

years introducing Messiah's reign, this order will begin to be reversed. In that day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evil-doers, and blessings to them that do good—"Tribulation and anguish upon every soul of man that doeth evil, . . . but glory, honor and peace to every man that worketh good"—in that "day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. 2 : 9, 10, 6, 5.) And since there is so much that is wrong now, the retribution will be very heavy at first, making a "time of trouble such as was not since there was a nation." Thus, in vengeance, and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensations, and the change of rulers. And thus, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26 : 5-11.) They will learn that under the new order of things right-doers are to be exalted and evil-doers restrained and punished. For clear prophetic testimony relative to this kingdom and its operation on behalf of the humble, the upright, the poor, the needy and the oppressed, and its overthrow of monopolies and every system of injustice and oppression, and the general equalization of human affairs, read carefully Psalm 72 : 1-19 ; 37 : 1-14.

Our King will thus reveal himself gradually: some will discern the new Ruler sooner than others, but ultimately "every eye shall see [*horao*—discern] him." (Rev. 1 : 7.) But "he cometh with clouds;" and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some *will begin* to realize what we now proclaim as already at

hand—that the great day of Jehovah has come; that the foretold day of trouble and wrath upon the nations is beginning; and that Jehovah's Anointed is taking to himself his great power and beginning his work, of laying justice to the line and righteousness to the plummet. (Isa. 28: 17.) And "he must reign until" he shall have *put down* all authorities and laws on earth, contrary to those which control in heaven.

As the trouble increases, men will seek, but in vain, for protection in the "dens" and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth; saying, "Fall over* [cover, protect] and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come."—Rev. 6: 15-17.

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isa. 2: 8-21; Ezek. 7: 17-19.

The great day of trouble will be recognized, and from its storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of his *presence*, the setting up of his authority, and the enforcement of his laws. In the end, however, all shall

* The Greek word *epi*, here used, is generally translated *on*, but has also the significance of *over* and *about*, and is so translated many times in the common version. The thought is that of protection, not of destruction. The common view of this passage, that it teaches that wicked men will get faith enough to pray for literal mountains to fall, is absurd. The real fulfilment is already beginning: the great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering.