

The Herald of Christ's Kingdom

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WORLD CONVERSION NOT FOR THIS DISPENSATION

THE CHRISTIAN'S HOPE -- "THY KINGDOM COME"

MANY are the difficulties and obstacles that continue to confront those who champion the teaching that Christianity came to this world with the avowed purpose of converting and saving humanity in the present dispensation. In the face of this claim, with the passing of nineteen centuries and the world still unconverted and unsaved, the natural and logical deduction is that Christianity is without saving power, and its claim to be the force of world redemption groundless. The conclusion gathers weight when we consider that the masses of our race are still under a dreadful pall of spiritual darkness and steeped in unbelief and impenetrable ignorance and superstition.

In the face of these hard facts, who has the courage to claim in these days that the outlook is a hopeful one from the standpoint of the Church's present efforts? Thoughtful persons of the world are continually noting fresh besetments and reverses in the pathway of so-called evangelical and missionary effort.

"Picture young pagans," writes The Literary Digest, "heckling a missionary to explain to them the mysteries of the Virgin Birth [as taught by the popular creeds] and the Atonement, to reconcile Christianity with Western business methods, and to explain how the oil scandal could occur in a Christian country, and you will have an idea of the new difficulties encountered by the modern missionary. In the old days, we are told, religion was ticketed and labeled and handed out to prospective converts in such doses as it was thought they were able to digest. Now, however, the young native is often abreast of the times and able to stump the missionary with a fair, but embarrassing, question.

"The hands of the clock have moved forward in the missionary field as in the church at home. A generation of puzzled minds, changing conditions, brains upset, and new visions, says Pearl S. Buck, a missionary in Nanking, China, has resulted in a general growth of soul for both the missionary and the man he came to help. And a historic figure, whose reward is truly in heaven, is passing. Fifty years ago, writes Miss Buck in the New York 'Christian Advocate' (Methodist), the missionary thought of his difficulties largely in physical terms. Nor for him were the conveniences of civilization. When his children died of

cholera or dysentery in the wicked heat of the summer months, he never thought of a summer resort in the hills, but buried the little victims and looked upon their death as a part of his trial for the great cause. When his wife faded and fell under the burden of loneliness, inadequate medical attention and too many children, he set his lips and endeavored to be resigned. A foreigner in a benighted land, he expected hatred and enmity and persecution, and got them. He was friendly with the natives, but always with the unconscious superiority of one who has all to give and is beyond the need of receiving anything. He never asked or accepted advice from a native as to the best methods of propagating the foreign Gospel, which he had in its final and perfected form. Yet, says the writer, the old missionary was a rare man, 'a noble, high-minded, utterly consecrated sort of person, willing to sacrifice himself and all he had to the "work," wring his heart as it might.' She recites the story of one who buried his wife and four children in the hills of far Szechuan. 'But they were given cheerfully for the Lord,' he said. A younger missionary was astounded that the other had taken wife and family out where medical assistance was impossible. The sacrifice, he said, was the wife, and children's, and he added: 'I'd have gone alone all my days before I'd have taken a wife and babies when I knew I couldn't get a doctor anyway.'

"The modern young missionary, says the writer, is a decidedly different sort of person .and comes to a very different foreign mission field from that of his father or grandfather. He doesn't have the physical dangers to encounter; he doesn't lack medical attention, or go without the simple conveniences and comforts of civilization. He uses a side-car or a Ford instead of an ox-cart. Better transportation brings him foods and other commodities from all parts of the world. He need not send his children away at a tender age, for there are good, schools in several ports "

'Moreover, the very attitude toward his presence in a foreign country is changed. The "natives" no longer universally regard him as a supernatural and wholly evil being. He may be disliked for his personal characteristics, but so might he have been if he had stayed at home. If he has a reasonable disposition, good humor and a ready laugh, if his racial pride is properly obsolete, if he is able to see the other fellow's point of view, even though the other fellow be a Japanese or Chinese, he is fairly certain of being liked for himself, despite his fair hair and blue eyes. He is not utterly damned because of his race, as he once was.

"And yet, after pondering over those old days again, I really believe it was easier to be a missionary in the old days. At least, it was simpler. One's religion was so clearly defined, for one thing. One had been told just what to believe about the Virgin Birth and the Atonement, for instance. One's thoughts were perfectly clear on all doctrinal questions.

"The religion we came with in those early times was all neatly docketed into its proper theological files, and all one had to do when one wanted a sermon for the street chapel was to look, up one's ideas under salvation or faith, or whatever was wanted for the occasion. The audience, too, was composed of comfortably ignorant people, already credulous and superstitious, and who, when they became church members, found it not a very far jump to transfer their belief in the miraculous powers of a Kwanyin to the miraculous powers of a Jesus. "What's in a name, anyway?" they reasoned.'

"Today, however, continued Miss Buck, one has to stand before a crowd of hypercritical young students who know more about Darwin and Huxley and Dewey and Russell and all the ancients and moderns than an old missionary can ever hope to know. Stand before some of these, and, remembering the Great War and the morphine traffic and indemnities and extra-territorial demands and other things that exist alongside Christianity in your own country, try 'to preach with the cocksureness of the old days. Here is what happens

"A back-fire of a hundred questions comes rushing at you straight-way. "How do you explain the miracles?" "Do you believe the divinity of Jesus was from within or without?" "Explain Jesus' consciousness of divinity." "How can the death of one man really save any one else from sin?" "Are heaven and hell concrete or abstract, and how do you know?" "How can you prove it?" "In the light of the present situation in the West, how can you prove the efficiency of Christianity in developing a moral and spiritual civilization?" "How about the oil scandal and Christianity?" "How about modern Business and Christianity in China?" "How can you prove Christianity is adapted to the Chinese mind?"

"How can you prove -- how can you prove" -- the query comes at one from every angle from these restless young Orientals. I think of the old credulous, docile street-chapel congregations, so comfortable to talk to, so unquestioning. These young folks are neither credulous nor superstitious, and certainly they are not comfortable.

"As far as comfort goes, I doubt whether my airy home and material adequacies make up for the new difficulties which face the missionary today. No, on the, whole, I think ,it was easier to be an old missionary than a young one now.

"For in the past our hardships were material, and we knew what they were and could face them. Today they are far more subtle. They are mental and spiritual. Let no man come to the foreign field today who has not fought and won in the battle of conscientious doubt of all things. Let him retain his habit of questioning all things. Let him, in the profoundest sense, have a true reason for every faith in him.'

"In the past a missionary's equipment was an assortment of clothing and food, and consecration and the Bible. Today he can get food and clothing on the spot, but with consecration and the Bible he must also have 'a workable and progressive opinion on such questions as the relation of business and a growing industrialism to Christianity, on government and war and what Jesus said about them; on the interrelation of science and religion.' He must also bring a healthy humility as to the achievements of his own race and a mind open to the good in other cultures and civilizations. He must drop his feeling of race superiority, for he will find it impracticable where alert young educated Chinese expect to work, and are capable of working, with him on a basis of utter equality. There is more

"He will need a mind thoroughly trained in every way; and familiar with the trends of modern thought, and above all he will need a heart trained in the love of humanity, yellow or black or what not. These things and others like them constitute his necessary outfit. All he has in common with the outfit of the old missionary is the consecration and the Bible. The same Bible, mind you, but he must be able to interpret it anew for new needs.

"Sternness and sympathy; sacrificial simplicity of living and friendly hospitality; truth-telling and love withal; equality with all men and yet always maintaining the practical; superior idealism of Jesus -- these are the hardships of the missionary at present.

"No, I shouldn't say it was easier to be a missionary nowadays! "

"RURAL PAGANISM"

Another word as to the growing paganism in so-called Christian lands is significant

"God once chose a dirt farmer when he wanted a prophet to shake the degenerate cities of the plain, we are told in homely phrase; but now, it seems a prophet is needed to go out and shake some of our farming communities, which know neither God nor the Bible. The subject has received much stress recently. Religious organizations have pondered the dwindling influence of the Church in rural America with serious concern. As noted in these pages in our issue of July 12, an investigation by the Institute of Social and Religious Research, of New York, shows that the influence of the Church in the country is only one-half of what it was a generation ago. A survey of 179 counties conducted under the auspices of the Institute asserts that '1,600,000 farm children live in communities where there is no church or Sunday-school of any denomination,' and 'probably 2,750,000 more do not go to any Sunday-school, either because the church to which their parents belong does not have any or because they do not care to connect themselves with such an organization.' Thus, of the fifteen million

farm children under twenty-one years of age, more than four, million are virtual pagans, children without knowledge of God, writes Charles Josiah Galpin, of the United States Department of Agriculture, in 'The Country Gentleman.' 'If perchance,' he says, 'they know the words to curse with, they do not know the Word to live by.' The real inwardness of the tragedy, thinks Mr. Galpin, is that these 1,600,000 pagan children are not scattered evenly, or more or less evenly, among the other millions of children who are in contact with the Bible, 'but are in a great measure homed in Bible-less, godless communities.' Figures are interesting and important to statisticians, but they fail to catch the eye of the multitude."

"PAUL LOSING TO MOHAMMED"

"Christianity is said to be perishing in the land where Paul labored, where the book of Revelation was written, and where the great Church councils were held. In fact, we are told by an authority that the new Turkey, with its roots still deep in Islam, seems destined to reduce to a tiny minimum the presence of Christians and of Christian influence in Asia Minor. To Dr. John Bayne Ascham, clergyman, traveler, writer, and student of Oriental affairs, the phenomenon, of a dominant Mohammedan power in a land which once was so thoroughly Christianized awakens strange questionings. He writes in the New York 'Christian Advocate' (Methodist) that Bithynia, once so filled with Christians that the economic life of the province was brought to standstill through the failure of the disciples of Christ to worship at the pagan temples, now probably has not a single Christian within its borders. In the ancient Roman province of Galatia, where once lived the people among whom Paul preached and to whom he wrote one of his most vigorous epistles, there are not more than a few hundred Christians, and these are destined soon to leave their ancient churches desolate. Soon, writes Dr. Ascham, the land will echo in things religious only to the muezzin's call to prayer from ten thousand minarets. The Greeks and the Armenians will soon have passed beyond the borders of their birth-land, leaving Anatolia to Mohammed. It is not a sufficient answer, asserts Dr. Ascham, to say that this situation is due to the Turk. Early Christianity withstood torture and death. Dr. Ascham finds that:

"The real answer is that for centuries Christianity in the Near East has not risen to the levels of experience of the Christian life of the Apostolic Age. There is a sad acknowledgment of this among many representatives of the Christian Church in Asia Minor. One of the ablest American missionaries in Turkey said to me: "Our religion ought to be emphasized as a religion of reconciliation and not a religion of rights. However charitable one would like to be, it must be acknowledged that the presentation of Christianity in the past in this

part of the world has been sadly deficient. The Christianity which the average Moslem knows has not been that which Jesus presented."

"Entering even deeper into the heart of what ought to have been a conquering Christianity have been the political and commercial rivalries of Western states which the Moslem regarded as Christian nations. Far too often in recent centuries the heads of the Armenian, Greek, and Latin Churches in Turkey have depended for the maintenance of their status in the Moslem world, not upon a sacrificial vigorous spiritual life, but upon the, political protection of Russia and France. These States together with all the other great Powers of Europe for centuries have maneuvered for commercial advantage in the Near East. The Moslem has come to feel that Christianity is rather a political system than a spiritual life. To speak the truth it has been more a system to dominate political affairs than to awaken in men the knowledge of God."

THY KINGDOM COME!

The solution of the continued benighted condition of humanity and of the failure of all human movements and missions of men to lift the darkness and deliver the race is found in proportion as we are permitted to unfold the mystery of the Divine plans and purposes as contained in the Scriptures. Truly as the Prophet says, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." God's ways or Program for the ages clearly show that He has not been oblivious at any time to the needs and suffering of our race throughout the long dark ages of its career. He has been waiting His due time to bring in the great deliverance purposed. The prayer of the Savior, ever increasingly precious to those who have come to know its real significance, is the Divine solution: "Thy Kingdom come. Thy will be done in earth as it is in heaven." Yea, the Prophet in advance of Jesus' day clearly stated the import of this great government from heaven: "And in this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the' lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the wail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."-Isa. 25:6-9.

"Yes, a bright day of peaceful rest
Succeeds this dark and troubled night;
Though grief may bide an evening guest,
Yet joy shall come with early light."

SEEING TESTIMONY FOR CHRIST

WHAT people see when they hear you testify for Christ will count most for or against its force. You speak of your trust in Christ's guidance and power, but they see your long and troubled face, and what is your word worth? Or you tell in careful phrase how great is your joy in His service, but your whole appearance is that of a dissatisfied and unhappy soul. What men see will impress far more than your words.

So we may nullify our witnessing in words by our denial of Christ in manifest acts or looks. At best, even charitable men must conclude that we are very superficial in Christian experience, if not self-deceived.

But if when men testify of the peace of God which passeth all understanding, their very face speaks unutterable things of that same peace, their very manner indicates calmness of soul, and their attitude perfect poise of spirit, who can resist the power of their witnessing?

Men will watch them when storms break fiercely upon them. Afflictions, business reverses, bereavements, disappointments, how will this man who claims the peace of God appear now? If, then, it is seen that the calm face is unruffled by doubt or despair, and the light still shines from it, is there not the Finger of God plain to every observer? The world may not measure spiritual power in some particulars, but all men who know troubles, and all men do, can tell what a glorious triumph it is to bear it with peace abiding. Here in a peace unbroken in darkest trials we can give the world evidence it must understand of the saving grace of our God.

When bitter opposition meets the Christian, his testimony again may be seen as well as heard. He may say that Christ enables him to be patient and forgiving, but does he show it? What does the look on his face say? What the movements of his hands, and the unconscious, then almost uncontrollable attitude of head and body? They may emphasize his words of testimony beautifully and with force. What an opportunity!

To show Christ as well as to preach Him, requires His indwelling with fullness and power. Give Him all the room your heart contains. Consecrate every power to His service. Be fully submissive to His plans. Expel everything offensive to His holy eyes. When we have Christ in fullness within, we will not know that we manifest Him as

Moses wist not His face shone, but all our words will have His power in them. -- Christian Standard.

SILENCE ABOUT OURSELVES

THINK as little as possible about any good in yourself, turn your eyes resolutely from any view of your requirements, your influence, your plans, your success, your following above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears can drink in so greedily. Even if praise comes unsought, it is well, while uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to others.

Place yourself often beneath the cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether he whose only hope is in that cross of absolute self-sacrifice and self-abasement can dare to cherish in himself one self-complacent action. Let the Master's words ring ever in your ears. "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" -- Selected.

THE SECRET OF STRENGTH

"Let not thy weakness hinder thee,
Nor fright thee from thy task away,
Thy God hath promised strength shall be
Proportioned to thy need and day.
He bids thee not thy strength to use,
That were but mockery indeed;
Oft weakest vessels He doth choose,
And from His stores supplies their need.

"If He both tack and strength bestow,
What would'st thou more? How canst thou fail?
In thee His glory He will show,
And by His might thou shaft prevail.
Then, without question, forward go,
Deeming no task beyond thy strength.
Seek but His will to know and do,
Success shall crown thy work at length."

"LAZARUS, COME FORTH!"

"I am the resurrection, and the life. -- "John 11:1-44.

LORD, behold he whom thou lovest is sick." This was the word that came from Martha and Mary to Jesus as their brother Lazarus was nigh unto death; so far as human skill was concerned, beyond hope of recovery. It was near the conclusion of our Lord's ministry when the opposition of the rulers of the Jewish Church became very bitter, causing Jesus and His disciples to leave Judea for Peraea, the country east of the Jordan. Here it was that the sad news from the sorrowing sisters reached the Master.

From this account we know that Lazarus, their younger brother, was a very dear friend of Jesus. The message was brief; it did not urge Him to come nor ask a miraculous intervention; it merely stated the fact. In some respects it was a grand model of a Christian prayer. The Lord's people may always go to Him with full confidence in His sympathy and loving interest in all of their affairs, temporal and spiritual. At first they may feel disposed to ask that their own wills be done on earth if not in heaven; but subsequently, if their spirit of consecration and growth in grace continue, they should reach the place where, like Mary and Martha, they would be content to state their troubles to the Lord and wait for Him, thankfully accepting as wisest and best whatever He may be pleased to grant.

Then Jesus said, doubtless in the hearing of the messenger that he might report the same, "This sickness is not unto death, but that the Son of God may be glorified thereby." We are not to suppose that our Lord was mistaken, that He expected that Lazarus would not die, rather that the result would not be continuous death, knowing that He would awaken him. When, two days later, Jesus proposed returning to Bethany in Judea, and the disciples were fearful, our Lord indicated to them that there would be no particular danger. He foreknew all the circumstances and perceived that the miracle He intended to perform would disconcert His enemies long enough to permit of His return to Peraea a little later. He explained to them the reason for the visit saying, "Our friend Lazarus sleepeth, but I go that I may awake him

out of sleep." Later He brought this statement down to their comprehension by saying to them plainly, Lazarus is dead.

"Asleep in Jesus"

There is so much in the viewpoint on every subject. From the standpoint of actual fact, barring the Divine purpose of mercy and resuscitation, it would have been proper to speak of Lazarus as being dead in the same sense as we would speak of a brute as being dead. But from the standpoint of faith in God and in the promise made to Abraham, that in his Seed all the families of the earth should be blessed—from this standpoint Lazarus was not dead as a brute beast, but was merely inanimate for a time, awaiting the Lord's due time to call him forth, to re-animate him, to awaken him from the sleep of death. Our Lord stated this on another occasion to the Sadducees, who denied a future life, denied a resurrection; saying, "That the dead are to be raised, Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." (Luke 20:37.) Our Lord's argument on this is that if Abraham, Isaac and Jacob were dead in the sense that a brute beast is dead, without hope of an awakening, a resurrection, He would not call Himself their God. Our Lord closes up the argument by saying that from God's standpoint all live unto Him.

And our standpoint must be the Divine standpoint; we must learn to think in harmony with this Divine testimony. Hence we have hope, not only for Christians, saints who have died in Christ, but we have also hope for the world of mankind "asleep in Jesus." Their condition would indeed be actual death, the same as a brute beast, were it not that the Lord has provided in Jesus for their resuscitation. But since such provision has been made, we are to think of the world of mankind as not being extinct, but merely asleep. All those, therefore, who accept the teaching of the Divine Word, "Sorrow not as others who have no hope; for if we believe that Jesus died and rose again, let us also believe that those who sleep in Jesus [those who are included in the benefit of His sacrifice, those who are redeemed by the precious blood, all the race of Adam] will God bring from the dead by Him." -1 Thess. 4:13, 14.

The noble devotion of the Lord's Apostles is well illustrated in the words of one of them Thomas, addressing his fellow-disciples, urged that they should not abandon the Master, that if He intended to go to Judea they should go with Him --"let us also go, that we may die with Him." This was the spirit of courage which the Twelve shared when they accompanied the Lord, and it helps to reconcile us to their apparent cowardice on the night; of His betrayal, a cowardice which was incited by our Lord's own refusal to accept assistance. It was these men who risked their lives to accompany the unpopular Prophet, as

they supposed, to death, and who later forsook Him and fled. The lesson to us in this connection is that some of us who feel courageous for the Lord and His cause and ready to die therefor, need indeed to watch and pray that we maintain this disposition and not succumb in the hour of stress.

Jesus did not consider it tile part of wisdom to go to the home, which He knew would be crowded with, mourners, and then go to the tomb, so He remained a little distance from Bethany and sent word. When the word came that Jesus was nearing, Martha went out to meet Him; but Mary, bowed with her grief and perhaps disappointed that the Lord's word, "This sickness is not unto death, but unto the glory of God," had seemingly failed, still sat in the house, went not to meet Him, as though by her actions she would say, "We hoped much, Lord, down to the very last, but now it is too late; You allowed the favorable opportunity to pass. We are in the midst of our sorrow. How could anything now avail. us? Lazarus is dead." Martha's greeting, when she came to the Lord, was, "Lord, if Thou hadst been here, my brother would not have died; but I know that even now whatsoever Thou shalt ask of God, He will give Thee." There was in this remark something of a suggestion of chiding, as though she had said, Why did You not come? but still I have faith in You, I realize that You are the Messiah, Our Lord's reply was,

"Thy Brother Shall Live Again"

It should be noticed that our Lord did not say, Thy brother is not asleep, thy brother is not dead, but that He pointed her mind to the resurrection. Are we wiser than He? May we, as His disciples, teach anything different or in contradiction to what He said? Martha's answer showed that she understood Him well and that she had the general view of all believing Jews at that time, namely that there was a hope for the dead, both of the just and of the unjust, in the resurrection at the last day, at the end of the Age, when the last great day of the great seven-thousand year week shall be ushered in. Our Lord did not contradict her thought, but wished to lead her gradually to a realization of what He desired to do on this occasion and therefore explained that the resurrection power by which all the dead shall be awakened in due time was lodged in Himself-"I am the resurrection and the life." Every believer in Him, even though He were dead, shall yet live, and whosoever then shall live and still believe in Him shall never die. Our Lord inquired of Martha if she believed this view of His power and future work. She replied that she did, that she accepted Him as the Messiah, the Son of God foretold to come. Then she went secretly to her sister Mary, saying, "The Master is here and calleth for thee."

Whatever disposition Mary had to resent our Lord's apparent indifference and carelessness of their interest, it all vanished now

when she heard that the Master had called for her. She went forth to the place where He was, which evidently was in the direction of the tomb, for the Jews who were mourning with her in the house followed her, saying, "She is probably going to the tomb to weep there." And so when later on our Lord inquired, "Where have you laid him," we are not to take it as an indication that He did not know, but rather that it was His polite manner of saying, Shall we now go to the tomb? Lead the way. Truly He who saw Nathanael under the fig tree not only knew that Lazarus had been dead four days, but also knew where he was buried. He who "needed not that any man tell Him what was in man" would surely know of lesser matters more easily discerned.

When Mary saw the Lord, all thought of resentment fled; she fell at His feet and embraced them and through her tears merely said, "Lord, if Thou hadst been here my brother would not have died." The occasion was a soul-stirring one-our Lord's beloved friend in tears at His feet, numerous Jews weeping with her, or, according to the Greek original, wailing. What effect did this have upon our Lord? Was He cold, stern, forbidding? No! True to the record, he was "touched with a feeling of our infirmities." (Heb. 4:15.) He was full of sympathy, He fully appreciated the real meaning of death -- that it is a curse, an awful curse, which rests upon our race. He said nothing by way of assuring Mary that Lazarus was in heaven, for He spake the truth, declaring on another occasion, "No man hath ascended up to heaven." -- John 3:13.

Weeping With Those Who Weep

On the contrary, entering deeply into the affliction that is resting upon our race, tender which the Apostle says "the whole creation groaneth," our Lord wept. This verse, "Jesus wept," the shortest in the Bible, brings to us a wealth of assurance that our Lord is sympathetic, that He knoweth our frame, that He remembereth that we are dust; and it is a one of the best assurances that He appreciates all that He has promised us in the declaration that our trials shall all work together for good to us if we are His and if we are rightly exercised thereby. It is worthy of note here that while the word used in connection with the weeping of the others indicates wailing, it is not so with the Greek word which refers to our Lord's weeping; He shed tears, but lifted not up His voice in grief; He groaned in spirit and was troubled, He heaved sighs, He entered fully into the sorrow of His friends. And is not this a lesson to all of His followers, that they, with propriety also, may weep with those who weep, as well as rejoice with those who rejoice?

The Jews who were with Jesus noted and commented upon His sympathy, saying, "Behold how He loved him," but others criticized Him saying, This is the miracle-worker. Could He not have helped His friend if He really loved him? So there are some today inclined to

criticize the Lord for permitting sickness, sorrow and death, and who inquire whether the power of God is lacking or the willingness of God lacking that He' does not overthrow, restrain these adverse influences now afflicting the human family. The language of faith is --

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face."

The tomb was a grave with a stone at its mouth, and Jesus directed that this should be moved. Of course, the same power that could awaken the dead would have been quite sufficient to roll away the stone also, but it seems to have been a rule with our Lord never to do anything by miraculous power that could as well be done by human agency. We may profitably apply this lesson to all the affairs of life and, in harmony with it, when we come to our Lord with our griefs and troubles and perplexities, and ask for His blessing and overruling providences, should not expect any special intervention in matters that are possible to us. Indeed, we doubtless would lose a blessing thereby. Who can doubt that the men who rolled away the stone from the mouth of that sepulchre had a blessing afterward in connection therewith as they thought over the matter or told others that they themselves had rolled away the stone! Who can doubt that it helped to impress the importance of the miracle upon them! Let us, then, do with our might whatever we may be able to do and wait patiently for the Lord in connection with things for which our arm is too short.

"He Hath Been Dead Four Days"

It was the same Martha who a little while before had said, Even now I know that whatsoever Thou shalt ask of God, He will hear Thee, who now protested against the moving of the stone from the sepulchre, saying, "Lord by this time he stinketh, for he hath been dead four days." She probably knew that the Lord had awakened Jairus' daughter and the widow of Nain's son, but those were cases in which the animation had been suspended but a little while. In this case, after putrefaction set in, neither she nor others would expect that any power imaginable could recover the dead. It was with this in view, doubtless, that our Lord said beforehand, "I am glad for your sakes that I was not there, to the intent that you might believe." It was to be a special lesson not only to His dear friends, Martha and Mary, but also to His dear disciples, and more than this, to all those who would believe through His Word. It was a most stupendous miracle!

Before commanding Lazarus to come forth, our Lord prayed audibly before His disciples and before the multitude of mourners. Here our Lord gave sanction to public prayer, showing that when He objected to the prayers of the Pharisees on the street corners, it was because the

time and place, etc., were unsuitable and because they prayed to be seen and heard of men. But in His own case He was acknowledging the Father that all those who stood by might take knowledge that not by His own power, but by the Father's power, as the Finger of God, He worked these miracles.

"I know that Thou hearest Me always, but because of the people which stand by, I said it, that they may believe that Thou hast sent Me." After this brief prayer He cried with a loud voice, or commanded in a loud voice, "Lazarus, come forth" -- not secret mumbling, not incantations, not legerdemain. Quite to the contrary. And this miracle in various particulars evidently foreshadowed our Lord's coming glorious work, when, surrounded by His glorified Church, the message from on high shall be to all that are in their graves, "Come forth." (John 5:28.) Then Lazarus came forth bound hand and foot, wrapped with linen cloths. We can imagine better than describe the wondrous awe of those who stood by. And it was necessary that Jesus should call them to a realization of their privilege, saying, "Loose him and let him go," for in his burial his jaw had been bound, his limbs wrapped, etc. The miracle was well timed, not only for the benefit of the sorrowing sisters, but also for the benefit of their Jewish friends, many of whom, seeing this miracle, believed on Him; and in the interest of the Apostles, also, who would be better prepared thereby for the tests which were to come to them a little later in connection with our Lord's crucifixion.

Where Was Lazarus?

Where had Lazarus been during those four days? What account did He give of himself? Not a word is there written on the subject. He had no account to give of himself; he was nowhere, he was dead. Our Lord lifted His eyes in addressing the Father in heaven, but afterwards, when He spoke to Lazarus, He addressed the tomb, "Lazarus come forth," and the dead came forth from the tomb.

Lazarus lost consciousness in his sickness at the time of his death, and received consciousness again at the moment of His awakening. In this interim of four days he was in death, asleep; as Jesus said, "Our friend Lazarus sleepeth." He was not awake in any sense of the word; as Jesus testified, "I go that I may awake him," and, as the Scriptures elsewhere declare, "The dead know not anything." "There is neither wisdom, knowledge, nor device in sheol [*hades*, the tomb, the sleep of death], whither thou goest." -- Eccl. 9:5, 10.

This, as we have seen, is a picture, a demonstration, of the power of the Lord to testify in advance of how He eventually will be the resurrection power to the whole world. And He Himself describing that coming exercise of power represented it in the same general tenor, saying, "Marvel not at this: the hour is coming in the which all that are

in their graves shall hear His voice and shall come forth" (John 5:28), some to full perfection in the First Resurrection, the remainder to be merely awakened as was Lazarus, but, unlike him, to be then granted an opportunity for *anastasis*, raising up completely out of sin and death conditions to the full perfection of human nature -- a resurrection by judgments or disciplines, rewards, and stripes.

We can fancy the awakening of the whole world, and what a joyful occasion it will be, as one after another they all come forth from the great prison-house of death to be received and welcomed by their friends, and to find the earth enjoying a large measure of restitution blessings and progressing gradually toward the full perfection of Eden, and their friends so far advanced along the way toward perfection, and themselves surrounded by the blessings and privileges and opportunities which the Kingdom will afford, with the light of the knowledge of God flooding the whole earth!

"The Resurrection and the Life"

There is a still deeper thought connected with the Master's words which we must not pass by. It is this: We who now believe in the Lord and are thereby justified through faith in His blood., and who have heard the call to glory, honor, and immortality, and who have accepted the same by a full consecration to the Lord--we are sometimes spoken of as already having a new life, the resurrection life, *as* already having passed from death into life. This, of course, is a figurative use of the words resurrection and life. Reckonedly, we have left the old nature and received the new nature from the Lord through the begetting of the Holy Spirit, and it is this new nature which is to be perfected in the First Resurrection. And since our human natures are reckoned dead from the moment that we are begotten of the Spirit, it is quite reasonable and proper that the Scriptures should speak of our present condition as a resurrected condition; that we have risen out of the old order of life and hope and aim to new conditions; that we have started on the new way to life; that the present experiences are transforming, and that the grand consummation of all this transformation will be the actual change from weakness to power, from the natural body to a spiritual body, from dishonor to glory, when we shall participate actually in the glorious change of the Lord's resurrection.

Let us strive to enter into this rest, this blessing Faithful is He who has called us to so high a station and privilege; He will also do for us exceedingly, abundantly better than we could ask or think, according to the riches of His grace. "All things are yours, for ye are Christ's and Christ is God's." (1 Cor. 3:21, 23.) In the meantime, to us who live this figurative resurrection life, the Apostle's words are applicable, For me to live is for Christ to live, for He is represented by us; we are His ambassadors. Meantime we are also to remember that our resurrection

hopes are in Him; as it is written, "Your life is hid with Christ in God," and, "when He who is our life shall appear, then shall ye also appear with Him in glory."

DANIEL THE BELOVED OF JEHOVAH

SERIES XXXIV

WHEN MICHAEL SHALL STAND UP

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." -- Dan. 12:1.

A RECENT translation of the Bible which in 1913 had reached its seventh edition, renders these words:

"And in that period, Mikal, the Great Prince, who defends the children of your people, will stand up, and a period of distress will come, such as has not come from the existence of the nation to that period, but in that period your people shall escape -- all who are written in the Book of Record."

The Lord Jesus Christ is evidently the one here designated Michael.* The stupendous works to be accomplished by this personage, as shown in the context, confirms this application. The expression in the text, he shall "stand up," also strongly confirms this interpretation. To "stand up," as will be seen from the previous uses of this expression in the book of Daniel, means to assume authority or power as a ruled- or king. Ten times is this expression, "stand up," employed by Daniel:

*H '24. p. 221.

In chapter 8, verse 22, we read that "four kingdoms shall stand up out of the nation." This has reference to the four kingdoms into which Alexander's empire was divided after his death. In 8:23, it is said that "a king of fierce countenance shall stand up." Again we read in 8:25 of a certain king that should "stand up against the Prince of princes." In 11:2, it is mentioned that "there shall stand up yet three kings in Persia." In 11:3 we read: "a mighty king shall stand up." In 11:4, it is said of another king that "when he shall stand up his kingdom shall be broken." In 11:7, the expression is employed the same: "But out of a branch of her roots shall one stand up in his estate." Again in 11:20, "Then shall stand up in his estate a raiser of taxes." In 11:21, we read,

"In his estate shall stand up a vile person." And then follows the text under consideration, "And at that time shall Michael stand up."

Christ The Archangel

In every one of these instances the meaning of the words is to assume kingly authority or power. Up to this last one, human rulers or kings are referred to. At last, a mighty ruler from the Heavenly Court stands up. He is called "The Great Prince," "Michael." In another place He is called "the Archangel Michael"; and again, "the Angel of Jehovah." The assumption of kingly authority and power by this mighty One is in connection with a great time of trouble, a period of great distress of nations--such a severe trouble and distress as never occurred before. From this distress and trouble Daniel's people and nation are to be delivered; or as rendered by Fenton, Daniel's "people escape"; and this deliverance is accomplished by the standing up of Michael. Furthermore, all this is to occur in connection with the resurrection from the dead.

Who, we ask, but our Lord Jesus Christ has power to assume such a rulership? Who but He can bring to pass such stupendous events? Who but the great "Angel of Jehovah" can be referred to by this mighty angel Michael? We cannot conceive of any other than He.

The revealing angel informs the Prophet that "at that time shall Michael stand up"; or, as the translation of a Fenton reads, "in that period shall Michael stand up." This expression seems clearly to teach that at some particular point of time, during the period in which the events described in the previous verses are transpiring, Jesus Christ shall "stand up," or assume authority, and together with many other exhibitions of His Divine power, deliver Daniel's long oppressed people.

The expression "at that time," or "in that period," should not be separated from the statements of verses 44 and 45 of the preceding chapter, which close with the words, "he shall come to his end, and none shall help him." If, as some have taught, the one referred to in these words is Napoleon, then it would be most reasonable to expect that whoever may be referred to as Michael would surely assume control of human affairs -- at least of those affairs that relate to Daniel's people -- at some point of time during Napoleon's career. As no such event occurred "at that time," or "in that period," it seems clear that Napoleon is not the one described in these verses. Furthermore, those who apply the verses to the French nation under Napoleon, meet with the insurmountable difficulty that the French nation did not "come to its end" at that time.

The Day of the Lord's Vengeance

As noted in a preceding article, the events described in these verses await fulfillment in the closing scenes of the time of trouble. Other events of stupendous importance that will occur in connection with these closing scenes are described in other prophetic Scriptures; and these Scriptures teach that the trouble and distress in Palestine in connection with the fulfillment of these predictions will involve all nations. In Jer. 25:31 this same period is referred to in the words, "The Lord hath a controversy with the nations." In Isaiah 34:8, which also refers to the same time and events, we learn the nature of this "controversy": "It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion." The result of this conflict or controversy over Zion is mentioned by several of the prophets. We quote one of these:

"And these are the words that the Lord spake concerning Israel and concerning Judah Alas! for that day is great, so that none is like, it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come- to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and I will not leave thee altogether unpunished." -- Jer. 30:4-11.

For long centuries Jerusalem, which frequently in prophecy stands for the Holy Land of Palestine, has been a great bone of contention on the part of the nations of the earth. The Prophet Zechariah refers to this in the words of Jehovah, "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah, and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith Jehovah, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

"In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

The words that follow portray the repentance of the nation and their conversion to Christ in the midst of their extreme trouble:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him."

At Christ's Second Coming

It will be necessary at this point to have in mind the New Testament teaching concerning the manner of Christ's Advent and the order of events in connection with His manifestation to the different classes of human beings. Contrary to the general view it seems clear that His Coming or Advent will not be manifest to the physical sight. He will make known the fact of His presence first to the living watchers of the Church. His manifestation to Israel, the nations, and the world, will be after the Church class have passed beyond the veil and are with their Lord. This will be in the closing scenes of the great time of trouble which, as the Scriptures show, will be in Palestine. The Scripture under consideration, as also those just cited, meet their fulfillment in connection with Israel's deliverance; and at that same time the presence of Christ will be made known to all mankind. This is referred to in the words of the Prophet Ezekiel in a prediction in which he describes Israel's deliverance in their time of trouble: "Thus will I magnify Myself and sanctify Myself in the eyes of many nations; and they shall know that I am Jehovah." The same event is referred to by St. Paul, only he gives the additional information that at this time spiritual Israel, the Church, will have been glorified and will be manifested with Christ to the world, as we read:

"When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with Him in glory." (Col. 3:4.) The Old Testament prophecies plainly show the synchronism of the saints' resurrection, Israel's restoration and conversion, Antichrist's destruction, as also the destruction of all the other enemies of truth and righteousness. All these events will immediately precede the "times of restitution of all things spoken by the mouth of all the holy prophets." In other words, these events are clearly taught to cover an indefinite, but comparatively brief period, just prior to the times of restitution. The successive order of these events, however, is revealed only in the New Testament, and particularly in the last book, The Revelation of Jesus Christ.

Israel Delivered in Midst of Trouble

The "time of trouble," or, as Fenton translates this expression, "a period of distress," seems in this place to have reference to the closing troublous times, as they relate to the Jewish people in Palestine. This aspect of the great trouble that closes the Gospel Age, is called in Jer. 30:7, "the time of Jacob's trouble," out of which he shall be saved. This does not conflict with the thought that the whole world at this time will be in the throes of distress and anguish; but the Jewish aspect of the trouble alone is referred to in the above statement in Jeremiah and in the Daniel passage; and even this one aspect is only briefly described here. Other of the Prophets describe these' terrible scenes quite fully. See Joel 3; Amos 9:8-15 ; Zeph. 3:8-20; Zech. 12:7-14; Zech. 14. The great and important events that this period of distress will bring to pass may be summed up as follows: Israel's deliverance and exaltation as a nation, the destruction of other nations, Israel's conversion to the Messiah, and the revelation to the world that Christ has assumed the scepter of earth's dominion.

Some limit the expression, "thy people," to Daniel's own nation; and this interpretation seems to be corroborated by the other uses of the expression in the book of Daniel. There can be no question that Daniel understood his own nation and people to be referred to. The prayer of Daniel, recorded in chapter 9, was for his people and land. The answer of the angel Gabriel, "Seventy weeks are 'determined upon thy people and upon thy holy city," certainly must be understood in this way. The words of the angel, "Now I am come to make thee understand what shall befall thy people in the latter days" (Dan. 10:14), seem to apply in this way. It is worthy to be observed in this connection that the Fenton translation very strongly favors this application. The words, "Michael, the Great Prince who defends the children of your people," sustain this. The statement, "a period of distress will come such as has not come from the existence of the nation [Daniel's nation]," still further confirms this application. And again, the words, "but in that period your people shall escape," when compared with the words in Jer. 30:7, "but he shall be saved out of it," also support this interpretation.

Found Written in the Book

The expression, "every one that is found written in the book," limits this particular deliverance or salvation, to believing Israelites or Jews—those continuing to hold the faith of a coming Messiah and the Divine authenticity of the Old Testament. It is in connection with "Jacob's trouble" in Palestine, as we have just seen, that the conversion of many of them to Christ as their Messiah will take place.

It will be noticed that only one "book" is mentioned in this statement. This book seems clearly to be the one referred to by Moses and by

David. (See Exod. 32:32,33; Psa. 69:28.) This cannot be what is called the Lamb's book of life, referred to in the Revelation. The Lamb's book of life records the names of the overcomers of spiritual Israel. The one in the passage under consideration seems to refer to the one that records the overcomers of fleshly Israel.

It seems necessary at this point to remind the reader again that this prediction in Daniel, as also the others we have quoted, describe events and scenes that occur subsequent to the deliverance of the Church of Christ. Theirs is the first or chief resurrection, which embraces only the joint-heirs with Christ. Israel's deliverance or salvation is accomplished by Christ at a time when all the faithful overcomers of the Gospel Age are with Him in glory. This order of events seems clearly portrayed in the New Testament. St. Paul refers to it as a mystery or secret. He says, "For I would not, brethren [of the Church class], that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in [that is, until the full number of the elect Church class is completed]."

Blindness Turned Away From Israel

The Apostle next speaks of the salvation of the nation of Israel in the words, "And so all" Israel shall be saved: as it is written, There shall come out of Zion the Deliverer [Christ, Head and Body], and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes [that you may partake of the choicest, the spiritual part of the promise] but as touching the election [by which they were chosen to receive special earthly favors from God, promised to their father Abraham and his natural seed], they are beloved for the fathers' sakes. For the gifts and calling of God are not things to be repented of.

"For as ye [Gentile Christians] in times past have not believed God, yet have now obtained mercy through their unbelief [their unbelief was that which made it necessary to invite Gentiles to the chief favor, in order that the predestined number to complete Christ's Body might be secured] : even so have these also now not believed [in the chief favor], that through your mercy, they also may [when their blindness is removed] obtain mercy. For God hath concluded them all in unbelief, that He might have mercy [when the "election" is complete] upon all."
-- Rom. 11:25-32.

The same Apostle in the epistle to the Hebrews, enlarges further on this subject, describing the deliverance from death of all the Old Testament overcomers, locating this event as being after the completion, deliverance, and change of the elect Church of this Gospel Age; and he implies that the deliverance of the Old Testament saints

will be accomplished by Christ and His glorified Church. Referring to this, he says, "and these all [the Old Testament saints], having obtained a good report through faith, received' not [the fulfillment of] the promise [of deliverance]: God having [foreseen and] provided some better thing for us, that they without [apart from] us should not be made perfect." -- Heb. 11:39, 40.

Great Deliverance of Groaning Creation

After finishing his portrayal of the special deliverance that is to come to Daniel's people, the revealing angel makes a statement which in a general way seems to comprehend the whole period of Michael's reign -- the Millennial times. As one has said, "Michael (which signifies 'Who as God,' or one representing God), is the name applied to our great Redeemer, who is indeed the great Prince ordained of God to stand forth and deliver Daniel's people, God's people--all who love God in truth and sincerity -- Israelites indeed. (Rom. 9:6, 25, 26; Gal. 6:16.) He will deliver them from sin, ignorance, pain, and death, and from all persecutions and besetments of Satan's blinded servants, which have in the past almost overwhelmed them. All found written in the Lamb's Book of life will be delivered forever, from all enemies; those written as worthy during the Jewish and Patriarchal Ages, as well as those written in the Gospel Age, and those who will be written during the Millennial Age."

The angel next gives the comforting and encouraging assurance that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." (Ver. 3.) Two classes seem to be mentioned in this comforting prediction--those called of God to be teachers, and those likewise called of God, who demonstrated their faithfulness and zeal in converting many to live righteous, holy lives.

"Then shall they who in the times of tribulation, led many to a knowledge of salvation, receive the glorious reward of their faithfulness." The second clause of this verse "refers back to chapter 11:33-35, and is here, as there, not limited to teachers, but denotes the intelligent, who, by instructing their contemporaries by means of word and deed, have awakened them to steadfastness and fidelity to their confession in the times of tribulation, and have strengthened their faith, and some of whom have sealed their testimony with their blood. These shall shine in eternal life with heavenly glory. The splendor of the vault of heaven (Exod. 24:10) is a figure of the glory which Christ designates as a light like the sun. ('The righteous shall shine as the sun,' Matt. 13:43, referring to the passage before us.)

"The salvation of the people, which the end shall bring in, consists accordingly in the consummation of the people of God by the

resurrection of the dead, and the judgment dividing the pious from the godless." -- Kiel.

The dissertation of another on the coming Kingdom seems most appropriate in this connection:

"When fully set up, the Kingdom of God will be of two parts, a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the Divine, spiritual nature, which no man hath seen nor can see (1 Tim. 6:16; John 1:18); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

"Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel Age-the Christ, Head and Body-glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (Heb. 11:39, 40.) Theirs is the first resurrection. Rev. 20:5.) The great work before this glorious anointed company- - the Christ -- necessitates their exaltation to the Divine nature: no other than Divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things in heaven and in earth-among spiritual as well as among human beings. -- Matt. 28:18; Col. 1:20; Eph. 1:10; Phil. 2:10; 1 Cor. 6:3.

"The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honored .as to have a share in it will be the most exalted and honored of God among men. These are the class whose judgment day was previous to the Gospel Age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness-an instantaneous resurrection to perfection as men. (Others than these and the spiritual class will be gradually raised to perfection during that Millennial Age.) Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these Ancient Worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting Him. He said, 'Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God.' It should be noticed also, that the Master does not mention that He or the Apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the

kingdom, but not with the spiritual; and some will; no doubt, be sorely vexed to find that they rejected so great an honor."

Still another statement is of interest and importance here: "Though all God's people (all, who, when brought to a knowledge of Him, love and obey Him) will be delivered, yet the degrees of honor to be granted to some -- the overcomers -- are carefully noted, also the fact that some of the great ones of the past -- Alexander, Nero, Napoleon, the Caesars, the popes, etc. -- whose talents misused, crushed, while they dazzled the world, will be seen in their true characters, and be ashamed and dishonored during the Millennial Age." -- Pastor Russell.

CHRIST AND THE PUBLICAN

*"The Son of Man came to seek and to save that which was lost."
-- Luke 19:1-10.*

THE story of the Christ constantly expounds the object and end for which He came to this world; that 'object, that mission was not more completely summed up than in the Savior's own words, "The Son of Man came to seek and to save that which was lost." To those who learn to read it aright it tells of a world of mankind, the entire race of Adam, lost in sin and its penalty, death -- lost without hope of ability to recover itself, without hope that any member of the race could ever redeem it or give to God a ransom for his brother. (Psa. 49:7.) This text sets forth the remedy, the only remedy provided by the Son of man. "He who was rich for our sakes became poor, that we through His poverty might be rich" He left the heavenly condition and humbled Himself to human nature that "He by the grace of God should taste death for every man." (2 Cor. 8:9; Heb. 2:9.) To appreciate the meaning of the word "lost" in this connection helps us to appreciate the meaning of the word "saved." As man was lost in sin, lost in death, so he is to be recovered from sin, recovered from death.

The depth and magnitude of our Lord's power to deal with sin, His power of compassion and forgiveness, stand out again in bold relief, as we read the story of Zacchaeus, a despised sinner.

Jesus' Followers Publicans and Sinners

Jesus was en route for Jerusalem by way of Jericho. The Feast of Passover was approaching, and the roads leading to Jerusalem had many travelers, who usually went in companies or in groups. With our Lord and His Apostles were a considerable number of friends, together with numerous Pharisees headed toward Jericho. By the wayside sat a blind man, Bartimeus, whose sight our Lord restored. The whole city evidently was stirred with the knowledge that the great Prophet of Nazareth was en route for Jerusalem. Zacchaeus was apparently one of

its prominent and wealthy citizens, a publican. The word "publican" in modern times has in some places been applied to bar-keepers, liquor-dealers, but in our Lord's time it indicated a collector of taxes for the Roman government. The Israelites demurred against being taxed by the Romans, claiming that they were the Kingdom of God, and that the Roman nation and all nations should rather pay taxes to them. The prejudice on the subject was so strong that the more reputable class of Jews would not accept the office. Besides this, the methods of collecting the taxes were frequently along the lines of extortion, as indeed is said to be still the method of collecting taxes in oriental lands.

Consequently to be a publican came to signify an irreligious, unpatriotic, unscrupulous character. The Pharisees disesteemed these as sinners, as no longer Jews nor heirs of the Covenant promises. The Pharisees were orthodox, revered the Law and taught it to 'the people. Outwardly, they were very correct; but Jesus in various parables pointed out that with many of them religion was a ceremony and the keeping of the Law an outward obedience, which did not extend to the heart. The publicans did not profess holiness, but rather confessed estrangement from God and lack of harmony with His Law.

The Pharisees treated the publicans as though they were Gentiles-refused their company and would not even eat with them. The Pharisees recognized Jesus as being exemplary, and His teachings as in full accord with the highest principles. They wondered, therefore, that He did not join with them, and wondered still more that He would have fellowship with publicans-confessed sinners. The secret of the matter is that Jesus looked not upon the outward appearance, but upon the heart. He did not love the publicans because they were sinners, nor disapprove of the Pharisees because they outwardly kept the Law.

Not realizing their need, the Pharisees did not come to Jesus, did not become His disciples; and thereby they missed a great blessing. On the contrary, the majority of Jesus' followers was made up of publicans and sinners-people who had not been living proper lives, but who were earnest, who acknowledged their faults, turned from them and accepted the forgiveness and healing of the Good Physician.

Pharisees In Our Day

Both classes are still represented in the world, amongst Christians. Some are trusting in their church membership, their benevolences and general morality, for salvation, and ignoring the fact that all are sinners, and that forgiveness of sin is obtainable only through faith in the Crucified One. Others today, not so conspicuous in religious circles, are all the more ready to discern their own weaknesses, to confess them and to accept forgiveness of sins and everlasting life as unmerited gifts of God based upon the Sacrifice at Calvary. The latter,

we may be sure, will have much advantage every way over the others as respects Divine acceptance to joint-heirship with Christ in His Kingdom.

The general lesson to us all is expressed by the Apostles James and Peter: "God resisteth the proud, but showeth His favor to the humble"-the penitent. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." Confess your sins, strive manfully against them, and trust for deliverance, ultimate victory and life everlasting through the merit of the Crucified One, in whose footsteps you seek to follow.

Zacchaeus was one of the chief publicans, a prominent one amongst them, and rich. Yet apparently his heart was ill at ease. Although he had found his occupation a lucrative one, he was not satisfied. Not that he would admit that his riches were all gained by dishonesty, but he realized that some of them were not honestly and honorably obtained. This would probably be true of the majority of rich people. As he heard of the Kingdom of God and the Prophet of Nazareth and His work of miracles, his heart was longing for relationship with God -- he wanted to at least see this Prophet. Short of stature, and the crowd being large, he had poor opportunity, but he ran ahead of the procession and climbed into a sycamore tree, and seated on one of its branches over the road, he got a good view of Jesus as He passed by him.

Similarly today to some come longing desires for righteousness, for harmony with God and fellowship with the Lord Jesus, and for the prospect of eternal life in the Kingdom. How much depends upon the way they entertain this thought! They can turn it aside and say, "It is no use for me to think of reconciliation with the Father and a life of harmony with Him; it is no use for me to try to turn over a new leaf. My business is built upon a disreputable foundation; I have already acquired a reputation for dishonesty, which I could never shake off. The new life which this great Teacher Jesus proclaims is no doubt grand for those who can accept it, but I am not one of them." Had Zacchaeus followed such suggestions and inclinations he would perhaps have gone in another direction instead of wishing to see more of the Lord.

It is a hopeful sign when we find any desiring to have clearer views of the Lord or His Word or His Plan. We would exhort all such to go ahead and climb a sycamore tree and get a good view of matters; peradventure to them, as to Zacchaeus, the Lord might speak some word of comfort and encouragement. Let such remember that, if honest hearted and earnest of purpose, some of their natural disadvantages may under the Lord's providence work out for them a blessing, even as Zacchaeus found that his smallness of stature brought

him more particularly to the Lord's attention than otherwise. But his zeal, was necessary, as well as his manifestation of interest and faith.

"Salvation Come to Thy House"

We can imagine Zacchaeus lying on a limb of a sycamore tree, looking down upon the Lord, studying the lines of His countenance, wondering whether or not this were the very Christ, and feeling despair in his own heart as he realized his own imperfection and impurity as contrasted with the Master's character, which shone forth in His countenance, speaking purity, gentleness, meekness, patience, love. How surprised he must have been when the Master stopped and looked directly into his eyes, and calling his name, said, "Zacchaeus, come down, for I must dine today at thy house." We have here evidences of the Lord's knowledge of what is in man, that He reads the heart and makes no mistakes. Zacchaeus was indeed glad to receive Him and hastened to come down and to take Him to his home. Doubtless there were others in that vicinity not only more highly esteemed amongst men but of still grander and nobler character than Zacchaeus, but he had the longing heart, hungering and thirsting for righteousness. To him the blessing came; he should be filled.

What a wonderful opportunity it was to have the Master come to His home! What an honor, what an opportunity for hearing some precious words, instructions, guidance, encouragement! Not all the conversation of that dinner-table is recorded, but sufficient is told to teach the lesson. Whatever the Lord said to him, Zacchaeus there made a full surrender of his heart-that henceforth he would not only forsake sin and evil customs and practices, but that so far as possible he would make restitution for wrong doing and injustice. This is of great importance in the Lord's sight. It is in vain that we attempt to make use of God's grace forgiving our sins while we would hold on to money or property obtained from our neighbors by some dishonest practices. Zacchaeus gave evidence of a sound conversion when he declared, "If I have wrongly exacted aught from any man, I restore fourfold" -- not "I have restored fourfold," but "I will restore four-fold." The intimation here given is that Zacchaeus was more than ordinarily upright as a publican, otherwise to have restored fourfold would of itself have ruined a large fortune. On the contrary, Zacchaeus consecrated one-half of his possessions to the poor, and out of what remained he would make good fourfold, four times as much, for all that he had taken unjustly from others, and still he hoped a reasonable competence would be left.

Searching Questions for Christians

We believe that many today make a great mistake in that they do not more fully follow the course of Zacchaeus -- in that they continue to hold on to something which really, rightfully, belongs to another; and secondly, that they do not consecrate more of their wealth of money or property or time or talents to the Lord. Zacchaeus was a Jew, and under the requirements of the Law one-tenth of his yearly increase would be his obligation to religious matters. But he far exceeded this, giving not merely a half of his annual income, but a half of all the principal, of all the money and property and goods which he possessed. Some have inquired of us, What is the reasonable obligation of a Christian? We answer that our reasonable service should surely be more than the one-tenth of the Jews. To our understanding Zacchaeus did not even go the full length of a complete sacrifice. The hymn expresses our sentiments

"All my little life I give Thee,
Use it, Lord, in ways of Thine."

However, Zacchaeus publicly, practically, did this very thing, the difference being that we who live this side of Pentecost, and who consecrate all to the Lord, are in turn by Him made stewards to use that all according to our enlightenment day by day in His service.

This question should be settled promptly by all who would grow in grace, in knowledge, in love, and character-likeness of our Lord-Have I forsaken sin, and the ways of sin and dishonesty? Have I made ample restitution so far as possible for every injury done to fellow creatures? What have I sacrificed-half of my goods or all of my goods to the Lord and His cause? If as a Christian I have sacrificed all, how am I keeping that engagement, that covenant, that sacrifice? Am I remembering that time and talent and influence as well as money belong to Him and are my reasonable service? Am I spending and being spent day by day or not? How will it stand with me when the Master reckons with His people? Will I have joy in rendering my account, or will I with sorrow be obliged to admit that as a steward I have been unfaithful, and have buried my talents in earthly aims and objects and ambitions and services, or will I be able to present to the Lord fruits of my -labor and sacrifice, and hear Him say, "Well done, good and faithful servant, enter thou into the joys of thy Lord"?

"They Shall Be Mine"

Let us remember the words of the Lord through the Prophet, "Gather together My saints unto Me those who have made a covenant with Me by sacrifice" (Psa. 50:5), "They, shall be Mine, saith the Lord, in that day when I make up My jewels." -- Mal. 3 :17.

Some of those of the multitude who had rejoiced with the blind beggar were greatly disappointed when they found Jesus affiliating with an acknowledged publican. The difficulty was that they had misconceptions and had not yet come to see that the Lord looketh upon the heart, and that in the Lord's sight this humble and grateful publican was near to the Kingdom than themselves. Jesus' words to them were, "This day is salvation come to this house." Zacchaeus also is a son of Abraham. "The Son of man came to seek and to save that which was lost." Salvation came to his house-not in the complete sense, for that, as the Apostle says, is to be brought unto us at the revelation, the Second Coming of our Lord and Savior. But salvation came to him in the sense that his heart was turned from sin and selfishness toward God and righteousness. Zacchaeus that day, under the Lord's favor and blessing and instruction, and his own co-operation in the same, in the turning over of a new leaf and becoming a follower of the teachings of Jesus, was saved in a reckoned sense-in the sense that he no longer loved the ways of sin, but now loved the ways of righteousness -in the sense that he was no longer walking after the things of the flesh, but now was walking after the things of the Spirit, the things of God, the things of righteousness, the things of truth, the things most pleasing to the Master, in His footsteps.

LETTERS OF ENCOURAGEMENT

Dear Brethren:

The Class in this City regrets very much that certain unforeseen circumstances necessitated the cancellation of Brother Hart's appointment to serve the friends in this country. We sympathize very much with both brother and Sister Hart in their severe trial of having to return so soon after reaching our shores. As the situation was probably no fault of the Brother, and as those responsible for the invitation to come have undoubtedly been under considerable expense, it is the desire of those who had already contributed to a fund here, in expectation of his visit, that this amount be utilized to help defray their transportation, etc., or if the "Institute" has already done this, to reimburse your treasury for the same. Check herewith for \$_____.

With much Christian love,

Faithfully yours in Christ,

Philadelphia Ecclesia.

Dear Brethren:

Enclosed is a money order for \$_____ for which please send to my address Aug. 1, 1924 "Herald" also one copy each of all the "Heralds"

on chronology. The remainder of the remittance is for the work of the "Institute".

I have failed to see anything in the nature of controversy in the "Herald of Christ's Kingdom". Its sanctifying influence has been a great blessing to me and others. Very often I hear some of the sisters in the Class here speak of some article that has been of special blessing to them. Amongst those of special blessing to me are these: "Has the Preaching of the Cross Ceased?"; "Quench not the Spirit"; also the article on "The World Crisis Explained," by Miss Christabel Pankhurst, LL.B. I know the lady that started the Woman Suffrage in America. She is well acquainted with Miss Pankhurst and her mother.. It was through them that she took up the work here. I told her about the article in the "Herald" and she said that Miss Pankhurst had been through enough to turn her mind to the Bible. She is also looking and longing for our Lord's return to exercise His power in the world's affairs.

May the Lord continue to guide you as you wait upon Him.

Your sister by His grace, C. A. C.-,Mass.

Sir:

I am prompted to write to you a letter of encouragement and appreciation of your efforts in the publication of truth in the "Herald". I think your moderate tone and wise choice of non-dogmatic language in all matters obviously controversial, is Christian-like and such as will appeal to all sober-minded, intelligent Christians, and should continually sow good seed that must eventually bring a rich harvest-though oft-times we may feel disappointed that so few people seem to have a desire to look into these things.

I think it proper where dates are concerned to (be very careful not to be too dogmatic either as to the dates themselves, or as to the events we may have reason to expect to occur at those dates. Failures in this direction have been so many, and the results such as I am afraid must alienate much interest in Bible study in general, and thus make Scriptural matters appear untrustworthy to so many people. Nevertheless we should maintain our study of the chronology which will surely continue to prove a light and blessing to our pathway.

I have been a student of truth for many years, and feel very satisfied and refreshed by the wonderful knowledge and light which we see shining more and more unto the perfect day. And I feel sure God will continue to bless this great work, which surely as time goes on, must make itself wonderfully powerful and finally triumph over error.

Yours sincerely, *S. M. G.-Aus.*

The Herald of Christ's Kingdom

VOL. VII. DECEMBER 15, 1924 NO. 24

MY KINGDOM IS NOT OF THIS WORLD

VARIOUS are the shades of conception of just what constitutes a Christian and what makes up a Christian life; of what it is that gives one a standing as a member of the Body or Church of Christ. Laboring under the influence of the belief that the in present life affords all there is to be had of opportunity and trial for the human race, and believing that the doom of all is fixed at death, leaders of Christian thought have greatly lowered the . standard of Christian discipleship and membership in Christ's Church; and have let down the bars so that vast multitudes of exceedingly doubtful cases might be included within the pale of salvation, that thus in the end the victory of Satan over Jehovah may not appear so great.

The popular conception, therefore, today of what constitutes a Christian, is a formal acknowledgment of faith in Christ and identification with one or another of the religious bodies of Christendom. Little apparently is thought or said of the necessity of the life of Christian discipline, of living the life of the Spirit, the life of sanctification, and of bearing the cross in the footsteps of Jesus.

A few weeks ago, the Associated Press throughout the world in reporting the rebellion and civil strife in eastern China, announced that a certain Chinese General, Feng Yu-hsiang, professing Christian, in command of a brigade of the Chinese National Army (also professing Christians), had scored a marvelous victory. An Editorial in the "Sunday School Times" (Philadelphia) presents an interesting review of the matter which we quote in part, under the following heading:

"Thanksgiving and Prayer for General Feng"

"It is to be hoped 'that countless thousands of God's children throughout the world at this Thanksgiving season will unite in prayer and thanksgiving for China's Christian General, Feng Yu-hsiang. The crisis in China, and the crisis in this soldier's own life, are surely God's earnest call to His people to pray. Nothing like it has occurred before in our life-time; nothing like it in the history of China, and perhaps nothing like it in the experience of any Christian soldier since the Day of Pentecost.

"There have been many outstanding Christian military men since Cornelius the Centurion of the Italian Band was baptized with 'his kinsmen and near friends.' Oliver Cromwell and his Ironsides, General 'Chinese' Gordon, Stonewall Jackson, are names revered and

loved. But it may fairly be questioned whether any of these was permitted to do, under God, what General Feng has already done in evangelism and soul-winning, and in the transforming of entire communities by the power of Christ.

"On Monday, October 20, a Christian layman in America was led to spend almost all night in prayer for General Feng. Two days later he wrote to the Editor of The Sunday School Times, 'Watch for the Lord's hand in turning the tide of battle -- some miracle.'

"The miracle came the next day. Newspaper readers the world around were amazed to read that at six o'clock on the morning of October 23 General Feng with the Eighth Brigade of the Eleventh Division of the Chinese National Army occupied Peking, took possession of the city's gates, and cut all telephonic communications within the city, suspended all train service, and was in complete control of the Chinese capital; and that he had done this to 'stop the war.'

"The situation is filled with possibilities of untold disaster, and on the other hand with possibilities of the greatest blessing. People are asking whether General Feng was right in turning against his own commander-in-chief and the Government. Those who have followed the consecrated and sacrificial life of this Christian General for years past cannot but believe that he acted, in accordance with his own deepest convictions of God's will, and after much prayer. A published interview given out by General Feng at his headquarters north of Peking contained the following:

"General Feng denounced Wu Pei-fu for entering the war against Chang Tso Lin utterly unprepared after three years of complete control of the Government.

"I refused to fight a useless war,' said Feng, 'in which the national army was unpaid and facing a winter in cotton clothes, half starved. No medical attention had been provided for the wounded who were being left to freeze to death upon the battlefield.'

"Feng declared that reorganization of the present corrupt Government was the aim of his revolt, and that he would continue his military occupation of the national capital until this was effected.

"One thing is certain: the Christian General who, as a newspaper editorial said, heretofore 'had been disregarded as a picturesque nonentity,' is a decisive factor in the life of China today, and in the true Church of Jesus Christ on earth. There are literally tens of thousands of true, born-again Christians under his command, including scores or hundreds of commissioned officers who are zealous and effective soul-winners. The Christian layman referred to above, who has had such a burden of prayer for Feng, writes: 'I am sure that under God General Feng is going to lead China out of

chaos, and that intervention of the "powers" will not be necessary. God has already intervened. Praise His name!

"Will Christian people who know how to pray be faithful to Feng, to his Christian army, to China, and to the Lord Jesus Christ in this hour of desperate need and golden opportunity? Above all, let us pray that General Feng may be kept humble, may be given great sagacity and wisdom in temporal affairs as well as in spiritual matters, may be safeguarded against assassins and political enemies, and may continue to keep himself so wholly at the disposal of God that a great triumph shall be won by the Captain of his and our salvation, to the uttermost of His will."

The foregoing Editorial from the "Sunday School Times" is probably a fair representation of the sentiment existing throughout Christendom regarding this incident. We will not dispute the claim that this professing Christian General and his army of professing Christians may have been moved by noble impulses in the war they waged; and humanly speaking, they may have had a large measure of right on their side. Nor shall we deny that these Chinese Christians may have to a considerable extent come under the civilizing influences of Christendom. What interests us particularly is observing the trend of Christian thought and interpretation; and noting the contrast between the popular conception of the Christian life and that represented in the example and teaching of its great Founder and His inspired Apostles.

Imagine Jesus while here on earth armed with carnal weapons, assuming command of thousands of His followers likewise armed, to slaughter and take life! Is it not impossible to so think of Him?

We recall the Master's rebuke to the Apostle Peter when he drew his sword in defense of Jesus. "Put up again thy sword into his place: for all they that take to the sword shall perish with the sword." A few hours later in Pilate's judgment hall the Master said, "My kingdom is not of this world: if My Kingdom were of this world, then would My servants fight."

Would that all who name the name of Christ could get the true Bible viewpoint of what constitutes the will of God for those who profess to be Christ's followers, and to be running for the prize of joint-heirship with Him in His Kingdom. Nothing but a clear knowledge of the Divine Plan of the Ages can remove the misunderstanding and confusion that surrounds this entire subject. Seeing the Divine plans and purposes enables us to recognize why the Scriptures counsel disciples of Christ to "be not conformed to this world, but be ye transformed by the renewing of your minds"; to take no part in the world affairs, its interests, politics, etc., but to recognize that their citizenship is, in heaven; and that their calling now is to be subject to

the powers that be; that they shall wage no warfare with carnal weapons; for indeed, says the Apostle, "the weapons of our warfare are not carnal."

The Apostolic teaching unmistakably is that the great and essential thing to be sought for in the Christian life, is the character-likeness of Jesus Christ; to be conformed to His holy image of meekness, patience, long-suffering, brotherly kindness, love—the fruits of the Spirit. True, such a stand-and of Christian living will not seem to be successful so far as saving the world in the present dispensation, but it will succeed in developing those who are to be highly exalted and made Kings and Priests in the coming Age, when they experience the power of the First Resurrection; at which time they will be given power over the nations, both the living and the dead; to give to all the willing and obedient of the children of Adam the blessing of knowledge and restoration to paradise and life eternal. -- Rev. 2:26; 20:4, 6; 22:17.

THE TRIUMPHAL ENTRY

"Blessed is the King that cometh in the name of the Lord."

-- Luke 19:29-44

AMONGST the most touching and impressive scenes enacted in the life of our Savior was His triumphal entry into Jerusalem just prior to His death. Indeed it was this act that greatly accentuated the jealousy and malice of the Jewish rulers; and, humanly speaking, hastened the tragedy of Calvary.

As this, our Lord's last Passover drew near, He with His disciples were on their way to Jerusalem for the celebration.. Bethany; the home of Lazarus, Martha, and Mary, was reached Friday night, just a week before His crucifixion. He rested with His friends on the Sabbath, partook of the feast prepared in His honor that evening, received the anointing of the costly spikenard from Mary; and next morning, the first day of the week, continued His journey to Jerusalem. Throughout the week, however, He made Bethany His home, going daily to the city, returning at night. Bethany was about two miles distant from the temple.

The Fulfillment of Prophecy

With the Lord were a considerable number of people who had come up to Jerusalem in His company, and some who had come out from Jerusalem to Bethany to see Him, because they had heard that the Prophet of Nazareth who had raised Lazarus from the dead was at the home of the latter. When this multitude reached Bethphage, a little village on the Mount of Olives, Jesus stopped and sent two of His

disciples to another village close by to bring to Him an ass and her foal. The owner of the animals may have been acquainted with Jesus, and if so would also have been acquainted with His disciples. At all events His request was honored, and Mark tells us, according to the Revised Version, that they promised that Jesus would send back the colt to the owner. Evidently it was unusual for our Lord to ride, and, although He came and went a longer distance every morning and evening throughout the week, this was the only occasion we have any knowledge of His riding. Evidently the reason for riding at this time was not weariness. He was about to present Himself to the people .after the manner of their kings of the past, who we are told rode in triumph on white asses.

Two prophecies combine in the testimony here recorded: "Tell ye the daughter of Zion, Behold your King cometh unto thee, meek and riding upon an ass, and upon a colt the foal of an ass." (Compare Isa. 62:11; Zech. 9:9.) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfil it. It was necessary, according to the Divine program, that our Lord should literally, actually, do what the Prophets had foretold, that Israel might be without excuse in their rejection of Him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon Him whom they have pierced and mourn for their rejection of Him, they will find themselves without excuse, they will realize that the Lord had performed unto them as His covenant people all His good promises, and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas He was meek and lowly of heart they were proud and boastful; whereas He was pure and unselfish, they were impure and self-seeking and not fit for the Kingdom. In a word, God did for natural Israel everything that He had purposed and promised, and certified thereby that the fault was entirely theirs.

Weeping Over Jerusalem

The description and review of this remarkable scene by Dean Farrar, of Jesus' march to Jerusalem, brings vividly to our attention a number of points well to be noted and remembered

"The road slopes by a gradual ascent up, the Mount of Olives, through green fields and under shady trees, till it suddenly sweeps around to the northward. It is at this angle of the road that Jerusalem, which hitherto has been hidden by the shoulder of the hill, bursts full upon the view. There, through the clear atmosphere, rising out of the deep umbrageous valleys which, surrounded it, the city of ten thousand memories stood clear before Him, and the morning

sunlight, as it blazed on the marble pinnacles and gilded roofs of the temple buildings, was reflected in a very fiery splendor which forced the spectator to avert his glance. Such a glimpse of such a city is at all times affecting, and many a Jewish and Gentile traveler has reined his horse at this spot, and gazed upon the scene in emotion too deep for speech. But the Jerusalem of that day, with 'its imperial mantle of proud towers,' was regarded as one of the wonders of the world, and was a spectacle incomparably more magnificent than the decayed and crumbling city of today. And who can interpret, who can enter into the mighty rush of Divine compassion which, at that spectacle, shook the Savior's soul? As He gazed on that 'mass of gold and snow,' was there no pride, no exultation in the heart of its true King? Far from it! He had dropped silent tears at the grave of Lazarus; here He wept aloud. All the shame of His mockery, all the anguish of His torture, was powerless, five days afterwards, to extort from Him a single groan, or to wet His eyelids with one trickling tear; but here, all the pity that was within Him overmastered His human spirit, and He not only wept, but broke into a passion of lamentation, in which the choked voice seemed to struggle for its utterance. A strange Messianic triumph! a strange interruption of the festal cries! The Deliverer weeps over the city which it is now too late to save; the King prophesies the utter ruin of the nation which He came to rule! 'If thou hadst known,' He cried -- while the wondering multitudes looked on, and knew not what to think or say -- 'If thou, hadst known, even thou, at least in thy day, the things that belong unto thy peace! -- and there sorrow interrupted the sentence, and, when He found voice to continue, He could only add, 'but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.'

Shattered Glories of the Holy City

"Sternly, literally, terribly, within fifty years, was that prophecy fulfilled. Four years before the war began, while as yet the city was in the greatest peace and prosperity, a melancholy maniac traversed its streets with the repeated cry, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a 'voice against this whole people'; nor could any scourgings or tortures wring from him any other words except 'Woe I woe! to Jerusalem; woe to the city; woe to the people; woe to the holy house!' until seven years afterwards, during the siege, he was killed by a stone from a catapult. His voice was but the renewed echo of the voice of prophecy.

"Titus had not originally wished to encompass the city, but he was forced, by the despair and obstinacy of the Jews, to surround it, first with a palisaded mound, and then, when this *vallum* and *agger* were destroyed, with a wall of masonry. He did not wish to sacrifice the temple-nay, he made every possible effort to save it -- but he was forced to leave it in ashes. He did not intend to be cruel to the inhabitants, but the deadly fanaticism of their opposition so extinguished all desire to spare them, that he undertook the task of well-nigh exterminating the race -- of crucifying them by hundreds, of exposing them in the amphitheater by thousands, of selling them into slavery by myriads. Josephus tells us that, even immediately after the siege of Titus, no one, in the desert waste around him, would have recognized the beauty of Judea; and that if any Jew had come upon the city of a sudden, however well he had known it before, he would have asked 'what place it was?' And he who, in modern Jerusalem, would look for relics of the ten-times-captured city of the days of Christ, must look for them twenty feet beneath the soil, and will scarcely find them. In one spot alone remain a few massive substructions, as though to show how vast is the ruin they represent; and here, on every Friday, assemble a few poverty-stricken Jews, to stand each in the shroud in which he will be buried and wail over the shattered glories of their fallen and desecrated home.

"Hosanna in the Highest"

"There had been a pause in the procession while Jesus shed His bitter tears and uttered His prophetic lamentation. But now the people in the valley of Kedron, and about the walls of Jerusalem, and the pilgrims whose booths and tents stood so thickly on the green slopes below, had caught sight of the approaching company, and heard the echo of the glad shouts, and knew what the commotion meant. At that time the palms were numerous in the neighborhood of Jerusalem, though now but a few remain; and tearing down their green and graceful branches, the people streamed up the road to meet the approaching Prophet. And when the two streams of people met--those who had accompanied Him from Bethany, and those who had come to meet Him from Jerusalem--they left Him riding in the midst, and some preceding, some following Him, advanced, shouting 'Hosannas' and waving branches, to the gate of Jerusalem.

"Mingled among the crowd were some of the Pharisees; and the joy of the multitude was to them gall and wormwood. What meant these Messianic cries and kingly titles? Were they not dangerous and unseemly? Why did He allow them? 'Master, rebuke Thy disciples.' But He would not do so. 'If these should hold their peace,' He said, 'the stones would immediately cry out.' The words may have recalled to them the threats which occur; amid denunciations against covetousness and cruelty, and the utter destruction by which they

should be avenged, in the Prophet Habakkuk -- "For the stone shall cry out of the wall, and the beam out of the timber shall answer it.' The Pharisees felt that they were powerless to stay the flood of enthusiasm."

Had this procession and the shoutings of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation -- a presentation to them of their King-to be accepted or rejected? They lead no other meaning at the time, but indirectly they have a lesson for us spiritual Israelites at the end of this Age; because we find that the Divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to His coming in glory, presenting Himself to His people. The declaration of the Prophets is that He must offer Himself to "both the houses of Israel" -- the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel Age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and His Kingdom.

At this second presentation as king, nominal spiritual Israel -- Churchianity, "Babylon" -- is rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection, neither did natural Israel realize its rejection and that its house was left desolate, left to go to destruction. As the period following our Lord's rejection of natural Israel brought them to the utter destruction of their city and polity, so we anticipate that a comparatively brief period will bring "Christendom" to its destruction in the great time of trouble predicted in the prophecy:

Cleansing the Temple

We are still in the time when spiritual Israelites are deciding for or against Messiah-accepting Him as their present Lord and King, or rejecting Him; shouting in their hearts "Hosanna to the son of David, who cometh in the name of the Lord," or, on the other hand, amongst those who become embittered as they hear the message. Those who receive Him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to incorruptible conditions in the First Resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this Age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction saying, "Your house is left unto you desolate: ye shall see Me no

more until that day when ye shall say, Blessed is He that cometh in the name of the Lord," He ceased all efforts in connection with that nation-their trial was ended as a nation, but still He sought the individuals who were of the proper condition of heart. He proceeded to the temple and cleansed it. of its .merchants and money-changers, driving them out with a scourge of cords. He was backed by the authority which belonged to any Jew in any station *of* life, but was additionally backed by His own kingly presence and the multitude which thronged about Him, which would have been ready to support Him with physical force; all this of course aside from His heavenly power.

The Sanctuary Shall be Cleansed

To our understanding the chief force of this feature was its typical one-illustrative of a great truth now applicable to spiritual Israel. The temple built by Herod was only the type. The true Temple is the Church of the living God. This Church: Temple may be considered from two standpoints (1) The Church of glory in the future, of which the Lord's faithful ones of the present time are the living stones, now being chiseled, prepared. (2) The Church in its present condition of humiliation, imperfection, more properly the tabernacle in which the Lord dwells. As there were strict regulations governing the worship and worshipers in the types, so there are positive regulations in God's Word for those who constitute the priests and Levites doing the services of the tabernacle in the present time, preparatory to the establishment of the glorious Temple of the future.

The Scriptures clearly indicate that in the end of this Gospel Age God purposes a cleansing of His. Sanctuary, His Temple -- Christendom. There will be nothing in or connected with the Temple in glory that will need to be cleansed, nothing impure, nothing that defileth will enter therein; but the Temple, the Church of the present time, stipulated to be composed merely, solely, of the consecrated believers, has become a mixed multitude, so that under the name of Christian and Church are many persons and parties thoroughly unchristian, connected with the things of this world on a purely selfish basis. The Lord proposes a cleansing of this. Sanctuary, as testified through the Prophet Daniel -- unto 2300 days [years], then shall the sanctuary be cleansed.

The Sanctuary shall be cleansed; then in due time the glory of the Lord will fill it -- the Royal Priesthood will be changed and become the Temple of glory, honor, dominion, and power, from which will proceed the blessing of the world of mankind.

The people in general were. thoroughly aroused by the triumphal entry and then the scourging of the money-changers. To the inquiry, Who is this? came the answer, "This is Jesus, the Prophet of Nazareth

of Galilee." The news spread, and the poor and the lame of the city began to flock to the temple. Doubtless they had heard before about this great Prophet, and many of them found this, their opportunity for receiving a blessing at His hands. So it will be in the future, when the spiritual Temple will have been fully cleansed, and the Lord of the Temple will be in it in power and great glory, the healing and blessing of all the families of the earth will be in order and will be accomplished -- all who will may then be blessed.

WHY WE CELEBRATE THE BIRTH OF CHRIST

"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." -- John 3:16; 1:14-18

THE memories associated with the birth of Jesus are always most hallowed and sacred to those who have come to see Him as the Christ of prophecy-as the one set forth in the Divine Plan as the Lamb of God "which taketh away the sin of the world."

For more than four thousand years the promises of God, clothed in more or less of obscurity, had been given to mankind, intimating-that ultimately the great curse of sin and death which had come upon humanity would be rolled away; and instead of a curse, a blight, would come a blessing of the Lord with life-giving refreshment. In various prophecies, types, figures, and shadowy promises; the lesson had been borne down through the Ages to the time of our Lord's birth, especially amongst the one nation of the earth, who were the divinely favored and covenanted people-the children of Israel.

As the Scriptures indicate respecting Jesus' First Advent, that it was as a great light shining in the midst of gross darkness, so the circumstances have remained much the same down through the nineteen centuries since; inasmuch as the Prince of Darkness, the great Adversary has continued to hold "the dominion of death," "until He come whose right it is." Consequently the followers of the meek and lowly Nazarene, obeying their Master's command, have been burning and shining lights in the midst of surrounding darkness. They have borne forward the announcement concerning the purpose of the Advent of Christ and the coming of His Kingdom for the redemption and uplift of the human race.

Two Extreme Views

It seems needless to say that the commemoration of the Savior's birth is for those only who believe the Divine testimony concerning Him,

that He was super naturally born and constituted to be a Redeemer and Savior in the sense of being capable of presenting to God a perfect sacrifice, the offset of the penalty, death, which rests upon our race. As is well known by all the informed, our day is one specially marked by decline in the Christian faith; comparatively few of the masses of Christendom using the name of Jesus really regard Him as a Savior, as the Scriptures present Him to us. The question is, Why should those who do not accept the simple Bible statements concerning Jesus, pretend to join in the festivities of Christmas or in celebrating the Savior's birth. If Jesus was not constituted of the Heavenly Father to be the world's Redeemer by virtue of a supernatural birth, and if Jesus came into this world as an imperfect man the same as all others, and if this One designated the Son of God in the Bible is to be classed along with such as Confucius, Buddha, Plato, Socrates, and other great characters of history, then why celebrate the birth of such a one at all. Surely such a course is but mockery and a farce. Better far that such as reject the Bible teaching on the subject clearly state themselves and renounce the celebration of Christmas as being in commemoration of the birth of the world's Redeemer; such would be acting more in accordance with conscience and with the principle of honesty.

The opposite extreme to that noted above is scarcely less confusing and less inconsistent. It indeed holds to a personal God, the Creator of all things, and accounts for the honorable station of our Lord Jesus by assuming that He was the Father, but called Himself the Son of God in a harmless deception of mankind for a time. It assumes also that He was "incarnate" -- that is, that God entered a human body and used it in an obsessional sense. It would be in harmony with the carrying out of this thought to say that when Jesus prayed to the Father He really prayed to Himself, but in this mild manner deceived, because the disciples were not able to comprehend the great fact that He Himself was the Father. Pursuing the same line this theory would imply that our Lord on the cross, praying to the Father, "My God, My God, why hast Thou forsaken Me?" merely did this for the effect upon the disciples, since He was the Father and could not forsake Himself. The same theory carried out supposes that when the Body of Jesus died it was merely the moment when God stepped out of it, because it would be claimed that God could not die, and that the universe could not be left even for three days without supervision, and that if God died He could not raise Himself from the dead. Therefore this theory compels the thought that our Lord's experiences from first to last were deceptive. We would be unable to agree with this thought; it is founded upon several errors, and as a whole is repugnant to reason as well as to Scripture.

The Father and The Son

The foregoing statement of the views of Unitarians and Trinitarians, more recently, known as Modernists and Fundamentalists, is not in exactly the verbiage used by the advocates of these doctrines; but our presentation is truthful, merely stripping their statements of the matter of some of the gloss they would use to hide the difficulties of their theories.

The Bible view of this important subject does not agree with either of the foregoing viewpoints. We do not admit that either we or others have a right to ignore the plain statements of the Divine Word, but claim, on the contrary, that the Scripture should be allowed to interpret itself, and that what it presents should be accepted by all Christian people without cavil.

"There is one God the Father," says the Apostle, "and one Lord Jesus Christ." (1 Cor. 8:6.) Nowhere in the Scriptures are these said to be equal in power and glory. On the contrary, whether we take the words of the Apostles, or the Prophets, or of the Lord Jesus Himself, they all declare in harmony that the "Father is greater than I" "I came not to do Mine own will, but the will of Him that sent Me." (John 14:28; 6:38.) When we read, "In the beginning was the Word and the Word was with God;" that makes two, the Word and the God whom He was with or represented, and then the statement that the "Word was God," we are thrown into confusion. How could the Word and God be God? It is here that the Greek gives the relief and makes the matter plain. It reads, "In the beginning was the Word and the Word was with the God and the Word was a God, the same was in the beginning with the God." If we accept this just as the Greek gives it, with the emphasis of the Greek article in the one place and not in the other, then all is straightened out-is clear. Then we can see that originally there was but the "one God, the living [self-existent] and true God"; that the glorious personage in this verse called the Word or Logos was the beginning of the Father's creative work.

This is in full accord with the Scriptural declaration that Jesus was the beginning of the creation of God -- the "Firstborn of every creature." (Col. 1 :15.) "The same was in the beginning with the God" clearly implies a certain time recognized as the beginning, but so far as the Heavenly Father Himself is concerned, the Scriptures declare, "From everlasting to everlasting Thou art God." (Psa. 90:2.) In other words, while it may be beyond our comprehension, it is the Scriptural presentation that the Father alone was without beginning, and that the Son was the beginning of the F'ather's creative work-created before angels as well as before man.

"The Word Became Flesh"

The Evangelist declares that the Word was made flesh. The Revised Version renders it, "The Word became flesh." Both are correct, and

both contradict the two extremes of view held by Christendom. It was the Word that was made flesh, and hence our Lord's was -not an ordinary birth. On the other hand, note that it does not say that the Word was incarnated or got into flesh or obsessed it, but says quite correctly, "The Word was made flesh-the Word became flesh." Let us make no mistake in the reading of this message on this important subject; let us take it just as it is written, without twisting. The lesson is that the great One, the beginning of the creation of God, the only begotten of the Father, full of grace and truth, came down from that glorious condition as a spirit being, and was made flesh and dwelt among us, as the Apostle says. "The man Christ Jesus" was not an incarnated being, but was Himself the One who had been with the Father, and whose nature as a spirit being had been changed, exchanged for human nature as a fleshly being. It was when He made His consecration at thirty years of age and symbolized it in water baptism that He received His begetting of the Holy Spirit to a new nature, a spiritual nature, as high or higher than He had before. . From that moment on He was the Anointed One, which in the Greek signifies the Christ, and in the Hebrew the Messiah. He was anointed with the Holy Spirit, "with the oil of joy above His fellows." And directly after this anointing came upon the Master, He began the work of selecting those who were to be joint-heirs, otherwise styled the members of His Body, the Under-priesthood, the Bride, the Lamb's Wife. In the preceding verse we have seen how, some of these "fellows" were given liberty to become the sons of God -- to be begotten of the Holy Spirit, with a view to their ultimately reaching the same glorious nature.

It is not the Word made flesh that was glorified and exalted; rather the Word made flesh offered up Himself a living sacrifice to the Father and carried out that sacrificing covenant, completing it at Calvary when He cried, "It is finished." The sacrifice was finished, the Word made flesh had died, had ceased to be. Neither was that Word made flesh ever revived. No, He gave His life a ransom for many, for Adam and all his race, and never revived as a man, never took back that sacrifice. Hence we may go free; as it is written, "Deliver him from going down into the pit; for I have found a ransom for him." -- Job 33:24.

We Beheld His Glory

But if the Word made flesh died and did not rise again, what did arise from the dead? and who is the Lord of Glory that now ever liveth? We reply that the Lord of Glory was begotten a new creature at the time the Word made flesh offered up Himself, namely at the time of our Lord's consecration and symbolization of that covenant at Jordan. This New Creature's life was not given for the life of the world; the New Creature was not sacrificed for sins. No! It was the Word made flesh, the man Jesus, that was sacrificed, while Jesus the New Creature, begotten again, was delivered in the resurrection -- raised from the dead on the third day by the Father.

When the Apostle says, "And we beheld His glory, the glory of the only begotten of the Father, full of grace and . truth," we may not surely know his thought. He may have meant that subsequent to our Lord's resurrection he and the other Apostles had beheld the Lord's glory when He had manifested Himself to them; or he may have meant that during the days of His flesh before His sacrifice of it was complete, that they beheld His glory, His honor, His dignity, His perfection, as the earthly image of God -- God manifest in the flesh. In any event we may here apply to ourselves, not only a good doctrinal lesson, but also a good practical lesson, for we are amongst those who are hoping to be glorified together with-our dear Redeemer that we may become joint-heirs with Him sharing His glory and Kingdom. The lesson shows us clearly that if we would be so honored by a share in His resurrection, we must be faithful now and make our calling and election sure by walking in His steps and finishing the sacrificing of our flesh; "I beseech you, brethren, by- the %mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, your reasonable service." -- Rom. 12:1.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXXV

THE TIME OF THE END

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."-- Dan. 12:4.

HIS verse has been variously translated The Douay version renders it: "But thou, O Daniel, shut up the words and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold." Another translation, which interprets the word "knowledge" to refer to a knowledge of the prophecy, and which is

endorsed by Luther, Lowth, Gill, Stuart, Zockler, Wintle, Kiel, Faussett, Wordsworth, De Witte, Tregelles, and Van Ess, all prominent Hebrew scholars, reads as follows: "But thou, O Daniel, shut up the words, and seal the book, to the time of the end; many shall examine it, and the knowledge shall be increased."

The command to "shut up the words" is very similar to that given to Daniel in the vision of chapter 8, where we read (ver. 26), "Wherefore shut thou up the vision." The thought in the text under consideration, however, seems to be, "shut up the [these] words." As in the former case the command refers to the vision that the angel had just explained, so in this instance it may refer only to the predictive words of the angel in this particular vision, beginning in chapter ten and continuing on through chapter eleven and into chapter twelve.

The Message Kept for Distant Times

The words "shut up" and "seal" evidently mean that Daniel was to shut up or seal the words in the sense of guarding them, not in the sense of hiding them from the sight of men. The meaning is that Daniel must close the prophecy because it was to extend into along period of time. While it means to stop, to conclude, to hide as in 2 Kings 3:19; Ezek. 28:3, yet it does not mean that the vision should be kept secret or that it would be incomprehensible. On the contrary it was true that some of its parts were fulfilled and understood not long after Daniel saw it. To seal, or shut up, therefore, does not contain the thought of incomprehensibility, but rather that of keeping or preserving. A noted writer (Kliefoth) has thus expressed the meaning: "A document is sealed up in the original text, and laid up in archives (shut up), that it may remain preserved for remote times, but not that it may remain secret, while copies of it remain in public use." The simple meaning of the command is summed up by the same writer in the words "Preserve the revelation, not because it is not to be understood; also not for the purpose of keeping it secret, but that it may remain preserved for distant times." The same thought is true regarding the other books of the Old Testament -- they were to be preserved for the benefit of generations following; and Daniel was to see that the words of this prophecy were preserved securely, that, they might continue to the time of the end or the time appointed. The shutting up or sealing does not exclude the use of it in transcriptions.

History Unveils Its Meaning

There exists, therefore, nothing in these words that should cause us to think that the study or searching into the things revealed in the prediction is excluded or forbidden until a certain time. "Daniel must place in security the prophecies he had received until the time of the end, so that through all times, many men may be able to read them,

and gain understanding (or better, obtain knowledge) from them." When we consider that the prophecy under consideration is divinely stated to be for the purpose of showing what shall occur to Daniel's, people from the time of Cyrus the Great, down to, our time, it would not be reasonable to suppose that Daniel's people, whether of fleshly or spiritual Israel, or both, would be deprived of the privilege of searching it, and thus of obtaining whatever benefit might be intended for them.

If it had remained sealed in the sense of being hidden away, then of course it must have been unused and useless all the long centuries from Daniel's. day until now. This seems unreasonable. It was. given for the purpose of imparting consolation to the Lord's people amidst their tribulations, and of assisting them to continue steadfast in the faith of their fathers. And history records the fact that not only the prophecy under consideration, but all the prophecies contained in the book of Daniel, were studied by some, long before the First Advent. of the Redeemer, as well as by many Jews and Christians of the early years of the Christian era. When the "falling away" came, and the great anti-Christian Apostasy was set up, copies of these old writings were lost sight of. Nevertheless God in His providence took care that they were preserved, and when the great revival of learning began to come in as a result of the Reformation, one by one these manuscripts were brought forth from their hiding places. The Reformation was the result of the discovery and the opening of a closed Bible. The great work of the Reformation was to give the Bible to the people in the civilized languages of Europe, etc.

Running To and Fro

Regarding the above interpretation of the text, it must be admitted that the Common Version translation, "Many shall run to and fro," instead of, "Many shall examine it," is the most popular, if not the most correct, translation of the verse. Interpreting it from this standpoint, we find it has had a much wider and far-reaching fulfillment. If we accept the Common Version translation here, the following by an eminent expositor will be found profitable

"Daniel's prophecies also, though dealing principally with the course of nations and the lapse of ages, give us two or three general social signs of the state of things at the close of this Age, and it .cannot be denied that these apply to the nineteenth century as to no previous time. He does not say the power of steam will be applied to locomotion, .and the art of travel will be revolutionized; but looking at the result, rather than the cause, he mentions in half a dozen simple words the most characteristic feature of the nineteenth century -- many shall run to and fro. Now to an eye that could embrace in one glance the civilized world, all its seas and all its shores, all its roads

and all its rivers, all its towns and all its cities, what would be the first and strongest impression produced on considering the scene? Surely that of ceaseless motion; many 'running to and fro,' like ants around an ant-hill. Innumerable travelers cross and recross each other's paths, not creeping or crawling, but rapidly running in every direction; trains flying with amazing speed by day and by night all over the land; steamers crowded with hundreds and even thousands of passengers, traversing every sea and every ocean; huge floating hotels, thronged with guests, plying in multitudes, on the great rivers of the great continents; railroads, level, elevated, and underground, passing over and under each other in the million-peopled cities of different countries; the whole scene swarming with men and women in motion.; many running to and fro! No previous age of the world's history could have presented this spectacle; it is unique; it is becoming even more marked, as year by year hundreds of miles of fresh railroads open up new districts, and as population and emigration increase, and as commerce spreads. Ten thousand persons travel today where one traveled formerly; even ladies and children think nothing of circumnavigating the globe for pleasure. There is no mistaking this sign of the end; it is distinctive, and so conspicuous and unprecedented as to be a subject of constant comment. How few, as they point to it with pride and pleasure, remember it as a Divine - mark of the time of the end, and associated with -the Second Coming of Christ and the resurrection .of the dead!"

Knowledge Shall be Increased

"And knowledge shall be increased," are the angel's next words. We have already considered the words as applied to a knowledge of the prophecies of Daniel. If we accept the suggestion that a wider application of the words is contained in the prediction, and this is the general understanding, -- then the fulfillment of the prediction in these days is even more apparent. Education, which is one great means of increasing knowledge, has become compulsory in all parts of the civilized world. Comparatively few there are in these lands today who are unable to read and write their own language. Literature of every kind floods the homes of rich and poor. The people of every land are acquainted with all the important events that are taking place over the whole civilized world. Telegraph messages travel faster than the sun; wireless and radio much faster. Events that occur in the United States in the late hours of the night are known in London before the people in the States are awakened from sleep. The news of events in India and Australia is published in London before the hour of the events, reckoned by the sun, arrives. The wonderful discoveries and inventions that are day by day coming to light are immediately published all over the world and made of universal benefit. An education that is at the present time within the reach of

the common people was unattainable by even kings and nobles in the earlier ages. An intelligent schoolboy today knows more of the elements of true science, of the movements of the planetary systems, of the laws governing them, of the past and present condition of the earth, than did the wisest philosophers of ancient times.

"The knowledge of these days is real knowledge, an acquaintance with the facts and forces of nature, a re-discovery of the records of the past; and above all, an immensely widespread acquaintance on the part of mankind, with the 'volume of the Book,' containing the Divine revelation which imparts the highest of all knowledge, the knowledge of God and His Son Jesus Christ. Brief was the Bible of Daniel's day, and few were the copies of it! Yet only where it had enlightened the minds of men, did any true moral or spiritual knowledge exist. Age after age elapsed, and the New Testament was added to the Old. But how few, comparatively, were still the copies! And owing to the uneducated condition of the masses, how few could study the copies that did exist. In the Dark Ages, the Bible might almost as well not have existed, so little were its glorious revelations understood. And there followed ages when to read and study it brought torture and death, and when alas! editions were printed to be burned. Only since the Reformation has the world really possessed the Book, and only within the last century have Bible societies existed to multiply versions and, editions and to distribute by millions -- all over the world this Book of books."

Infallible Proofs

With the words, "and knowledge shall be increased;" the angel's voice ceased. Up to this point there had been no pause on the part of the revealing angel, from the time when, perhaps not ten minutes prior to this, he had said to the Prophet, "Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all," etc. What an astounding series of events relating to the history of Daniel's people are described by the heavenly revealer in this brief period; events extending from the days of Cyrus the Great, the king of Persia 'in the sixth century B. C., down to our day, and even to the conclusion of the great Resurrection Age. "What stronger and more convincing proofs," a noted writer, has said; "can be given or required of a Divine providence, and a Divine revelation; that there is a God who directs and orders the transactions of the world, and that Daniel was a prophet inspired by Him, 'a man greatly beloved,' as he is often addressed by the angel! Our blessed Savior (Matt. 24:15) hath bestowed upon him the appellation of 'Daniel the Prophet'; and that is authority sufficient for any Christian." In recording the fulfillment of the long series of predictions given through the Prophet in these expositions, there have been produced such evidences and

attestations of Daniel's being a true prophet, as no infidel can deny, or if he denies, he cannot disprove.

"How Long Shall It Be?"

As the angel's voice ceased, Daniel informs us that he looked again and saw two others, doubtless heavenly beings, angels, standing on the banks of the river [Hiddekel], the one on this side and the other on that. Besides these two who were now seen for the first time by Daniel, he beheld another, who seemed to be standing above the waters of the river. This one is represented as clothed in linen. One of the other two, or if we leave out the word "one," which is in italics, both inquired, "How long shall it be to the end of these wonders?" "How long is it to the end of these wonders?" (Fenton.) The question was undoubtedly asked primarily for the Prophet's information; but of course more particularly for the Lord's people who would be living in the latter days.. The reply to the question was given by the angel of the Lord, who seemed to the Prophet to stand over, or above the river. Daniel says, "And I heard the man clothed in linen, which was upon [above] the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The narrative goes on to say that while Daniel heard these words of the heavenly revealer, he did not understand them, and so made further inquiry. The question of Daniel is variously translated. The Common Version rendering is: "O my Lord, what shall be the end of these things?" The Fenton translation is: "My Lord, what shall be after these things?" Bishop Newton's translation is: "What (or how long) shall be these latter times (or latter wonders) ?" The answer of the angel, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end," seems to imply a refusal to answer; yet according to the words of the angel in verses 11 and 12, it was not altogether a refusal. The Prophet is next informed that during the entire period of prevailing wickedness and persecution and distress of God's people, "many shall be purified, and made white, and tried; but the wicked. [the oppressors and persecutors] shall do wickedly : and none of the wicked shall understand; but. the wise [margin, teachers] shall understand."

Truly, these words of the Prophet are now a matter of history. The various visions given to the beloved Daniel covered many details of the entire period of the empire and reign of evil from his day "until He come whose right it is." And as one after another of the great beastly, persecuting powers have "stood up," God's people have felt the cruel hand of tyranny and persecution. From Daniel's day to the

Advent of the Savior and on to the full end of the Jewish Age, A. D. 70, there was much opportunity for the "holy people" to suffer, to be purified, and made white.

Then as Divine Providence since the days of Israel's rejection has turned to all nations of the earth to take out of them a people for His name to, make up the Bride of Christ, how abundant has been the opportunity for the faithful, who have responded to the call, likewise to be tried, to be purified, and made white; particularly as these have come in contact with those powers of darkness, represented in the great apostate anti-Christian systems.

History indeed attests that the wicked have done wickedly. All manner of corrupt, dishonest, unjust, and wicked works have been practiced against the righteous; and the wicked have not understood the. Divine plans and purposes; nor have they known the Divine times, seasons, and limitations. But as was promised, the wise of God's people have understood, for they have walked in. the path of light: that has been shining more and more unto the perfect day; they have given heed to the more sure word of prophecy. And now at last as the journey is all but ended, and nearly all the prophetic testimony describing these eventful times up, to the great Redeemer's Advent in power and glory is. fulfilled, the faithful, the wise in heavenly wisdom lift up their heads and greatly rejoice, knowing that their redemption draweth nigh.

THE FINAL JUDGMENT OF THE HUMAN RACE

THE SHEEP AND GOATS

"Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." -- Matt. 25:31-46

TRULY, the Son of Man made the theme of the Kingdom of heaven the subject of His entire ministry in the days of His flesh. Having instructed His disciples concerning the experiences of the Church, the Kingdom Class, in their development and preparation for the Kingdom honor, it was eminently proper that He should go further than this and describe the work of the Kingdom after its establishment, and show its purpose and its effect upon the human race, both the living and the dead.

No doubt many of us have in the past read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, the parable of the sheep and goats was applied to the Church, and many still so apply it. We failed altogether to, notice that it says not a word

respecting the Church, but is entirely applied to the world, to the nations, the heathen -- "when the Son of Man shall come in His glory." For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into Divine favor as the Royal Priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as "the nations," "the Gentiles." In line with this, our Lord in this parable tells what is to befall after His Kingdom shall have been set up -- after the selection of the true Church class to be the Bride, the Lamb's Wife and joint-heir in His Kingdom, in His Throne. This, we notice, is very clearly stated by the Master, saying, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory." Who, after proper consideration, will say that this is a matter of the past? Who will dispute that this is a description of Messiah's Kingdom following His *Parousia* and His *Epiphania* at His Second Advent?

Application of This Parable

Then follows a description of the work of the Millennial Age. "Before Him shall be gathered all nations." This must signify all the people of the world outside of the Lord's holy nation, His peculiar people, the Church. Everybody except the Church will be before His great white Throne of Justice, Mercy, and Love; that will be, their judgment time.

The gathering of the world will be the result of knowledge. The time of trouble will lead on to great enlightenment, in which all the blind eyes will be opened, all the deaf ears will be unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment; but after a hundred years of resistance these will be destroyed.

Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all in their graves, who, the Master tells us, will come forth, not all at once, but gradually. Messiah's Kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view to encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions -- out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by Father Adam in the beginning.

It will be the work of the entire Millennial Age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendancy; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where "nothing shall hurt nor destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. "O happy Day!" we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

The Law of Retribution Operative

But, some inquire, what about the sins of the world? Will there be no chastisements, no punishments, for these? We answer that it will be equally just for God to forgive the sins of the world for Christ's sake as it has been just for Him to forgive the sins of the Church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally willing to forgive the sins of the world as the sins of the Church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer.

This does not mean, however, that justice is to be ignored. In the case of the Church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailties that they will be gradually raised up to perfection during those blessed thousand years of Christ's Kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the Divine Law in an outward way will bring blessings to all, will there not still be a difference between the people -some coming heartily into accord with the Father, and others merely outwardly into harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches, namely that outwardly the "sheep" and the "goats" will have much the same appearance and demeanor, except to the judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart-difference between the two classes, all of whom will have been on trial for a thousand years, receiving blessings from the Kingdom.

The Basis of judgment

All the while each individual will be making character. This character will be fully appreciated by the Great Judge, and the individual will be rated either as a "sheep" or as a "goat." All the sheep class will thus be received at the right hand of the great Jehovah; and all of the goat class will be rated as out of favor, with Him, even though all the while they will be receiving the blessings of the Millennial Kingdom and outwardly rendering obedience to its laws.

Not until the conclusion of the Millennium will the decision of the Judge be manifested. Then great surprise will be shown at His decision by both parties. To the "sheep" at His right hand He will say, "Come, ye blessed of My Father [the kind that My Father is pleased to bless and to grant ever lasting life! Come], inherit the Kingdom prepared for you from the foundation of the world." When God laid the foundation of the earth and planned its human habitation, it was His design to give it to you. Now the time has come for you to enter into this Kingdom and to possess it.

This is not the same kingdom as the Messianic Kingdom. On the contrary, it is the kingdom which God gave to Adam, which Adam lost through his disobedience and which Christ redeemed by the sacrifice of Himself. It will be given only to those who will have developed the God-like character -- those who will have become the Lord's to "sheep" during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones (doomed ones, into everlasting punishment." Granted all the privileges, blessings and experiences of a thousand years of contact with righteousness, truth, and the Spirit of God, you indeed render an outward obedience, but at heart you have not come into harmony with God. I cannot recognize you as My sheep. I cannot present you to the Father, blameless and irreprovable. You must be destroyed.

Both classes, the "sheep" and the "goats," were surprised at what the King, the Judge, declared to be the basis of His judgment. Both "sheep" and "goats" claimed that they had no knowledge of any such experiences. When did we minister unto Thee? When did we fail to minister unto Thee? The answer was, Inasmuch as ye did it unto one of the least of My brethren, or did it not unto him, ye did it, or did it not, unto Me.

Characteristics of the Sheep Class

Now, who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger, and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and the anointing eye-salve of the Truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the Spirit of God, the Spirit of Love, will be glad to carry the Heavenly Message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God -- to the blessings of Messiah's Kingdom, to the way in which these may be obtained -- helping them to cover their nakedness with the merit of Christ.

All who will take pleasure in this work will thus be manifesting that they have God's Spirit and are co-laborers with Him. All these will be the sheep. On the other hand, those who will be careless in respect to their Vow, and merely enjoy the Millennial blessings themselves, will be of the goat class and will thus be marking themselves as "goats," and correspondingly will be out of favor with the great King of kings, their judge, the Lord of Glory.

The World's Resurrection

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions already have gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order." Only the Church will be in the First Resurrection.

During the Millennium the awakening from the sleep of death, the prison-house, will come about by Divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the "prison-house" in reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by their friends, their relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the

hands of their fellows. It will be the "sheep" that will be especially interested in, praying for, and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these "sheep" will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all who are in their graves shall come forth at the command of Jesus (John 5:28, 29), and those in sympathy with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's Spirit; and this is exactly what is charged against the goat class.

. He who sits upon the Throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing Himself -- as He says in the parable.: "I was an hungered, and ye fed Me; I was sick and in prison, and ye visited Me," ministered unto Me and helped Me.

Likewise the reproof to the goat class: to these He said, You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all that God has provided for you. . You are not of the kind to whom He is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan, and as God's provision for all who will not be in fellowship with Him in spirit is destruction, this is to .be your portion -- the Second Death.

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to His righteousness. (Zeph. 1:18; 3:8.) It is, of course, merely a figurative expression representing complete destruction.