

STUDIES

IN THE

SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

Series VII

THE FINISHED MYSTERY

"The Winepress of God's Wrath" and the Fall of Babylon
75,000 Edition

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and swear 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 the time should be no longer delayed: 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."— Rev. 10:5-7. "At the end it shall speak and not lie."— Heb. 2:3.

INTERNATIONAL BIBLE STUDENTS
ASSOCIATION

BROOKLYN, LONDON, MELBOURNE, BARMEN,
ELBERFELD, OREBRO, CHRISTIANIA

1918.

TO THE KING OF KINGS AND LORD OF LORDS

IN THE INTEREST OF
HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

— AND OF—

"ALL THAT IN EVERY PLACE CALL UPON
THE LORD,"

"THE HOUSEHOLD OF FAITH,"

— AND OF—

THE GROANING CREATION, TRAVAILING
AND WAITING FOR THE

MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which he hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ." Eph. 3:4,5,9;1:8-10

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PUBLISHER'S PREFACE

SINCE the days of the Apostles, Christian people have been looking for the coming of our Lord Jesus in great power and glory; for He said that He would come again and receive His Church unto Himself. He further pointed out that for some time prior to the completion of the Church He would be present, gathering out from Babylon and from the world the truly onseparated, and that during His presence "the Mystery of God" would be finished.

Through St. John the Lord Jesus revealed the fact that the Church would be developed during seven distinct

periods, or epochs; and that for each of these epochs He would have a special angel, or messenger, to serve the other members of the Body. It follows, then, that the messenger to the last, or Laodicean, epoch would declare the Presence of the Lord and the time of the Harvest of the Gospel Age. The great Master laid special emphasis on the importance of the messenger to the seventh, or Laodicean, period of the Church, saying that such an one would be "a faithful and wise servant, whom his Lord would make ruler over all His Household, to give them meat in due season."

Those consecrated Christians who have read and fully appreciated the Truth as contained in the preceding six volumes of STUDIES IN THE SCRIPTURES readily see and agree that Charles Taze Russell was the messenger of the Church of Laodicea. In the mind of every one who believes the Bible the evidence set forth in this volume will establish that fact beyond the question of a doubt.

In the light of Divine Prophecy, now being daily fulfilled and made clear to "the watchers," the following lines from the pen of Pastor Russell is further proof that he was sent of God to this generation. Long years before the beginning of the trouble now upon the nations he wrote:

"The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestation in which the Lord is about to reveal Himself to mankind, the first three of which will prepare men for the final one. In which will come the desired blessing to all the families of the earth. These are:

"(1) The *mighty winds* rending the very rocks. Blowing winds seem to be used in Scripture for wars. The wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for 'sealing'

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the Lord's consecrated people in their foreheads (intellectually) with the Present Truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)—

prefigured by the mighty wind shown to Elijah (1 Kings 19:11), which rent the rocks. But God's Kingdom will not follow the epoch of war; the world will not thus be made ready for the Reign of Immanuel. No; a further lesson will be needed and will be given. It is represented in

"(2) An *earthquake*. Throughout the Scriptures an earthquake seems always to represent revolution; and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that *revolution* would be the next thing in order. (Rev. 16:18.) But, severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require

"(3) The *fire from heaven*--an epoch of Divine judgments and chastisements upon a maddened but unconverted world, wild in anarchy, as other Scriptures show us. The results of their wars, revolutions and anarchy, in the failure of their schemes, will have a humbling effect, and will prepare mankind for God's revelation of Himself in

"(4) The *still small voice*. Yes; He who spoke to the winds and the waves of the Sea of Galilee will, in due time, 'speak peace to the peoples.' He will speak with authority, commanding the observance of His long neglected Law of Love. 'And whosoever will not hear that Prophet shall be cut off from among His people.' (Acts 3:23.)"— THE WATCH TOWER, July 1, 1898, p 208.

"Looking back to the prophetic testimony respecting the Times of the Gentiles, we perceive that our Lord's words, Jerusalem shall be trodden down of the Gentiles until the *Times of the Gentiles* be filled full,' give the intimation that the determined *times*, or years, in which the empire of earth would be in the hands of Gentile governments was a fixed one from the Divine standpoint. And if, as we believe the Scriptures to teach. Gentile domination was provided for up to October, 1914, it would seem but a reasonable interpretation that Divine power would not be exercised to their dethronement until *after* the time allotted for their reign had ended— October, 1914."— THE WATCH TOWER, July 1, 1904, p. 198.

In 1879 Charles Taze Russell began the publication of THE WATCH TOWER, of which he was the sole editor as long as he remained on earth. THE WATCH TOWER was, and is, the first and only journal declaring the *presence* of the Lord Jesus. Pastor Russell being the messenger to the Laodicean Church, and occupying the position of the Lord's special servant to give the Household or Faith meat in due season, it was to be expected that he would bring forth from the Lord's great "Storehouse" the needed spiritual food for the Church, in harmony with

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God's will. By the Lord's grace he wrote the six volumes of STUDIES IN THE SCRIPTURES, which writings, aside from the Bible, have gladdened more hearts and thrilled Christians with greater hope and joyful expectation than have any other writings extant. These books have been properly designated "Keys to the Divine Plan of the Ages." These "keys" have been placed in the hands of thousands of Christian people throughout the world, and have enabled them to unlock the Lord's Treasure-house, the Bible, and there to see some of the "treasures of wisdom" and knowledge of God! Some have been able to use these "keys" more effectually than have others. "God hath set the members in the Body as it hath pleased Him."

Time and again Pastor Russell said that the Seventh Volume of STUDIES IN THE SCRIPTURES would be written; and it was expected that he would write it. The Scriptures show that the Seventh Volume must be published. Pastor Russell passed from the earth, and the Seventh Volume remained unpublished. In his last moments he said, "Some one else can write the Seventh Volume." For any one to arrogate to himself the authority to write and publish the Seventh Volume would, we believe, seem presumptuous before the Lord.

Whom, then, would the Lord have to write it?

Pastor Russell was a man of unusual modesty. Great men usually are modest. The examination of the contents of this book will disclose the fact that it deals with Revelation and Ezekiel; that the Lord long ago caused to be recorded therein, in symbolic language, a history of the Church, particularly the closing earthly experiences thereof; and therein set forth that He would uncover the many frauds,

deceptions and blasphemous teachings and practices of the church nominal— both Catholic and Protestant; that in the last days He would then make bare the unholy alliance between the unrighteous ecclesiastical systems and the corrupt political elements of the earth, which religious systems have prospered and grown fat in the name of Christ; that the Lord pronounces His indignation and wrath against all such Babylonish systems and marks their utter destruction in a Time of Trouble such as the world has never known and will never again know; and that the earthly creature made prominent therein above all others is the messenger of the Laodicean Church— "that wise and faithful servant of the Lord"— CHARLES TAZE RUSSELL. In view of the facts stated, is it at all surprising that the Lord spared him the publication of the Seventh Volume?

But the fact is, *he did write it*. This book may properly be said to be a posthumous publication of Pastor Russell.

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Why? Because to him the Lord gave the "key", to him was given the privilege of making clear to the Church in its last years the "Mystery of God"; to him was granted the privilege of hearing from the hands of the Lord to the Household of Faith "meat in due season" for the special development and sustenance of God's dear little ones. This service he has faithfully performed. This book is chiefly a compilation of things which he wrote and which have been brought together in harmonious style by property applying the symbols which he explained to the Church.

By his last Will and Testament Pastor Russell designated George H. Fisher, of Scranton, Pa., as one whom he would approve as a member of the Editorial Staff of THE WATCH TOWER— the most important journal published on earth. For many years Brother Fisher has been consecrated to the Lord, a careful student of the Bible in the light of the Message brought from the Lord by the messenger to the Laodicean Church; and for some time he has made a careful and prayerful study of the Book of Ezekiel.

When Pastor Russell was with us he gave direction that the BIBLE STUDENTS MANUAL should be prepared by Clayton J. Woodworth, also of Scranton,

Pa. This Manual was published by this Society, and has proven a great blessing to the Household of Faith. The preparation of that Manual required a critical examination of everything Pastor Russell had written; and thus Brother Woodworth was enabled to become more familiar, probably, than any one else with the explanation of the Scriptures which had been given by Brother Russell. In this manner the Lord seemed to have qualified him for some special work. With the "key" which Brother Russell, as the Lord's servant, had placed in his hands, Brother Woodworth, by the Lord's grace, has been enabled to bring together everything that Brother Russell wrote on Revelation, and to explain and harmonize the other parts of that book with the Divine Plan; also, to treat similarly, the Song of Solomon.

It seemed pleasing to the Lord that Brothers C. J. Woodworth and George H. Fisher should prepare the Seventh Volume, under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY. While both residing in the same city, they have worked separate and apart from each other, not even comparing notes. The reader will be able to judge how fully the work of each harmonizes with that of the other and with the Divine Plan, thus giving further evidence of the Lord's direction in this matter.

Pastor Russell long ago said, in substance, that the Seventh Volume would not be for the development of the Church; that the preceding six volumes of STUDIES IN

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THE SCRIPTURES contain the necessary spiritual food for that purpose. Asked why, then, it would be written, he replied, "*It will probably be given to the Church in a time of direst need, for her comfort and encouragement.*"

Who amongst the consecrated this side the veil does not realize that the Church is now in that time of "dire need of comfort and encouragement"? The hour of fiery trial and great testings is upon God's people, and there is need for their comfort and encouragement. The Lord has promised "grace sufficient" and help for every time of need for those who love Him and come confidently unto Him. We believe that as the Lord's dear children throughout the earth read the contents of this book and see how wonderfully He has shielded them from the storms of human passion and from the snares of the great Adversary; and that

when they see that the unrighteous, wicked systems of Babylon are now crumbling under the mighty hand of God— which bespeaks the early deliverance of the last members of the Body from this vale of tears into the glorious light and liberty of the saints— that then they will be greatly comforted; that then they will take new courage and "gird up the loins of their mind, be sober and hope to the end for the grace that is to come unto them quickly;" that with exceeding Joy they will lift up their heads, because the hour of deliverance is at hand! To all the truly consecrated who read and appreciate this book we believe that the words of the Master, "THE KINGDOM OF HEAVEN IS AT HAND!" will sound in their ears like clarion notes upon the clear morning air, giving courage and strength to those who are growing weak in faith, and more courage to the stronger ones. We believe that every one who appreciates this volume will have a burning desire to grasp his weapon and go forth to the smiting of the Jordan, giving praise to the Lord for the privilege.

Some will murmur and find fault with this book; some will grow angry, and some will join the persecutors. But, we believe, every saint whose heart is filled with love for God and for His people will rejoice and give praise to the Lord for this further evidence of His blessed favor.

The publisher takes pleasure in presenting this, the Seventh Volume, to the remaining members of the Church, and to all who may read with profit to themselves and to the glory of the Lord Jesus and our Father. As the Lord has sent forth the other six volumes, His blessing has accompanied each. That His blessing may be upon this volume, to the comfort and encouragement of the dear saints in the hour of direst need, is our prayer!

INTERNATIONAL BIBLE STUDENTS
ASSOCIATION.

WATCH TOWER BIBLE & TRACT
SOCIETY.

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EXPLANATORY NOTE

This posthumous work of Pastor Russell (arranged for use as a textbook) is much condensed, including the extracts from the pastor's pen, all of which are referred back to his works. The abbreviations used are:

A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURE."

(Citations to E in italic figures refer to old Editions, figures in ordinary type to later editions.)

B.S.M "THE BIBLE STUDENTS MONTHLY."

H "What Say the Scriptures ABOUT HELL?"

P-D "PHOTO-DRAMA OF CREATION" Scenario.

T "TABERNACLE SHADOWS."

S "SPIRITISM" Pamphlet.

Z "ZION'S WATCH TOWER," followed by year and page.

The citations to REVELATION and EZEKIEL refer to the comments herein, as well as to the Bible text.

Other abbreviations used are:

Barnes = Barnes' "Revelation."

Brit = "Encyclopedia Britannica."

Buck = Buck's "Theological Dictionary."

Coffin = Coffin's "Story of Liberty."

Cook = Cook's "Revelation;" a compendium of the presentation of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.

Edgar = Edgar's "Pyramid Passages." Vol. II.

McC = McClintock and Strong's Encyclopedia.

Mosheim = Mosheim's Ecclesiastical History.

S. B. D = Smith's Bible Dictionary.

Smith = Smith's "Thoughts on Daniel and Revelation."

Weym = Weymouth's New Testament in Modern Speech.

THE SONG OF SOLOMON

THE BRIDAL ANTHEM

Canticles 1:1.

The song of songs— The harmony of harmonies— the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word.

Which is Solomon's— Type of Christ in glory, as David was a type of Christ in the flesh.

Canticles 1:2.

Let him kiss me— A form of salutation signifying closest fellowship. "Greet all the brethren with an holy kiss." "Betrayest thou the Son of man with a kiss?"

With the kisses— The oft repeated endearments.

Of His Mouth— Of His Word, the Scriptures.

For Thy love— Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine— Wine is a symbol of doctrine. "They also have erred through wine." "They are drunken," but not with wine." "All nations have drunk of the wine." "I will not henceforth drink of this fruit of the vine." "Be not drunk with wine." Although a sound faith is essential, yet of faith, hope and love, the greatest is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the Bride than the precious doctrines so vital to her happiness.

1:3. Because of the Savior— The sweet perfume.

Of Thy good ointments— The Holy Spirit, the holy anointing oil of the priesthood.

Thy name— Christ, which means "Anointed."

Is as ointment— The holy anointing oil, the Holy Spirit.

Poured forth— At His baptism upon the Head, at Pentecost on the Body.

Therefore— Because of their admiration and appreciation of Christ's Holy Spirit.

Do the virgins— The pure in heart.

Love Thee— Seek fellowship with Thee, aspire to learn of Thee, to cultivate Thy graces, to be near Thee.

Canticles 1:4.

Draw me— "No man can come to Me except the Father draw him." "All Thine are Mine."

We will run— Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us.

After Thee— The Forerunner. The First-born from the dead. The first to pass over the narrow way. The Head,

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that in all things He might have the preeminence. Not after the flesh, but after the Spirit.

The King— The Lord Jesus, typified by Solomon. "So shall the King greatly desire thy beauty."

Hath brought me— Even in the present life.

Into His chambers— Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad— "Be glad in the Lord, and rejoice, ye righteous."

And rejoice in Thee— "And again I say, Rejoice."

We will remember— Will meditate upon think of.

Thy love— Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine.— More even than the doctrines.

The upright— Those without deceit, guileless, honest.

Love Thee— Seek fellowship with Thee, aspire to learn of Thee, to cultivate Thy graces, to be near Thee.

Canticles 1:5.

I am black— The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman— a Gentile.

But comely— "The Kings Daughter is all glorious within"; her intentions are pure, spotless in God's sight.

O ye daughters— Professed children.

Of Jerusalem— Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar— Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins. Their tents are their homes; and though made of black goat's hair and outwardly stained they are often luxurious in the interior, being hung with costly tapestries.

As the curtains— Between the Holy and the Most Holy.

Of Solomon— Of Solomon's Temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was most wonderful, being some thirty feet long, fifteen feet wide and five inches thick.

Canticles 1:6.

Look not upon me— Look not so upon me (Leeser); the Bride kindly expostulates with her critics.

Because I am black— Because I am somewhat black (Leeser); the Bride does not deny her imperfections, but is not disposed to admit that she is altogether worthless.

Because the Sun— The searching light of the true Gospel which exposes every defect.

Hath looked upon me— Judgment must begin at the House of God. The Bride's sins are open beforehand, known to all men. God's Word exposes the weaknesses or almost every noble character whose life is there recorded.

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My mother's children— Sitting and speaking against their brother, their own mother's son.

Were angry with me— "Your brethren that hated you, that cast you out for My name's sake, etc." "The brother shall betray the brother to death."

They made me— Elected me, appointed me.

The keeper— Class-leader, Sunday-school teacher, etc.

Of the vineyards— Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard— The cultivation of the fruits of the Spirit.

Have I not kept— I have been too busy with "church work," to look after my own best spiritual interests.

Canticles 1:7.

Tell me— The Bride continues.

O Thou— Christ.

Whom my soul loveth— Whom having not seen, we love.

Where Thou feedest— "Wheresoever the carcase is there will the eagles be gathered together."

Where Thou— The Good Shepherd.

Makest Thy flock— The Flock of God.

To rest— My people have forgotten their resting-place.

At noon— Where the grass is long and sweet, and where there are opportunities to draw

specially near to the Shepherd. "He maketh me to lie down in green pastures."

For why should I be— Why should I longer appear to others to be.

As one that turneth aside— As one that goeth astray.

By the flocks— Not *in* them: for I never was in any other intentionally. I thought these other flocks *were* yours.

Of Thy companions— Other great teachers: heads of other churches; Antichrist systems.

Canticles 1:8

If thou know not— The Heavenly One replies.

O thou fairest— The Lord does not taunt her with her self-confessed stains.

Among women— Churches, true and false.

Go thy way forth— There is something for you to do.

By the footsteps— He goeth before them, and the sheep follow Him.

Of the flock— Look about you; and when you see those whose lives indicate that they are true sheep, and when they urge you "Come and see," follow Nathaniel's example.

And feed thy kids— Inquiring ones, newly interested, especially if they manifest any goat-like tendencies.

Beside the shepherds' tents— Take them to the elders' or deacons' homes for further instruction in the right ways of the Lord; or, apply the same principle by bringing the *Scripture Studies* to their attention, thus introducing them to the teacher who has answered all our hard questions.

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Canticles 1:9.

I have compared thee— The Lord continues.

O My Love— "Love one another as I have loved you."

To a company— 144,000.

Of horses— Fond of their Master, quick to do His bidding, easily guided, quiet, faithful, temperate, long-suffering.

In Pharaoh's chariots— The best in the world.

Canticles 1:10.

Thy cheeks are comely— The Lord continues to shower compliments upon His Espoused.

With rows of jewels— Jewels of Divine Truth; the ornaments of a meek and quiet spirit.

Thy neck— The yoke-bearing member; take My yoke upon you; a yoke is built for two— Jesus and one other.

With chains of gold.— The Divine nature. Each act of loyal burden-bearing becomes a link in the golden chain.

Canticles 1:11.

We— My Father and I.

Will make thee borders— "A House not made with hands eternal in the Heavens."

Of gold— The Divine nature.

With studs of silver— The House will be truly yours; that which is your own.

Canticles 1:12

While the King— The Bride thus speaks of her Lord.

Sitteth at His table— Breaking the Bread of Life to His Household.

My spikenard— Devotion, as illustrated by Mary's alabaster box.

Sendeth forth the smell thereof — "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" At such times the fires of Heavenly love burn fiercest.

Canticles 1:13.

A bundle of myrrh— Wisdom. "In Him are hid all the treasures of wisdom and of knowledge."

Is my well-beloved— Christ.

Unto me— "Who of God is made unto us
Wisdom." "We have the mind of Christ."

He shall lie all night— During this dark time
while evil is permitted.

Betwixt my breasts— I will take the Lord into
my bosom, "More dear, more intimately nigh
than e'en the sweetest earthly tie."

Canticles 1:14.

My Beloved— Christ, on the other side of the
veil.

Is unto me— The Bride, still toiling on this side
of the veil.

As a cluster of camphire— A cooling, fragrant,
shade, a refuge from the fierce heat; "as the
shadow of a great rock in a weary land."

In the vineyards of Engedi— Located on the
shore of the Dead Sea, in one of the hottest of
climates.

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1:15. Behold thou Art fair.— The Bridegroom
speaks again.

My love— My Bride to be.

Behold thou art fair— Beautiful of heart.

Thou hast dove's eyes— Heavenly wisdom—
the wisdom of the Holy Spirit.

1:16. Behold Thou art fair— "Fairer than the
children of men." The Bride returns the
compliment.

My Beloved— "Greater love hath no man than
this that a man lay down his life for his friends."

Yea pleasant— The disciplines are as nothing
compared to the joy of your fellowship.

Also, our bed— The place of our rest; "let the
saints be joyful in glory, let them sing aloud
upon their beds."

Is green— Our rest will be everlasting. "They
rest from their labors."

Canticles 1:17.

The beams of our house— The covering over us; "the Head of Christ is God."

Are cedar— Immortal.

And our rafters— Wainscoting; the environment on all sides.

Of fir— Everlasting. Where changes never come.

Canticles 2:1.

I am the rose— Glorious, beautiful, without a peer.

Of Sharon— (The Plain). Not seeking exaltation.

The lily— Pure, fragrant, exquisite..

Of the valleys— Meek and lowly of heart.

Canticles 2:2.

As the lily— Pure, humble, defenseless; so the Heavenly One responds.

Among thorns— Which scratch, tear and wound.

So is My love— "Continue ye in my love."

Among the daughters— Nominal church organizations.

Canticles 2:3.

As the apple tree— The Bride thus refers to Christ.

Among the trees— With a fruitage greater in variety, color, flavor, quantity and lasting quality.

Of the wood— Which run largely to leaves, professions.

So is my Beloved— We love Him because he first loved us.

Among the sons— The other sons of God with whom we are acquainted.

I sat down— "Come ye yourselves apart, and rest awhile."

Under His shadow— His protecting love and care.

And His fruit— His perfect fruitage of love.

Was sweet to my taste.— "Oh, taste and see that the Lord is good!"

Canticles 2:4.

He brought me— Guided me by His Word and providences.

To the banqueting house— To sup with Him and He with me.

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And His banner— The banner under which He fought the good fight of faith.

Over me— And under which I also am enlisted.

Was love— Love of the highest order.

Canticles 2:5.

Stay me— Nerve me for the war.

With flagons— The pure doctrines of the Kingdom.

Comfort me— Strengthen me for the conflict.

With apples— Spiritual food; bread from Heaven.

For I am sick of love— Am lovesick, over-sentimental, dreamy, not sufficiently awake to the fact that true love includes service and sacrifice.

Canticles 2:6.

His left hand— His power as illustrated in the guidance of His people into all necessary Truth.

Is under my head— Directing my mental faculties.

And His right hand— His power as illustrated in overruling all things that would harm me.

Doth embrace me— "Secure in His tender embrace, I've nothing to doubt or to fear."

Canticles 2:7.

I charge you— I must give you this message.

O ye daughters— Professed children; nominal Spiritual Israel.

Of Jerusalem— The Kingdom of God.

By the roes— Which you regard as the loveliest things of earth, as illustrated by the statuary on your estates.

And by the hinds— The things which you regard as most full of grace; therefore typical of your churches, colleges, hospitals, libraries and charitable institutions.

Of the field— The world, the present order of things.

That ye stir not up— Seek not to arouse.

Nor awake my love— To take charge of earth's affairs.

Till He please.— For when He does stand up to assume control, " there will be a Time of Trouble, such as never was," in which all these beautiful things upon which you have set your heart will be obliterated.

Canticles 2:8.

The voice of my Beloved— The Church suddenly recognizes the joyful sound, betokening the Second Presence of her Lord.

Behold He cometh— At midnight there was a cry raised, Behold, He cometh!

Leaping upon— Dismembering or changing the form of.

The mountains— The autocratic governments of Spain, Portugal, Sweden, Russia, Turkey, Persia and China.

Skipping upon— Shattering old customs and old political parties, and placing the people more in the ascendancy.

The hills— The less autocratic governments of the United States, Mexico, Great Britain, France, etc. "The hills melt like wax at the presence of the Lord."

Canticles 2:9.

My Beloved is like— In swiftness of movement.

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A roe or a young hart— Swiftly leaping from mountain to mountain; preparing the world for His coming Reign.

Behold He standeth— "There standeth One among you whom ye know not."

Behind our wail.— The wall of our earthly house, unseen by the eye of flesh.

He looketh forth— He looketh in. At the windows— The windows of the soul, the eyes of the understanding.

Showing Himself— Revealing the fact of His Second Presence.

Through the lattice— Parallels and cross references of Holy Writ.

Canticles 2:10.

My Beloved spake— "Thine ears shall hear a voice behind thee."

And said unto me— Through the words of the Prophets and the Apostles.

Rise up, My love— "Awake, awake! put on thy strength."

My fair one— "Put on thy beautiful garments."

And come away— From earthly to Heavenly conditions.

Canticles 2:11.

For lo, the winter— The time of the burning of the tares; "pray ye that your flight be not in the winter."

Is past— Will shortly be past.

The rain— The deluge of Truth.

Is over and gone.— The Harvest work is all accomplished: will have been finished at the time here indicated.

Canticles 2:12.

The flowers— Promise of a new fruitage.

Appear on the earth— Among the restitution class.

The time of the singing —The harmonious mating.

Of birds is come— Of Heaven-sent prophecies and their fulfilments. "Search ye out and see; not one of these shall want her mate"; i. e., every word of every prophecy will be fulfilled.

The voice of the turtle— The turtle-dove; "the congregation of Thy poor" is thus described by the Psalmist.

Is heard in our land— The poor begin to take hope; the harbingers of the New Era are about us on every hand.

Canticles 2:13

The fig tree— The Jewish nation.

Putteth forth— "Behold the fig tree, and all the trees; when they now shoot forth . . . know ye that the Kingdom of God is nigh."

Her green figs— Plans for re-establishment in Palestine.

And the vines— Of the Father's right hand planting.

With the tender grape— Bearing the precious fruitage of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

Give a good smell— Yield a sweet perfume to the husbandman. "My Father is the Husbandman."

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Arise My Love— "Awake, thou that sleepest, and arise from the dead."

My fair one— The queen in gold of Ophir, Daughter of the Great King.

And come away.— "Forget also thine own people and thy father's house."

Canticles 2:14.

O my Dove— The Bride addresses her unseen Lord.

That art in— Directly *in*, fully *in*, guiding, controlling.

The clefts— The apparent fractures or injuries.

Of the rock— The Kingdom; the Stone cut out without hands.

In the secret places— The dark corners of life's experiences, where we halt trembling and afraid.

Of the stairs— The stepping stone by which we ascend to the Heavenly City.

Let me see Thy countenance— "I shall be satisfied when I awake in Thy likeness."

Let me hear Thy voice— The sheep follow Him; for they know His voice.

For sweet is Thy voice— "Grace is poured into Thy lips."

And Thy countenance is comely— "I will that they may be with Me where I am, that they may behold My glory."

2:15. Take us the foxes— Take away from us the sly faults, originating in the deceitful mind of the flesh.

The little foxes— Secret beginnings of sin in the mind.

That spoil the vines— That prevent us from yielding the fruitage of love so precious in Thy sight.

For our vines— "I am the Vine; ye are the branches."

Have tender grapes— Have begun a fruitage, which is ripening beautifully in the Father's sight.

Canticles 2:16.

My Beloved is mine— "The Head can not say to the feet, I have no need of you."

And I am His— "If the foot shall say, because I am not the hand, I am not of the body, is it not of the body?"

He feedeth— Bestows His spiritual favors upon.

The lilies— "The meek will He guide in judgement; the meek will He teach His way."

Canticles 2:17.

Until the day break— Until the Messianic Morning has fully dawned.

And the shadows— Of the reign of sin and death.

Flee away— Depart forever.

Turn my Beloved— Continue to hide Thyself from earthly eyes.

And be Thou like— In Thy swiftness of movement.

A roe or a young hart— Leaping from mountain to mountain— kingdom to kingdom.

Upon the mountains— Gentile dominions.

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Of Bether— Of divisions, which separate us from Thee and separate Thee from Thy long-promised Reign.

Canticles 3:1.

By night— While I was still in the dark in regard to God's great Plan.

On my bed— My creed bed, the one from which I have now been taken, but in which many others are still left.

I sought Him— Sought intimate fellowship with Him.

Whom my soul loveth— "He that loveth father or mother . . . son or daughter more than Me is not worthy of Me."

I sought Him— Christ, the Heavenly Bridegroom.

But I found Him not— Certainly not; how absurd of me to expect to greet the Bridegroom when I was in bed, sound asleep!

Canticles 3:2.

I will rise now— This creed bed is uncomfortable; it is "shorter than that a man can stretch himself on it."

And go about the city— Interest myself in the activities of Christendom.

In the streets— Enter into the affairs of its governments.

And in the broad ways— Plunge into its pleasures— "gay white ways," etc.

I will seek Him— Try to find the place of rest.

Whom my soul loveth— For which my soul longs. "We who have believed do enter into rest."

I sought Him— Sought rest of heart in all these ways.

But I found Him not— "All that my soul has tried left but an aching void."

Canticles 3:3.

The watchmen— Of nominal Zion; the clergy.

That go about the city— Christendom, Babylon.

Found me— Drew me under their influence.

To whom I said— Having become deeply interested in the subject of the Lord's promised Return.

Saw ye Him— Have you discerned the fact of the Bridegroom's Presence?

Whom my soul loveth— There was no reply, for the reason that "His watchmen are blind: they are all ignorant: they are all dumb dogs; they cannot bark."

Canticles 3:4.

It was but a little— "He is not far from us."

That I passed from them— Became unbound, unfettered.

But I found Him— Was made acquainted with the proofs of the *Parousia*.

Whom my soul loveth— We ought to live for Him who died for us.

I held Him— "Hold that fast which thou hast, that no man take thy crown."

And would not let Him go— "I will not let Thee go, except Thou bless me."

Till I had brought Him— Till I had accompanied Him.

Into my mother's house— The antitypical Sarah tent.

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And into the chamber— Heaven itself.

Of her that conceived me— The Sarah Covenant; the Oath-bound Covenant.

Canticles 3:5.

I charge you— I must give you this message.

O ye daughters— Professed children.

Of Jerusalem— The Kingdom of God.

By the roes— Which you regard as the loveliest things of earth, as illustrated by the statuary on your estates.

And by the hinds— The things which you regard as most full of grace; therefore typical of your churches, colleges, hospitals, libraries and charitable institutions.

Of the field— The world, the present order of things.

That ye stir not up— Seek not to arouse.

Nor awake my Love— To take charge of earth's affairs.

Till He please— For when He does stand up to assume control, "there will be a Time of Trouble such as never was," in which all these beautiful things upon which you have set your heart will be obliterated.

Canticles 3:6.

Who is this that cometh — The Lord's professed people thus speak of the evidences of the Lord's Second Presence.

Out of the wilderness— The Time of Trouble having come, they recognize that the long-promised Second Coming of the Lord is an accomplished fact.

Like pillars of smoke— Terrible in majesty, definite, personal, intangible. "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke."

Perfumed with myrrh— Anointed with Wisdom.

And frankincense— Praise to Jehovah.

With all powders— All ingredients of the holy anointing oil, type of the Holy Spirit.

Of the merchant— The apothecary; the Heavenly Father. "God gave not the Spirit by measure unto Him."

Canticles 3:7.

Behold His bed— The place of His ultimate rest, and ours.

Which is Solomon's— Christ's, in glory.

Threescore valiant men— The sixty centuries during which evil has been permitted.

Are about it— Standing between the people of God and the rest which He has promised.

Of the valiant— Invincible, immovable.

Of Israel— Of the people of God. All the centuries belong to God; they are His servants, working out His sovereign will.

Canticles 3:8.

They all hold swords— Since the slaughter of Abel, all the centuries have been filled with bloodshed.

Being expert in war— War has prevailed throughout the earth during all that time.

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Every man hath his sword— Every century has its implements of war.

Upon his thigh— Ready for use upon the slightest provocation.

Because of fear— The present world-war is due to mutual fear and distrust.

In the night— The time of the permission of evil; the time for dark motives and dark deeds.

Canticles 3:9.

King Solomon— Christ, in glory.

Made Himself a chariot—*Appiryon*, palanquin; a magnificent vehicle provided for a queen's reception and her entrance into the royal city, and in which the King goes forth to meet her; typified by the chariot of fire which bore Elijah away from earthly scenes: the magnificent spectacle with which this Age will end.— See page 63.

Of the wood of Lebanon— The saints. The typical temple was built, in part, of cedar and fir timber cut from Mt. Lebanon.

Canticles 3:10.

He made the pillars thereof— The corner posts, just outside the place of greatest honor.

Of silver— The Great Company.

The bottom thereof— The canopy overhead; "that in all things He might have the preeminence."

Of gold— The Divine nature.

The covering thereof— The seat; the Throne of the Royal Priesthood.

Of purple— Royalty."

The midst thereof— The heart of it.

Being paved with love— Love of the highest order— love for enemies.

For the daughters— The professed children; nominal Spiritual Israel.

Of Jerusalem— The Kingdom of God.

Canticles 3:11.

Go forth— "Come out of her," out of Babylon.

O ye daughters of Zion— My people; God's people.

And behold King Solomon— Get clear views of Christ.

With the crown— The Crown of Life; the Divine nature.

Wherewith His mother— The Sarah Covenant.

Crowned Him— With glory and honor.

In the day— Pentecost.

Of His espousals— When the antitypical Eliezer was received by the antitypical Rebecca.

And in the day— Now at hand, praise the Lord!

Of the gladness of His heart— When the marriage of the Lamb takes place. "Blessed is he that is called to the marriage supper of the Lamb."

Canticles 4:1.

Behold thou art fair— The Lord addresses His Bride anew.

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My love— "Greater love hath no man than this, that a man lay down his life for his friend."

Behold thou art fair— "So shall the King greatly desire thy beauty."

Thou hast dove's eyes— The Heavenly wisdom.

Thy hair — Woman's hair was given her for a covering, and it is her glory. The righteousness of Christ is the Bride's covering, and it is her glory.

Is as a flock of goats— Thick, luxuriant.

That appear from Mt. Gilead— The flocks on goats on Mt. Gilead are of unusual size to this day.

Canticles 4:2.

Thy teeth— Masticators, grinders, assimilators of spiritual food.

Are like a flock— In glistening array.

That are even shorn— When the lips are parted.

Which come up from the washing— Cleansing by salivation.

Whereof every one bear twins— Wehereof they come forth in pairs.

And none is barren— None is without its mate.

Among them— The teeth are perfect in form and number, illustrating the Bride's ability to feed upon the strong meat which "belongeth to them that are of full age."

Canticles 4:3.

Thy lips— "O Lord open Thou my lips!" "My mouth shall praise Thee with joyful lips."

Are like a thread of scarlet— As the scarlet thread of redemption runs through the Divine Word, so it is with you, and on your lips— the all-absorbing theme of life.

And thy speech is comely— My speech shall distil as the dew.

Thy temples are like— Thy mind, the mind of the New Creature, may be properly compared to.

A piece of pomegranate— The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the New Mind, which, under the influence of the Holy Spirit, brings to perfection the fruitage of love, the sum of all the Christian graces.

Within thy locks— Behind thy veil; concealed by the veil of the flesh.

Canticles 4:4.

Thy neck— Willingness to bear burdens.

Is like the tower of David— David was a type of the Church militant.

Builded for an armory— Designed to accommodate a great number.

Whereon there hang a thousand— "One shall chase a thousand."

Bucklers of shields of mighty men— "I can do all things through Christ, which strengtheneth me."

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Canticles 4:5.

Thy two breasts— "The breasts of her consolations, whereof ye may suck and be satisfied, milk out and be delighted."

Are like two young roes— The Scriptures, the Word of God, quick and powerful.

That are twins— The Old and New Testament Scriptures are identical in origin, spirit and purpose.

Which feed among the lilies— "The meek will He guide in judgment; the meek will He teach His way."

Canticles 4:6.

Until the Day— The Millennial Day. The Bride is the speaker.

Break — Has fully dawned.

And the shadows— Of the Valley of the Shadow of Death in which I now walk.

Flee away— Are gone.

I will get me— In spirit.

To the mountain of myrrh— The Kingdom of Wisdom.

And to the hill of frankincense— Praise, heart adoration.

Canticles 4:7.

Thou art all fair— Blameless, faultless. The Lord responds.

My love— His love is commended to us in that "while we were yet sinners Christ died for the ungodly."

There is no spot— You have kept your garments unspotted from the world.

In thee— "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us."

Canticles 4:8.

Come with Me— To our Heavenly inheritance.

From Lebanon— From your present unfinished condition. The typical temple was built, in part, of cedar and fir timbers from Lebanon; but they had to be hewn and finished before they could be used.

My spouse— My espoused Bride.

With Me from Lebanon— You are but following in the path I trod.

Look from the top of Amana— The view from this peak is said to be indescribably grand. Look away to Heaven.

From the top of Shenir— (Peak or pointed.) Look beyond the sharp experiences of the present.

And Hermon— (Rugged or abrupt.) Look beyond the unkind words and deeds you now encounter.

From the lions' dens— You are now in the lions' dens, but look beyond them. Satan goes about as a roaring lion; but no lion shall be there.

From the mountains— Kingdoms of tills world. Look beyond them.

Of the leopards— Papacy and those of her spirit. "And the beast which I saw was like unto a leopard."

Canticles 4:9.

Thou hast ravished My heart— Taken it away.

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My sister, My spouse— The Bride of Christ is His sister. His Father is their Father. His mother, the Sarah covenant, is their mother. "We, brethren, as Isaac was, are the children of the Promise."

With one of thine eyes— With thy singleness of vision. "If thine eye be single, thy whole body shall be light."— Matt. 6:22.

With one chain of thy neck— With thy one bond of servitude; consecration to the service of the Great King.

Canticles 4:10.

How fair is thy love— How various and beautiful are its forms of expression.

My sister, My spouse— My Father's Daughter, My espoused Bride.

How much better is thy love— The ways in which you show your devotion to me.

Than wine— Than thy doctrines, some of which, in the past, have been badly mixed.

And the smell— Thee sweet fragrance.

Of thine ointments— The anointing oil; the Holy Spirit.

Than all spices— Than all other virtues.

Canticles 4:11.

Thy lips, O My spouse— My beloved Bride to be.

Drop as the honeycomb— Distil a dropping of pure honey; sweet and helpful words.

And the smell— The sweet perfume.

Of thy garments— The robe of Christ's righteousness.

Is like the smell— The life-giving odors.

Of Lebanon— The cedar and fir trees of Lebanon.

Canticles 4:12.

A garden enclosed— A heart-garden, shut out of sight of all but its owners.

Is My sister, My spouse— My Father's daughter, My espoused Bride.

A spring shut up— "It shall be in you a well of water springing up unto everlasting life."

A fountain sealed— Sealed with the King's own signet, until the time comes that all the well springs are brought together in the first resurrection, to constitute the fountain from which will flow the River of the Water of Life.

Canticles 4:13.

Thy plants are— The plants in your heart-garden are illustrated by.

An orchard of pomegranates— The pomegranate curiously combines the flavors of all fruits and thus well represents love, the sum of all the Christian graces.

With pleasant fruits— Pleasing characteristics.

Camphire— Rest, trust, confidence.

With spikenard— Fragrant devotion, as illustrated by Mary's alabaster box.

Canticles 4:14.

Spikenard and saffron— Fragrant devotion and long-suffering.

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Calamus and cinnamon— Knowledge and understanding.

With all trees of frankincense— Praise, heart adoration.

Myrrh and aloes— Wisdom and patience.

With all chief spices— All the remaining elements of Christian character.

Canticles 4:15.

A fountain— In the midst.

Of gardens— Beautiful, clear, sparkling, life-giving.

A well of living waters— Invigorating the whole world in the New Age. "The water that I shall give him shall be in him a well of water springing up unto everlasting life."

And streams from Lebanon— Pure, refreshing.

Canticles 4:16.

Awake O North wind— Storms of adversity. The Bride speaks.

And come thou South— Balmy breezes. "Some days are bright and sweet with praise, some with accepted pain."

Blow upon my garden— My heart-garden, in which I seek to develop the fruits most pleasing to my Lord.

That the spices thereof— The aroma of good deeds, kind words and noble thoughts.

May flow out— Manifest itself to the Lord and to others.

Let my Beloved— Bridegroom, Christ.

Come into His garden— Come into my heart.

And eat— Appropriate to His use and pleasure.

His pleasant fruits— The fruits of love, which He has cultivated within me.

Canticles 5:1.

I am come— The Lord responds.

Into My garden— I have accepted your invitation to come in and make My abode with you.

My sister, My spouse— My Father's Daughter, My espoused Bride.

I have gathered My myrrh— Wisdom; generally the result of bitter experience. Myrrh means bitter.

With My spice— The fragrant and sweet ingredients of the Holy Spirit.

I have eaten— Accepted, appropriated, consumed.

My honeycomb— The sacrificers themselves.

With My honey— With the sacrifices of praise which they offered.

I have drunk My wine— Taken note of the doctrines you teach.

With My milk— Noticed also the manner and spirit with which you present the milk of the Word to these not so far advanced.

Eat, O friends— The Lord addresses the needy world.

Drink, yea, drink abundantly, O beloved—
"Ho, every one that thirsteth, come ye to the

waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

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Canticles 5:2.

I sleep— "While the Bridegroom tarried, they all slumbered and slept." The Foolish Virgin class is here represented as speaking.

But my heart waketh— At heart the Foolish Virgins are loyal to the Lord.

It is the voice of my Beloved— She recognizes the evidences of the Lord's Second Advent.

That knocketh— "Behold, I stand at the door and knock."

Saying Open to me— "If any man hear My voice and open the door, I will come in to him."

My sister, My love— The Foolish Virgins are children of the same Father, and are also born of the Sarah Covenant, but the Lord does not address them as His spouse.

My dove, My undefiled— The Great Company class are pure in their hearts intentions.

For My head— "As one who has vowed a vow of a Nazarite to separate himself unto Jehovah."

Is filled with dew— Freshness, vigor. "Thou hast the dew of Thy youth."

And My locks— "All the days of his separation there shall no razor come upon his head. Till the days be fulfilled in the which he separateth himself unto Jehovah, he shall be holy, and shall let the locks of the hair of his head grow."

With the drops— Experiences.

Of the night— My consecration to Jehovah has been steadfast throughout the world's dark night of sin.

Canticles 5:3.

I have put off— Temporarily laid aside. The Foolish Virgins reply.

My coat— The wedding robe which You provided.

How shall I— How can I see to.

Put it on— I am in the midst of the dark night of the Time of Trouble.

I have washed my feet— I am a church member, in good and regular standing.

How shall I defile them— Why should I leave my creed bed and obey Your call to come out of Babylon?

Canticles 5:4.

My Beloved— In His great love and pity for me.

Put in His hand— Exerted His mighty power.

By the hole of the door— Rattled the time-lock.

And my bowels— My heart.

Were moved for Him— Was stirred to action, but too late to go in with Him to the wedding.

Canticles 5:5.

I rose up— Roused myself to activity.

To open to my Beloved— Just as the Harvest was past.

And my hands— Holding the keys to the Bible, the Studies.

Dropped with myrrh— Wisdom, gleaned from the *Scripture Studies*, till then neglected.

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With sweet smelling myrrh— A knowledge of all the precious things of Present Truth.

Upon the handles— The lines of prophetic evidence.

Of the lock— The time features of the Lord's Plan.

Canticles 5:6.

I opened to my Beloved— After the Harvest work was finished.

But my Beloved— True to His word.

Had withdrawn Himself— "And they that were ready went in with Him to the marriage."

And was gone— And the door was shut.

My soul failed when He spake— I lacked the love, faith and hope to obey promptly.

I sought Him— "Many shall strive to enter in but shall not be able when once the Master of the House hath risen up and shut to the door."

But found Him not— "I am He that shutteth and no man openeth."

I called Him— "Not every one that saith unto Me, Lord, Lord, shall enter in."

But He gave me no answer— No hope of being His Bride and Joint-heir.

Canticles 5:7.

The watchmen— Watchmen in nominal Zion, the clergy of the nominal church.

That went about the city— Christendom.

Found me— Observed my course in accepting Present Truth and withdrawing from their systems.

They smote me— "With arrows, even bitter words."

They wounded me— Wounded my reputation.

The keepers— Civil authorities.

Of the walls— The Governments, the bulwarks of Christendom.

Took away my veil from me— Were instigated to destroy me, to cause me to pass beyond the veil.

Canticles 5:8.

I charge you— The Foolish Virgin class continues.

O daughters of Jerusalem— O all who profess to love Him.

If ye find my Beloved— If you yourself expect to be of the Bride class.

That ye tell Him— In my behalf.

That I am sick of love— Hungering for His companionship, longing to see His face, despite the fact that I did not open to Him promptly.

Canticles 5:9.

What is thy Beloved— The Lord's professed people, now in nominal Zion, speak.

More than another beloved— Why is Christ any more to you than He is to me?

O thou fairest among women— The Lord's professed people in nominal Zion, begin to awake to the fact that the last of the spiritually-minded ones are leaving them.

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What is thy Beloved— To you.

More than another beloved— To another.

That thou dost so charge us— We would like to understand the reasons why you are so deeply concerned, and why you persist in saying, "The Harvest is past, the summer is ended, and we are not saved."

Canticles 5:10.

My Beloved is white— "Holy, harmless, undefiled and separate from sinners." The Foolish Virgin class responds to the Lord's professed people in nominal Zion.

And ruddy— A reference to His pierced side. "He was clothed in a vesture dipped in blood."

The chiefest— The standard-bearer or chieftain.

Among ten thousand— Among ten thousand warriors.

Canticles 5:11.

His head— "God gave Him to be the Head over all things to the Church which is His Body, that in all things He might have the preeminence."

Is as the most fine gold— "Who only hath immortality."

His locks are bushy— His consecration is perfect and complete.

And black as a raven— And He remained steadfast in it unto death.

Canticles 5:12.

His eyes— Wisdom.

Are as the eyes of doves— Pure, peaceable, gentle.

By the rivers of waters— By the channels of truth.

Washed with milk— Primary elements of the Truth.

And fitly set— All in perfect harmony.

Canticles 5:13.

His cheeks— His countenance towards me.

Are as a bed of spices— The personification virtue and every grace.

As sweet flowers— Towers of perfumes (margin), flowers trained upon trellises; shedding a beauty and fragrance compelling the attention of all.

His lips like lilies— His speech modest, beautiful and sweet. "Never man spake like this Man."

Dropping sweet smelling myrrh— Distilling Heavenly wisdom. "My speech shall distil as the dew."

Canticles 5:14.

His hands— As in rolling or unrolling a scroll or parchment.

Are as gold rings— Conform to the shape of the roll. "Thou art worthy to take the roll and to open the seals thereof."

Set with the beryl— Love of the Father. See page 325.

His belly— The word signifies the whole body, from shoulders to thighs.

Is as bright ivory— A beautiful vision.

Overlaid with sapphires— Faithfulness. See page 325. "And they saw the God of Israel, and there was under His feet as it were a paved work of a sapphire stone."

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Canticles 5:15.

His legs— The members that have been carrying on the work of the Body.

Are as pillars of marble— "Him that overcometh will I make a pillar in the Temple of My God."

Set upon sockets— Feet the feet members.

Of fine gold— "How beautiful upon the mountains are the feet of Him!"

His countenance— Smile of favor.

Is as Lebanon— Pure, invigorating, refreshing.

Excellent as the cedars— Everlasting life.

Canticles 5:16.

His mouth— His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Is most sweet— "All bare Him witness and wondered at the gracious words that proceeded out of His mouth".

Yea, He is altogether lovely— It is impossible to describe all His excellencies; He is the sum of all that is to be desired.

This is my Beloved— This is the One I love supremely.

And this is my Friend— "I've found a Friend, O such a Friend!"

O daughters of Jerusalem— O you who are nominally His.

Canticles 6:1.

Whither is thy Beloved gone— After the door is shut, those who have been nominally Christ's begin to give heed to the message of the Foolish Virgins.

O thou fairest among women— O most spiritually-minded amongst us.

Whither is thy Beloved turned aside— We realize that He has entirely withdrawn Himself from us.

That we may seek Him with thee— Show us in the Word how He is now to be found. "All that a man hath will he give for his life."

Canticles 6:2.

My Beloved— The Foolish Virgin class, now thoroughly aroused to the facts, explain to the Lord's professed children in nominal Zion.

Is gone down— His Second Advent is accomplished.

Into His garden— He has taken His Bride to Himself.

To the beds of spices— To accept from her heart-garden the fragrant and sweet ingredients of the Holy Spirit.

To feed in the gardens— To receive to Himself the precious fruits love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

And to gather lilies— To take the humble sweet ones home; to gather the wheat class into the Heavenly garner.

Canticles 6:3.

I am my Beloved's— The Great Company can not forget that they are precious in the Lord's sight.

And my Beloved is mine— "Fade, Fade, each earthly joy, Jesus is mine."

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He feedeth among the lilies— "The meek will He guide in judgment; the meek will He teach His way."

Canticles 6:4

Thou art beautiful— At heart. The Lord again addresses His Bride.

O My love— "Love one another as I have loved you."

As Tirzah— A delight.

Comely as Jerusalem— "The City of the Great King."

Terrible— In the conquest of evil.

As an army with banners— To an opposing host.

Canticles 6:5.

Turn away thine eyes from Me— Observe the Lord's modesty and humility.

For they have overcome Me— How the Lord delights to express His appreciation of the virtues of His Bride, despite the fact that they are all but feeble reflections of His own!

Thy hair— Righteousness. Woman's hair was given her for a covering, and it is her glory. The righteousness of Christ is the Bride's covering, and it is her glory.

Is as a flock of goats— Thick, luxuriant.

That appear from Mt. Gilead— The flocks of goats on Mt. Gilead are of unusual size to this day.

Canticles 6:6.

Thy teeth— Masticators, grinders, assimilators of spiritual food.

Are as a flock— In glistening array.

Which go up from the washing— Cleansing by salivation.

Whereof every one bear twins— They come forth in pairs.

And there is not one barren— None is without its mate.

Among them— The teeth are perfect in form and number, illustrating the Bride's ability to feed upon the strong meat which "belongeth to them that are of full age."

Canticles 6:7.

As a piece of pomegranate— The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the New Mind, which under the influence of the Holy Spirit, brings to perfection the fruitage of love, the sum of all the Christian graces.

Are thy temples— Thy mind, the mind of the New Creature.

Within thy locks— Behind thy veil; concealed by the veil of the flesh.

Canticles 6:8.

There are threescore queens— Nominal church organizations openly joined to earthly heads.

And fourscore concubines— Even more are secretly violating their pledges of spiritual virginity. Altogether the census shows about 150 sects. See page 160, where all the principal sects are enumerated.

And virgins without number— Foolish Virgins, really pure at heart.

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Canticles 6:9.

My dove, My undefiled— The Virgin Bride of Christ.

Is but one— "That they may be one, as We are."

The only one— To share the glory, honor and immortality of Christ.

Of her mother— The Oath-bound Covenant.

She is the choice one— The specially favored one.

Of her that bore her— The antitypical Sarah.

The daughters— Professed children of God.

Saw her— Discerned her, at the time of the manifestation of the Sons of God.

And blessed her— Called her blessed.

Yea the queens— Those openly affiliated with worldly churches in union with worldly governments.

And the concubines— Those secretly thus affiliated.

And they praised her— Acknowledged, in the end, that her course was right and her exaltation merited.

Canticles 6:10.

Who is she— The Bride.

That looketh forth— Beams resplendent.

As the morning— The Millennial Morning.

Fair— Pure, just, holy, good.

As the moon— "The law is fulfilled in us who walk not after the flesh but after the Spirit."

Clear— Glorious, light-giving.

As the Sun— Then shall the righteous shine forth as the Sun in the Kingdom of their Father.
"Who hath ears to hear, let him hear."

And terrible— In the conquest of evil.

As an army With banners— To an opposing host.

Canticles 6:11.

I went down— Following the exaltation of the Bride. Christ speaks.

Into the garden of nuts— The heart-gardens of the Foolish Virgin class. A garden of nuts does not as quickly yield its treasures as a garden of spices, to which the Bride's heart garden is likened.

To see the fruits of the valley— Of the elm that had not risen with the Bride to the Pisgah heights of faith and hope and love.

And to see whether — As a result of their experiences in the Time of Trouble.

The vine flourished— Their characters had been properly affected.

And the pomegranates budded— To see whether there is promise of the fruits of the Spirit coming to perfection.

Canticles 6:12.

Or ever I was aware— I knew not how it was.

My soul— Filled with love and pity for them.

Made me like the chariots — Swiftly speeding to them to bless and help them in their hour of extremity.

Of Amminadib — Of My willing people, the Bride.

FM360

Canticles 6:13.

Return, return — "Return, ye backsliding children, and I will heal your backslidings."

O Shulamite — (Uneven one), you who have been uneven in your love, hope and faith.

Return, return, that We — My Father and I.

May look upon thee — Smile upon thee; bestow blessings. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

What will ye see— You who study the matter.

In the Shulamite— The Foolish Virgin class.
The answer is that you will see.

As it were the company — The Great Company.

Of two armies — "A great multitude which no man can number."

Canticles 7:1.

How beautiful are thy feet — "How beautiful upon the mountains are the feet of them that preach the Gospel of peace." The Lord again addresses His Bride.

With shoes— "Feet shod with the preparation of the Gospel of peace."

O Prince's daughter — Daughter of the King, Jehovah.

The joints — "The whole Body, fitly joined together and compacted with that which every joint supplieth."

Of thy thighs — (Softness) gentleness, tenderness.

Are like jewels — "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

The work of the hands — "For we are His workmanship."

Of a cunning workman — "As for God, His work is perfect."

Canticles 7:2.

Thy navel — Umbilical cord; by which you are joined to the Oath-bound Covenant, the Sarah Covenant; the cord of faith.

Is like a round goblet — Generous in capacity.

Which wanteth not liquor — Is full of the Divine promises.

Thy belly — Spiritual digestive tract.

Is like a heap of wheat — Solid spiritual food.

Set about with lilies — Flowers of humility.

Canticles 7:3.

Thy two breasts — "The breasts of her consolations, whereof ye may suck and be satisfied, milk out and be delighted."

Are like two young roes — "The Scriptures, the Word or God, quick and powerful."

That are twins — The Old and New Testament Scriptures are identical in origin, spirit and purpose.

Canticles 7:4.

Thy neck — Willingness to bear burdens.

Is as a tower of ivory — Purity and strength.

Thine eyes — Wisdom, Heaven-sent.

Like the fishpools in Heshbon — Pure, deep.

By the gate of Bath-Rabbim — Calm and strong.

FM361

Thy nose — Scent for spiritual food.

Is as the tower of Lebanon — Lofty, high, noble.

Which looketh toward Damascus — "Visions of beauty rise before us." "He that lacketh these things is blind and can not see afar off."

Canticles 7:5.

Thine head upon thee — Thy reasoning faculties.

Is like Carmel — (Crimson.) "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

And the hair of thine head — Thy righteousness. Woman's hair was given for a covering, and her glory. The righteousness of Christ is the Bride's covering, and her glory.

Like purple — Royalty. The robe of Christ's righteousness, which the Bride now wears, will ultimately become the robe of the Queen.

The King is held — Bound, captive.

In the galleries — The happy prison-house or the charms of His Bride.

Canticles 7:6.

How fair — Beautiful at heart. "The King's daughter is all glorious within."

And how pleasant — When the New Creature is in full control.

Art thou, O beloved — "Who shall separate us from the love of Christ?"

For delights — For one with whom to enjoy the Father's favors and blessings throughout eternity; heirs together of the grace of life.

Canticles 7:7

This thy stature — The stature of the fulness of Christ.

Is like a palm tree — Tall, upright.

And thy breasts — "The breasts of her consolations."

To clusters of grapes — Suggestive of food and refreshment for the hungry, when they shall suck and be satisfied, milk out and be delighted.

Canticles 7:8.

I said — The world, in the Messianic Age, is the speaker.

I will go up to the palm tree — "And many people shall come and say, Come and let us go up to the House of the Lord."

I will take hold — Lay hold of eternal life.

Of the boughs thereof — The members bending over to lift me out of the miry clay and the horrible pit.

Now also thy breasts — Feeding and helping the famishing world in the New Age.

Shall be as clusters of the vine — Giving life and health.

And the smell of thy nose — Thy scent for spiritual things and the blessed results that follow.

FM362

Like apples — Food for the hungry.

Canticles 7:9.

And the roof of thy mouth — Where the praises of Jehovah reverberate.

Like the best wine — The new wine of the Kingdom

For my Beloved — Christ will then be the world's Beloved, also.

That goeth down sweetly — "I will not henceforth drink this fruit of the vine till I drink it new with you in the Kingdom."

Causing the lips — "Awake and sing, ye that dwell in the dust."

Of those that are asleep — In death.

To speak — Shall the dead arise and praise thee?

Canticles 7:10.

I am my Beloved's — The Bride speaks again.

And His desire is towards me — "So shall the King greatly desire thy beauty."

Canticles 7:11.

Come My beloved — The Lord addresses His Bride after the Time of Trouble.

Let us go forth — On our great mission of love and mercy.

Into the field — Into the world, which needs us so much.

Let us lodge — Take up our temporary dwelling-place.

In the villages — "Have thou authority over tea cities!" "The Tabernacle of God is with men."

Canticles 7:12

Let us get up early — In the dawn of the New Age.

To the vineyards — The hearts of mankind in general.

Let us see if the vine flourish — If men are beginning draw nigh to God.

The tender grape appear — If there is promise of an ultimate fruitage pleasing to the Father.

And the pomegranates appear — If there are evidences that love, joy, peace, long-suffering, gentleness, goodness, meekness, are going to abound.

There — When you see with what infinite patience and Wisdom and love I cultivate the heart-gardens of men.

Will I give thee — Cause thee to appreciate fully.

My loves — The love with which I have loved thee.

Canticles 7:13.

The mandrakes give a smell — The regeneration of the world is nigh.

And at our gates — The Ancient Worthies are the gates by which the restitution classes will come to the Mediator.

Are all manner of pleasant — Agreeable, attractive, pleasing.

Fruits new and old — The virtues which the Bride cultivated and others especially appropriate to the changed conditions of the New Age.

Which I have laid up — As a part of the much-diversified Plan of the Ages.

FM363

For thee, O My beloved — For thy enjoyment.

Canticles 8:1.

O that Thou — My Lord and Head. The Bride addresses her Lord.

Wert as my brother — Not so immeasurably above me in character and station.

That sucked the breasts of my mother — So that we would be on an equality with each other.

When I should find Thee without — Beyond the house of flesh.

I would kiss Thee — Would feel free to express in Thy presence the great love I feel.

Yea I should not — Under such circumstances.

Be despised — By the critics who now blame me for presuming to so high a station as to be Thy Bride.

Canticles 8:2.

I would lead thee and bring thee — But now it is Thou alone that are competent to lead.

Into my mother's house — The antitypical Sarah tent.

Who would instruct me — "They shall be all taught of God."

I would cause Thee to drink — Accept, appropriate, enjoy.

Of spiced wine — Doctrines flavored with the Holy Spirit.

Of the juice of my pomegranate — The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the fruitage of love, the sum of all the Christian graces.

Canticles 8:3.

His left hand — His power as illustrated in the guidance of His people into all necessary truth.

Should be under my head — Directing my mental faculties.

And his right hand — His power as illustrated in overruling all things that would harm me.

Should embrace me — "Secure in His tender embrace, I'd have nothing to doubt or to fear."

Canticles 8:4.

I charge you — I must give you this message.

O daughters of Jerusalem — Professed children of God.

That ye stir not up — Seek not to arouse.

Nor awake my Love — To take charge of earth's affairs.

Until He please — For when He does stand up to assume control, "there will be a Time of Trouble such as never was," in which all the earthly organizations upon which you have set your heart will be obliterated.

Canticles 8:5.

Who is this — The Heavenly Father thus speaks of the Bride.

That cometh up — That cometh forward into prominence.

From the wilderness — At the end of 1260 years of wilderness hiding and papal supremacy.

Leaning upon her Beloved — Upon her Lord.

I raised thee up — "It is God that justifieth. Who is he that condemneth?"

FM364

Under the apple tree — Under Christ, the Author and Finisher of your salvation.

There thy mother — The antitypical Sarah.

Brought thee forth — "Shall I bring to the birth and not cause to bring forth?"

There she brought thee forth — The Oath-bound Covenant accomplished its end.

That bare thee — From earthly to Heavenly conditions.

Canticles 8:6.

Set me as a seal — Indelibly impressed. The Bride beseeches her Lord.

Upon Thy heart

— Thine infinite love.

As a seal upon Thine arm — Thine infinite power.

For love — Such love as I have for Thee.

Is strong as death — "Neither death nor life shall be able to separate from the love of God which is in Christ Jesus our Lord."

Jealousy — The fear that I may not, after all, prove acceptable to You, as Your Bride.

Is cruel as the grave — Sheol, oblivion.

The coals thereof — The weaknesses of my fallen flesh.

Are coals of fire — Burned into my very soul.

Which hath a most vehement flame — These burning thoughts of my imperfections will be with me as long as I am in this tabernacle.

Canticles 8:7.

Many waters — Nor angels nor principalities.

Cannot quench love — The Father reassures the anxious Bride.

Neither can the floods — "Nor things present nor things to come."

Drown it — Extinguish it.

If a man — The Man whom I have ordained.

Would give all the substance of his House — All His own glorious station with me on the Throne of the Universe.

For love — In exchange for the love you have manifested for Him throughout the dark night of your earthly career.

It would utterly be condemned — Despised by the courts of Heaven.

Canticles 8:8.

We — The Lord and His Bride together speak.

Have a little sister — The Foolish Virgin class, born of the same Father and the same antitypical Sarah, the Oath-bound Covenant.

And she hath no breasts — Is not fully developed.

What shall we do — What will be the Divine arrangement?

For our sister — The Great Company class.

In the day — The close of the Time of Trouble.

When she shall be spoken for — Called to render up her account.

FM365

Canticles 8:9.

If she be a wall — Bulwark of truth, on the One Foundation.

We will build upon her — "Other foundation can no man lay."

A palace of silver — Give her a place with the Great Company class.

And if she be a door — By which men and women have found the Lord and the Truth.

We will inclose her — Give her an environment.

With boards of cedar — Everlasting life.

Canticles 8:10.

I am a wall — The Bride thus refers to herself as having been a staunch defender of the Truth. "Lo, we have left all and followed Thee." What then shall we have?

And my breasts — Unlike the Foolish Virgins.

Like towers — "Whereof ye may suck and be satisfied, milk out and be delighted."

Then — Because I reached the development of character He desired.

Was I in His eyes — The eyes of the Bridegroom.

As one that found favor — Peace (margin).

Canticles 8:11.

Solomon — Christ.

Had a Vineyard — For growing the fruitage of love.

At Baalhamon — (Lord of the multitude.) A reference to the Messianic Reign, in which Christ will be Lord of all.

He let out the vineyards — Gave the immediate care.

Unto keeper — The Ancient Worthies, "whom Thou mayest make princes in all the earth."

Every one — Of the keepers.

For the fruit thereof — The kind of fruitage expected.

Was to bring — Present, offer.

A thousand pieces of silver — Yield a rich return of truth and praise from the hearts cultivated.

Canticles 8:12.

My vineyard — The same vineyard.

Which is mine — We are made joint-heirs with Christ.

Is before me — Will take a thousand years to till.

Thou, O Solomon — Christ.

Must have a thousand — Tributes of praise.

And those that kept the fruit thereof — The Ancient Worthies.

Two hundred — A fifth as much, as their portion.

Canticles 8:13.

Thou — The restitution classes, address their Lord.

That dwellest in the gardens — The heart-gardens of the redeemed race.

The companions — The Great Company; the companions that followed the Bride.

Hearken to thy voice — Have entered with joy into the King's palace.

FM366

Cause me to hear it — O Lord, I see there is hope for me. I also would be Thine. Show me Thy will.

Canticles 8:14.

Make haste, my Beloved — The restitution classes continue.

And be Thou like — In thy swiftness of movement.

To a roe or to a young hart — Leaping from mountain to mountain, kingdom to kingdom.

Upon the mountains — The various divisions of the Kingdom of God during the Messianic Reign.

Of spices — Good deeds, kind words and noble thoughts. "And I will make all my mountains a way, and my highways shall be exalted." "The kingdoms of this world are become the Kingdom of our Lord, and of His Christ, and He shall reign for ever and ever." Amen.

THE HEAVENLY BRIDEGROOM

*That He is mine and I am His. Oh! wondrous thought.
I am so poor, so weak, so lowly, can there aught
Of worthiness in me be found, that He should love
And seek me for His Bride? I hear His voice,
"My Dove, Thou art all fair, My Spouse, there is no spot in thee;
Thy speech is comely, better is thy love to Me
Than wine! Thine eyes as Heshbon's fish-pools, and like flocks
Upon Mount Gilead are thy spiced and flower-decked locks.
The winter's past, My Dove, come, come with Me away.
Far spent the night, make ready for thy nuptial day!"*

*My heart responds, "Throughout the many-centuried night I've
longed for Thee, I've waited for the dawning light; And I have laid
Thee like sweet myrrh upon my breast, Thine arm beneath my
weary head hath brought me rest. Thou whom my soul doth love,
Thy countenance is fair
To see within the secret places of the stair;
Thy head is like fine gold, how beautiful Thy feet!*

*Thine eyes as doves' eyes, and Thy lips with honey sweet. I rise,
my Lord, I leave my father's house, behold
My Robe of Righteousness, my raiment of wrought gold! Oh!
wealth of love divine, that claims me for Thine own, Oh! miracle
of grace, to seat me on Thy Throne.
Oh! glorious future hopes, Oh! bliss beyond compare, Through
all eternity Thy love and work to share!"*

— G. W. S.

June 25, 1917.