ($2 \times 360 = 720$ and 539 plus 720 makes 1259 .) Then again three years, according to the same symbolical counting, brings us to the year 1619. ($3 \times 360 = 1080$, and 539 plus 1080 makes 1619 .) Thus we see that when the word came in the third year it refers to some time between 1259 and 1619. It refers to 1521, when the protestant doctrines under Luther began to bring the ostracised development of the Christ into a more prominent position.

(18:3) *"And Ahab called Obadiah, which was the governor over his house. Now Obadiah feared the Lord greatly:"*

(18:4) *"For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."*

(18:5) *"And Ahab said unto Obadiah, Go into the land unto all fountains of water, and unto all brooks; peradventure we may find grass, to save the horses and the mules alive, that we lose not all the beasts."*

(18:6) *"So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself."*

King Ahab, as we know, represents the entire line of civil rulers or authorities in Christendom from the year 325 to our day. Obadiah refers to such rulers as took to the protestant faith and went one way by themselves,—different from the other rulers who stuck to the papal doctrines.

(18:7) *"And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?"*

(18:8) *"And he answered him, I am: go, tell thy lord, Behold, Elijah is here."*

(18:9) *"And he said, What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me?"*

(18:10) *"As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not."*

(18:11) *"And now thou sayest, Go, tell thy lord, Behold, Elijah is here."*

(18:12) *"And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth."*

(18:13) *"Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?"*

(18:14) *"And now thou sayest, Go, tell thy lord. Behold, Elijah is here: and he shall slay me."*

(18:15) *"And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him today."*

(18:16) *"So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah."*

These protestant rulers were very zealous to bring forth the true Christians in their kingdoms, to bring Elijah into prominence. At the same time the other rulers (Ahab) were also anxious to compete and have the Elijah class develop amongst them. This was discerned by the treatment which they afforded consecrated Chris-

tians. The catholics no longer dared to persecute in their former devilish manner.

Ahab began to see or discern the Elijah class at the end of the great religious wars which were waged between the protestant and the catholic rulers in the 17th century. He also saw Elijah when he stood before Ahab in many of the consecrated Huguenots in France, the great kingdom of catholicism, where the Huguenots for a while had success while their brothers, the protestants won over papacy in Germany. This is referred to in the record as we find it in verses 7-16 inclusive.

(18:17) *"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"*

(18:18) *"And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."*

(18:19) *"Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."*

(18:20) *"So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel."*

(18:21) *"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."*

(18:22) *"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men."*

(18:23) *"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:"*

(18:24) *"And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."*

(18:25) *"And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves and dress it first; for ye are many; and call on the name of your gods, but put no fire under."*

(18:26) *"And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even*

until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

(18:27) "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

(18:28) "And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

(18:29) "And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any, that regarded.

(18:30) "And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

(18:31) "And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name;

(18:32) "And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

(18:33) "And he put the wood in order, and cut the bullock in pieces and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

(18:34) "And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

(18:35) "And the water ran round about the altar; and he filled the trench also with water.

(18:36) "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

(18:37) "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

(18:38) "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

(18:39) *"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.*

(18:40) *"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.*

(18:41) *"And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.*

(18:42) *"So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.*

(18:43) *"And said to his servant, Go up now, look toward the sea, And he went up, and looked, and said, There is nothing. And he said, Go again seven times.*

(18:44) *"And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.*

(18:45) *"And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.*

(18:46) *"And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."*

The gathering of the prophets of Baal was going on while protestantism increased in strength up towards 1799. The zealous protestants, who became more active towards the end of the Thyatira period, such as were to "receive power over the nations" (Rev. 2:26), in their missionary work all over the world, here are represented by Elijah. These were blessed with success over the prophets of Baal, the more nominal leaders in Christendom. The prophets of Baal were slain or lost their power in the French revolution and during the campaign of Napoleon, the time of trouble which came over the world at that time. That time of trouble with the Napoleonic wars which engaged the whole world at that time, are here referred to as the "clouds and the wind" (v. 44, 45) which made possible the showers of blessing which came from the millions of Bibles which then began to flood the world with the most wonderful light, since the power of papacy was broken in 1799.

1 KINGS 19:1-21.

(19:1) "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

(19:2) "Then Jezebel sent a messenger unto Elijah saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

(19:3) "And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

(19:4) "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

(19:5) "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

(19:6) "And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again."

Although Elijah, the consecrated Christ class, became strong in the zealous work performed at the end of the Thyatira period, the same class became diminished as time went on in the Sardis period, from 1799 to 1878, as we saw in connection with the seven church periods of Revelation. We read in connection with the Sardis congregation: "I know thy works, that thou hast a name, that thou livest and art dead; Be watchful and strengthen the things which remain, that are ready to die." In the corresponding fifth seal we also remember how the consecrated saints cried out: "How long, O Lord." This same condition is here pointed out in the words of Elijah, in the 4th verse: "It is enough now, O Lord, take away my life."

The angel which touched Elijah was the period of the Miller movement, which prepared food and water for the saints in the Sardis period.

(19:7) "And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

(19:8) "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

The angel which came to the Elijah class the second time and touched them, and woke them up, was the Philadelphia or Harvest period from 1878 to spring 1918. This period or angel provided meat for a "great journey," which signifies the magnitude of Pastor Russell's work.

The words: "and went in the strength of that meat FORTY DAYS" indicates clearly that the "meat" which was provided in due season by Pastor Russell was for the particular period of 40 years of the Harvest, from the Spring of 1878 to Spring of 1918. When the forty days and nights were up then he came to the mount of God, the mount Horeb. It is the place where the words of God will be thundered out to the world.

(19:9) *"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"*

(19:10) *"And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."*

(19:11) *"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:"*

(19:12) *"And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."*

After the Elijah class had been very active in trying to tear down Babylon, they became frightened in the Spring of 1918. They crawled into a "cave" which they found in the Lord's Mountain. In that cave they have been lodging in inactivity, and they have not dared to look out of the cave for fear that someone would take their "life" or liberty away. Then comes the voice of the Lord, through the Holy Spirit asking the Elijah class (that class are the only ones that will hear), "What are you doing"? As soon as they hear that voice they will answer: "We have been very jealous for the Lord, what more can we do now? They will take our "life," our liberties away, we will have no chance to make a living, should we try to do any more at present time."

Here comes the admonition to come out of our hiding place and stand on Mount Zion (Rev. 14:1). He will let us see the wonderful work which He, the Lord Himself, will perform.

The first we will notice when we stick our head out of the cave (our position of idleness at present time), is how the "great wind," the world war is breaking the kingdoms and the governments to pieces. The same is referred to in the "second trumpet" of the 8th chapter of Revelation. When we look out from our cave we also see how the "earthquake" is clearly pictured before us; it is the exposition of the Revelation which shows these things to us when we look out of our cave-position. From the same source we can see the "fire," which will be the result of the Armageddon battle. We also hear "the still small voice," the faint understanding of when and how the Ancient Worthies are to be resurrected while the fire is burning in the world after the earthquake. It is the small voice which will be heard in Palestine from the Fall of 1921 to Spring of 1925, which voice will increase in strength in the Spring of 1925, when the Jubilee trumpet will sound to the whole world.

Now the Lord "is not" in this vision of the "wind," the "earthquake," the "fire" and the "still small voice." That means, it is not the actual event which we see when we look out of our cave-position. We see only, and hear only these great things pass before our mind, or spiritual understanding, as they are pointed out in this work. When these things are due to actually transpire before our eyes, when the actual fulfillment is due, then the "Lord will be in these" transpiring events. Thus we see that this vision before the cave refers to the exposition which now is placing these matters before the Elijah class and makes them acquainted with what is going to happen, as found in the exposition on the Revelation.

(19:13) *"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?"*

(19:14) *"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."*

The Elijah class is still inactive and afraid to come out in the open. Some have come out and are ready to begin their new mission. Still some are remaining in the cave and have not yet seen the vision pass before them. So when they see and hear the wonderful things passing before the cave, they "wrap their face in the mantle"—that is they bury themselves in the study of the wonderful events and make themselves fully acquainted with their new work.

Then the voice of the Holy Spirit will come to us the second time, "what are you doing"? We become too much interested in studying these things, and forget that we are to begin our work, which is pointed out in this work. Then many members of the Elijah class will be a little slow in grasping the thought that we are to go out and show ourselves before the world, and begin the work which will overthrow Babylon. Some will still sing the old song: "We have been very zealous for the Lord, but now we are not in position to do any more. The door is shut."

This song is sung as long as they remain in the classes which are "loyal to the channel." They think that there is no more for the Lord's people to do now, that they have fulfilled their mission in this world, and that the only thing they have to do is to sit "in the cave," where they are hid from the world, and just wait for their deliverance. But every true Elijah-class member will hear the "voice" and come out of the cave, and wrap himself in the study of the "mantle."

(19:15) *"And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria."*

Damascus means "activity." Here it refers to the activities amongst the working classes in the world. The admonition is that we are to pay attention to these things, and then we will be in a position to understand more fully in the light of Divine prophecy what is going to happen next. Their present condition or the activities amongst the labor federations is pictured by Ben-hadad who was the king of the Syrians in the time the word comes to Elijah, and he ruled from Damascus. He is the agent which will overthrow the present authorities or the present order in the world. Still the real fire of Christendom will be lighted by "Hazael," who will be appointed by Elijah, or as we might translate it, Hazael will represent a more desperate and radical change in the labor movements

which will be discerned towards 1921, and which will be the prominent figure in the Armageddon Battle.

Now it is up to Elijah to "anoint Hazael," or in other words point out what is going to take place amongst the laboring classes towards 1921. Hazael is to some extent "anointed" in the treatment on the Book of Revelation and he will be further "anointed" in this exposition on Elijah. The "Syrians" are loyal to present order and civil authorities under "Ben-hadad," but they will be radical and anarchistic under "Hazael." The Syrians, as we understand, represent the laboring classes in the world, and especially in America.

(19:16) *"And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room."*

Jehu is to succeed Ahab. This signifies that the Elijah class also has the privilege of pointing out that after the style of government which we now have, there will be a more socialistic or anarchistic order of government, similar to that in Russia. Jehu destroyed everything that was left of the house of Ahab, and later on he destroyed all the prophets of Baal. His name here refers to the revolutionary order which will be on top in and after the battle of Armageddon. Jehu signifies "Jehovah is he" and thus indicates that this agent is a tool in the hands of Jehovah which will disclose Jehovah's glory. He is the son of Nimshi which latter means "discloser."

Another privilege which comes to the Elijah class in this time is that they are also to "anoint" or point out the "Great Company" class (Elisha), who is to take up the mantle of the Elijah class as soon as they are glorified and taken home.

(19:17) *"And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay."*

Such as will not be in line with the "Hazael" or the radical and raging labor-masses will be found in harmony with the anarchistic order developed from the same, and those out of harmony with either one of these factions will, in the Armageddon battle, be found in the Great Company class. These three classes will be very prominent in the closing battle of present order, until the "Restitution proper" is ushered in.

(19:18) *"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."*

These "seven thousand" represent the "woman" which will be left and come forward from her desert condition in the Fall of 1921. They will be "left" and not destroyed in any sense, because they will hear the call from the Little Flock and stay away from Babylon and at the same time they will be saved from the destruction which will come upon all her members. They are lately referred to by the Lord's people as the "Modern Worthies," which is a very appropriate name for the "Woman" who is "nourished 3½ years in the wilderness" from the Spring of 1918 to the Fall of 1921. (Rev. 12:14.) The number here indicated is a symbolical number and signifies the completeness of those that are to come through the fire under the Lord's special care.

(19:19) *"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him."*

When the Elijah class come out from their hiding place ("the cave"), and begin to fulfill their mission, then the Elisha class, the Great Company, will become an actual fact or clearly manifest as a class. Elisha is the son of Shaphat, which means "judge." When the judging of the "Household of Faith" takes place the Elisha as a class is judged out, or counted as unworthy of the "crown" of life.

The Great Company are laboring hard with the "plowing" (the feature of the time of trouble). The Plowman is the "time of trouble," from 1914 to 1921, and they take part in that work as servants behind the plow. They become blinded to the grander features of the "High calling," viz.: the "glorification and the sowing." They think that they are to side in with some of the contending factions in the time of trouble in order to save their skins and avoid persecution. They prepare themselves to stay a little longer yet and begin to till the ground.

The twelve yoke of oxen here refers to the sacrificing feature of the twelve "tribes of spiritual Israel" (the 144,000), behind which Elisha, the Great Company, will be laboring. At the same time it indicates that they are behind on the sacrificing feature themselves.

When the Elisha class come in contact with the "mantle," when it is "cast on them," by the Elijah class, then its glorious power will be recognized by the Great Company, but they have then come in such a condition of attachment to this world, that they will not take to the same. The "casting of the mantle" is the invitation of the Little Flock to the Great Company to come and take part in the work they themselves already are beginning to appreciate.

(19:20) *"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee?"*

Through their actions the Great Company will prove that they are too much attached to the things in this world, and which will cause them to lose the crown.

(19:21) *"And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.*

They will return to their condition as a Great Company class, and then the last portion of the 144,000 will be slain, or offered up. It is the last sacrifice which will be accomplished by the Christ under the hand of the "plowman." Elisha is here representing the plowman, the time of trouble, as well as the Great Company. It pictures how one yoke of oxen,—the last portion of the sacrificing class, the feet of the Christ,—are offered up. At the same time Elisha as the Great Company becomes the servant who will serve the "meat" of the slain oxen, of which the last or the "twelfth yoke" now is ready to be slain.

Serving the "meat" here indicates the work of the Great Company when they will fulfill their mission from Spring to Fall 1921, when they will make clear to the people the value of the then departed Little Flock. So when they are true in serving that meat in the Armageddon Battle they will "arise and go after Elijah and minister unto him," beyond the veil and before the throne. (Rev. 7:14-17.)

BENHADAD AND THE SYRIANS.

1 KINGS 20:1-43.

(20:1) *"And Ben-hadad the king of Syria gathered all his host together; and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.*

(20:2) *"And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,*

(20:3) *"Thy silver and thy gold is mine; thy wives also-and thy children, even the goodliest, are mine."*

Ben-hadad and the Syrians represent the classes and the elements in the world which, from the time of our Lord's return in A. D. 1874, have been pitted against the autocratic order in the world. They refer especially to the labor-movements which began under the socialistic ideas in the early seventies.

Their demand was that the gold and the silver, or in a word everything of value should be regarded as the common possession of the people. The Socialistic teachings and writings which began to flood the world in the time here referred to, make the claim that everything belongs to the people. They claim that the working classes are the producers and consequently they are also the owners of the common wealth in the world.

(20:4) *"And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have."*

The rulers in nominal Israel (Christendom) replied to that demand of the socialistic labor movement; "What do you mean? Are you really going to claim that you are the owners in common with those that have the money power? Are you verily making the claim that the government and the capital,—in a word, all the wealth in the world—belongs to the people?"

(20:5) *"And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;*

(20:6) *"Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of the*

servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away."

The socialistic publications and the spokesmen for the new labor movement with the ideas of common liberty or universal freedom continued to make their demand before the capitalistic rulers and the civil authorities, and they pointed out the necessity of organizing the laboring classes in order to come in possession of what they claimed to be the common possession of all the people, as well as their right to take a controlling part in the government.

(20:7) *"Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.*

(20:8) *"And all the elders and all the people said unto him, Hearken not unto him, nor consent.*

(20:9) *"Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again."*

When the civil authorities found out that "federated labor" became more aggressive and,—according to their views,—insolent in their demands and actions, the prominent in society, the capitalists, advised the authorities not to pay any attention to the demands of the "labor federations," and they gave their answer to that effect.

(20:10) *And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."*

"The right of the masses and the burning desire for more liberty and higher wages as well as better conditions to work under, will aid us in our struggle to overthrow the capitalistic power. Workingmen break your chains; you are slaves in the dust, tramped down by the upper classes."

With such slogans the socialists and the labor leaders organized the masses against the capital or the upper classes.

(20:11) *"And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."*

The mighty in Christendom sneered at the efforts of the "proletariat" and said that the lower or working class should not "boast"

as if they had something to say. They were born to be workingmen and they should remain in the "harness" and work and not try to mix in with the business of him that "putteth off" the harness, the ones that control the business and furnish the working class with their work and necessary requirements. "Just think—the very idea, that the workingman should try to dictate to his employer what he should do." Such was the indignant feeling amongst the ruling classes and the capital holders when the labor movement first began.

(20:12) *"And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city."*

When the labor organizations heard such disparaging expressions they ordered strikes throughout the world with which they were to fight the opposing parties.

(20:13) *"And behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I am the Lord."*

(20:14) *And Ahab said, By whom? And he said, Thus saith the Lord, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou."*

(20:15) *"Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, even all the children of Israel, being seven thousand."*

Here is the first time the "false prophet" makes his appearance on the scene. It was the different religious denominations in America. They found how the "organized labor," started out by the socialists, began to grow stronger and stronger in the world, and how these revolutionary ideas began to more and more take hold of the younger elements in the world. They came upon the idea that by organizing the young men (and women as well) in the world and teaching them broad Christian principles and ideals, according to their own view, and by giving them refined (?) social amusement, they would be in position to counteract the rapidly spreading radical ideas amongst the masses.

The "Young Men's Christian Association" was founded and promoted by those of high standing in society and under the auspices

of the ruling authorities throughout the world, all as suggested by the religious denominations in America. Ahab thus sanctioned and ordered this new form of battling the labor movement, as a good cause for the common welfare of present order and society.

(20:16) *"And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.*

(20:17) *"And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.*

(20:18) *"And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.*

(20:19) *"So these young men of the princes of the provinces came out of the city, and the army which followed them.*

(20:20) *"And they slew every one his man: and the Syrians fled: and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.*

(20:21) *"And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter."*

The socialists had such success when they first started out, that they became intoxicated. They were radical in their demands and lost their senses, going at their overturning work in such a boisterous manner that they lost the support of the younger elements in the world which had more religious views, or such as were under the anti-socialistic influence fostered by the Y. M. C. A. and such organizations. Their dream of turning the world into revolution and the changing of present order in the eighties and the nineties was shattered. They were obliged to change their tactics and the labor unions and the socialists were separated into two different factions.

(20:22) *"And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee."*

The civil and the ecclesiastical rulers in Christendom knew that the labor movement would soon return in a different form and take more extensive proportions. So they tried to prepare themselves and meet such activities with lockouts and the organizing of the employers.

(20:23) *"And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they."*

(20:24) *"And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:"*

(20:25) *"And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so."*

The labor leaders and the unions soon found out that the "mighty" in this world were the "mighty of the hills," the more exalted in society, and that such had the situation in hand and the idea of a quick turning of the events had to be given up. They saw the necessity of less radical ideas, and in this manner they could spread their ideas or extend the "union" to the middle classes also. The "Federation of Labor" not only included the lower classes of workingmen, it also took in the men of higher class of employment as here called "in the plain." The "union" idea became popular.

(20:26) *"And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel."*

(20:27) *"And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country."*

The beginning of the new "century" (1900) saw the labor movements increase with alarming proportions. The opposing classes were few in number when compared with "organized labor," which latter "filled the country," the whole world.

(20:28) *"And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."*

(20:29) *"And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day."*

(20:30) *"But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber."*

General strikes and lockouts became the daily program for a while, until "a man of God," the great World War came and had something to say. It placed the whole world in a condition of hardship for all, although the upper classes did not suffer as much as the poor. This weakened the power of the "Labor Federations" and many took refuge to the "city" of Democracy, where the "wall" of political influence covered them and killed their radical ideas, which took in many thousands of red socialists also, those who had come into the "chamber" of educated society. Aphek signifies "strength," and amongst the allied governments today we find that "Democracy" is a very strong and formidable city.

(20:31) *"And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life."*

(20:32) *"So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother."*

(20:33) *"Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot."*

(20:34) *"And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away."*

When the more radical elements of the labor leaders became more liberal in their views they came to more friendly terms with the civil authorities, and looking at it from the position they took away back in the eighties and the nineties, they humbled or humiliated themselves (put on sackcloth) before the authorities. They let themselves be led by the popular opinion (ropes on their heads), and began to ride in the same chariot as used by the upper classes. They began to join in the government's control to such an extent that

instead of liberating the people they began to support the actions of the rulers in restraining the liberties of the people. Today many former radicals and socialists are riding in Ahab's chariot, and many are today called Republicans and Democrats, who in former days belonged to Ben-hadad and the Syrians (the radical socialists).

THE SEVENTH VOLUME

1 KINGS 20:35-43.

(20:35) *“And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, Smite me, I pray thee. And the man refused to smite him.”*

The “Scripture Studies” and all the present truth publications are the “sons of the prophets.” Pastor Russell and the promoters of the “Present Truth” are the “prophets” of today. Their productions, or the publications for which they are the authority, or the “fathers,” are in this sense the “sons of the modern prophets.” They are so called on account of their close relationship to the prophecies of the Scriptures.

Here we are made acquainted with a certain one of these “sons of the prophets.” It is the “Seventh Volume,”—also called the “Finished Mystery.” When the Seventh Volume meets the Lord’s people, and when they have read it through, they find that its contents are such that it invites them to “smite it” or destroy its influence over the Lord’s people, because it is out of harmony with the true intent of the prophecies it is supposed to reveal. Still, when some of the Lord’s people first met the Seventh Volume, they did not hear, or they would not hear, that the contents of the Seventh Volume called for its own “smiting.”

(20:36) *“Then said he unto him, Because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.”*

The contents of the Seventh Volume spoke plainly that he who would not “smite it,” but on the other hand would promote the same, he would be slain by a “lion.” A lion is the symbol of justice and here it refers to what is regarded as the “Department of Justice,” the civil laws and the courts of the land. The first promoters of the Seventh Volume that did not “smite it” were slain “by a lion,” because they did not listen to or, as it reads in this verse, “hast not obeyed the voice of the Lord.”

(20:37) *“Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.”*

The work which is now going on amongst a very few of the Lord's people (such as begin to hear the voice of the "Son of Man" in the Laodicean period when He is knocking on their hearts with the truth as laid down in these expositions), is "smiting the Seventh Volume" in such a manner that it is being "wounded." These tear down its influential power over the Lord's people, because they heard the "voice of the Lord" very clearly when they read the contents of the Seventh Volume, saying, that it had to be "smitten." The contents of the same spoke to them very plainly when it laid before them, "smite me" and hit me hard—others are following their example.

(20:38) *"So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face."*

So the Seventh Volume "departed," or it was removed by the authorities. In the meantime it is changing its appearance and is "disguising" itself, being made to appear as a meek and humble servant of the civil authorities. The so-called "channel" will change the contents of the Seventh Volume in such a manner that it will try to deceive the authorities in regard to its mission. Instead of speaking for the "inevitable destruction" of Babylon and present order the "Changed Seventh Volume" will be made to speak pleasing things of our government and the order of things in the United States and Canada. And they will place this before the government.

(20:39) *"And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver."*

Read this verse very closely and meditate upon that verse before reading the comments.

When the civil authorities begin to examine the "Seventh Volume in its new and changed edition" it will through its contents make an appeal for recognition by pointing out what it has done through its promoters who have been very zealous in supporting the government in the war. This is clearly indicated by the new manner in which the present "Pilgrims" are coming before the ecclesias with strong appeals to the Lord's people to buy Liberty Bonds, to aid the Red Cross, and help to put the "kaiser" out of commission, etc., etc. Everything points to the fact that the present "channel" is trying to do everything in its power to have the civil authorities

become friendly towards it, and the "disguised or changed Seventh Volume" will be used in the same manner.

When this "Changed Seventh Volume" begins to circulate, it will be pointed out to the government officials how those in charge of the "channel" (the man that "turned aside") "brought a man" (the class members that remain loyal to the channel, were to be kept by the "Changed Seventh Volume"). That is, the mission of the changed Seventh Volume will be to "keep" the members in the various ecclesias loyal to the channel and the government, and to make a special effort to please the latter. Still, as pointed out in this verse, "if by any means that man" (the body of the saints in the ecclesias) "should be missing," that is, if the saints should drop out from the classes that recognize nothing but the "channel" then the changed Seventh Volume will not be very long in existence. The heads of the channel already realize this and they are very anxious to have something to place before the Lord's people that will be so interesting that it will "keep" them.

"Or else thou shalt pay a talent of silver." The margin reads "weigh" a talent of silver. This indicates that the changed Seventh Volume will drag along the heavy load of the Great Company class as its supporters. They will remain as they say "loyal," which is the slogan amongst all classes today, and the weight of the changed Seventh Volume will be "silver," which is the Great Company feature.

(20:40) *"And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shalt thy judgment be; thyself hast decided it."*

So when the changed Seventh Volume becomes "busy here and there" by being placed before the classes all over for their special study, then the "Elijah class," such as are slow in recognizing the "nominal" state of affairs in the channel-influenced ecclesias, will one by one drop out and slip away from the support of the channel. The mission of the changed Seventh Volume will be to "keep" the classes together, but we find in this verse that it will utterly fail in this mission. It will hasten the complete dispersion of the class members.

Reading between the lines of the "changed Seventh Volume" every class member as well as the authorities will quickly discern or "hear" the intentions of that book, and they will find that the same will bring about its own failure and destruction.

(20:41) *"And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets."*

The authorities will unmask the changed Seventh Volume and discern that it is the same old "Finished Mystery," which they once placed a ban upon.

(20:42) *"And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."*

(20:43) *"And the king of Israel went to his house heavy and displeased, and came to Samaria."*

Further, the civil authorities will find that the "Russellites" as a body, with the "channel" as their headquarters, are at that time dispersed,—thanks to the changed Seventh Volume's activities—"here and there" and the activities of the "channel." The "Russellites" were once "appointed to utter destruction" by the civil authorities. Now these find that they are not destroyed as "Russellites," but that they slipped out of the hands of the "channel" and in this manner the authorities do not know where to find them as a "religious body." They understand that they will be more dangerous as individuals than they would be if they remained as a religious body under the auspices of the society, the "channel." Then they could be dealt with as such.

As individuals the "faithful saints" will feed upon the wonderful revelations of the true interpretations of the Book of Revelation and other prophecies of God's Word, and the civil authorities will know that these are very active but in such a manner that they can not be apprehended. In turn they will blame the "channel" and its changed Seventh Volume as responsible for the disorganization of the "Russellites," who slipped away and became more dangerous, according to their view, to the existence of Babylon, than they were when they remained as a great religious body that could be dealt with as such.

As here pointed out in this verse ("thy life shall go for his life, and thy people for his people"), those that remain "loyal to the channel," and consequently will promote the circulation of the changed Seventh Volume, these will suffer the special wrath of the civil authorities, while the "Little Flock" will be safe; they slipped out of "his hand," and the channel and its supporters will be ordered out of existence in connection with its "Changed Seventh Volume."

NABOTH'S VINEYARD.

1 KINGS 21:1-29.

(21:1) *"And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria."*

The name Naboth means "fruit" and Jezreel signifies "God scatters." Naboth here represents Present Truth, which is the fruit of the Holy Spirit's operation through Brother Russell. It is the means by which the darkness in this world, the unholy doctrines of the false systems of Christendom will be scattered.

Naboth's vineyard is composed of the International Bible Students in the world, Present Truth friends. They have been close to the palace of Ahab, but they did not belong to him. They have been obliged to remain under the shadow of the civil authorities as "strangers," and they have been waiving their civil rights as citizens of the worldly governments by not partaking in the politics and at the polls. They were not counted in under Ahab's possessions.

(21:2) *"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money."*

The civil authorities and the political bosses have had their eyes on the Bible Students and they wanted them to become more as one with the worldly governments. In return the Present Truth (Naboth) would find people of more exalted standing in society among its adherents (a better vineyard), and the Truth Publications would be more prominent and sold with other theological works at high price by popular publishers (give the worth in money). They wanted to plant the seeds of political dissension amongst the Bible Students (bitter herbs).

(21:3) *"And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee."*

The spirit of Present Truth, however, spoke plainly that its mission was not to become exalted before the present world of worldly systems.

(21:4) *"And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread."*

The civil authorities and the highly educated leaders in political circles were very much impressed by the Present Truth because they found it more logical than the confusing doctrines of Babylon. Still their standing in society was against the adoption of Present Truth as it was, and the recognition of the vineyard as it was. They disliked the proposition and at the same time they ate no bread, they left religion out of their political campaigns.

(21:5) *"But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?"*

(21:6) *"And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard."*

(21:7) *"And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."*

Babylon, the great whore, the nominal systems in the world, disliked the idea that Present Truth and the International Bible Students were tolerated to such an extent by the authorities. First she ridiculed the civil authorities on account of the gentle and considerate treatment afforded the Russellites and the Present Truth. Finally in their actions the nominal systems made known that the Russellites would have to fall in line with the governments of this world, and that she (the nominal systems) would be the compelling force in this matter.

(21:8) *"So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth."*

(21:9) *"And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:"*

(21:10) *"And set two men, sons of Belial, before him, to bear witness against him saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die."*

(21:11) *"And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.*

(21:12) *"They proclaimed a fast, and set Naboth on high among the people."*

Christendom began to send the war ultimatum with the seals of the civil authorities, the kings, and the different rulers in the world. The "fast" was thus proclaimed—the great world war. In this manner "Naboth," the Present Truth, became exalted and highly recognized, because it had foretold the beginning of the time of trouble (the fast) to be 1914.

(21:13) *"And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died."*

The two sons of Belial refer to the strong influence of public opinion such as swept over this country and Canada since we entered the war. Belial is the "False Prophet" referred to in the Revelation and is the combined civil-ecclesiastical power of America. In such a manner this False Prophet is the father of the public opinion now influencing Canada and the United States.

Now while the Present Truth was highly exalted and made a great success before the world, Jezebel, the nominal systems, caused these two sons of the False Prophet, the public opinion in Canada and United States, to go against the Present Truth and witness to the fact that it was a fraud, a deceptive religion and dangerous to the government. The result was that Naboth (the Present Truth) was driven out of Christendom as a legalized doctrine, and with the hard and stony contents of the "Seventh Volume" in their hands they flung these stones at the Present Truth and killed it in the world's eyes.

(21:14) *"Then they sent to Jezebel, saying, Naboth is stoned, and is dead."*

This verse brings us to the Spring of 1918 and is the same as referred to in the Revelation at the opening of the "seventh seal." "There was silence in heaven." (Rev. 8:1.) The sentence of the brethren by the remarkable verdict of guilty on the 20th of June, 1918, was the message sent to Jezebel that Naboth was stoned.

(21:15) *"And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.*

(21:16) *"And it came to pass, when Ahab heard that Naboth w^as dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it."*

Today Ahab has taken possession of the vineyard of Naboth. The majority of the Bible Students, especially their leaders and elders, are now doing everything to please the civil authorities, and to promote the cause of the governments in this world where they live. The pleasant vineyard is now in the possession of Ahab and his bitter herbs of political schemes are planted and grow abundantly. (1 Kings 21:2.)

(21:17) *"And the word of the Lord came to Elijah the Tishbite, saying,*

(21:18) *"Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.*

(21:19) *"And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord. In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."*

At this moment the word of God is coming to the Little Flock in this publication. They are to "arise," prepare themselves and be ready to meet the mighty in Christendom. Their first encounter with Ahab will be right in the vineyard which formerly belonged to Naboth (Present Truth). They will find Ahab's representatives in the majority of the Bible Students amongst whom the Present Truth is dead.

The Little Flock will in due time take their stand against the wicked reign of Ahab and by pointing out the significance of the plagues of the vials which will come over Christendom they will tell him that he will soon be destroyed, and that will come to pass at the same judgment bar of public opinion, where the dogs (the influenced passions of mankind) blotted out the existence (the blood) of Naboth. There will also the same dogs blot out the existence of Ahab, the rulers and powers of present evil world.

(21:20) *"And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.*

(21:21) *"Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.*

(21:22) *"And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin."*

Ahab will find that the Little Flock in their closing career will be very hard to deal with. In a fearless manner this last portion of the Elijah class will stand before the great and mighty of this world and cause them to tremble, while they point out their inevitable destruction. At the same time the Little Flock will demand the release of the people, the poor of the laboring classes, the captives of the ruling authorities that have a wall against them, restraining them from their human liberties.

(21:23) *"And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel.*

(21:24) *"Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat."*

The same will be pointed out against the wicked nominal systems, their utter destruction. The wild passions of mankind will destroy Babylon where she has her strongest defense, the wall of the power of the civil rulers. This power will be broken or scattered by God.

The supporters of the present authorities, who become powerless in the first storm of indignation, while Babylon (the city) is still in force, will be absorbed by the wild passions of mankind in the Armageddon (the dogs). Then again, those that will become powerless in the following world-wide anarchy (the plain), when there is no city or organized society, those will be absorbed by the birds of the air, which belong to the new heaven established by the Ancient Worthies.

(21:25) *"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.*

(21:26) *"And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel.*

(21:27) *"And it came to pass, when Ahab heard these words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.*

(21:28) *"And the word of the Lord came to Elijah the Tishbite, saying,*

(21:29) *"Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house."*

At the time the Little Flock begins to speak against the rulers and the wicked systems in Christendom, at that time the result of the world war will have caused these authorities to be the subject of contempt of the people (sackcloth). They will not be in position to restrain the truth as they would like to because Elijah is powerful before them in his fearless appearance.

Although there will be revolts and partial revolutions and anarchy, still the authorities of present order will come into the Armageddon battle. That is they will not be ruling at that time in their present capacity. At the time the Armageddon battle breaks out there will be a different system of government order throughout the world, the son of Ahab (the system of religious-civil powers), which will be the combined efforts of the dragon, the beast and the false prophet. That new style of government order will be the direct cause of the Armageddon and it will also have to fall in that battle.

THE WAR OF RAMOTH-GILEAD.

1 KINGS 22:1-53.

(22:1) *"And they continued three years without war between Syria and Israel."*

The labor federations, especially in America, have been on friendly terms with the civil authorities in Christendom since we entered the world war in 1917. Although these federations originated in the first socialistic movement in the world, they now in general have departed from the socialistic ideas, especially the leaders of these federations. Owing to the very prominent position of this country before the world at present time, Ahab is chiefly representing the authorities of America in this chapter. The friendly conditions between the labor leaders and the civil authorities will last three years as we find here, viz.: 1917, 1918 and 1919. The more radical elements, the anarchists and the I. W. W.'s, etc., are not included in this peaceful feature. They will be very active in keeping up the fire against present order, and they will be the means by which the revolutionary spirit amongst the laborites will be made alive. They will try now and then to attack the powers that be, but they will not succeed for the reason that peace prevails between Syria and Israel,—the loyalty of the laboring classes towards present authorities.

(22:2) *"And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel."*

In 1919, "the third year," Jehoshaphat, the zealous promoters of Roman Catholics, will begin a strong propaganda in America.

(22:3) *"And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?"*

Owing to the loyalty prevailing amongst organized labor, and owing to their support of present institutions, the political bosses and the civil authorities will point out to their promoters and agents that the gigantic power of organized labor (Ramoth-gilead) is practically in their hands. It is the left foot that has been placed on the earth, which accomplished that condition. (Rev. 10:2.) They will prepare a political coup to take that power entirely out of the hands of the labor leaders. They recognize the fact that

the masses at that time begin to be more restless under the restraint which is exercised over the order-loving people. It is the time when the labor unions, instead of being on good terms with the authorities, will fall in line with the radical socialists and the anarchistic elements in the world. Realizing that so far the laboring classes are in their hands, under their yoke of restraint, the powers that be will propose to remove the power entirely from the leaders of the restless masses. They feel how the earth (the order-loving people), on which they placed their left foot of restraint, begins to tremble, which indicates that a great earthquake is not very far distant, and they will prepare for a quick campaign which will dislodge the last vestige of power enjoyed by organized labor.

(22:4) *"And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses."*

The strong government of America, which is "causing the earth and them that dwell therein to worship the first beast" (papacy) (Rev. 13:11, 12) will in 1919, as we already pointed out, communicate with the catholics (Jehoshaphat), and tell them how to take away the last vestige of power (Ramoth-gilead) from the laboring classes. Through their activities the catholic officials will indicate how they are in perfect harmony with the authorities in this respect. It is their own aim to crush the power of the masses in order to promote catholic world supremacy.

(22:5) *"And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord today."*

The catholics are very serious in this matter and point out that God's word is behind their movement, and that the rulers in Christendom are to recognize that authority in crushing out the last power and rights of the order-loving people.

(22:6) *"Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king."*

The rulers will begin to pay close attention to the religious movements going on at that time and the federation of the nominal churches will be effected. (Rev. 8:10, 11; 13:14, 15; Isa. 8:9-12.) It will be a gathering of all the prophets of Israel, and all their teachings are to the effect that present order is to have the power

and remain in force, while it is God's will that the power of the people, the laboring classes, should be crushed by taking away the little bit of liberty they have left. All for the future safety of society.

(22:7) *"And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we might inquire of him?"*

The catholics know that the teachings of the "Present Truth" have been foretelling the destruction of present order on the strength of God's Word, and they have in mind to bring it before the civil authorities. They know that the "Present Truth" is not dead, although it was stoned in the Spring of 1918. By bringing the Truth teachings before the authorities they know that the authorities will order its complete extinction. Thus we see this question in this verse is very skillfully laid as a trap by which the Catholics hope to bring the Truth friends and their teachings before the authorities again. We may assume that the time here referred to is the Spring or Summer of 1919 (in the third year, verse 2). The Little Flock has not yet come out of the cave in the Mount Horeb, although they are very active in preparing themselves for their coming power. The catholics fear the "truth" proclaimers, and so long as they are quiet and not so noticeable they are afraid that something is under preparation which they would like to stop. It is Satan who has a faint understanding of what is coming soon and he directs the question or the suggestion that the prophet be brought to the front who is different from all other prophets in Christendom (Present Truth).

(22:8) *"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so."*

At that time the civil authorities will begin to pay attention to the teachings of the Truth friends. They know that these teachings or the contents of the Truth says nothing but that which means destruction to present order. They do not like that prophet very well. But the Catholics are very anxious to have the activities of the "Truth" people in the limelight and trap them with such remarks as would compel the authorities to order their restraint.

(22:9) *"Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah."*

There will be a release of present restrictions which will give the "Truth" friends an opportunity to return to activities to some extent, and on the same order as they were privileged before the spring of 1918.

"Micaiah" means "one like Jehovah," and "Imlah" is "one whom God hath filled up." As "Naboth" in the twenty-first chapter of 1 Kings, referred to Present Truth in its presentation during the harvest period up to Spring of 1918, when it was stoned to death, so here "Micaiah" is the "Present Truth" in its new presentation from the Spring of 1918 to 1921. It will be presented in power "one like Jehovah." It will be presented by the saints in their closing career, while they receive their full measure of the Holy Spirit and complete spiritual understanding (as much as any human can receive), as here indicated by the name Imlah—"one whom God hath filled up." The saints will be the fathers of Present Truth in its new form with a more glorious light than ever before was presented.

(22:10) *"And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them."*

The civil authorities and the Catholic church systems begin to display their united power whenever they can, although as yet to a very limited extent, as indicated by "a void place in the entrance." All the nominal systems in Christendom will begin to recognize the civil rulers in connection with the Catholic church officials as their supreme authority.

(22:11) *"And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them."*

Zedekiah here refers to a new form of religious influence from a body of rulers in Catholic Europe, who will come in the limelight as leaders of the lower classes of people in overthrowing of the autocratic rulers in these Catholic states. At the same time these new liberating rulers will use everything at their command to check any movement towards radical socialism or anarchy. This new religious influence as promulgated by these so-called liberators will favor the establishment of the "ten papal states" (horns of iron), or republics, and place them at the disposal of the pope at Rome. In this manner the pope in connection with other rulers in Christendom will be in position to crush the "Syrians," the order-loving

classes which are becoming restless and furious under the restraint which will be exercised against them. This "pushing with horns of iron" is also referred to in Rev. 17:12, 13, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power (horns of iron) and strength unto the beast."

From this we find that in the spring and summer of 1919 the ten papal states will be ready to be given to the beast whose "seat" is at Rome. The high handed power of papacy will not, however, be fully reached until the time of the fifth trumpet from fall 1920 to spring of 1921.

These ten states will probably be the result when the great kingdom is thrown into anarchy in the second trumpet period (Rev. 8:8), which will occur in the winter and spring of 1918-1919.

(22:12) *"And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand."*

So the federated churches begin to be very active with their wormwood teachings and doctrines (the prophets) in America, as well as the dragon systems of Protestant Europe, as indicated by the third and the fourth trumpet periods. (Rev. 8:10-13.) All their activities and influential teachings will point out the desired overthrow of the revolutionary movements in the world, which are making the position of church and state a very desperate one. Their claim will be that God will crush the power of the masses, and that He is on the side of the authorities and the church systems in their high-handed power.

(22:13) *"And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good."*

The messenger which is to call Micaiah is the time of reaction, which will prevail shortly after the war. It will automatically release certain restrictive laws. These restrictive laws have been the "officer" which kept the Present Truth back in the present inactivity. Now such time of release of these restrictive laws will invite the "truth" to be published more openly or before the authorities and the rulers in Christendom.

The attention will be called to the prevailing popular opinion that the power of the lower classes should be destroyed, that the liberties enjoyed by the working classes are to be forever restrained, according to God's will, and that the "truth" should be presented in the same manner as the teachings of the nominal systems, so as to please the civil authorities.

(22:14) *"And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak."*

The claim of Present Truth is that it will speak nothing but that which is of the Lord.

(22:15) *"So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the Lord shall deliver it into the hand of the king."*

The first presentation of the truth before the civil authorities will come from the "Society" in the changed Seventh Volume. We found in 1 Kings 20:35-43, that the Society will come forward with a new Seventh Volume, which will have for its mission the pleasing of the civil authorities. Thus we see that when the "truth" is presented here in this connection, it is not the real truth, it is a false presentation by those in charge of the Society at present time. The publications, the sermons, etc., which will come from the Watch Tower Bible and Tract Society in the future, will be in harmony with the presentations from the nominal systems, all for the single purpose of pleasing the authorities. They will promote the idea of fighting the liberty loving masses.

(22:16) *"And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?"*

The changed and deceptive appearance and the new teachings from the Watch Tower Bible and Tract Society from now and on will be very apparent. It will also be noticed too well that they are not in accordance with the teachings of Pastor Russell, whom they all recognize as an honorable authority. The authorities will then express the opinion that the Watch Tower Society is beginning to tell lies, such teachings as are contrary to the former presentations of the Society.

(22:17) *"And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."*

Then the "Present Truth" which the Watch Tower Society in its changed form will try to twist and change to suit the authorities, will be more closely investigated, or the true representatives of the Present Truth will step forward and it will speak plainly according to the publications of Pastor Russell, that the present order and society in the world is to be destroyed. The contents of the Fourth Volume, "The Battle of Armageddon," will begin to sound before the authorities when they investigate all the publications of the Present Truth, which are in the possession of the Watch Tower Society.

"I saw" in this verse refers to the conditions and the manner in which the truth will be presented by the deceptive Watch Tower Society. The Society has become blinded to the significance of the truth. During Pastor Russell's time they were in the light and the "truth" then proclaimed and "saw" these things which they can not see now at the Society or by those at the head of same. Thus we see that even if the present leaders of the International Bible Students are trying to speak lies through the "truth" they will be revealed and the truth will begin to speak the truth as in the former days. It will disclose that the "Ahab" autocracy will be followed by an unorganized order, as pictured by Pastor Russell in the different publications.

(22:18) *"And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?"*

The civil authorities will then point out the true fact that "Present Truth" is not to be regarded as promoting the success of present order and society, although the leaders of the Watch Tower Society will try to claim so in their new and deceptive presentations. They are unmasked and their treatment will be worse than if they had remained in the real truth.

Jehoshaphat, the Catholic leaders, wanted these things to come to the surface so that the civil rulers would order the destruction of Present Truth, and never again come inside the reach of the people.

(22:19) *"And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.*

(22:20) *"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.*

(22:21) *"And there came forth a spirit, and stood before the Lord, and said, I will persuade him.*

(22:22) *"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*

(22:23) *"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."*

So when the truth, as promoted by the present Watch Tower Society comes in this predicament that it has to speak nothing but the real truth, then many of the deceived supporters of the Society will wake up to the real conditions. They will find their robes spotted, and in the message given in these verses they begin to wash them. They will no longer accept the truth mingled with the advice given to the Lord's people to do everything to please the wicked systems in the world and to promote the stability of present order and society. The truth will again begin to proclaim the glorious plan of Jehovah.

(22:24) *"But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee?"*

The truth in the southern part of Europe will be smitten. In that part of the world they will be working hard to establish the ten papal states (the horns of iron), and consequently the truth will be smitten.

(22:25) *"And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself."*

The chief theme of Present Truth in the manner it soon will come from the Little Flock will point to the inevitable destruction of the false religious systems with their doctrines, which doctrines will soon have to be forced into the "dark-room," the oblivion, from which it will never come out again.

(22:26) *"And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;*

(22:27) *"And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace."*

The authorities would like to cut off the fearless proclamation of the Present Truth, when it will begin to come with force from the Little Flock, but they will be afraid of the common people. The people will begin to believe the message at that time when they will see the great spiritual understanding amongst the Little Flock, as well as the mighty works and wonders that will be performed by the saints. Consequently the rulers will have to leave it to the people to decide for themselves (to Ammon) and to Joash, "the king's son," the Lord's people, both the Little Flock and the Great Company. The authorities will try to destroy the Truth but it will be nourished or kept alive amongst the people under the troublesome conditions which will prevail in the world at that time.

(22:28) *"And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you."*

The word of the truth will come to every man.

(22:29) *"So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."*

(22:30) *"And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle."*

So the ecclesiastical rulers and the civil authorities will begin their campaign to break the power of the restless masses. In so doing the civil authorities are changing their appearance and let the ecclesiastical rulers show themselves in a prominent manner. It is the image of the beast that receives life. (Rev. 13:14-15.)

(22:31) *"But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel."*

(22:32) *"And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out."*

(22:33) *"And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him."*

In the political campaign the laborites will throw their strength and fury against the civil authorities only. In their wild campaign they think that they are facing the civil rulers, the mighty in society, and they will turn their special fury against them. Then they will hear the crying of the ecclesiastical rulers, especially the catholics,

who are at the front in their gilded chariots, their splendid doctrinal display, and the masses have reverence for them and leave them alone.

(22:34) *"And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded."*

(22:35) *"And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound in the midst of the chariot."*

(22:36) *"And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country."*

(22:37) *"So the king died, and was brought to Samaria; and they buried the king in Samaria."*

(22:38) *"And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according to the word of the Lord which he spake."*

A revolutionary outbreak, caused by the hardships imposed on the people, will overthrow present order for a moment in the fall of 1919. The strength (blood) of present society order will be appropriated by the passionate elements in the world (dogs). For a moment, in the winter of 1919-1920, when the darkest part of the night will begin to settle over the world, the proclamation will go forth to the people, let every man go and do according to his own pleasure.

(22:51) *"Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel."*

(22:52) *"And he did evil in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:"*

(22:53) *"For he served Baal, and worshipped him, and provoked to anger the Lord God of Israel, according to all that his father had done."*

The world will right itself to some extent under the new and devilish rule which will be at the front under the new and modern

"dark age" which will be at the front from the spring of 1920 to the fall of 1921. This is pictured by the two year reign of Ahaziah (1920 and 1921), following the overthrow of Ahab. The desperate conditions in the world will create the strong ecclesiastical governments in Christendom, which in turn will bring on the Battle of Armageddon, which is to come in Ahaziah's reign (1 Ki. 21 :29).

MOAB'S REBELLION.

II KINGS, 1:1-18.

(1:1) *"Then Moab rebelled against Israel after the death of Ahab."*

Moab represents the radical and anarchistic elements in the world. They will cause a series of troubles to the autocratic ecclesiastical powers, the religio-civil powers that will hold sway over Christendom in 1920 and part of 1921. Assassinations and destruction of property will be very common. Complete destruction of the capitalist class and the commerce of the world will begin on an alarming scale.

(1:2) *"And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebul the god of Ekron whether I shall recover of this disease."*

The ecclesiastical rulers will fall from their high position and their condition will be a very desperate one. Now the prophets of Satan will be very active with their deceptive power. (Rev. 13:13, 14; 19:20.)

(1:3) *"But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebul the god of Ekron?"*

(1:4) *"Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed."*

Now comes the time when the Elijah class are given a chance to meet the ecclesiastical rulers in Christendom, invested as they are at that time with the most wonderful power. The angel here referred to is the third angel from Mount Sion (Rev. 14:9-14) which is synchronous with the fourth trumpet angel (Rev. 8:12). This period calls to the Elijah class to come forward with the message "If any man worship the BEAST and his IMAGE, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God" (Rev. 14:9).

The Little Flock will for a moment leave the authorities after speaking against them on account of the devilish doctrines which

they are promoting in the name of Christ. They will return to their work in spreading the truth amongst the people and perform their powerful works in healing the sick and comforting the poor and needy.

(1:5) *"And when the messengers turned back unto him, he said unto them, Why are ye now turned back?"*

(1:6) *"And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die."*

(1:7) *"And he said unto them, What manner of man was he which came up to meet you, and told you these words?"*

(1:8) *"And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite."*

The Little Flock will be well known owing to their wide scope of spiritual understanding, wisdom (hairy), and by their serving and humble attitude amongst the poor and suffering (the leather girdle).

(1:9) *"Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down."*

The ecclesiastical rulers will send their loyal supporters against the Little Flock with the sole purpose of making them come down from their high position before the people on account of their wonderful power.

(1:10) *"And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."*

The Truth and the miraculous power of the Little Flock will consume those that come to apprehend the Little Flock. They will believe and come out of Babylon and die as supporters of the beast and his image. "Those of the synagogue of Satan are coming to worship before the feet" of the Philadelphia congregation (the last and the faithful of the Russellites).

"Fifty" as we already know, signifies division, and these "fifty" and their captain refers to the "dragon" part of Christendom. The great city Christendom is divided into three parts, and here we will find these three parts represented in successive order.

(1:11) *"Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly."*

Other nominal supporters of the strongly federated church governments in other parts of Christendom will through their actions and teachings invite the Little Flock to become one of them. They can not help but notice how these "wise virgins" are walking forward with their lamps burning before the world in the most brilliant manner, having the oil, as here indicated by the position of Elijah, on the "top of the hill," where he could be seen by all people. This second captain and his fifties refer to the "last" part of Christendom.

(1:12) *"And Elijah answered and said unto them, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty."*

The Little Flock in this part of Christendom are winning over the people with their mighty works and spiritual understanding, because they have the word in season. They are smiting the waters and the waters dry up. The common people will die as nominal church supporters.

(1:13) *"And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight."*

(1:14) *"Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight."*

This third captain and his fifty refers to the "false prophet" part of Christendom. The majority of the church systems in America will now come to worship before the Little Flock, as indicated in Rev. 3:9. The Little Flock are taking a stand entirely isolated and above the teachers in the nominal churches.

Before they are through with their mission, however, when the sixth trumpet angel is speaking to them, then they begin a finishing

or cleaning up work amongst the nominal church members. In so doing the Little Flock will also plainly speak to Ahaziah, the strong dragon-beast-and-false-prophet governments in Christendom, that Armageddon is just at hand, and that their existence is doomed. This is to some extent pictured by our Lord driving out the money-changers in the temple. He gave us a picture of what will be our last work before our departure.

(1:17) *"So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.*

(1:18) *"Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?"*

So comes Armageddon in the Spring of 1921, according to the word of God as pointed out by the Little Flock, and the last of the wicked religio-civil government order is destroyed. There their succession ends. Ahaziah has no son.

*ELIJA AND ELISHA WALKING TOWARDS AND
CROSSING JORDAN.*

2 KINGS 2:1-25.

(2:1) *"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal."*

Here we are made acquainted with the advancement of the Lord's people from the time they begin to understand the significance of the "Little Flock" and the "Great Company" feature. This verse brings us to the time when the promotion of the Present Truth had its legal beginning in 1878.

In the light of Present Truth, which was revealed first by Brother Russell, it became known that the Little Flock was to be glorified and taken up to the throne of God in the time of trouble (the whirlwind). So when the harvest began in the year 1878 the Elijah class (the Little Flock) as well as the Elisha class (the Great Company) went forward with the time from "Gilgal" in 1878. Gilgal means "circle," and it indicates that the truth originated in a little "circle" of friends from which circle the truth friends set out to do the harvest work when the "door" to the harvest garner opened in the year 1878. (Rev. 3:7, 8.)

(2:2) *"And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel."*

So they went forward together in the Lord's name, closely related in the harvest work, all spirit-begotten, and all were very zealous in the Lord's work. They organized the various ecclesias throughout the world and the Bible Students, or the Russellites, became a great religious body under the Lord's special blessing and care. Bethel means "of God." Thus we see that the name "Bethel" features that time when the different classes were organized under the auspices of the Society. It also points out that the work performed by Pastor Russell was "of God."

(2:3) *"And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord*

will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace."

When the properly organized Society of the truth friends advanced into the harvest work the "sons of the prophets" came forward. The Present Truth is closely related to the prophets and the prophecies of the Holy Scriptures. It is one in spirit with these prophecies.

In this manner we can say that Present Truth represents the prophets and all the publications that have come forward from the beginning of the harvest in 1878 are the "sons of the prophets." The Watch Tower, the Scripture Studies, Tabernacle Shadows, etc., are the "sons of the prophets." Present Truth is the authority or the "father" of these publications.

Now, when the Truth friends, the Elijah class and the Elisha class, advanced from their first little "circle" to the organized society "of God" (Bethel), then these "sons of the prophets" began to come forward and point out the fact that "the Little Flock" was to be glorified at a certain time (day). The Great Company, although they did not know that they belonged to that class, knew that date very well. And some of them stated the date so forcibly before the Lord's people that Pastor Russell himself on several occasions said that some of the pilgrims and the elders knew more about the date when the Little Flock was to be glorified than the Lord Himself.

The "sons of the prophets" pointed out that the Lord's people would be delivered in 1914. Still, Elijah did not bother himself so much with that feature as Elisha. Elijah was thinking more of fulfilling his mission which he had to do while he still was in the flesh. The Elisha class, however, as we find here, were always sure of the date. They even in some instances rebuked the "sons of the prophets," the Truth Publications, that they should "hold their peace." They knew it better than the "sons of the prophets."

(2:4) *"And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho."*

The Truth friends advanced to another feature in the harvest work. It was the time when the world events began to occur in such a manner that the world had to acknowledge the wonderful spiritual knowledge of Pastor Russell and the Truth friends. It

was the time after the beginning of the world war in 1914. The name "Jericho" signifies "a fragrant place." It refers to the time when the Bible Students became popular owing to the foretold world war and the time of trouble beginning with the same. The great success of the Photo Drama added to that popularity considerably, and the International Bible Students' Association was a very popular institution up till 1918. They had reached a fragrant place in the history of their existence.

While in this Jericho condition the "sons of the prophets," the publications sent out by the Watch Tower Bible and Tract Society from 1914 to 1918, came forward and pointed out that the Little Flock was to be glorified and delivered in the Spring of 1918. Some of the friends were a little slow in placing the date too exact, but the majority of the Elisha class knew that date much better than the "sons of the prophets." They became real noisy in regard to that respect. They pointed out that the one that did not accept the statements that were made in their great "Seventh Volume" would not be delivered in connection with the Little Flock. The Seventh Volume was the "Finished Mystery" and consequently there was no other alternative than deliverance in the spring of 1918.

(2:6) *"And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.*

(2:7) *"And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan."*

So they advanced till they came to Jordan, the actual Judgment period from 1918 to 1921.

"Fifty" is a symbolical number which signifies "parting or division." In our modern English slang expressions we often use the words "go fifty-fifty," which means to go half and half.

In the Spring of 1918, some of the "sons of the prophets" (the Seventh Volume and other publications of later date, from the Society), had to stop because their time features were proving incorrect, as well as many other features. They were of no real value to those who had their eyes open. They had to remain in the Jericho condition, or the stand they had taken before 1918. There they view things "afar off," they are very far from the true facts.

Up to this writing the Elijah class and the Elisha class have been standing at the edge of Jordan (the beginning of the Judgment period, Spring 1918 to Fall 1921), talking together. They have quit working. They are standing in inactivity.

(2:8) *“And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.”*

While the Lord's people have been “standing” at Jordan, since the Spring of 1918, the Little Flock is “wrapping together” the “mantle.” The mantle is the “truth” as laid down in the Scriptures and as it is revealed to us from the Present Truth publications under Pastor Russell. It is the “light that shineth more and more unto the perfect day.”

All the Lord's spirit-begotten people have been clothed with that mantle, the Present Truth. They have been sealed in their foreheads with the knowledge of the Divine Plan of Jehovah, the “Seal of the Living God.” (Rev. 7:2.) Still it is an individual matter how we have been wearing and how we are wearing that mantle. It has been worn more or less disorderly by many of the Lord's people.

So when the two classes of spirit-begotten have been standing in inactivity for a while at the edge of Jordan, then the Elijah class (the Little Flock only) takes the mantle (the Present Truth), which they are wearing in the same manner as the Elisha class and wraps it together in a very orderly manner. They are placing all its features in harmonious and parallel lines, and in the increasing light of the Holy Spirit on the word of God the wonderful features of the Present Truth are brought together in their true position relative to each other.

This folding or wrapping work is to some extent now done very carefully and under the guidance of our Lord's protecting care by His Little Flock in this present publication.

This book is not the mantle. The truth is the mantle. This publication is used by the Lord for the work amongst the Little Flock class in their “wrapping together” work, before they are ready to smite Jordan. The various prophecies of the Word of God are here brought together in a harmonious manner, and the truth in this orderly and compact form will prove to be the instrument, which in the hand of the Little Flock, will divide the waters and bring the Lord's people across the Judgment period on dry ground. They

will not be swallowed up by the swift current of the passions of mankind which runs towards the "Dead Sea" (utter destruction in a world-wide anarchy). This feature is referred to by the "angel before the altar, having power over the fire." (Rev. 8:3-5.) The filling of the "golden censer" with fire will be done at the same time as the "mantle is wrapped together." As soon as the mantle is wrapped and in the hands of every member of the Little Flock, now in the flesh, then the power of the fire will come over them. It is the same fire of which our Lord Jesus spoke when He said that He wished it already would burn. It will be a wonderful power that will accomplish the most wonderful change in present order.

The Elisha class are not adjusting their mantle like the Elijah class. They leave the "truth" in the position and in the manner they wore it before they came to Jordan in the Spring of 1918. They fail to see the necessity and the propriety in adjusting their mantle. They think everything is well with their understanding of the Divine features as laid down in the Word of God. Still, on account of Elijah they will come across the Jordan period and then they will take to the adjusted mantle and begin to smite the waters themselves.

Jordan in this connection refers to the judgment of this world. Its waters represent all classes of people in the world. All such people as are under God's special wrath and judgment from the Spring of 1918 to the Fall of 1921, when the Jordan has fully run out into the "Dead Sea." The current of their passions, as taking expression in the different classes and opinions amongst mankind today, as we said, runs toward the "Dead Sea," which means utter destruction in the anarchy which will follow as the inevitable result of their various teachings and hateful ideas.

With the power of the "truth," as represented by the "wrapped mantle," the Lord's people will have a road on which they can pass over the judgment period, and they are not carried away by the current of the passions of mankind towards utter destruction.

The smiting signifies a fearless proclamation of the truth before all classes of people in the world. While the Little Flock is smiting, the Lord will use Divine power to divide the people into two distinct classes. It will be the anarchistic elements, which soon will be a formidable and well organized body in the world, especially towards 1921. The other class will be the supporters of present

order who will do everything in their power to overpower the steadily increasing numbers of anarchists. Between these two classes the Lord's people, the Little Flock first and afterwards the Great Company, will walk forward. It will appear sometimes as if the two walls of the waters, the two classes, would want to rush together and swallow up the Lord's people. Still they will continue to walk forward in the power of their God.

(2:9) *"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me."*

When they have passed the Judgment period, as far as it is related to the Little Flock (towards Spring of 1921), then the Great Company knows that they have failed to come in possession of the power which is manifest amongst the Little Flock, after their orderly conduct in arranging the Truth with its time features, etc., in a correct manner. While they are walking behind the Elijah class we may understand how they, when their eyes are opened, begin to pray: "Lord open unto us," give us the power of the Little Flock. But the Lord will answer them, "I know you not." Then they will begin to say, "We have eaten and drunk in thy PRESENCE (they enjoyed the Present Truth at the Lord's table, set by the "faithful servant" Brother Russell, and they know that they have been eating in HIS PRESENCE since 1874). On this account they feel that they are more entitled than many of the younger Truth friends, who they now will find are endued with the power of Elijah. They even went so far as to point out that such brethren were deceived and fallen away from the Truth, etc.

Now they regret these things, and their only wish is that they might receive the power in a double portion. They know that they will have to recross Jordan, or rather continue to cross over to the very end of the Judgment period, to Fall of 1921, when they will be alone because the Little Flock will at that time be taken home. Then it will be twice as hard, and they feel that they need a double portion of power.

The Little Flock have no feeling of revenge in their hearts towards their "foolish" brethren "that cast them out and said, let the Lord be glorified." (Isa. 66:5.) They still love them as their fellow servants in the flesh, and knowing of their own departure, they wish to do them a favor, as long as they know that the Great

Company will have to make up for their "foolishness," in the Armageddon battle. They have the true Christ-spirit developed and they are offering their assistance to the Great Company before they are taken home.

(2:10) *And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*"

This verse is for the very purpose of drawing the attention of the Lord's people to a very important question. We are all wondering if the feet members of Christ will be taken home in such a manner that they are noticed at that particular moment. We read in Psa. 116:15 that "Precious in the sight of the Lord is the death of His saints." From the following verses we may receive some answers to that question.

(2:11) *"And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."*

From the Fall of 1920 to the Spring of 1921, the Little Flock and the Great Company will be on very friendly terms. Then comes the whirlwind of the combined efforts of the "dragon," the "beast" and the "false prophet." (Rev. 16:13-16.) It is the strong propaganda which at that time will sweep the whole world in the sixth vial period, which will gather all the Babylonian rulers together in their last stand on behalf of their crumbling strongholds before the onrushing forces of furious anarchists. The whirlwind is the gathering together to Armageddon, sweeping forward and taking along all classes of people and society.

In the whirlwind the Elijah class, the Little Flock, will be very prominent figures. Each individual member of the Little Flock will then be in the limelight all over the world. Invested with the most wonderful power they will make a fearless stand before and against all the forces of Satan.

A chariot is the symbol of grand religious display, and here the fiery chariot is the Little Flock's great spiritual understanding and their glorified condition in the flesh, just before they are taken home. They are in position to perform the most wonderful miracles in the name of Christ. They will raise the dead, heal the sick, etc., in the same manner as our Lord and His apostles. These wonderful works, their "mighty signs and wonders" are the fiery chariot,

attached to the "horses of fire," which are the saint's pure and powerful doctrines of Divine truth, the fiery indignation against all wickedness in the world, which will be the means by which the whole universe will be cleaned. It will cause the destruction of the fallen angels when they are driven out from the Great Company class and they in turn enter the "swine class," rushing down into the "sea of destruction."

The chariot and the horses of fire are due to the angel which came out "of the altar," and which had power over the fire. (Rev. 8:3-5; 14:18.) This angel or period, as we know is the period of preparation and filling the Little Flock with the "fire" (spiritual power and understanding), which power will increase more towards the end of their earthly career, as here indicated by the picture of the fiery chariot, Elijah's glorification.

(2:12) *"And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them in two pieces."*

The Great Company will now acknowledge the departing Little Flock as their "Father" or "life-giver." They will pray to them to grant them life at the moment they themselves are to suffer martyrdom. They will begin to point out with a loud "cry" before the world, that this chariot is the glorification and the completion of the Christ, the life-giver of the world. They will proclaim that the Little Flock is the spiritual Israel, as pointed out in all the prophecies of the Word of God, and that the "horsemen" are those of the 144,000, who as kings and priests will govern the pure and holy doctrines (fiery horses) in the New Kingdom of Christ. The "horsemen," those that are to drive or govern the doctrines when Israel is restored to Palestine, when the law will go forth from Zion and the word of the Lord from Jerusalem (Isa. 2:3), are the 144,000, the twelve spiritual tribes of Israel. (Rev. 7:4-8.) The glorification of the Christ will then be made manifest to the Great Company. They will see how the "feet members" of the Christ are caught up in the air to be forever with the Lord. (1 Thess. 4:17.) The manchild is caught up to the throne of God. (Rev. 12:5.) The Great Company then knows that they are the "remnant of the woman's seed," and that Satan in his fury is coming to destroy them. (Rev. 12:17.) Consequently they cry out, "Father," save our lives "so as by fire." So the Little Flock is gone, and their

voice will be heard no more as that of a bride, as well as the call of the bridegroom, in Babylon. (Rev. 18:23.)

The Great Company will realize that in order to receive the power which was over the Little Flock they must destroy their own mantle or clothes. They did not fold the truth in that orderly manner like the Little Flock, and they lost the special blessing and the Crown of Life, on account of their "foolishness." Instead, they used the Truth in the most disorderly manner and unfit for the work for which it was intended.

(2:13) *"He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan."*

Now the Great Company will realize that the Truth as used by the Little Flock is "the truth" and they will take it up and continue in same. The fallen angels that held them were judged as worthy of destruction by the "fire" from the "chariot" of Elijah, and their minds are now clear and released from the demoniacal power by which they were held from the Spring of 1918 to the Spring of 1921. Instead they are now filled with the spirit of the truth and the power from the glorified Christ, the "temple" which at that time is completely filled with the "smoke of the glory of God," the Divine nature. (Rev. 15:5-8.)

The "bank of Jordan" here indicates that the Judgment of Babylon now is entering into a new stage. The Great Company are standing at the "bank of Jordan" at the first of April, 1921, looking at the current of the waters, which at that time is increasing in fury. They see the beginning of the Armageddon battle, and they prepare themselves for their mission.

(2:14) *"And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither; and Elisha went over."*

Now they are using the Truth accompanied with Divine power in the same manner as the Little Flock did, before they departed. They know that the Christ is in full power beyond the veil, and in smiting the waters they will call upon the aid of God through the Christ. The smiting, as already pointed out, signifies a fearless proclamation of the truth before all classes of people in the world. In so doing the Lord will be behind the proclamation with Divine power and the "smiters" will be safe until they have finished their course. This points to the fact that the majority of the Great

Company members, now living, will pass through the entire battle of Armageddon, and towards its close, in the Fall of 1921, they will be offered up at the hands of the anarchists (Rev. 11:7-10), who are the masters at the close of that battle.

RESTITUTION.

(2:15) *"And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.*

(2:16) *"And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send:*

(2:17) *"And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.*

(2:18) *"And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?"*

We are in full harmony with Brother Russell that from this verse and onward, Elisha represents the Ancient Worthies, who are resurrected in Palestine, and that the Great Company's power will continue over the Ancient Worthies. We found in connection with our study of the eleventh chapter of the Revelation, that they are resurrected three and a half days after the death of the last member of the Great Company. At that time the Great Company, as spirit beings before the throne of God and His Christ, will be the power which will overshadow the Ancient Worthies and aid them in enforcing the laws of the new kingdom.

The Truth publications that did not go any farther than to Jericho in their testimony (stopped in the Spring of 1918), and which were not taken along or they had nothing to say while the Lord's people were crossing Jordan, in its two stages of crossing features (from Spring 1918 to Spring 1921, by the Little Flock, and from Spring 1921 to Fall 1921, by the Great Company), are now meeting the Ancient Worthies. But the Ancient Worthies are their masters; they are bowing themselves for Elisha.

The Ancient Worthies will find how the Truth publications are divided (fifty) and not fully clear on many important subjects.

The Woman, all justified believers that were saved from the ravages of the Armageddon battle, come to Palestine and bring the Truth publications along. The Ancient Worthies will recognize the truth, and the "voice" saying, "Come up hither," will be heard. (Rev. 11:12.)

In reading through these publications, especially those that were printed shortly before 1918, the Ancient Worthies will hear their proclamation that the Christ will not be discerned in the resurrection of the Ancient Worthies until in the year 1925. In reading the so-called "Finished Mystery" they will be ashamed on account of the urging tone of its contents (the sons of the prophets urged Elisha till he was ashamed). They will also find other so-called Truth publications indicating that the Little Flock would be in the flesh up to 1925. These divided (fifty) opinions, will make a fruitless search for the Little Flock in the flesh up to 1925. They will not believe that the Little Flock is glorified. The Ancient Worthies will know the real truth about it, but they can not change the contents of the different views of the Truth publications which today are used by the friends and sent out from the W. T. B. & T. Society. The Ancient Worthies will be ashamed when they read them.

(2:19) *"And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.*

(2:20) *"And he said, Bring me a new cruse, and put salt therein. And they brought it to him.*

(2:21) *"And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.*

(2:22) *"So the waters were healed unto this day, according to the saying of Elisha which he spake.*

(2:23) *"And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.*

(2:24) *"And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.*

(2:25) *"And he went from thence to mount Carmel, and from thence he returned to Samaria."*

Here is now pictured the work of the Ancient Worthies in Palestine up to 1925. Their first work will be to purify the waters and heal them. It is the Truth which will be clear as crystal and begin to flow from the throne of God and the Lamb. (Rev. 22:1.)

The mocking children, such as during the millennium will not listen to "that prophet," such as will disregard the grand restitution work under the Ancient Worthies, are here pictured. (Isa. 65:20.)

Elisha at Jericho in this connection refers to the Ancient Worthies' work from 1921 to 1925 amongst the Jews in Palestine.

Bethel refers to Jerusalem becoming the "City of God," as the capital for the whole world.

Mount Carmel is the Jewish nation becoming the chief nation with blessings for the whole world.

Samaria is the time of the entire restitution work when all the families of the earth are being blessed, including former Christendom, where Ahab used to rule.

THE TEN VIRGINS.

ST. MATTHEW 25:1-13.

Amongst all the parables of our Lord in regard to the Kingdom of Heaven, the Kingdom of Christ, the parable of the "ten virgins" is one of the most remarkable in its simplicity, its grandeur, and its significance.

(25:1) *"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."*

"Virgin," as we know, signifies a chaste or pure person, one that has set herself apart for some one she loves. Keeping herself pure and faithful to her covenant, she is anxiously waiting for the moment she will be united in marriage with her bridegroom.

This parable thus deals with all such as have covenanted with the Lord to live for Him and His cause alone. Such as have become spirit-begotten,—the consecrated members of the "household of faith" are here referred to. These are all pure in the Lord's eyes, under the robe of Christ's righteousness, and their appearance and their activities are such that they are counted as consecrated Christians.

Ever since the harvest began in the Spring of 1878, they all have gone forward to meet their bridegroom. They all know from the message which He sent forth (the Harvest or Truth message), that He (the Bridegroom) was in the vicinity, that He arrived in 1874.

When the virgins heard the message that He had come, and that it would be a matter of only a short time before He would take them home in marriage, they went out to meet Him. They started out early in the morning, at the "dawn" of the millennial day, in 1878. They walked forward during the heat of the day until they came in the evening of that day, the end of the harvest, in the Spring of 1918. They were feasting on the spiritual food which their Bridegroom sent forward to them by His special messenger, the "faithful servant," and their hearts were burning when they read the wonderful message which He sent to them, notifying them of His arrival.

(25:2) *"And five of them were wise, and five were foolish."*

So towards evening some of the virgins began to act "foolish." They could not stand this special recognition from the great king, to whom they expected to be joined in marriage. They became heady and overcharged with all that they heard and saw. Because they were subject to such special recognition from the great King they began to "think of themselves more highly than they ought to think." (Rom. 12:3.) They proved to be very "foolish."

(25:3) *"They that were foolish took their lamps, and took no oil with them:*

(25:4) *"But the wise took oil in their vessels with their lamps."*

When even had come and the dark night was approaching they all understood that they should take their lamps along, because the Bridegroom did not meet them as soon as they expected. It is the "word of God" in the light of Present Truth which is the lamp of each virgin. (Psa. 119:105.) The oil is the Holy Spirit's operation through the word of God, and our consecrated mind is the "wick" which is reaching down into the oil and allows the same to flow through and produce the wonderful light which soon will begin to dazzle the whole world with its brilliancy.

The "foolish" took their lamps (their understanding of the word of God, as far as it was due to be understood during the time of the harvest). They are all of the opinion that their lamps are shining brightly enough, because in the glorious light of the day of the harvest they could discern everything around them very clearly. It was the time of the making of their lamps in the light of the glorious harvest day. So when evening was come their lamps were ready, they were all equipped with a great knowledge of the word of God. The most important feature, however, was to fill their lamps, the container, with oil. It was the special preparation for their waiting during the night time. They were to fill their lamps with oil so that they would have something that would "burn" and spread a glorious light around them during the "dark night hours."

In Revelation 4:5, we read that there are seven lamps burning before the throne, which are the "seven spirits of God." These, as we found in the comments on that passage, are the "seven operations of the Holy Spirit during the development of the New Creation." The sixth operation of the Holy Spirit furnished the oil and the light during the "Philadelphia" or harvest period, the day during which the "ten virgins" went forward to meet their Bridegroom. The "seventh" operation of the Holy Spirit is now due from the

first of April, 1918, and is the "oil" with which our lamps should be filled.

All such of the Lord's people as were in expectancy of ever increasing light from the Lord, are the "wise virgins." They have filled their lamps with oil, whether they know it or not. With honest hearts and a pure and steadfast mind they are always waiting before the Lord to receive and receive. Their heart conditions proved that they had taken along the oil for practical use in due time.

The "foolish virgins" are all such as think that they have everything, that think the harvest period gave sufficient light to last until they meet the Bridegroom. They close their hearts with the satisfaction of mind that everything is well with them. They need nothing more. (Rev. 3:17, 18.) They have their lamps, the understanding of the Word of God, the Present Truth as far as Brother Russell was used to open up the Scriptures. They think they have all the light that is to come. Why should they open up and fill in with something new?

(25:5) *"While the bridegroom tarried, they all slumbered and slept."*

From the Spring of 1918 onward the bridegroom is "tarrying." They all began to fall asleep. A condition of inactivity settled down over the Lord's people. Still the "wise" were in such condition that they had the "oil" in their vessels, the Holy Spirit in its last or "seventh operation" began to work itself up through the wick, their "open mind," in such a manner that when the moment comes that the lamps are to be lighted the oil will burn freely and spread a glorious light, which will be very conspicuous in the darkness.

We are now in the time of the "virgin's slumber," inactivity. Still the oil, as we said, is in the vessels of the wise virgins. This oil is working its way up through the wicks of the wise virgins while the time of slumber is prevailing. This same time is in other places styled the "sifting of the wheat."

This publication and the study of its several features is due to the operation of the oil, the Holy Spirit's operation in its seventh stage. In this manner the "wicks," the consecrated minds of the Little Flock, will be prepared for the moment they are to be lighted and spread their light in the dark night. We are to consider the great significance of this verse, then we will more fully appreciate our position now during our time of inactivity, the slumber.

(25:6) *"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*

(25:7) *"Then all those virgins arose and trimmed their lamps."*

The night is the period from Spring 1918, to Spring 1921, as far as the Little Flock (the wise virgins) are concerned. The "midnight" would be the time around the Fall of 1919, according to that counting. It will be the time when the "cry" will be heard throughout the world, "Behold, the bridegroom; go ye out to meet him." It is the events in the world, in the light of the Word of God, which will cry out at that time that the time for the "glorification of the Little Flock" is due. It is the "payment of the penny" while they are in the flesh.

We understand from this Scripture that the Christ meets with the Little Flock with His glory, while they are in the flesh. They will walk with Christ reflecting His glory towards the marriage, with their lamps burning in the most wonderful display, until they disappear beyond the door to the marriage, which is beyond the veil. This feature is really the same as the "fiery chariot in which Elijah is glorified." The time when the lamps of the wise virgins will burn, as here referred to, is the time when they are walking in the splendor and glory of Christ towards their deliverance into the marriage chamber. Then there will be a repetition of the mighty signs and wonders which were performed by our Lord and His apostles while they were in the flesh.

(25:8) *"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*

(25:9) *"But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."*

When the "wise" begin to show forth their mighty works, from the Fall of 1919 and onward, then the "foolish," the Great Company, will begin to bother the Little Flock. They will want to study these truths in order to receive additional light to what they had themselves, which they turned into darkness through their foolishness. At that time the Little Flock will be too busy in fulfilling their great mission which they then can see before them, while they make a fearless stand before the wicked rulers of Christendom. They will have no time to bother with the Great Company.

Before the Fall of 1919, the "midnight," the Little Flock will devote themselves to a prayerful study of the features laid down in the Word of God in the light of the seventh operation of the Holy Spirit through this work. This will provide them with the great spiritual understanding necessary for a proper and fearless stand before the world. When all members of the Little Flock are through in the Fall of 1919 with this special preparation, then they are all fully equipped with the marvelous light which will cause the Great Company to open their eyes and realize their mistake. At that time they will be anxious to receive the same light as possessed by the Little Flock, and they will ask them to assist in a study of the features laid down in this publication.

We can see the reasonableness in the attitude of the Little Flock when they are approached by the Great Company members, who then become greatly excited. The Little Flock are all through with the study of these features and fully prepared. Their preparation lasted about eighteen months, from Spring 1918, to Fall 1919, and if they now should stop in the Fall of 1919 and begin to teach the "foolish" all these features which they, through their foolishness neglected during these eighteen months, then it would take another period of eighteen months to make the Great Company qualified. This would bring them all to the Spring of 1921, the time for the battle of Armageddon, and the work which is to be performed by the Little Flock would not be accomplished. They would fail to fulfill their great mission while trying to teach the Great Company in the same manner as they taught one another in their own schooling period from Spring of 1918 to Fall of 1919. We thus see the propriety of the answer given by the "wise" to the "foolish."

(25:10) *"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*

(25:11) *"Afterward came also the other virgins, saying, Lord, Lord, open to us.*

(25:12) *"But he answered and said, Verily I say unto you, I know you not."*

The Great Company will have to begin to study for themselves, and after twenty-one months' study in a similar manner to the Little Flock, they will be qualified in the Spring of 1921 for their mission in the period of the battle of Armageddon. At that time they will

come forward and smite the waters with the mantle of Elijah. But the door is closed for any opportunity to attain to the Divine nature. The Little Flock is beyond the veil when they come back with their lamps lighted in the Spring of 1921, and they will knock in vain on the door to the marriage chamber. They at that time have received their penny (spiritual understanding and power). Still it is the penny for the "last," the Great Company, and not the penny which was awarded the "first," the Little Flock. They find at their return after a special study in the new light, that they are too late to become members of the glorified "bride" class. The door is shut and the Armageddon is upon them. Then will be "wailing and gnashing of teeth."

(25:13) *"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."*

We are admonished by our Lord to watch in so many passages of the Scriptures, that there is no excuse for any one if they fail to make their "calling and election sure." The watching attitude of the saints is a quiet mind and a humble spirit before the Lord, with implicit faith in His promised assistance in every time of need.

THE REWARD OF A PENNY.

ST. MATTHEW 20:1-16.

Many of our Lord's parables refer to the time of trouble, or to the very last stage in the history of the church, "which is His body." These parables have been understood to a certain extent, but not until now have we reached their time of actual fulfillment. Consequently, we could not understand their real significance until they were due to be fulfilled.

The Lord's people have now entered into the Laodicean church period, the seventh in order, as pictured in the Book of Revelation. This period is the very last period of the church and consequently it is the time when we will see the "effect of every vision." The realization of this wonderful feature accounts for the fact that we today have a very great light on all parts of the Scriptures, especially such parts as are strictly prophetic. Bringing all such parts together, correctly interpreted, in a properly arranged manner, so that all the grand features of foretold events in these prophecies become a complete and harmonious whole, then we are doing just what was pictured by Elijah wrapping together his mantle. We are folding our mantle, our understanding of the Scriptures, in such manner that it will appear in a very harmonious and effective order. Having done so, we are in possession of the most wonderful instrument by which we will accomplish the grand work for which we are commissioned before we close our earthly career.

(20:1) *"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."*

The kingdom of heaven, the new government which is composed of the Christ, head and body, has been under development since A. D. 33, when the head of that kingdom, our Lord Jesus Christ, was fully completed and glorified. There is a great day appointed when this kingdom will be in full control. It is the "day of the Lord," the six thousand year reign of sin and death has been a "night" of sighing and crying. So early in the morning, the "dawn of the Lord's day," in 1874, when the householder, the head of the kingdom, went out from His palace in heaven where He had been "retained until the times of restitution of all things" (Acts 3:19-21),

and He came at His "second advent" to this earth, His vineyard, to hire labourers.

All members of the body of Christ, the elect, are joint-heirs with our Lord. They are called to be sons of God. Still, in a sense, as long as they are in the flesh, they are considered as servants or labourers, who at the end of their earthly career will receive the great reward, the Divine nature. Then they become one with the Lord, they will see Him as He is, and be like Him.

A labourer is a man that toils with such work as will make him tired, fatigued. Consequently, in this parable the "labour" feature refers to the time we are in the flesh. In Revelation 14:13, we read that when the saints die "in the Lord," then their works will continue, but "they will rest from their labours." This indicates that the toiling, tiresome and fatiguing labouring feature will cease the moment we die. Although we will continue in practically the same manner beyond the veil, still the fatiguing features of a laborer will then cease forever.

With this explanation before our minds we can readily appreciate that this parable is to be confined to the experiences of the church while she is still in the flesh. Even at the time when the "penny" is paid and the murmuring takes place, at the end of the parable, they are still called "labourers," indicating that the "penny-reward" is the very last experience of the saints while in the flesh.

"Early in the morning" here refers to the time when the harvest work began under Brother Russell, in the year 1878. Then many labourers were hired.

(20:2) *"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard."*

Through the "Truth" publications, the harvest message, they all were invited to take part in the work, to be laborers in the Master's vineyard.

What was the reward promised? It was "a penny a day." What is that? Dear friends, ask yourselves that question. What did the Truth publications offer you for reward, while you are still in the flesh, when first you heard the invitation to go and work in the Master's services? To every one that had ears to hear with it offered the reward of, "Growth in grace and knowledge of God's Word, under the Holy Spirit's guidance, which would guide us into ALL TRUTH, according to our ability to receive." It would be the

FULLEST MEASURE OF THE HOLY SPIRIT, according to our capacity to receive.

The householder did not show the laborers when they began to work what the penny looked like. It would be "a penny," AS MUCH AS YOU WERE TO EXPECT.

(20:3) *"And he went out about the third hour, and saw others standing idle in the marketplace.*

(20:4) *"And said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.*

(20:5) *"Again he went out about the sixth and ninth hour, and did likewise."*

These hours signify the advancement of the harvest period for forty years, from the Spring of 1878 to the Spring of 1918.

(20:6) *"And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?"*

(20:7) *"They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive."*

The "eleventh hour" is the remarkable time from the Fall of 1914 to Spring of 1918, the last hour of the harvest work. During that time a great number of laborers came into the vineyard. These are the "feet of the Philadelphia or harvest period." (Rev. 3:9.) Before these the "synagogue of Satan" will soon come and worship, or as soon as these have received their "penny," which will be according to their expectation.

(20:8) *"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first."*

We have now reached the evening of the church in the flesh. The Holy Spirit is the "steward," who now is calling all the laborers together for their reward. The peculiar thing in this arrangement is that He is "beginning with the last," the "feet" of the Philadelphia congregation, those that came last into the truth. Why is this arrangement pursued? It is very natural. The "last" in the truth are now in such a heart condition that they are in a proper attitude to receive. They will receive the most complete spiritual understanding, the fullest measure of the Holy Spirit, which will provide them with the miraculous power possessed by our Lord and His apostles.

This beginning with the "last" is providing the Little Flock with their reward. The most important reward comes first, as we will find later in this connection. This beginning "with the last" will go on until Spring of 1921. During that time "the first," such as came into the present truth in the early days of the harvest period, are in such a stiffnecked and heady condition that they will not be dealt with. They already think that they have all that is coming to them, while they are in the flesh. Consequently they are not for the present at least, expecting any more. (Rev. 3:17, 18.) Towards the Spring of 1921 they will also be in such heart condition that they will receive their reward. It will be the same spiritual power and understanding which is now beginning to be the reward for the Little Flock.

(20:9) *"And when they came that were hired about the eleventh hour, they received every man a penny."*

Those that now begin to receive their reward will soon realize that they receive more than they could ever expect.

(20:10) *"But when the first came, they supposed that they should have received more; and they likewise received every man a penny."*

(20:11) *"And when they had received it, they murmured against the goodman of the house."*

When towards the Spring of 1921 many of the older truth friends come forward to receive their reward, when they find out that such as they considered to be "babes in Christ," have already received a glorious reward, more than they expected, then they themselves will begin to murmur. They find that the great spiritual understanding and power which is over the Little Flock is also coming to them to the same extent "as a penny." Still they "want more." They receive their penny as they expected, but it comes to them "last," as the Great Company reward. Consequently they can not help but murmur. They, however, receive what they expected. They never expected any special spiritual power. They made the claim that all such as believed in a greater outpouring of the Holy Spirit, followed by signs and wonders, were obsessed of demons. They also proved to be a very dissatisfied class. Consequently they were not to receive the reward with the "first," the Little Flock.

(20:12) *"Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."*

Their murmuring is found in Lu. 13:26. "We have eaten and drunk in thy presence." They all sat at meat which was placed before them by the faithful servant as "meat in due season." They have eaten in the Lord's PRESENCE since 1874. Now they think that they are to have preference on account of their relation to the truth during the harvest period. But their hearts were such that He "knew them not" as members of His body.

(20:13) *"But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?"*

(20:14) *"Take that thine is, and go thy way: I will give unto this last, even as unto thee."*

(20:15) *"Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"*

He still calls them "friend." They are loved by the Lord, and they are receiving their reward in the Great Company class, amongst the "last." (Rev. 3:19.) Their eyes were evil, they always looked after other people's business more than their own, and their reward is accordingly.

(20:16) *"So the last shall be first, and the first last: for many be called, but few chosen."*

Not all of these that came into the Present Truth last will be of the Little Flock class. Here it indicates that the majority of them, however, are of such heart condition that they will receive the special reward which is due to the Lord's faithful, the Little Flock, at the end of their work. At the same time it is not all such as came into the Truth in the early part of the harvest period, now living, that will be of the Great Company, the "last." This verse indicates that it will be "many." They have worked so long and so many years in behalf of the Truth that they think they are the only ones that are to be considered as the real authority on all these subjects. Consequently they will fail to see the increased light, which will come from a source where they least expect it.

The apostle warns us for such headiness, that while "I preach to others I myself might be a castaway."

OUR LORD'S PROPHECY OF THE TIME OF TROUBLE.

When we undertake to search out the significance of all the statements of our Lord in the Gospels of Matthew, Mark and Luke, in regard to the particular events of our day, we do not want to repudiate the interpretations already given by Brother Russell on this subject in the Fourth Volume. There are certain features, however, which were not due to be understood in the time when Brother Russell fulfilled his mission, such features as can only now be fully understood in the light of transpiring events.

When our Lord pointed out these wonderful features His wide scope of spiritual understanding viewed the entire Gospel Age. His thoughts, however, centered around the events which were due to transpire in our day, and He arranged His words accordingly.

We will follow the account as given in Matt. 24:1-51, and occasionally refer to some statements recorded in connection with this subject in the two other Gospels of Mark and Luke.

MATTHEW 24:1-51.

(24:1) *"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.*

(24:2) *"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.*

(24:3) *"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"*

(24:4) *"And Jesus answered and said unto them, Take heed that no man deceive you."*

The first admonition is that the Lord's people should be on guard against deceptions in connection with these particular features regarding the time of trouble and the events leading up to same. How can we guard ourselves? Anything that is out of harmony with the word of God, as spoken by our Lord and the Holy Prophets and the Apostles, is deceptive, especially when it can not

be verified by direct reference to same in God's word and in the light of transpiring events.

(24:5) *"For many shall come in my name, saying, I am Christ; and shall deceive many."*

In Luke 21:8—"and the time draweth nigh go ye therefore not after them."—is added to this passage, as found here in the 5th verse. We already know how these "False Christs" have come in a continual succession in the nominal systems, down through the Gospel Age. Here it indicates that as the time draws nearer to the glorious consummation of our hope these deceptions will be more frequent and real. Not long ago the newspapers of Chicago referred to a man who came out of the Canadian woods and claimed that he was Christ. He pointed out that he was to be the successor of Oliva of Zion City, who is the reincarnated Elijah, according to his views.

We know that Satan is desperate in his accomplishments. We also know that there are many honest and devoted people in the nominal churches who believe in the Lord's second advent. Now the adversary is basing his strategical movements on this strong belief amongst the majority of these devoted Christians, and he has them specially prepared for the greatest delusion which is yet to come, on account of their conceptions regarding the Lord's second coming in the flesh.

The time of trouble which now prevails in the world, and will increase in strength as we advance on the stream of time, is convincing all classes that believe in the word of God, that the time is here when Christ will return. Misinformed, as they are by their blind leaders, the majority expect Christ as we said, to appear in the flesh, and that Elijah, the prophet is to come first, he also in the flesh.

Satan will now begin to take advantage of the situation and many influential personalities will soon come forward with the power of Satan, and with signs and wonders in the nominal churches they will deceive many into believing that they are the reincarnated Elijah or the reincarnated Christ.

As we already have pointed out, the times are such that the people expect Christ and Elijah, consequently, many will fall for such delusions of Satan. In this manner he will try to counteract the effect and the influence caused by the Little Flock in their closing career.

These deceptions will abound especially here in America, where the masses are basing their conclusions on exaggerated feelings and popular display, owing to the credulity which they have, more than real faith and principles.

The "False Prophet" of the Revelation refers to the federated churches of America, and their chief organizer who is going to be the life giving torch of the "image" will specialize on this particular deception. A very popular evangelist is very strong on the "Elijah" feature in his sermons, and he always refers to his own mission in that connection in such a manner that the audience is made to understand that he might be that "prophet Elijah." The "False Prophet" is so named in the Scriptures in order to let us know in what form the chief deceptions will come from the once closely federated systems of the nominal church. (Rev. 13:13,14; 19:19,20.) In their miracles they will try to convince the people that some of their leaders are "the prophet Elijah," and that others are following in their succession as the "reincarnated Christ." All will show great signs and wonders, of such nature that, if possible, they would deceive the "very elect." (Matt. 24:23, 24.) Owing to the sentiments prevailing and the expectancy of the Lord's return and Elijah's reappearance they will have many followers.

(24:6) *"And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet."*

(24:7) *"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places."*

(24:8) *"All these are the beginning of sorrows."*

The war of today and the reports from all parts of the world (rumors of wars, reads "reports of war," in the Diaglott) in regard to its fearful extension and great toll in lives, is only the beginning of the time of trouble. Nation against nation and various earthquakes (revolutionary movements), are noticed here and there in the world. Still, this is not the end of our earthly career. And it is not the end of present order. Here follows what we are to experience first:

(24:9) *"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake"*

The saints in the time of trouble are here particularly referred to. We are practically "killed" before the world now and our

afflictions have begun. Still there will come a time which will require still greater courage, when we will be required to step forward in a fearless manner before the rulers, and then our afflictions will increase with our strength in Jehovah. Then we will "buy gold (Divine nature), tried in the fire." (Rev. (3:18.)

(24:10) *"And then shall many be offended, and shall betray one another, and shall hate one another."*

The touchy sentiments are now prevailing in all the many different opinions and classifications of the people in the world. The one that is "pro" this or "pro" that is marked, and the spirit of "hate" is riding the world, dividing peoples, friends and families in opposition to one another.

(24:11) *"And many false prophets shall rise, and shall deceive many."*

Owing to these extreme conditions the False Prophets which we already pointed out, will begin to come forward and they will surpass all former "false prophets" and "false Christs" in the nominal Christendom, with their deceptive power owing to the credulity amongst the masses.

(24:12) *"And because iniquity shall abound, the love of many shall wax cold."*

(24:13) *"But he that shall endure unto the end, the same shall be saved."*

The iniquity is increasing with alarming rapidity as time goes on. Temptations today are such that the new creature has a continual fight to overcome all the vile suggestions by the adversary. It is necessary to time and again close the eyes in order to avoid impressions on the mind, which the adversary is trying to accomplish by his intoxicating display in every imaginable manner through all his agents of lustful and degenerate passions which are abounding in the world. The tempter is in everything and everywhere, and because we are in the world but not of the world, he is crowding himself forcibly on the saints with the sole object of wrecking the New Creature if possible. But all those of the Little Ones that keep close to Him that was tempted in all things like we, yet without sins, will be able to "endure unto the end and be saved." He is our "Advocate" (1 John 2:1) before Jehovah God when the "accuser" is trying to "accuse us day and night before the throne of God." (Rev. 12:10.)

(24:14) *"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."*

This feature is all fulfilled today in a general sense. All nations have heard the witness of the Gospel in regard to the kingdom. Here it has another still greater meaning however.

There is to be a witnessing in all the world by the Little Flock and the Great Company from now up to the Fall of 1921, when the complete destruction, the end of present order will come. (Rev. 10:11; 11:3-7.)

(24:15) *"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"*

We all have seen this abomination (papacy) stand in the Holy place. We will, however, see this "abomination" in a still "holier" place. It refers to the relationship of the "truth-friends" (such as are becoming nominal) to the powers that be, as they call them. They are allowing the spirit of the wicked systems in the world to come in amongst them and control the W. T. B. & T. Society. They will cause their "loyal" followers, such as "stand" with the society, to defile their garments, and the elders and the leaders will be guilty of common cause with the Dragon, the Beast and the False Prophet. Their fate will be utter destruction, when they begin to eat and drink with the drunken. (Matt. 24:48-51.)

(24:16) *"Then let them which be in Judaea flee into the mountains."*

Such of the truth friends as see these things, will flee to the sacred places of small gatherings of Little Flock members. These "mountains" will be established here and there and will constitute the "upper room" where the Holy Spirit will be poured out in a greater measure over the "feet members of Christ" than ever before. This exposition will point out the location of these mountains.

(24:17) *"Let him which is on the housetop not come down to take any thing out of his house:"*

Those of the Lord's people, who are in a higher position than their fellow brethren of the same "household of faith," are admonished to not take anything along of such teachings as are now becoming "outer darkness" in the house of the W. T. B. & T. Society. For some time it has been our "house," from 1878 to 1918. In 1918

a few began to come on the "top" of that house, and others are rapidly following. We are to leave all these things as they are in that house and not to bother with them, while we are fleeing for our lives to the "mountains."

(24:18) *"Neither let him which is in the field return back to take his clothes."*

Such Pilgrim brethren and other workers as are in the field doing harvest work, when they see the "abomination that maketh desolate," are to flee to the mountains also, and not return into the "house," their former home in order to take along the clothes they were wearing during the harvest period. The "mantle" which they are wearing individually, the truth, is to be "wrapped together" and used in the smiting of Jordan. Those that remain in the house let them do as they please and wear out their clothes till they "walk naked and they will see their shame." (Rev. 16:15.)

(24:19) *"And woe unto them that are with child, and to them that give suck in those days!"*

Such as are spirit-begotten but failed to make use of their privileges in a profitable manner so that their "new creature" is either developed into a "babe in Christ" or has never become developed at all, will be in a pitiful condition now when the severe trials have come upon the whole world, and while the Judgment is beginning at the Lord's house. It will be required of them that they make an individual stand, and with an unstable and undeveloped "new mind" in the progress of the truth these unborn and babes will fall a prey for the wild elements in the world.

(24:20) *"But pray ye that your flight be not in the winter, neither on the sabbath day:"*

The winter is the season when no one can do harvesting or sowing. Those that have the eye salve (Rev. 3:18) so that they can see the "abomination" stand in the Holy place, where dear Brother Russell used to have his headquarters, they are to flee out of that house before it is too late and run for their lives to the mountains. This they must do before it is too late to do any kind of work.

The sabbath day is the time when the Lord's people will rest from their labors, and it refers to the time when the Little Flock is beyond the veil, and when those that flee at that time will be in the Great Company Class and go through the great tribulation. It also refers to the time when the Lord's people will meet with their

"Bridegroom" and have their lamps trimmed and burning before the world.

(24:21) *"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

(24:22) *"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."*

At that time (Fall of 1919) will the real trouble begin, and the "very elect" will be in power on the "Sabbath day," when the Lord "meets" with them with His glory, and they begin to enter into His rest. Then they will hasten the overturning of present order.

(24:23) *"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*

(24:24) *"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

(24:25) *"Behold, I have told you before."*

Beginning in the Fall of 1919 the False Prophets and the False Christs will begin to come forward with their deceptions and signs and wonders. It is Pharaoh's "soothsayers" and "magicians" that are given power to work miracles in order to offset the effect of the glory and power which at the same time is coming over the Little Flock. Their deceptions will be such that it will require the most vigilant watchfulness of the very elect to be able to stand. But, behold, they are prepared by the Lord in the special foreknowledge of these things. This foreknowledge is now at their disposal and it will arm them with the required power in the Lord's name to stand. Others of the "household of faith," such as remain in the "house," such as do not heed the admonition to flee to the mountains, will be in the "outer darkness" in regard to these features and they will fall. They are not of the "very elect."

(24:26) *"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.*

(24:27) *"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*

(24:28) *"For wheresoever the carcase is, there will the eagles be gathered together."*

These verses have had their general fulfillment, as we know in the presence of the Lord since 1874. Here will now be a more direct and actual fulfillment from the Fall of 1919 to the Spring of 1921.

The spiritualists will claim, and the fallen angels will come as lying spirits and deceive men, that Christ is to be seen and spoken to in the secret seances, their secret chambers. Christendom has been a desert, the nominal churches are all a great desolate place from the Divine standpoint, because the blessings of God are removed far off from them. There will be, however, these false Christs coming forward with their lying miracles under the power of Satan.

Our Lord's presence will be revealed as the "sun" (the bright shiner, as the correct text reads). The "time of the end" from 1799 to 1874, was the feature of the "Morning Star." From 1874 to 1918 was the Millennial Dawn. During that time the Lord has been present as a "thief" over the whole world. From 1918 to 1921 is the time of the "sunrising." During that time the "dead in Christ" will rise first, and the "brightshiner" will then begin to reveal himself in the saints who still are in the flesh. Those of the Little Flock now in the flesh will begin to be placed in that "brightshiner" (the rising sun) during the "first resurrection" of the Body of Christ from the Fall of 1919 to the Spring of 1921. In the Spring of 1921 (the end of the time of the "sun rising") all members of the glorious Christ are placed in their respective positions in that Body and the Sun is complete to begin to shine out over the world with healings in its beams. The "first resurrection" is then completed and the time of the "sun rising" is past. Then comes a period from Spring to Fall of 1921 which is called "an angel **STANDING IN THE SUN**" (Rev. 19:17-21), when the Great Company are finishing their mission in the Armageddon Battle. After that period the Kings of the Sunrising come forward in the Fall of 1921, when the **Armageddon** is outfought. It is the Ancient Worthies who are the first and the "princes in all the earth" who come as the direct and first result of the "rising sun."

The "eagles" are all the saints who make use of the complete understanding of the Word of God (the wings of an eagle), which carries them far above the troubles, sins and imperfections in the world. They are always in such a position that they can recognize the spiritual food, which others fail to see. So now when the severe

test comes upon all the Lord's people, only those that "mount up like eagles" from the "housetop" and flee to the mountains, will find the food, while those that remain in the "house," or even those that return into the "house" after they once have been on the "housetop" will starve for lack of spiritual food. This food, the "carcase," will from henceforth be found only in the "mountains."

The same is true of those that just became spirit-begotten in the Spring of 1918, and then were slow in having their spiritual mind developed before the severe test and the temptations were allowed to begin (Rev. 3:10), and thus are "with child," or others that have advanced a little further, but not far enough to have their spiritual mind fully developed (give suck), their new creature will suffer starvation and maybe die owing to lack of food in the "house," the present "household of faith," composed of the W. T. B. & T. Society and all its supporters, the various ecclesias which as they say: "remain loyal to the channel."

(24:29) *"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."*

The tribulation here particularly referred to is the division amongst the Lord's people, the truth friends, when the conditions have reached such a stage that the less established in the truth will find themselves in a position of not knowing what to believe and what to do. Many will then fall prey to the influential delusions in the nominal churches, the false Christs and the false prophets with their deceptive miracles, and others will not know what stand to take in regard to the Truth publications and the different opinions prevailing amongst the promoters of present truth. Only the "very elect" will have mounted up like eagles and they will feed upon the food which is found in the mountains. And when they have reached that high position of calm above all the contending factions in the world and amongst the so-called Truth friends, then the time is come which is here referred to as "immediately after the tribulations of those days."

The "sun," the "moon" and the "stars" here referred to represent the light from the Gospel and the Law and the Apostles. These various forms of light will be entirely disregarded when the "federated" churches have reached their diabolical power and begin to promote the real "dragon-beast-false-prophet teachings."

Then will be disregarded entirely the teachings of the New and the Old Testament and the admonitions given us by the Apostles, all for the single purpose of restraining the liberties of the people and the extinction of the truth. This great ecclesiastical power which will begin to ride the world in the Fall of 1919, will shake with the whole world in the most demoniacal manner. The social and the political order will be torn to pieces in disorderly and infuriated campaigns between the different parties in the world which are fighting for the supremacy of the world. All classes and elements will take part in the struggle while the ecclesiastical powers will to a great extent ride on top of the other factions and restrain the liberties in the most fanatical manner, which they think will crush the restless elements in their struggle for freedom. In this manner they hope to save their crumbling strongholds in a return to the atrocities of the "dark ages."

(24:30) *"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."*

(24:31) *"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."*

So in the time of the fourth trumpet, which is the same period as the third angel in Rev. 14:9-14, (in the Spring of 1920), the "Son of Man" will be discerned on that "cloud" of trouble. The Little Flock are at that time glorified in the flesh and in them the people will see the Christ while the great trouble and the shaking is going on. The "sickle" in the hand of the Son of Man (Rev. 14:14), indicates that the harvesting of the Little Flock, who from then and onward will be gathered home, beyond the veil.

The great sound of a trumpet refers to the transpiring events in the world, which will sound very loudly in the Fifth Trumpet period, from the first of August, 1920, to the first of March, 1921. The same period, as we know, is pictured by the "Fourth angel" from Mount Zion (Rev. 14:15, 16), where reference is made to the harvesting of the Son of Man. The last of the "feet members" are then taken home.

(24:32) *"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:*

(24:33) *"So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*

(24:34) *"Verily I say unto you, This generation shall not pass till all these things be fulfilled.*

(24:35) *"Heaven and earth shall pass away, but my words shall not pass away."*

We know that the "Fig tree" is a picture of the Jewish nation. We are then to expect that they will begin to prosper in a very wonderful manner in Palestine, from the fall of 1919 and onward. When we find that such is the case and "see all these things" we are to rejoice, because deliverance is at hand. It is the very consummation of our hopes.

"This generation" is very plainly set forth in the Scripture Studies to mean the generation living at the time of our Lord's presence from 1874. Our Lord also seems to refer to the generation of the "New Creation," of which generation He and the apostles were the very beginning. In this respect He could properly use the expression "THIS" Generation, because it was something that was in existence when the Lord spoke these words. From this we may understand that the "passing away," or the completion of the New Creation, the Little Flock, will not be accomplished until everything foretold up to this verse is fulfilled. This is further emphasized in the 35th verse, under consideration, "Heaven and Earth shall fail but my words shall not fail," as rendered in the Diaglott.

Organized Society and the church systems in Christendom (heaven and earth) will fail in their endeavors to promote what they think is the will of God, which really proves to be the work of the adversary in his scheming to destroy the New Creation. But the present evil world with its heaven and earth will utterly fail in this respect. On the other hand, our Lord's "words" will not fail. They are the Word of God, and will "not return unto Him void." There we thus see the sustaining power of the word of God, and this generation, the New Creation, "shall not pass away," cannot be destroyed until all these things are fulfilled or accomplished. These words are the greatest words of comfort for us now when we see and hear the "great noise" from the heavens (the ecclesiastical powers) when they begin to pass away. (2 Pet. 3:10.)

(24:36) *"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."*

This verse is clearly understood from the explanation given in the Scripture Studies by Brother Russell. We may know that the angels never knew the times and seasons which the Heavenly Father hath put in His power. We also know that the Son did not know fully the Father's plans until after His glorification, according to the expression given in Revelation 1:1, that "God gave unto Him (the Son, Jesus Christ) the revelation" which He then in turn gave unto His servants, the saints throughout the Gospel Age by means of the Holy Spirit.

(24:37) *"But as the days of Noe were, so shall also the coming of the Son of man be.*

(24:38) *"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.*

(24:39) *"And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."*

The "Noah-conditions" have been a special mark on the world in general during the time of our Lord's presence since 1874. Now the very same conditions seem to settle down over many of the Lord's people, the truth friends, who have fallen asleep and begin to marry and eat and drink with the drunken and take part in the world's affairs, and they forget to watch for their appointed deliverance.

(24:40) *"Then shall two be in the field; the one shall be taken, and the other left."*

The direct application of this verse refers to the closing stage of the work of the Lord's people. We have found that the "field" indicates the harvest work which has been going on for forty years, and consequently it refers to the servants who have been and still are engaged in that work. We have now come into the time and the period when the harvest is ended, and the workers are taken unawares by the deceptions of the time of trouble. The "taking" is now going on, and of the two classes which are in the field, the Master's work, one class is taken or becoming part of the Son of Man, while the other class is left in the field, where they will keep up the work in an harvestlike manner although the harvest is closed. The class which is "taken" is made up of all such as constantly watch for the Son of Man. It is the "wise virgin" class. These will know the hour when they are taken, because they are lifted up higher, to the "mountains" where they can view the transpiring

events in a clearer manner than those that are left in the field. The class which is left in the field are all such "harvest workers" who think that they are to keep up the harvest work even now when the harvest season is over. They do not desire any further light than what they have had in the field. Consequently they are left behind.

(24:41) *"Two women shall be grinding at the mill; the one shall be taken, and the other left."*

This presentation of two women is closely related to the parable of the "wise and foolish virgins." They are both laboring to prepare food for the "house" of the Lord. These two classes are now preparing spiritual food for the "household of faith," but they are fulfilling their mission in such a manner that the "wise woman" will be taken while the "foolish woman" will be left behind, and keep up the "grinding" until the Armageddon battle comes and makes her stop her foolish grinding.

(24:42) *"Watch therefore: for ye know not what hour your Lord doth come."*

The Greek word "parousia" is not used here, which means presence. Instead the word "Erchetai" is used which means "comes" or "will come." It refers to the special "coming" of our Lord during His presence, when He will come to meet the "wise virgins," and when He will come with His special power and when He will take home His Bride.

(24:43) *"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."*

(24:44) *"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."*

The "Goodman of the house" is the adversary who is permitted to rule over this evil world. He also has a great deal of influence over the Lord's house. He always has been watchful over that house. When the Lord came in 1874 He broke up the house of the nominal systems in the world. He came upon them and the whole world at that time as a thief. So the "last household of faith" was established under the Present Truth. The Goodman was watching that house as much as ever. Whenever he was permitted to approach the members of the Household of Faith he hammered into their minds that they should stand loyal and solidly in such a manner that they should not allow any new light to come into that house.

So the Son of Man, the Master of the House came in the Spring of 1918 in a different manner than the Goodman expected, or when he least expected him, and began to break into that House in a thief-like manner, all for the single purpose of taking out the "jewels," the very elect.

(24:45) *"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?"*

(24:46) *"Blessed is that servant, whom his lord when he cometh shall find so doing."*

(24:47) *"Verily I say unto you, That he shall make him ruler over all his goods."*

Here the work under Brother Russell, during the forty years of harvest is pictured. Although he was that "faithful servant," all his associates in the harvest work that faithfully performed their duties towards the Lord are included under the picture of the faithful servant.

Brother Russell, with the W. T. B. & T. Society was made ruler over all the Lord's goods. This clearly indicates that from 1878 the Household of faith, the spirit-begotten members, were not found in the nominal systems. "All His goods" were found under the hand of the "faithful servant."

(24:48) *"But and if that evil servant shall say in his heart, My lord delayeth his coming;*

(24:49) *"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;*

(24:50) *"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."*

(24:51) *"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."*

After Pastor Russell's death the "Household of Faith" came under another servant class. That servant immediately began to smite his fellow servants. Now the "evil" servant has gone farther in eating and drinking with the drunken. He is acting and teaching the same as the nominal systems do. In the meantime the Lord as a thief is breaking up his house, and his promoters and supporters are all cast into the "outer darkness."

THE LAST SUPPER.

"Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

We find in these words the most comforting solace to the Lord's people in the very last period of the church, the Laodicean period. The Lord's people have been feeding upon the Lord's spiritual food in various ways during the Gospel Age. We remember how the Elijah class was fed during the Dark Ages by the "ravens," some crumbs that were dropped in the desert by the "Black Birds" of Papacy. We also remember how in the harvest period we have been fed at the Lord's table with "meat in due season" by the faithful servant, Brother Russell.

Now we have come to the evening of the "Son of Man" in the flesh. When the head of the Son of Man, Jesus Christ, was at the evening of His mission in the flesh, He enjoyed the last supper with His friends, His disciples. The Laodicean period, or the last period of the development of the Body of the "Son of Man" is the "evening" for the Lord's people, from Spring of 1918 to the Spring of 1921. Thus we see the propriety in the reference to a "supper" in connection with the Laodicean period, and we are inclined to believe that this reference is for a special purpose of indicating that our Lord's "Last supper" and His special experiences in that connection are typical of our last experiences in the flesh, when the afflictions of Christ will end and when the last, the "feet members" are to be glorified, and go beyond the veil to be forever with the Lord.

In John 13:1-17 we find how the Lord washed the feet of the disciples, when He had finished the supper. We also notice how He pointed out that in so doing they "would have part with him," in His sufferings as well as in His glory. Another point to be noticed in that connection is the special discussion which came up between Peter and the Lord in regard to the "feet." The Lord pointed out that it was a secret at that time what it all meant, but that it would be understood later. We may now fully understand its significance. It seems to point to the fact that the closing experiences of the Little Flock will very much be like those of our

Lord. The feet members of Christ will have severe trials but at the same time to some extent possess our Lord's power and wisdom, and spiritual understanding, as it came to the apostles after Pentecost.

LUKE 22:7-38.

(22:7) *"Then came the day of unleavened bread, when the passover must be killed.*

(22:8) *"And he sent Peter and John, saying, Go and prepare us the passover, that we may eat."*

Our Lord leaves it to His close friends and human instruments to prepare the spiritual food for the Lord's people. So it is with the last meal, and "supper" in the Laodicean period. He is coming in to "sup" with those that hear His special knock, and He left it to His devoted servants to prepare the "supper."

(22:9) *"And they said unto him, Where wilt thou that we prepare?"*

(22:10) *"And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in."*

The minds of the Lord's people are many times perplexed when they find that the Lord is giving them a special mission to perform or fulfill. They do not know *how* and *where* to arrange for the things they are to prepare. The times today are such that we hardly know where to have the matter prepared, and how we may be in position to have it ready so that it will be inside the reach of all the Lord's people who come to the supper. We have withdrawn from the City, the close relation to nominal Christendom. To prepare the matter, however, we must go into the City, and then God in His providential care will so arrange that we "meet a man"; this will be a mark for us and solve the problem in our perplexed minds.

"A man" in symbolical presentation often represents some special event of worldwide interest. The "man with a water pitcher" here seems to signify that we will soon see a change in the affairs of the world, which will carry along the "truth" to some extent (water) and in a very general manner (in a pitcher), into the house of the Goodman, the order of present society.

We may understand that these passages, which we here have under treatment, have a special meaning intended for us to be guided by. Why should all such otherwise insignificant details be

brought out in the record as here laid down in the Scripture, if they was not intended for a certain purpose, for instruction of the Lord's were not intended for a certain purpose, for instruction of the Lord's people when they are to serve the "last supper" before the faithful.

Thus we may understand that as soon as this "monetary change in present restrictions appears before our watching and searching minds, then we are to make use of same and follow closely behind the special event, which is ready to occur now at any time, and in this manner prepare the last supper for the Lord's people.

(22:11) *"And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?"*

(22:12) *"And he shall shew you a large upper room furnished: there make ready."*

The "goodman" or the head of the house is the general ruling of present order and society. In our actions and forwardness we are to have absolute and full confidence in the Lord's provisions in this respect, and we will be granted the opportunity and the place where we can prepare the supper.

We will find in the transpiring events how the rulers of present order will in a sense "point out" the "upper room," and there will be no questioning or investigations whatever while the supper is prepared or appropriated.

(22:13) *"And they went, and found as he had said unto them; and they made ready the passover."*

(22:14) *"And when the hour was come, he sat down, and the twelve apostles with him."*

Everything we will find prearranged in such a manner that there will be no difficulty in preparing the "last supper" and having it ready for the fixed number, who now are waiting for the "hour" when the "Lord will sit down to sup with them." (Rev. 3:20.)

The printing and the distribution as well as the special study of the wonderful features, which are comprising the "supper," the very last message to the Little Flock while they are in the flesh, will go on without any particular trouble, as we find in these verses. All we have to do now is to walk forward, watching for the special occurrence (the man with the water pitcher), behind which occurrence we are to follow closely. This will bring us to such a con-

dition in regard to present order (the goodman) that the upper room can be set in order for the Little Flock. Maybe the election, or the ending of the world war will be the "man with the water pitcher."

(22:15) *"And he said unto them, With desire I have desired to eat this passover with you before I suffer;*

(22:16) *"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

(22:17) *"And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:*

(22:18) *"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."*

This "passover" from the Spring of 1918 to Spring of 1921, has been desired and earnestly waited for by the feet members of the Christ, the same as the "head" of the Christ, our Lord Jesus, longed for his "last supper" with His friends while He was in the flesh.

When our Lord ate His last supper with His disciples He pointed out that the same was a type of a supper that would be fulfilled when the Kingdom of God is come. It is now being fulfilled, with the resurrected saints beyond the veil and the Little Flock in the flesh and they will enjoy the supper together, and the passover will be completely fulfilled in the Spring of 1921.

(22:19) *"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

(22:20) *"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."*

Our Lord fulfilled the type, the Jewish passover, and He established at the same time the New Covenant in His blood, which is now sealing up the feet members of the Christ while they are fulfilling the appropriation of the last supper. The significance of the "memorial" is already pointed out by Brother Russell, and we will not try to make any improvement on his presentation in this connection. We are now to acquaint ourselves with these features as the type of our closing experiences.

(22:21) *"But, behold, the hand of him that betrayeth me is with me on the table.*

(22:22) *"And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*

(22:23) *"And they began to inquire among themselves, which of them it was that should do this thing."*

It is possible that in our last hour there will be a class enjoying the last supper in our midst, that have sold themselves to be the tools of the adversary in his last efforts to destroy the feet members of Christ.

The Son of Man, the feet members, will finish their course as determined, but those that will try to deliver them over to the persecuting authorities will bring over themselves their own destruction.

(22:24) *"And there was also a strife among them, which of them should be accounted the greatest."*

(22:25) *"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors."*

(22:26) *"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."*

(22:27) *"For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth?"*

(22:28) *"Ye are they which have continued with me in my temptations."*

(22:29) *"And I appoint unto you a kingdom, as my Father hath appointed unto me;"*

(22:30) *"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."*

We may also expect different kinds of trouble amongst the brethren. The closer we come to the consummation of our hopes, the more severe the trials will be. The "Gold" will be bought, tried in the fire in the Laodicean period, as we already have seen. (Rev. 3:18.) The more we receive in special blessings from the Lord, the greater our temptations will be to think that we are something, because we are in position to know a little more than others in regard to the Divine Plan. But our Lord is with us even then, and He will point out through some special experiences which will come to the Lord's people, that we are nothing but servants in the great and glorious Master's service, and that we are to regard ourselves as such until we have finished our mission in the flesh. Only the

"FULLY DEVELOPED CHRIST CHARACTER WILL RECEIVE THE REWARD WHEN THE RIGHT SPIRIT OF HUMILITY IS SHOWN TOWARDS THE BRETHREN." It will be the reward of our appointed position in the Kingdom.

(22:31) *"And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:*

(22:32) *"But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.*

(22:33) *"And he said unto him, Lord, I am ready to go with thee, both into prison and to death.*

(22:34) *"And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shall thrice deny that thou knowest me."*

There will also be a class amongst the Little Flock that are very enthusiastic, but when the fiery trials come close at hand, they will forget themselves and deny their relationship to the Christ. But after experiencing such a defeat in the flesh, their spiritual mind will be better developed and they will become fearless and be of special strength and comfort to their brethren in the closing moment.

(22:35) *"And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing."*

When the Lord's people first began to fulfill the Master's will and work, when the harvest began, especially when we heard the harvest message, then we went out with nothing of our own to boast over. We were poor and miserable in all kinds of sin and shortcomings. We had no Christian graces, no faith that had been tested in fiery trials. We had nothing of our own. Still, the Lord led us by the way and filled in with these necessities. We lacked nothing in Him.

(22:36) *"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.*

(22:37) *"For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end.*

But now comes the final test. While in His service, we have developed a few Christian graces in one way or another. We are in possession of a greater knowledge of the glorious features of the Divine Plan; we have developed probably a better Christian char-

acter, etc. Now we are admonished in these words by our Master to give up some of our preconceived notions which we might have developed in the same connection, and lay hold on the sword, the complete understanding of the Word of God, in order to come off "more than conquerors" in this evil time, especially when the fiery accusations will begin to be hurled at us from the ecclesiastical powers, when they will try to overpower the Little Flock.

The feet members of Christ will also finish their course. While the authorities are styling themselves as upholders of justice and truth the Little Flock will be regarded as anarchists and law breakers.

(22:38) *"And they said, Lord, behold, here are two swords. And he said unto them, It is enough."*

The Lord's people have two swords today. God's word in its complete form, and the Truth Message in its complete form. We can go forward with these weapons against Satan's strongholds and we do not need to be afraid. The Lord gives us to understand that these two are "enough" to finish the work with.

In the Lord's name, and under His special protection and care let us therefore go forward and fight a good fight of faith, and lay hold on eternal life unto which we are called. When we are through we will hear the Master's: "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

A M E N.