

# The Herald of Christ's Kingdom

VOL. VIII. MARCH 1, 1925 No. 5

## OBSERVATIONS AND REVIEW

### DIGGING UP ANCIENT HISTORY

NOT all the evidence derived from modern excavations of buried ancient cities is against the Bible by any means; even if some of it is so construed by Evolutionists and Modernists as to appear to discredit the authenticity of Bible records.

In a January issue of the "Boston Herald" we read of Major Leonard Woolley and his assistants working in behalf of the University of Pennsylvania Museum and the British Museum, on the site of Ur, one of the oldest cities of Babylonia. This place is now represented by the ruins of Mugheir, on the Euphrates. It is remarked that the University of Pennsylvania and the British Museum "were fortunate in their selection of 'Ur of the the Chaldees,' named in the Bible as the native place of Abraham. It was the residence of the earliest Babylonian kings, and already the excavations begin to tell us of occurrences before the stones of Babylon were laid and before the Hebrew patriarch lived. That legendary tower of Babel, which many writers have treated as a myth, is thought to be coming into view as a solid structure which must be accepted as truly historical. As yet we may regard the identification of the partially excavated ziggurat, a terraced temple tower, with the Biblical Babel as being not much more than a guess, but it carries with it an air of probability.

"In the latest communication from Ur to Dr. George Byron Gordon, director of the University of Pennsylvania Museum, two notable discoveries are reported -- one of them a palace of justice, possibly that of Nebuchadnezzar; the other an arch of masonry, crude, but unmistakable, which seemingly antedates any known arch in the world. It will be passing strange if in this twentieth century of the Christian era archaeological research reveals to us the Chaldean temple of the moon god and the palace in which Daniel read the dream of the Babylonian monarch and thereby saved the non-plussed 'wise men' from slaughter.

"The Biblical tradition that the judges 'sat in the gate' is confirmed by the structure of the palace of justice, and the building is said to stand on the site occupied by a great gate thousands of years before. To discover who built that gate, say the excavators, and to bring it actually to light, it will be necessary to dig far down. The deeper they dig the more knowledge we shall obtain of the races that rose and reigned and passed before the history we have learned began to be written."

### "THE EVOLUTION OF MAN"

#### "Scientists' View Shaken

"Sir Arthur Keith on Living Fossils."

Again we read in the "London Daily Mail" that "the period hitherto assigned by scientists for the evolution of man -- roughly 500,000 years -- may have to be shortened.

"This, said Sir Arthur Keith, the anthropologist, to a 'Daily Mail' reporter, at the close of an address at the Royal College of Surgeons on the antiquity of man in South Africa, was one deduction to be made from the lecture. Interesting discoveries of the origin of man outside Europe had been made in the last 10 years, said Sir Arthur in his lecture. In Central Africa a race of bushmen, who might be described as living fossils, lived today much as people lived in Europe in the Ice Age. They lacked many of the characteristics of the Negro races.

"I have come to the conclusion that the pure Negro that one knows in Central Africa is not an old type at all, that most of his characteristics are of recent origin. When we are able to follow the Negro back to his primitive types he will become less negroid and tend towards the bushman type, and by and by we shall come to the type which served as common ancestors for European and Negro.'

"The skulls of the prototypes or ancestors of the African bushmen showed that they had larger heads than those of present-day people. The big-brained people had died and the little-brained people had survived."

### **GREATEST WAR PREDCTED FOR NEAR FUTURE**

Children of the Lord learn to base their calculations regarding the future on the promises and prophecies of the Bible alone as being fully trustworthy and reliable. Nevertheless it is interesting at times to observe the prognostications of others who draw their conclusions from another source, especially when they are found to be remarkably in harmony with what seems strongly indicated in sacred prophecy. Thus we read in a recent issue of the English press that "The irrepressible astrologer apparently places little reliance on the Washington Disarmament Conference, for he predicts a real world war in 1926: Anglo-Saxondom against a Mohammedan-Bolshevik alliance.

"This is not a political or armament-maker's scaremongering, it is written in the stars and planets. So says 'Sepharial' in the 'British journal of Astrology.'

"'Sepharial' proceeds to prove his contentions by elaborate charts and explanations of planetary conjunctions, star movements, etc., and for a bright hopeful to beat. The writer disdains drawing individual horoscopes, and makes only a passing reference to the various nasty things that will happen during the next four years. He concentrates on 1926, a year destined 'to shake the world to its foundations, both physically and politically.' It coincides with the conjunction of the planets Mars and Mercury in the world horoscope.

"Summarizing 'Sepharial's' program for that year, the poor old world is due for: Plague, famine, flood, shipwreck, naval disasters, rioting, revolution, and 'widespread decimation of the people.'

"The list will be completed by Armageddon, and the entry (six years later) of the Mighty One of Israel.

"The great and final conflict will be waged against Mohammedanism allied with Bolshevism and will be fought in the direction of Palestine; the last struggle being staged to the north and west of Jerusalem. For great powers will be arrayed against the Anglo-Saxon forces from all parts of the world. A

British-Israel victory is predicted and in 1932 Universal Peace for whoever may survive."

### **MULTIPLY HORRORS OF WAR**

That the nations of the earth have not yet learned to "war no more" is very certain, as the subject of preparedness and of developing destructive powers of warfare is the most alive topic in all the great nations of the world. "Writing on the war of the future and the weapons it will be fought with, Hans Ritter, at one time a member of the German general staff, draws a picture of the indiscriminate slaying of women and children. Electrical science will make possible the wiping out of entire districts behind the enemy lines without danger to the aggressor, he declares, and noncombatants will suffer as much as uniformed soldiers.

"Electric rays offer, many destructive possibilities, the author avers. Inventors must devise methods to ignite explosives at long distance, put motors out of commission and destroy the eyesight of opposing combatants. Science today can increase the virulence of bacteria, and the use of certain gases will render the human organism more susceptible to disease."

### **THE WAY BACK**

The lessons that come from experience which is the result of missteps and indiscretion in life may be made most profitable; yet it is recognized that one is exposed to serious danger and grave consequences in such experiences—that of finding himself involved in increased weakness and broken will-power beyond his ability to recover himself. The following brief editorial observed in a recent issue of the "New York American" is well to the point:

"The way back is hard.

"It is much harder to climb out of the mud than to fall in..

"It is harder to mend a watch than to break it.

"It is harder to restore a character than to ruin it in the first place.

"The road to ruin is sailed easily, with all canvas spread. The road back is a more difficult problem.

"Restoration calls for all our spunk and courage. Usually it calls for just a little more vitality than we have.

"If people realized how difficult it is to come back, they would be a little more careful about going somewhere."

## **QUESTION CONCERNING THE PUBLISHING OF THE HERALD ARTICLE ON THE BOOK OF DANIEL IN BOOK FORM**

THE majority of "The Herald" readers are well aware that for the greater part of the past two years there has appeared in these columns a series of articles treating the book of Daniel, with but little remaining at this time to complete the exposition of the entire prophecy. Much interest has been expressed in this exposition by the friends from far and near, and, assurance has been

given that the study has been found most profitable, that various portions of this prophecy have been much illuminated to the encouragement of faith and hope.

Accordingly we have not been surprised to receive a number of inquiries from various parts, asking if it is our intention to publish these articles in a book. We have not, of course, been in a position to reply definitely to this question or to say what would be done, never having originally contemplated the idea of publishing the exposition of Daniel in a book. We know of no better way than to bring the matter definitely before our readers as a whole, whom we are serving, and get their mind on the subject, as we would surely desire to render the service of issuing a volume containing the Daniel expositions if the brethren so desire. The articles would make a book about the size of one of the Revelation volumes -- perhaps a little smaller, and the cost would be approximately one dollar per copy -- much depending upon the quality of the paper and binding, etc. We shall be pleased, therefore, to have an expression from the readers of this journal, stating their pleasure in the matter, and specifying to what extent they would desire to contribute to the cause, and assist in distributing the book if published. No funds need be sent now, but merely your view on the subject, and the number of volumes you would order, etc.

## **THIS DO IN REMEBRANCE OF ME**

*"For even Christ our Passover is sacrificed for us;  
therefore let us keep the feast."-- 1 Cor. 5:7-8.*

WITHOUT doubt it is to the edification of Christ's followers that they earnestly and reverently heed the example of and listen to their Divine Master in respect to the observance of the simple yet powerful Memorial, "This do in remembrance of Me." We are sure that all who in faith have hearkened to the Master's words have thereby been blessed in the inner man. Another anniversary of this great event draws near.

The anniversary of our Lord's death will this year fall, according to Jewish reckoning, on Wednesday, April 8. Consequently, the appropriate time for celebrating His Memorial would be on the "same night in which He was betrayed," the night of Tuesday, April 7 - not immediately at six o'clock, but later on, allowing time for certain necessary preparations then, and for certain examination of the meaning of the symbols and consideration of the whole subject afresh, now.

According to custom, the brethren will meet on this anniversary date to celebrate the great transaction by which we were bought back from condemnation, and to celebrate also our consecration to be dead with Christ, if so be that being dead with Him we shall be sharers also in His resurrection, the First Resurrection, to glory, honor, and immortality.

### **Deliverance of the First-born**

One Evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know positively the particular hour of the fourteenth day at which our Lord and the disciples partook of the Passover,

but probably it was near midnight, when after the Passover had been eaten our Lord instituted the new memorial of His own death, the Lord's Supper, substituting it for the Passover supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this, do it in remembrance of Me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this -- breaking the bread and drinking of the fruit of the vine -- showed forth our Lord's death and not any longer the death of the type, because the antitype had now come, and in this same day, a few hours later, He would be killed, crucified. Our Lord was thus laying a deep and broad basis for the new institution, His Church, and separating it from the Jewish type by pointing out to the believers, Himself as the antitype, and the higher meaning connected therewith -- the deliverance of all true Israelites, not from Pharaoh, but from Pharaoh's antitype, Satan, the deliverance of all the first-born of God's people from death into life more abundant -- eternal life.

All who see clearly the type should realize that it could never pass away until its antitype had come, and the antitype of the killing of the Passover lamb must occur on its anniversary, the fourteenth day of Nisan. Hence the significance of the Scriptural statement that "they could not take Him because His hour was not yet come." (John 7:30; 8:20.) God had foreseen the entire matter, and had prearranged everything pertaining to it, and the type had marked it most definitely. We no longer celebrate the type, but believing that the antitypical sacrifice of the Lamb of God has taken the place of the type, we as Christians "do this" in remembrance of the antitype, for, as the Apostle says, "Even Christ our Passover [Lamb] is slain; therefore let us keep the feast." -- 1 Cor. 5:7, 8.

### **Primary Signification of the Bread and the Cup**

In presenting to the disciples the unleavened bread, as a memorial, our Lord gave a general explanation, saying, "Take, eat; this is My body." The evident meaning of the words are, This symbolizes or represents My body. It was not actually His body, because in no sense of the word had His body yet been broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished'. But the picture is complete when we recognize that the unleavened bread represented our Lord's sinless flesh-leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, "The bread of God is He that came down from heaven and giveth His life unto the world. I am the bread of life."-John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread it is necessary for us to understand just what it was. According to our Lord's explanation of the matter it was His flesh which He sacrificed for us. It was not His pre-human existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin -- it was this fact that permitted Him to be the Redeemer of Adam and his race, which permitted Him to give His life a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed' for us, we see what it is- that we are privileged to appropriate. The

very thing which He laid down for us we are to "eat," appropriate to ourselves: that is to say, His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death, to a right to return to human perfection and everlasting life if they will. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognize us as having a right to return to human perfection, this still would not make us perfect nor give us therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord's sacrifice, it is necessary that He should make a Second Advent, and then be to the whole world a Mediator, Prophet, Priest, and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

### **Justification Prefigured**

It is this same blessing which the Gospel Church in this Age receives by faith from the Redeemer, namely justification by faith -- not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father. Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord's sacrifice of these.

Likewise the fruit of the vine symbolized our Lord's life given for us -- His human life, His being, His soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which the Lord has thus, at His own cost, secured for us.

### **The Deeper Significance**

The additional and deep meaning of the Memorial, our Lord did not refer to directly. It was doubtless one of the things to which He referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth, and show you things to come."

The Spirit of Truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the Memorial, for he says, writing to the consecrated Church: "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the Body of Christ?" -- to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body." (1 Cor. 10:16, 17.) Both views of this impressive ordinance are important: it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper then, that we should realize that the entire Christ is, from the Divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each member of it must- be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all.

Our Lord distinctly declares that the cup, the fruit of the vine (nowhere is this cup described as wine, though it may have been) represents blood, hence life;

not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it -- must accept His sacrifice and appropriate it by faith. Likewise there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor, and immortality. -- Rom. 6:3-5; 8:17.

### **The Celebration In The Kingdom**

As usual our Lord had something to say about the Kingdom. It seems to have been associated in his every discourse; and so on this occasion He reminds those to whom He had already given the promise to share in the Kingdom if faithful, of His declaration that He would go away to receive a Kingdom and to come again to receive them to share it. He now adds that this Memorial which He instituted would find its fulfillment in the Kingdom. Just what our Lord meant by this might be difficult to positively determine, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized there will be a jubilation in the Kingdom. "He will see of the travail of His soul and be satisfied." He will look back over trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He shall see the grand outcome in the Kingdom blessings which will come to all mankind. And the same jubilation will be shared by all His disciples who drink of this wine, first in justification, and secondly in consecration, and who suffer with Him. They are promised that they shall reign with Him, and when the reign is begun and when the Kingdom work has been established, looking back they as well as He will praise the way that God has led them, even though it be a "narrow way," a way of sacrifice, a way of self-denial.

Let us keep the feast in joy of heart, and yet with due appreciation of its solemnity, not only as relates to our Lord's sacrifice for us, but also as relates to our own covenant of sacrifice to be dead with Him.

Our Lord's faith stood the test of all these trying hours which He knew to be so near to the time of His apprehension and death. The fact that He rendered thanks to God for the bread and for the cup are indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. He was satisfied already with the Father's arrangement, and could give thanks, as by and by He will greatly rejoice. In line with this was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course was so nearly finished, and that He had found thus far grace sufficient for every time of need.

All who are living in the vicinity of New York City, or any who can find it convenient to come from nearby places, will be warmly welcomed at the Memorial service which will be held this year on the evening of April 7, at 8 o'clock, at the regular meeting place of the brethren in Brooklyn, in the parlors of the Institute, 177 Prospect Place.

## **OUR DUTY TOWARD THE "POWERS THAT BE"**

*"Render therefore unto Caesar the things which are Caesar's;  
and unto God the things that are God's." -- Matt. 22:21  
"Thou shalt love thy neighbor as thyself." -- Rom. 13:9.*

ST. PAUL'S advice to the Christian concerning his obligations toward the governments of this world no doubt comes in response to questions that arose amongst the early Christians. Since footstep followers of Christ had been invited to give their entire allegiance and devotion to the great God of heaven, and were called to joint-heirship with Christ in another kingdom, another government, and since this call and invitation imply the renouncement of the interests of this world and of their natural inheritance in the governments of this world, would this therefore mean that Christians were to be free from any obligation to the present earthly governments? And were they to disregard and disrespect all claims of the present powers that be?

### **Present Powers Ordained of God**

The Apostle's answer is clear and explicit; it leaves no doubt as to the proper course and duty of the saints: "Let every soul be subject unto the higher powers. For there is no power but of God the powers that be are ordained of God."

There is a vast difference between the governmental conditions of the present time and those which prevailed at about the time of the writing of this epistle. Monarchs are no longer absolute; and it is difficult for us to conceive the condition of things in which an emperor had authority not only to set apart culprits as victims for death in public spectacles, but after these had been destroyed, had the authority also to instruct his servants to select further victims from amongst the audience. It is when we get before our minds this view of the atrocious government which prevailed in the Apostle's day that we get the full scope of his injunction. It is comparatively easy to be subject to the higher powers in civilized lands today, for although absolute justice might not be meted out in every instance, there is at least an endeavor to render a show of justice, such as the world has never before known. We should be very thankful that our lot has been favorably cast in this respect. In declaring that "the powers that be are ordained of God," we are not to understand the Apostle to mean that they are endorsed by God, nor that their decisions, rules, etc., are approved by Him or are in harmony with His rules and laws. The Apostle's intimation means simply that in Divine providence things are as they are, and our God, who knows all the circumstances and conditions, permits them to be as they are, though He could overthrow and overturn and substitute His own Kingdom of righteousness. Nevertheless, this is not His plan; but rather for the time being He permits the kingdoms of this world, whose rulers are under the prince of this world, and largely blinded by His deceptions, to take much their own course subject only to certain limitations by which the Lord hinders Satan and any of His misguided dupes from doing real injury to the best interests of the Lord's people or to the thwarting of the Divine Plan. His Divine power overrules the wrath of man and makes it to praise Him, and the remainder, which will not accomplish anything of good, but which would be subversive of the Divine arrangements, He will restrain. -- Psa. 76:10.

### **The Church in Patient Subjection**



In stating that rulers are "not a terror to good works but to evil," he is merely stating their professed claims, the professed or avowed objects of earthly rulers and their laws, that this is the claim and purpose of all governments to protect and advance the general good and welfare of mankind. History shows, as noted above, that oftentimes earthly rulers have not lived up to this high ideal, but have been oppressive and tyrannical in their character. No doubt the Apostle Paul under inspiration and in the light of Old Testament dealings, was able to read the Providence of God and to understand that during the reign of evil and until the due time comes for the inauguration of the long-promised Kingdom, mankind is permitted to establish such governments and to rule themselves as best they are able. Thus it is recorded in the book of Daniel, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men." (Dan. 4:17.) More than this, it "has been indicated that a special dispensation had been given to Gentile kingdoms of "seven times," or 2520 years, commencing with the beginning of the reign of Nebuchadnezzar in 606 B. C. and reaching from there into the then distant future. During this period of Gentile supremacy the Savior was to be born and the Church was to be called and developed to be His joint-heirs. It would be for their highest good and contribute to their development, to be in subjection to these earthly governments and to wait in patience and humility the time for their deliverance and exaltation. We are not to understand from the Apostle's words that the different kings and rulers of earth represented God's choice as respects their loyalty to Him, but that these were the ones through whom the Divine Plan in operation could be signally manifested and outworked, and so it is unto this day. The Lord knows which individuals amongst men will be the most suitable and will most fully co-operate in the carrying out of the very conditions which He is pleased to permit to come to pass at this time. The Lord guides in the affairs of nations now, only in so far as such oversight will promote the fulfillment of His own purposes. When the monarchs of various countries declare themselves "King by the grace of God," we do not agree to the thought they have in mind in making such claim. They are expressing the thought which has prevailed throughout Christendom for centuries-that they reign as representatives of the Kingdom of God, and by His special favor. And likewise- the Catholic Church: When the pope claims that he is the head of the Church of Christ, claims that he is Christ's vicegerent, he thus claims that Christ has set up His Kingdom, and that the pope reigns in His stead.

### **Overrule To Outworking of God's Plan**

After the Papal power waned in Europe, and the Protestants came into power, the Protestant rulers claimed the same right that the Catholics had claimed -- to rule as the Lord's special representatives. And it is from this standpoint that kings maintain that they reign "by the grace of God," that the Kingdom of God is set up, and that they are reigning in God's Kingdoms. We do not understand this to be the right thought, but that in God's providence He permits these to occupy the thrones of the world for the time being. We understand that God does exercise a supervisory oversight in respect to them- not that He has authorized them to represent Him, or that He is responsible for their deeds and acts, but that He is so controlling matters as to cause them to outwork His own arrangements.

God will not convert a king in order to do this; He will not make him a saint. But he can allow or hinder events without interfering with the free will of any individual, and without becoming responsible for his government.

Therefore, knowing this much of the Plan of God concerning the present order of things, the Apostle advises, "Render, therefore, to all their dues" -- to all men as well as to all rulers -- in financial as well as political matters. A great mistake, we believe, is being made along these lines today. The general sentiment amongst Christian people is that Christian citizenship implies engaging in political strife-and endeavoring to determine who shall be the rulers, striving to better the laws and have them obeyed, and putting forth efforts to oppose and rebuke bad laws. It will be noticed that the Apostle gives no such advice. On the contrary, he elsewhere declares, "Your citizenship is in heaven." (Phil. 3:20 R. V.) We are strangers and foreigners in the kingdoms of this world. Our Kingdom is yet to come; it is promised and we are praying for it. "Thy Kingdom come; Thy will be done on earth," and we are expecting it; but meantime, as foreigners, "not of this world" (John 18:36), it is our business to render obedience to the laws, customs, usages, of this world, in so far as these do not infringe upon our conscientious obligations to the Lord and the truth; but this does not mean that we are to become partisans in political strifes and contentions amongst men. Let the world elect its own rulers in whatever way it sees best; we put up with whatever it provides with thankfulness, with gratitude to God for whatever may come, with the realization that He will guide and care for us under all circumstances, and that in any event our highest interests are being conserved.

### **Saints Have No Part in Overthrowing Present Rulers**

In admonishing to render to all their dues, the Apostle explained his meaning. He had particularly in mind the paying of tribute, custom, fear, honor to whom these are due. The fear that is to be rendered is in the sense of obedience, as we elsewhere read, "Fear the judge." The commands of the judge or court are to be obeyed -- whatever others might be disposed to do, Christians are never to be found in contempt of court, but are to obey its rules to the very letter, whether they consider them just or unjust, because the judge is the representative of the law, and God permits the law and the judge, and commands us to be subject to whatever He permits.

The Lord's people in these days are frequently confronted with the question: Since the time limit for the supremacy of the kingdoms of this world has about been reached, and it is evident from prophecy that the time is at hand for the new kingdom and the new government to be established, does this not mean a change in the attitude of the Lord's people at this time? Is there not something in the Lord's Word authorizing the saints to show an aggressive disposition and to pronounce threats, and anathemas, and to publish bold indictments against present civil and religious rulers and systems? Has it not been given to the saints in the flesh now to be used of the Lord in pouring out judgments upon Christendom in this time of her punishment?

The above questions are interesting, and it is of the greatest importance that we get the right view of this matter presented in the Lord's Word, else we shall find ourselves enlisting our time and mind in a wrong direction, and developing a spirit contrary to that of the Master. To our understanding, our closeness to the end of this Age and to the inauguration of the Kingdom should mean not the slightest difference in the duty and position of the saints

toward present rulers. We are unable to discover anything in the Lord's Word authorizing any such change. One of the grand promises to the saints is that they shall indeed dash the nations to pieces, that they shall be given power over the nations, etc. But such promises apply unmistakably to the exalted and glorified state of the future. There are no Scriptures that authorize the saints in the flesh to execute any judgments upon the powers of this world.

### **Announcement of Day of Vengeance**

We do find in symbolic prophecy in connection with the closing scenes of this Age and the fall of present systems, that certain movements amongst the saints are figuratively represented as pouring out vials of wrath and as pronouncing judgment upon certain evil powers and institutions in proclaiming abroad the prophetic arraignment of present systems; but the thought most evidently is not that the saints will go about railing against and denouncing these powers or governments, nor yet that they will be publishing and circulating far and near, indictments against any of the rulers either civil or ecclesiastical. It is no more the mission of the saints to do this now than it has been all down through the Age. Their work and mission at the present time, if in any way differing from the past, would seem to be indicated in the words of the Prophet, "How beautiful upon the mountains are the feet of Him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth." In following the sure word of prophecy, the Lord's people will recognize that the Lord Himself has long ago pronounced in the most forceful language His ultimate condemnation of present systems and what is to be their end. Therefore the saints at the present time will include in their message, a reference to what the Word of the Lord presents on this subject, and in proclaiming glad tidings to the meek and the acceptable year of the Lord, they will include with these the announcement of the day of vengeance of our God -- that the time has come for the transfer of the sovereignty and controllership of the earth from the kingdoms of this world to that of the Kingdom of Christ and His glorified saints.

### **Examples of Patience and Brotherly Love**

But there will surely be nothing in such a message to imply the pronouncing of wrath upon men or nations in any sense. No, we are assured that the Lord can make use of other agencies who are not in the race for the heavenly prize -- some of them to a considerable extent good and well intentioned men, and others possessed of malice, hatred, and strife, whom the Lord will use as His great army to overwhelm law and order and prepare the way for Messiah's Kingdom. But as for the saints, their spirit of meekness and submissiveness to the present powers must remain the same until the close of their earthly pilgrimage. Another has in a few words summed up the Christlike attitude and duty of the saints in connection with the change of dispensations.

"The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord's time, and wait uncomplainingly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the 'more

sure word of prophecy,' to which they have done well to 'take heed, as unto a light that shineth in a dark place, until the Day dawn.' -- 2 Pet. 1:19."

Surely, therefore, the saints must continue to be examples of peace and forbearance, of long-suffering, brotherly kindness, and of love, for such elements of character are most essential on the part of all who would be accounted worthy to reign with Christ. If, therefore, any lose their appreciation of these precious qualities and begin to show the worldly spirit of vindictiveness and wrath against the workers of iniquity, this would surely be a strong evidence that they had lost sight of their true office and work as members of the Body of Christ. Let all the Lord's people, therefore, be on guard in respect to this matter of their work and service in connection with the conclusion of this Age, that they may so discharge their responsibility as to be accounted worthy to be numbered with those who shall receive power as kings in the heavenly government beyond.

### **Do Good To All**

Having thus considered the Christian's obligation to present governments, the Apostle next passes to the consideration of the Christian's obligation to His neighbors, and admonishes that his conduct is to be one of helpfulness to all and not one injurious or in any way a hindrance. He is to owe no man anything. There is one thing, however, the Apostle implies we are continually owing to our fellow-creatures, not only to the members of our own family and our own neighborhood, but to all men, namely love. We owe them this, under the Divine law, and it is a part of Christian duty to discharge this obligation daily. A parent or member of the family is to see that he does his part in support of the home and its comforts and privileges and quiet and harmony, that his influence in his neighborhood, amongst his friends and acquaintances shall be for good and not for evil, for peace and not for strife. And as the Apostle elsewhere remarks, if he is to do good unto all men, as he has opportunity, and because he loves all and desires their welfare, much more especially is he to have such sentiments and conduct toward those of the household of faith. (Gal. 6:10.) He is to be ready to do good at the expense of his own time and convenience, to all men, but he is to be ready to lay down his life for the brethren-he is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the Truth, or helping the Lord's brethren in any manner, to put on the whole armor of God, and to stand in the evil day..

The Apostle calls attention to the comprehensive statement of the Law set forth by Our Lord, namely that love is the fulfilling of the Law, and that, therefore, love for the neighbor signifies that the law of God is fulfilled toward our neighbor. It will be remembered, however, that the Law of Love is divided into two parts: first, love to God; second, love to our fellows; and the loving of our neighbor would, therefore, be only a part of the fulfilling of the entire love to God. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect the first feature of this law, namely that we should love God more than our neighbor and more than ourselves, so that every human interest and matter would be sacrificed gladly in response to our conviction of the Divine will.

### **Love Meets All Requirements**

Going on to speak of the fulfillment of this second part of the Law of Love -- the duty toward the neighbor -- the Apostle enumerates the essence of some

of the commandments respecting murder, adultery, false witness, theft, covetousness, and all other commandments that relate to our fellow creatures—they are all met by the Law of Love to our neighbor. The commandments of the Decalogue were all of a negative character, "Thou shalt not" do this or that which would be injurious to thy neighbor. But the new Law of Love is positive, and declares, upon the other side of the question, "Thou shalt love" thy neighbor. Love, therefore, meets all the requirements of the "shalt nots" of the Ten Commandments and much more. For whosoever, in obedience to this Law of Love, is seeking to do good to his neighbor, will surely not slander him nor murder him nor steal from him nor covet his goods, nor otherwise do, or wish to do him injury, or even to think of him with unkindness.

Having considered these two points, namely duty to rulers and duty to neighbors, the Apostle next turns to the Christian's duty toward himself, declaring, "Knowing the time, that now it is high time to awake out of sleep." The Christian is to realize that he, and in general the whole world, has been asleep in a sort of stupor, in respect to the highest and best and noblest things. Now having gotten the eyes of his understanding opened, and being, at least partially awake to righteousness, he begins to weigh and measure matters after a fashion different from his previous course. He begins to estimate rightly the things of this present life, as not worthy to be compared with the glorious things which belong to the eternal life. He begins to realize that the world has now been six days (a thousand years each—2 Pet. 3:8) under the reign of sin and death, and that the morning of the great Sabbath of refreshment and blessing and rest is at hand. As he realizes this, he should feel disposed to arouse himself and shake himself thoroughly from the dust of ignorance, superstition, blindness, and sordidness, and to live its harmony with the glorious hopes he now entertains -- living for the new era, the new dispensation, which he sees is approaching, realizing that day by day since first he believed, his salvation is drawing nearer. Instructed by the Word of God, he will not expect his salvation except in connection with the Second Coming of our Lord Jesus and the establishment of His Kingdom; as the Apostle in another place declares, "The grace that is to be brought unto you at the revelation of our Lord and Savior Jesus Christ." -- 1 Pet. 1:13.

### **Put On The Armor of Light**

What is the force of the Apostle's argument to those who see as he did the approaching Kingdom of light, that shall banish all the darkness of sin,, ignorance, superstition, etc.? It is expressed in his words, "Let us, therefore, cast off the works of darkness, and let us put on the armor of light." The necessity for putting on the armor of light, as expressed in the Apostle's statement, is that this particular period of time in which the change from the dominion of the prince of this world to the Kingdom of God's dear Son will be a specially evil day, a day in which all the children of light will be crucially tested, such a day as will try every man's work and faith of what they are; a day and fiery trial through which only the gold, silver, and precious stones will pass unscathed, and in which all the hay, wood, and stubble. of error and sin and human tradition and falsehood will be entirely destroyed. No wonder, then, that the Apostle repeatedly urges us to put on the armor of light -- preparation by the Lord's people for the trials of this particular time, which we perceive are now just upon us -- in fact, we are already passing through these very fires of this day of trial. Thus taking heed to these words of Divine warning and ordering his steps accordingly, the true

follower of Christ will not lose his way but shall be kept and preserved unto His Heavenly Kingdom and glory.

## **CHRIST AND PILATE**

*"He was wounded for our transgressions;  
He was bruised for our iniquities." -- Isa. 53:5; Matt. 27:11-26.*

KEEP thy heart with all diligence, for out of it are the issues of life," wrote one of old, and experience truly shows that the words are fraught with much wisdom. How much depends upon our proper decision on the questions of life as they come before us day by day! We cannot be too careful in the way we meet the trials and testings of character which come to us and whose determination involve so much respecting the present as well as the future life. These thoughts logically come before us in a solemn manner as we consider the subject of our Lord's last hours during which He and His disciples, as well as various others; came under severe tests.

The narrative of our dear Redeemer's shame, endured so patiently on our behalf, is most touching, and perhaps the relation of it and the reading of it have brought more hearts to repentance than almost anything else. Nor does it lose its power with those who have already accepted our Lord and the redemption which His blood effected; it mellows our hearts every time we consider Him who endured such great contradiction of sinners against Himself, when we remember that it was unmerited by Him, and that it was a part of His sacrifice on our behalf.

The Apostle refers to how in the days of His flesh He offered up prayers with strong cryings unto Him who was able to save Him from [out of] death, and was heard in that He feared. (Heb. 5:7.) He was heard in respect to that He feared: He was delivered from death by a resurrection. More than that, He was delivered from the fear of death, from all doubt as respected His faithfulness to the Father's will and His acceptance of the Father down to the very end.

### **Infinite Love Knew No Wearying**

The charge brought against Jesus as He stood before Caiaphas the High Priest, was that of blasphemy; it was one of the few charges the penalty of which under the Law was death, and it was His death His enemies wanted. The blasphemy against God was declared to be proved in that He claimed to be the Son of God, and blasphemy against the temple was claimed to be proved in that some had heard Him say that if the temple were destroyed He could rear it again in three days. A decision was reached, but nothing could be done until daylight. Meantime the petty officers of the court spat upon the Lord, blindfolded Him, and struck Him, saying, "Prophesy now, who is he that smote thee?" and thus the weary hours passed till daybreak. The Jews thought it a trial of the Lord, but His trial was all in the past. It was the trial of their high priests, of the court officers and of the members of the Sanhedrin and of the Jewish nation. It was a trial of whether they loved truth or falsehood, righteousness or unrighteousness. They decided for unrighteousness.

Our Lord still made no defense under this terrible ordeal. The remark of another is well in place here: "The hands they had bound had healed the sick

and raised the dead, the lips they smote had calmed the winds and the waves. One word, and the splendors of the Mount of Transfiguration would have filled the chamber; one word, and the menials now sporting with Him at their will Would have perished. But, as He had begun and continued, He would end as self-restrained in the use of His awful powers on His own behalf as if He had been the most helpless of men. Divine patience and infinite love knew no wearying. He had but to will it and walk free, but He came to die for man, and He would do it."

### **Pilate's Wonderful Opportunity**

The trial before the Sanhedrin finished, the Savior was next brought before the Roman governor. Now Pilate's time had come for trial. He stood as judge, and the principles of right and wrong, truth and untruth, righteousness and unrighteousness, in this case were for him to determine. What a wonderful chance he had! Suppose he had refused to connive at the malice of the high priest when he recognized that it was "for envy they had delivered Him." Suppose that Pilate had dismissed the high priest and Sanhedrin and the multitude and had set Jesus free, and had cautioned them that if any of them did Him injury they would be answerable with their lives! What a noble picture it would have been before the eyes of history! But, instead, his course and reputation have been anything but commendable and admirable. Nevertheless, while recognizing that he thus had a test and that he failed to take the noble part, we are far from sharing with the majority in their very ignominious view of this governor.

We are to remember that Pilate was neither a Jew nor a Christian, but a heathen man -- without God and having no hope in the world. We are to remember that he did not believe in the Jew's religion, whatever he may have believed. He did not believe in Jesus, nor had he any respect for the Messianic promises. He was filling the office of governor as the representative of Caesar's government at Rome. He had his own pleasures and self gratifications distinct from the Jews and their festivals, etc., for which he cared nothing. He was amenable not to our God, for he knew Him not, but merely to Caesar, and Caesar expected nothing of him except that he would preserve the peace and quiet of the city and maintain the dignity and authority of Rome. Rome cared not if one or ten or hundreds of innocent persons were put to death, if only the peace of the country were maintained. It was, therefore, Pilate's first duty as Roman governor to keep the peace in Jerusalem.

### **Art Thou The King Of The Jews?**

From this standpoint we can say that Pilate's course was noble and just -- though not the noble and just one which we would have preferred for him. Pilate did not readily accept the charges of the Pharisees; he knew them to be hypocritical, and really we may here say that the worst wickedness in the world at any time, at every time, in its history has been that form of wickedness which parades under the cloak of religion, which does evil in the name of that which is right, true, good. Pilate asked for specifications respecting the treason, and this seems to have surprised the chief priests,, who presumed that their word would be taken on that subject without proof. If they thought a Jew shad been worthy of death for treason then Pilate should certainly so suspect and so believe, for they were not supposed to wish the destruction of any fellow Jew on such a charge. Pilate looked at

Jesus and saw in Him no criminal appearance, saw that He did not look at all like one who would become a leader of sedition; that, instead, meekness, gentleness, patience, long suffering, love, were marks of His features. Pilate inquired of Jesus, respecting this charge, "Art thou the king of the Jews?" Our Lord's answer was not quite equivalent to yes, and yet it intimated that He did not wish to dispute the charge. To have attempted to explain the Kingdom of God under such circumstances would have been improper, for none there were prepared to hear and appreciate or understand; to have done so would have been in conflict with our Lord's own instruction on the subject,, not to cast pearls before swine. Those present were not prepared to understand that the Kingdom would come a spirit Kingdom, that it would have earthly representatives, etc.

### **Preferring Barabbas To Jesus**

There had been a real sedition, a genuine movement against the authority of Rome, at a previous time, and Barabbas and others had been made prisoners on account of it. Some one in the crowd started a call on the governor to do as was his custom every year at this time-to release some prisoner as a matter of clemency and favor. Soon the whole mob took it up, and Pilate inquired, "Shall I then release unto you the king of the Jews?" -- Jesus. His thought evidently was to arouse in them to some extent an enthusiasm in favor of his liberation of Jesus, for we read that he perceived that it was the chief priests and not the multitudes that were against Jesus. He hoped to turn the rabble to the side of Jesus and to release Him on their request. But Pilate was mistaken: The hatred inspired by fanaticism is the deepest, wickedest, and most conscienceless of all, and Barabbas was promptly accepted -- which left Pilate committed on that point and left Jesus under the implied sentence. One wonders that they were not ashamed in the presence of even a heathen governor to manifest their perfidy in this manner -- to accuse Jesus of being a traitor to Rome and asking to have Him crucified and in the same breath to urge the release of one about whose rioting there was no question.

Pilate evidently heard something said about Jesus' work being largely done in Galilee, and thought to be rid of the matter by turning the case over to Herod, the ruler of Galilee, who was present in Jerusalem at the time. He therefore sent Jesus bound to Herod, with the explanation that, as He was a Galilean, Pilate was pleased to acknowledge Herod and to submit the case to his adjudication. Finding that Jesus would not reply to him, nor perform any miracles for his entertainment, Herod returned Him to Pilate, in turn expressing his appreciation of Pilate's course, but declining to interfere in Pilate's territory. From that time Pilate and Herod were friends, though previously they had been adversaries.

Some six times in all Pilate declared the innocence of Jesus, yet under the circumstances already narrated he hesitated to absolutely refuse the demand of the Jewish priests and multitude; especially did he feel the point of the argument made by the priests, "If thou let this man go, thou art not Caesar's friend," which meant, You are an enemy to Caesar and to the government of Rome. Pilate realized that such a course would not be understood by his superiors, and hence he tried every method to get the Jews satisfied in the matter. One step in this proceeding was to order that Jesus should be scourged. He hoped that the scourging would satisfy His adversaries' thirst for blood. Meantime Pilate's wife sent a message to him urging that he do nothing against this man, for that she had had a dream in the night to this



effect. Under the circumstances Pilate evidently did everything that could be expected of a worldly man in the times and under the conditions in which he lived. The only exception to such a procedure that we could expect would be on the part of a Christian, or of some one who under Christian influence had gained a much more than ordinary love for justice, and willingness to sacrifice every interest in its behalf.

It was in connection with his endeavor to free Jesus from those who sought His life that Pilate stood Jesus forth so that they might see Him, exclaiming, "Behold the man!" The impression we get is that Pilate himself was struck with the quiet dignity of our Lord in His facial expression, in His composure under trying conditions. His words seem to mean, Look at the man you are talking about crucifying! Why, Jews, you have not such a man in all your land. I doubt if there is any man His equal anywhere! But it was all of no avail; the multitude had become excited and were clamoring for our Lord's blood. In the expressive symbolic language of the time, Pilate, before delivering Jesus for crucifixion, indicated that he was averse to the sentence they were compelling him to pronounce, and that wherever the responsibility lay he was not the guilty party. He did this by washing his hands with water in the presence of the people, exclaiming, "I am innocent of the blood of this just person." -- Matt. 27:24.

### **The Result Of These Trials -- Retribution**

What a number of trials, testings, and provings we have found in this lesson- and now let us briefly glance at the results. Judas, as a result of failure in his trial, died soon by his own hand. Pilate, the unwilling instrument of the condemnation and not one hundredth part as guilty as the Jews, shortly afterwards lost his commission as governor and in despondency committed suicide. Annas, the high priest, was subsequently dragged through the streets, scourged, and murdered. The multitude who cried out, "Crucify Him!" and who in answer to Pilate's declaration that he was innocent of the blood of Jesus, declared, "His blood be upon us and upon our children," experienced a baptism of blood not many years after when the entire city of Jerusalem was a scene of most horrible atrocities, which culminated in the utter destruction of their city with great loss of life, in the overthrow of the entire Jewish polity in Palestine, and the scattering of the survivors amongst all nations and peoples. The curse they thus brought upon themselves still remains to some extent; His blood is still upon them, and from that day until the present time the Jews have suffered greatly; and although the Divine disfavor has been passing from them as a nation in these last times, it will continue in some measure until the divinely set time. The curse will be remitted because of its being forgiven through the grace of God in Christ.

In great contrast we note the rich blessings that came to the Lord Jesus as a result of His testings and trial, during which He demonstrated His loyalty to God to the last degree. The Apostle points one of his most forcible lessons with this subject, urging that all of the Lord's followers should consider the meekness, patience, and sufferings of Christ, endured most unjustly, lest we should be weary or faint in our minds, when enduring comparatively light afflictions, while seeking to walk in His footsteps. (Heb. 12:3.) Again, the Apostle refers to this, in connection with the other sufferings of Christ, saying that He who was rich for our sakes became poor, that we through His poverty might be made rich; that He suffered, the just for the unjust, that He

might bring us to God; and that as He laid down His life on our behalf, a willing sacrifice, "we ought also to lay down our lives for the brethren."

## NUMBERED WITH TRANSGRESSORS

*"He that spared not His own Son, but delivered Him up for us all,  
how shall He not also with Him freely give us all things?"  
-- Rom. 8:32; Luke 23:33-46.*

ONLY those who have come to appreciate the office and work of our dear Redeemer can properly grasp the meaning of the awful tragedy of Calvary -- that it was necessary for the just to die for the unjust in order to open up the way to life. Various are the theories more or less in conflict relating to the death of Christ, some of them indeed acknowledging that the work which our Lord finished in His death on Calvary is the basis of all human hopes respecting life everlasting and at-one-ment with the Heavenly Father; others persistently denying this and claiming that Christ's work for humanity was solely that of a great teacher and in no sense that of a redeemer and purchaser. In fulfillment of the testimony of the Prophets, false theories which ignore the true work of Christ are becoming more and more numerous and more seductive day by day to those who are not well rooted and grounded in the Divine work and Plan of the Ages.

The arguments of the great Apostle Paul are perhaps- amongst the most convincing in the inspired record, for he so clearly announces the fact of sin's existence and of death as a result of sin; of the fact that Christ died for our sins according to the Scriptures, in the sense that His death was for or as a means of our recovery from sin. And it is this that constitutes the inspired "faith once delivered to the saints."

### Offense of the Cross Not Ceased

It is presumed that it was about nine o'clock in the morning that our Lord was turned over to the Roman guard; having been incessantly harassed by His enemies from the midnight previous, without food or rest, buffeted, scourged, tormented, He was, according to tradition, weak and faint under the heavy load of His own cross, which, according to custom, He bore. The Gospel narrative seems to confirm this incidentally, by telling us that Simon, a Cyrenian, was compelled by the soldiers to bear the cross for Jesus. Some, however, claim that Luke's reading respecting this matter, that he "bore the cross after Jesus," signifies that he walked behind Jesus and merely assisted in the bearing of the cross.

Whichever way it was, Simon had a most enviable opportunity of serving the Master -- an opportunity which would be eagerly seized by some of the Lord's people today, who would be glad to share, not only the Master's burden, but His ignominy. And strange to say, the opportunity is with us now, and whosoever will of the Lord's disciples is privileged to take up; the cross and follow after Him; for the offense of the cross has not ceased. True, the cross has become fashionable, and is worn by many as an ornament with little thought of the original cross and what it signified, and with little desire to bear any of its shame or ignominy or weight. But there are still some who have the Master's Spirit, to whom the Apostle appeals, saying, "If we suffer with Him, we shall also, reign with Him"; for "we ought also to lay down our

lives for the brethren," and to "fill up that which is behind of the afflictions of Christ for His Body's sake which is the Church." -- Rom. 8:17; 2 Tim. 2:12; 1 John 3:16; Col. 1:24.

### **"Weep Not For Me"**

The journey to Calvary was a sorrowful spectacle. It is to their credit that some of those who followed in the procession were weeping, and this credit for tenderness, and sympathy falls to the women, to whom Jesus turning said, "Weep not for Me, but for yourselves and for your children." Apparently the Savior's thought was not centered wholly upon Himself; He was thinking rather how this injustice would shortly react upon this nation, whose representatives had said before God and men, "His blood be upon us and upon our children." No doubt our Lord had in mind the descriptions of the trouble that would come upon Jerusalem, as given particularly in the prophecies of Daniel and Jeremiah. -- Dan. 9:24-27; Jer. 6.

On their arrival at Calvary the crucifixion took place. It is probable that the victim was nailed to the cross while it was lying on the ground, and that then the four sturdy soldiers lifted it and set it into a socket in the earth, the pain from the wound being intensified by the jolting of putting the cross into an upright position, and then terribly augmented by the hanging weight of the body. Crucifixion is probably the most cruel form of death, and even by the Romans, as we understand it, was practiced only upon culprits -- usually outlaws, brigands, and seditionists. Thus our Lord was, in harmony with the statement of the Prophet, "numbered with the transgressors." -- Isa. 53:12.

On our Lord's cross, above His head, written in three languages, was a statement of His crime -- the charge upon which He was convicted and sentenced, in the words, "Jesus of Nazareth, the King of the Jews." It was written in Latin, the language of the Romans, representative of authority and power; in Greek, the language of culture and learning; and in Hebrew, the language of the professedly God-fearing people. It was a title of shame and contempt, a brand of blasphemy to those who read it; and the multitude, going and coming to and from the city jested Him upon His title, and the miserable failure of the fraud He had attempted to perpetrate in claiming for Himself such high honors and dignities. The priests and rulers, of course, followed to see their victim surely dead; and any qualms of conscience they may have had respecting the injustice of their course seem to have been stifled by the apparent confirmation of their verdict in their success in accomplishing His death and in His apparent powerlessness to save Himself from His calamity. The soldiers too, especially those who had Him in charge, seem to have felt that this was an exposure of another fraud, the ignominious termination of another one who had asserted himself against the power of Caesar.

### **Times When Our Hopes Seem To Fail**

The records show that Jesus' mother was there, and her sister, and John the disciple, and his mother, and Mary Magdalene, and Mary the wife of Cleophas. (John 19:25; Matt. 27:56.) They were all sorrowful; many of them weeping. They could not deny the assertion of the rulers and the multitude, that apparently the claims of our Lord had been fraudulent; they could not understand how He who had such power, and in whom they had such confidence, could be so helpless in the hands of His enemies. It was incomprehensible" when they remembered how even the winds and the

waves of Galilee obeyed Him, and how many unclean spirits, being unable to resist the command of His word, had been cast out of the afflicted. But although they could not make any reply, under the circumstances, to the jibes of those who railed at the Lord, they nevertheless loved Him; for they knew, that regardless of His power and His titles, and whether or not He had overstated His relationship to the Heavenly Father, nevertheless, "never man spake like this man," and never had they known any who could compare with Him amongst the sons of men for purity and nobility of soul. They could do naught else but love Him and trust Him, and wait for some indication of the seeming inconsistencies which they then beheld. And so it is at times with the Lord's followers since. Occasionally things occur in respect to the Lord's Word and what He permits His people to suffer, and the power He permits their adversaries to exercise, which are incomprehensible, and His followers may at such times be obliged simply to hold their peace; but those who know the Lord through intimate communion and fellowship of heart, who have fed upon "the deep things of God," who have drunk of His Spirit -- although unable to explain the difficulties, are fully able to trust in Him and to hope and to wait for such expressions as are sure to come, in vindication of His every act and word and providence, in due time.

### **The Dying Thief Comforts Jesus**

Whilst the others were reviling our Lord, and calling upon Him to manifest His Messiahship and to come down from the cross, one of the thieves joined in the ribald assault; but the other, realizing that death was near, and admitting his own guilt, seemed to recognize in Jesus a person of an entirely different order and character from that of himself. He alone, so far as we are informed, raised his voice in protest against the slurs, and in defense of the meek and lowly one, who said nothing in His own defense, and who thus set us a most wonderful example in patient endurance and suffering for well-doing. Had He demonstrated His power, as they "dared" Him to do, He would have been wrecking the hopes, not only of those who maligned Him, crucified Him, but also the hopes of the whole world of mankind. O, how we rejoice in His faithfulness 'unto death -- even the death of the cross! How we praise Him that He did not exercise His power, and "call for more than twelve legions of angels" to deliver Him, but on the contrary sacrificed Himself; laying down His own life as a ransom for Adam and his race!

The contrite thief knew little respecting Jesus, except what he saw before him of His patient endurance, suffering for righteousness' sake; but this "living epistle" made a marked impression upon him, just as sometimes the conduct of the Lord's followers, patient in tribulation, is the strongest and best lesson that can be given to some, "without God and having no hope in the world." There is nothing to indicate that this thief became a saint in the few moments of his acquaintance with the Lord; there is nothing to indicate that he had or could develop a character in that time which would constitute him an overcomer, a joint-heir with Christ in the Kingdom. Everything is to the contrary of such thoughts. He merely realized that he himself was guilty and worthy of death, according to the law, that Jesus was innocent, and that there was a bare possibility of there being something in the claims of this wonderful man in respect to a future Kingdom. He would at least speak a word in His defense, and then he would appeal to Jesus, that if He had a Kingdom as had been intimated, He would graciously remember his words of defense and do a kind deed for him when His Kingdom should come.

## Paradise Promised

Jesus replied; "Verily, verily [so be it, so be it], I say unto thee this day, thou shalt be with Me in Paradise." It should be as the thief had requested, not otherwise. When Jesus' Kingdom should come the effect or result of that Kingdom would be the restoration of the Paradise lost when sin entered into the, world as a part of its penalty -- redeemed by the sacrifice which He was then finishing at Calvary. When He should come into His Kingdom at His Second Advent. He would, as the thief requested, remember him there and then, and undoubtedly the thief will have an abundant reward for the words of comfort spoken to our dear Redeemer in His hour of trial; but that reward will surely not be a place in the throne, in the Kingdom as a member of the Body of Christ; for this position amongst the elect is to be given only to those who shall attain the character-likeness to God's dear Son. (Rom. 8:29.) Besides, none can attain this position without being begotten of the Holy Spirit, and the Holy Spirit, the begetting power of the new nature, was not yet given, until after Jesus death, resurrection and ascension, when at Pentecost it came upon those who waited to be adopted from the house of servants into the house of sons (John 1:12; 7:39.) The thief died too soon to have any part in this Kingdom, had he been ever so well developed in character, even as John the Baptist died too soon. Of the latter our Lord said, that although there was not a greater prophet than he, "the least one in the Kingdom of heaven [the spirit-begotten Church, joint-heirs with Christ in the Kingdom] is greater than he." -- Matt. 11:11.

How forceful the expression, "I say unto thee **today**," notwithstanding all this seeming weakness on My part and seeming triumph of My enemies -- I tell thee today, that thy prayer shall be answered; and that when I come into My Kingdom, Paradise shall be restored and thou shalt be there to be blessed, as I shall be there to be the King and Priest to give the blessings promised in the Divine Plan. The garden of Eden was the Paradise lost, and on a larger and grander scale it shall in due time be restored by Him whose sacrifice purchased it as well as mankind." -- Eph. 1:14; Rev. 2:7.

The darkness which came over the scene of the crucifixion at noon, and lasted until three o'clock, after our Lord's death, was evidently a very remarkable one, and made a deep impression. A newly found version of the Gospel, known as "The Gospel by Peter," is represented to say of this darkness, "Many went about with lamps, supposing it was night," and that the darkness lasted until Jesus was taken from the cross, when the earthquake took place. "Then the sun shone out, and it was found to be the ninth hour."

## Opened Up New And Living Way

The rending of the temple veil apparently took place at the same time as this earthquake-the moment of our Lord's death. This was not the trifling matter it might appear from the word "veil," for this veil was an extremely large and extremely heavy curtain, the tearing of which would be no small matter, but would have required superhuman strength. Edersheim describes this curtain as being sixty feet long and thirty feet wide, and five inches thick; made of seventy-two squares joined together. This veil was symbolical; it represented the completion of our Lord's sacrifice by which He opened up for us a new way of life beyond the veil, through the sacrifice of His flesh. In a figure, therefore, the Lord God, by the rending of the veil, declared that the death of Jesus made possible the way into the Most Holy, even heaven itself, and the fact that the veil was rent from the top to the bottom implied that the work

was God's and not one having its start and accomplishment in human design and effort.

### **"Father, Into Thy Hands I Commit My Spirit"**

Our Lord's words commending His spirit, His life, to the Father, reminds us of the words of Stephen. (Acts 7:59.) Stephen, however, like all of us, had little to surrender; his Adamic life, the spirit of life, received from Adam, was already forfeited, and the only life which Stephen, therefore, could commend to God was the reckoned life received by faith through Jesus, the Life-giver. In the case of our Lord the matter was different. He had life rights which had never been forfeited through sin, and was committing these to the Father as the ransom price for Adam and his forfeited spirit of life; nevertheless, our Lord was firmly trusting in the Father's promise to raise Him up from the dead by His own power, and His trust was in God that the restoration of life which He had promised He was abundantly able and willing to perform, and raise Him from the state of death perfect, in the Divine nature, with its glory, honor, and immortality. Thus our Lord gave up, the "ghost" (an old English term) -- gave up His spirit of life -- He died, and remained dead until the Father raised Him from the dead on the third day by His own power.

The closing scenes of the drama evidently were very awe-inspiring, not only to our Lord's friends, but also to his enemies, and a general hush and feeling of grief spread about. The taunts of His enemies ceased as the darkness came down, and many were willing at the last to admit that the occurrences were remarkable, and corroborated to some extent the Master's claims, saying, "Truly, this man was the Son of God." -- Mark 15:39.

The solemnity of our Lord's dying moments seems to have given greater courage to some of His friends, two of whom, Joseph and Nicodemus, were members of the Sanhedrin, which had condemned Him, these two being either absent or voting against the condemnation. They had been too careful of their reputations to avow their interest in Jesus previously, "for fear of the Jews," but now they had the courage to own the Lord as their friend, and to arrange the details of His burial. (John 19:39.) The dilatory acknowledgment of Jesus on the part of these wealthy and influential men reminds us of the peculiar difficulties which hinder all persons of wealth and influence in connection with a proper acknowledgment of the way, the truth, and the life. True, there are many rich men today, and many of influence, who, because of popularity of churchianity, take a prominent part in its service; but churchianity must not be confounded with "the Body of Christ," the true Church, which, like the Lord, is comparatively without influence, power or wealth, as viewed from a worldly standpoint. When the great drama of this Atonement Day is completed, and the last member of the Body of Christ has finished his sacrifice, there will doubtless be many of the rich and influential to come forward then, to honor the humble ones and to garnish their sepulchers. Much more to their credit and to their advantage and assistance in making their own galling and election sure would it be for these to come boldly forward in the time of sacrifice and bind their own sacrifices to the horns of the altar. -- Psa. 118:27.

**"EVER BLESSED"**

"Think not of what is from thee kept,  
Think rather what thou hast received;  
Thine eyes have smiled if they have wept,  
Thou hast rejoiced if thou hast grieved.  
Rich comforts yet shall be thine own,  
Yea, God Himself shall wipe thine eyes;  
And still His love alike is shown,  
In what He gives and what denies."

## ENCOURAGING LETTERS

Dear Brethren in Christ:

I have just received "The Herald of Christ's Kingdom," for which I thank you very much. I think the articles are beautifully written, helpful and inspiring to all, especially to all those in the study of Divine truth. Doubtless you are engaged in a great work for which God will bless you. So few are found today with any real desire to live a Christian life. There are so many things to drown the strivings for better things, which most people have at one time or another, yet amidst all earth's sorrows and all the difficulties of life, where can there be any real balm for the wounded heart, or comfort for the troubled mind, but in the revelation of God's purpose and the consolation of His Word. With the wonderful Bible helps of today, the people have a great advantage over those of past ages.

I am now eighty-five years old, but God is very good to me. I have good health, though poor. I am happy and try to make others happy; I am not able to do much, but I do what I can, and that is all God expects us to do.

I have "The Divine Plan of the Ages" and "The Atonement." I am nearly through with them both. I think they are beautiful books, and well sustained by Scriptural references. I am endeavoring to get others to read them, especially my old friends whom I visit and try to comfort.

I carefully read the leaflet which you so kindly sent on "The Revelation of Jesus Christ." It must be a beautiful book, but I regret that my financial position, which is very limited at present, will not allow me to invest.

I find old age is a wonderful experience. We have not passed this way before, and we are not likely to do so again. It is a strange thing to wake up one day to say, "I am getting old." The first feeling is a shock; the second is one of congratulation. But it depends on the individual which is uppermost. Some may be led to say, Nearer my God to Thee, when we feel the World can do without us. But I am glad that I have been spared so long to serve the Lord. It is beautiful to see all God's arrangements are in wisdom and justice and love.

With Christian love, and hoping soon to hear from you again,

Yours in the service of Christ,

G. J. M. -- Aus.

Dear Brethren:

"The Herald" for January 1 is just to hand, containing the intimation of the calling home of our dear Brother Streeter. The Class at Dundee have had two visits from our Brother in recent years, and we consider it a great privilege to

have met him in the flesh. His sober words of counsel and his quiet personality particularly endeared him to the hearts of the Scottish brethren, and the time he spent amongst us will never be forgotten.

We feel confident that our dear Brother has heard the "well done" that we are all striving for; having finished a work which appears he had been called of the Lord to do. He has rested from his labors and gone to join Brother Russell, Brother Barton, and the other co-laborers who have gone before, and, best of all, to be forever with the Lord. The two books on Revelation which our Brother gave us have yet to be appreciated to the full. We have seen and read many books on the same subject, but these two volumes appear to be the most exhaustive treatise on Revelation in existence -- they are monumental.

Although we rejoice in the confidence that our dear Brother has finished his course faithfully, yet so long as we are in this present life the "string" of death will be felt, and the Class at Dundee desire to send their loving sympathy to his co-workers in the Pastoral Bible Institute, to his home Class at Providence, and to his near friends and relatives. It will be encouraging to know that the influence of his saintly life has reached even to, this remote corner of the vineyard.

With Christian love, as ever,

Yours in Him, our all,

D. F. M. -- Scot.

Dear Brethren:

Enclosed you will find a postal money order for six dollars for which please send me ten copies of "The Divine Plan of the Ages."

The Memorial number of "The Herald" has been a great blessing to me. The testimony of Brother Streeter's life has been an incentive for me to live more closely to our Lord and to be more humble, meek, patient, and to show forth more and more the spirit of Christian love. Truly, he not only added to his faith knowledge, but temperance, meekness, brotherly kindness, humility, patience, godliness, love, and developed in all the graces and fruits of the spirit. The outline of his last discourse is profitable reading, as it makes one feel a deeper sense of spiritual things. Praise God for such a witness as Brother Streeter gave!

It does seem to me that "The Herald" is becoming better with each issue; and may the Lord make up to you whatever you will lose by Brother Streeter's departure.

These indeed are trying times, perilous times. It requires the whole armor of God to stand in these days; for the Word of God seems to be losing its charm and sanctifying power among many of the brethren, who have been in the Narrow Way for years. Fervent prayers are ascending for you, brethren, that you may continue to be faithful, not slothful, and that you may be the better enabled to encourage others to continue faithful, who are partaking of your ministry.

As I sit here writing, I glance at my open Bible and read: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (1 Pet. 4:7.) May we daily keep this in mind as we are about our Father's business,



knowing that soon our Lord will gather the last of us Home. Indeed let our earnest prayer continue to be "Thy Kingdom come."

With much Christian love,

Your brother in Christ,

F. A. E. -- Mass

Dear Brethren:.

Am enclosing exchange for which use to the benefit of the Cause of our Savior. From this deduct \$1 to pay for one year's subscription to "The Herald" to be sent to \_\_\_\_\_.

I prize "The Herald" very highly, and could not do without it. God will bless you all in these efforts. Is it possible to get you to publish in book form your expositions of Daniel? If you will I will take at least ten copies, and I hope you will bring the subject before the brethren through "The Herald."

Your two volumes on Revelation cannot be surpassed, and I regard Daniel as equally important in understanding the Old Testament; for Revelation is the explanation of the New Testament. Urge up the subject and see what can be done.

May the Lord bless the good and chief cause of life during 1925, and to that end I do pray. May health and happiness, and the wealth of our Savior be granted you each and all during 1925, is my wish.

Yours for the Cause,

O. C. S. -- Mo.

## **The Herald of Christ's Kingdom**

VOL. VIII. MARCH 15, 1925 NO. 6

### **"HAVE FAITH IN GOD"**

**This article is supplied by a Brother at the request of the Editorial Committee.**

*"And Jesus, answering, said, Have Faith in God." - Matt. 11:22*

It is the Master who thus addresses us. How full of meaning are His words! What life and spirit the words that He speaks will impart to us, if we will receive them, ponder the, and act upon them! "Have faith in God" - just four short words, only three in the Greek; and though we should spend much time discoursing on the topic of faith, we shall have said no more than Jesus here says. Nor is it our desire to add anything to His message. How could anyone add anything to His message, when His every utterance sparkles with light and brilliancy as a well cut gem, and comes to us glowing with the warmth of His heart of love? Rather let us seek by reverent meditation to rivet His word on our minds, to catch the meaning of His message, to engrave more deeply on our hearts His heavenly counsel, to our lasting profit.

**The Divine Estimation of Faith**

"Have faith in God." It is no new message that the Master sends. Throughout the Scriptures our attention is frequently called to the importance of this quality of faith - faith in God. The Apostle reminds us in Hebrews 11:6 that without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. Indeed so highly does Jehovah esteem this quality of faith, faith in Him and in His Word, that it is written of one who exercised great faith (Abraham), that God counted his faith to Him for righteousness. How important therefore it would be of those with whom Jehovah is pleased, that we possess this faith of which the Apostle speaks, and which Abraham manifested in such high degree.

We may remember also the oneness which our Lord Jesus share with the Father, and reflect that as those possessing great faith give the Father pleasure, so likewise our Lord Jesus is pleased with those who exercise faith and confidence in Him. "O woman," said He to the woman of Canaan who had sought His aid, "great is thy faith: be it unto thee even as thou wilt." (Matt. 15:28.) The pleasure which Jesus derived from the faith displayed in Him by the centurion is also very evident from the record, as we read (Matt. 8:8, 9): "Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." We cannot say just how clearly the centurion recognized Jesus to be the Father's representative, one under authority indeed, the authority of the King of Heaven, one able also to speak with authority words which would be promptly obeyed. It is very evident, however, that his coming to Jesus in this way implied that he was possessed of great faith, so much so, that "When Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

### **Let Us Examine Ourselves**

All Jesus' works of healing were according to faith. "According to your faith be it unto you." (Matt. 9:29.) As He looked forward to the time of His Second Presence His inquiry was: "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8.) The form of this expression implies that the Master did not expect to find great faith on the earth at His return. Let us give Him a great and a glad surprise. We know we cannot really do this. He is no longer subject to human limitations, but is a highly exalted Spirit-being, sharer with the Father of the Divine nature. We could not of course really surprise Him now. But in these times when faith is fast failing from the earth, let us cultivate in our hearts and act out in our lives such a confidence in Him as would cause Him to register a delightful astonishment were He back with us in the old, human conditions. Even on the Divine plane He is capable of joy, and there is no better way in which we may bring this to Him. We need hardly be reminded how abundantly He is able to express His appreciation of our confidence and trust. His ability to bring delightful surprises into our lives is by no means exhausted.

In view, therefore, of the importance attaching to this quality of faith in God, let us consider it afresh together, and as we do so, let us as the Apostle exhorts, examine ourselves, whether we be in the faith. (2 Cor. 13:5.) If in a humble attitude of heart and mind we so do, the result must surely be that the weak faith of some will become less weak; and the strong faith of others will

become still stronger, to the glory of God and of His Son Jesus, our Lord.

### **Faith Much Misunderstood**

At the outset it will be well for us to have clearly before our minds just what is meant by faith. On account of the darkness of the past, and on account of our great Adversary, who delights in and is the author of confusion, many curious misunderstandings of the simple truths of Scripture have arisen in men's minds, and of none perhaps more than that of the teaching respecting faith. People have been urged to believe very unbelievable and unreasonable things. Others have been told that all that was necessary to salvation was to believe, and then were left to wonder and puzzle over what or whom they were to believe. Some noting the Apostle's statement, "All men have not faith" (2 Thess. 3:2) have concluded that some people, either at birth or subsequently have been endowed with this quality of faith and others not, and that the Gospel Message is preached merely to stir up this faith lying dormant, so to speak, in these specially favored ones. That is not the teaching of the Bible.

The Gospel does not stir up something that is already there. When the Gospel comes there is no faith, but the Gospel there and then creates faith in the message and in the one of whom that message speaks. Surely nothing can be more apparent than that faith is not a quality that can be possessed apart from an object. It is not possible to merely have faith. There must be some one or some thing in which that faith rests. We may have faith in a bridge as we ride over it that it will bear the load; we may have faith in a man that he will act uprightly; but we cannot have faith at all apart from an object. As well speak of breathing without air, of swimming without water, of living without a body. Jesus did not say "Have faith." Had He done so, it would be a proper inquiry for us reverently to ask, "In what, in whom, dear Lord?" His message leaves no room for such inquiry. His message is complete. "Have faith in, Cod."

How glad we are to be able to turn to God's Word of Truth as we would unto a lamp which shineth in a dark place, for light on this important subject. In the sixth chapter of John's Gospel, verse 28, we read of some who came to our Lord with these words: "What shall we do that we might work the works of God?" In the next verse we read our Lord's reply: "This is the work of God, that ye believe on Him whom He hath sent." Let us notice these words very closely. It is evident that faith is a work; not a work of the hands, but a work of the mind. "This is the work of God that ye believe on Him whom He hath sent." In other words their minds were to be exercised in respect to the one whom God had sent (Jesus), with the result that they would believe on Him.

Let us turn to another Scripture. (Rom. 10:17.) Here the Apostle explains that faith cometh by hearing, and hearing by the Word of God. Another translation renders the word "hearing," report. Faith cometh by a report. It would be proper to say that faith cometh by hearing a report, a message; and faith in God therefore cometh by hearing a report, a true report; a message, a true message concerning Himself, His magnificent character, His glorious plans and purposes.

### **No Faith Without Understanding**

We can see too, that this report or message which comes to us must also be understood by us ere we can intelligently believe it. A moment's reflection will convince us of the truth of this. Suppose, by way of illustration, that a Chinaman were to come into our midst, and address us in Chinese, and at the conclusion of his address the question were put to us: "Do you believe his message?" We would each in substance reply, "I neither believe nor disbelieve his message; I do not understand him." Before our minds could get to work on his report, we should have to secure the services of an interpreter. It would not be untruthful for us to say that we had not yet heard his message; all we had heard was a noise, which carried no meaning to, our minds. An intelligent appreciation of any report must therefore be possessed ere faith can be exercised in it.

Moreover, from the Apostle's words we see that while faith is not itself knowledge, it must nevertheless rest upon knowledge. Perhaps a simple illustration will make that clear. Let us suppose that word reaches us that Brother A has been guilty of some serious misdemeanor. Some one who has never met Brother A or whose knowledge of him is very limited will perhaps remark, "That seems dreadful! What a pity, another good man gone wrong!" or words to that effect. How much faith does that one exercise in Brother A? None. Why? Because he has no knowledge of him. Men do turn to doing wrongful acts, and for all he may know Brother A may have done so too. But what happens when Brother B gets the news? Brother B receives the news with an amused smile. Why? Because he knows Brother A too well to believe any such thing concerning him. Now Brother B does not know any more about the alleged misdemeanor than does the other Brother whose faith in Brother A failed. He could not appear in court and solemnly affirm that of his own personal knowledge the story about Brother A is untrue, but from the knowledge that he does have of Brother A., gained through years of close association and fellowship, he is convinced that the story is untrue. With this knowledge as a basis he is able to exercise faith beyond actual knowledge, and his confidence in Brother A remains unshaken.

### **Confidence in God Never Misplaced**

There are many illustrations of faith all around us. Take for example that of the navigator in his chart and compass. Though no land is in sight, he takes these as his guides, fully expecting to reach port safely. Similarly some people far out on the ocean of life are steadily steering by the aid of their chart, the Bible, the Word of God, for the promised haven, the New Jerusalem. We doubt not that if they continue in its teachings, they will in due time land safely.

We exercise faith in many ways. We drop a letter in the mail box, never doubting but that it will reach its destination safely. We have plenty of faith and trust in our friends, and it is right and proper that we should have. Nevertheless, letters do sometimes go astray, and there have been instances in history in which confidence in a friend has proved to be misplaced. As we reflect upon these things our Lord's words take on an added meaning. "Have faith in God." No confidence in Him has ever proved to be misplaced. No confidence in Him ever will. "Have faith in **God**." Even though we ourselves were to become unworthy of trust, which God grant we never may, yet He will remain worthy. "If we believe not," says the Apostle (2 Tim. 2:13), or rather as the Diaglott renders the passage, "If we are faithless, He abideth faithful. He cannot deny Himself."

## Our Faith Not to Rest in the Wisdom of Men

When the Apostle was with the Church at Corinth, he tells us that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that their faith should not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4, 5.) Just what does he mean? What was it to speak in demonstration of the spirit and of power?

We all know what a demonstrator is. When a new article for household use is put on the market, for example, a vacuum cleaner, the prospective purchaser usually asks for a demonstration. The cleaner has already been described, now a demonstration is requested. The prospective purchaser asks for some one to display it, to actually operate the equipment, and to show how it may be operated in the absence of the demonstrator; to point out the uses to which the equipment may be put, and the advantages which it offers over competitive makes. So with the Apostle. He gave a demonstration, a display. But of what? A display of spirit (not **the** spirit); a display of spirit and a display of power. He did not string words together in pretty phrases to entrap his hearers into placing an order, but he sold them on the proposition.

There is a wide distinction in the business world between an order taker and a salesman. An order taker gets an order, but frequently the customer is dissatisfied and goes elsewhere for the next purchase. A salesman sells not himself, but the house he represents, so that even though he should die, the customer continues buying from the same source of supply. Now, the Apostle sold, or rather imparted, to his customers real religion. He gave a display of spirit, of God's Holy Spirit of Truth; he did not just tell them about it, but he showed them how it operated; he showed them how it was working holiness in his own life, and in the lives of his associates; how it caused him to devote his life to speaking God's message, simply, earnestly, lovingly, courageously; how it enabled him to endure all

manner of evil things without losing faith in God, how it enabled him to fill up indeed that which was behind of the afflictions of Christ. He told them about God and Jesus, and of the great Plan of redemption through His blood: To the Greeks, to the worldly-wise the preaching of the cross was foolishness, but to believers it was God's power. **Dynamite** is the word in the Greek, and with dynamic power the simple Gospel Message gripped them, and began to operate in their hearts. A veritable explosion took place. The Gospel of God's love, His power unto salvation, emphasized in their hearts their need of a Savior and led them to turn from sin to holiness, from the worship of idols to serve the living God.

Ah! when the Apostle had the Truth, and knew that he had it, he spoke it. He spoke it in love, he spoke it confidently, he spoke it as it is in Jesus, and the result was that the faith of his hearers, resting in the power of that Truth, was in God Himself.

Friends, as we examine ourselves, let us make sure that our faith, too, rests in God. If instead, our faith is resting in the wisdom of a man, it will lack strength under test. Should another man a little wiser appear on the scene, his greater ability in argument or debate will cause us to change our faith until such time as we meet with one of still greater persuasive powers, or it may be a little more experienced in subtle phrases and fine talk, when our faith will once again change. Such faith, standing in the wisdom of men, will cause us to be tossed to and

fro by every wind of doctrine, and as a result of this unstable condition of mind, we shall be unstable also in all our ways. With what care therefore should we examine ourselves to see to it, that for every item of our faith we have the unmistakable testimony of God's own Word. Such faith will show firmness, and that, we are told, is the literal meaning of the Hebrew word used in Abraham's case, when he believed God. Such faith will endure.

### **Life of Faith**

There is a Scripture in the Old Testament that has a very important bearing on our subject. It is found in Hab. 2:4. While all Scripture is important, profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works, yet some portions seem to come to us With special emphasis. This Scripture is one of them. It speaks of a life of faith. It reads: "The just shall live by his faith." In Rom. 1:17, in Gal. 3:11, and in Heb. 10:38 the Apostle quotes this text. The fact that God has caused this statement to be written in His Word no less than four times should cause us to give it very special heed. Let us read it again: "The just shall live by [his] faith." In further explanation the Apostle gives his testimony. (Gal. 2:20.) "I am crucified," says he; "with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, **I live by the faith** of the Son of God, who loved me and gave Himself for me."

### **Progressive Faith**

In the Epistle to the Romans where the Apostle first uses this statement that the just shall live by faith, the context clearly contains the thought of progression-progressive faith. He had been speaking of the Gospel of Christ, and now explains that he is not ashamed of it "for therein is the righteousness of God revealed **from** faith to faith." Here we have brought to our attention, as we shall immediately consider, the thought of progressive faith, and also that other point which we have just noted, namely that faith is based on knowledge.

The beginning of faith in God is a conviction that God is. How do we become convinced that God is? How do we reach this conclusion?. By knowledge. We behold the heavens declaring His glory, the firmament showing His handiwork. We note how fearfully and wonderfully made we ourselves are, and on this knowledge we by faith reach forward into something that is not knowledge but faith; we believe that God is. Those who take this elementary step of faith are rewarded. How? By increased knowledge. Something of the righteous character of God is brought to their attention; something of His love. On the additional knowledge they take another step of faith, and soon after find their faith further rewarded by yet more knowledge of God. Some take these steps of faith hesitatingly. Some are very courageous. Some make little or no progress in either faith or knowledge. Some' go forward. Those who on the greater knowledge of God's plans exercise yet more faith, receive still further knowledge, and thus as the Apostle says, "The righteousness of God [His righteous character, His glorious plans and purposes] is revealed **from** faith **to** faith: as it is written, The just shall live by faith." Thus it has been with us; has it not? We became convinced of the existence of God, but our faith did not stay there. We went

on. We continued to learn of this Great One, not only that He is, but that He is a rewarder of them that diligently seek Him. And with diligence we sought Him (not so diligently perhaps as we might have done; the Lord knoweth our frame). We learned of His provision in the sacrifice of His only begotten Son, our Lord and Redeemer, and our faith grasped this wondrous favor. Thus we were saved by our faith.

### **Fight of Faith**

Having shown us that the whole Christian life is to be a life of faith, the faith and confidence in God ever growing deeper and more sure, more implicit, the Apostle next mentions some of the phases of this life. It Will mean conflict. "Fight," says he, "the good fight of faith," and as the close of his life drew near, he assured us that he himself had done so. "I have fought a good fight of faith. I have kept the faith." In enumerating the equipment necessary for life's battles he tells us above all, to take the shield of faith, which is able to quench the fiery darts .of the wicked one. "This," says the Apostle John, "is the victory that overcometh the world, even your faith." As we come to engage in life's battles, fresh supplies of dynamite will be needed. Occasional explosions may be necessary at some point along the battle front as we war against sin and pride and selfishness firmly entrenched in our flesh, and as we struggle against the spirit of the world and resist our wily Adversary. Especially important will it be to maintain a vital connection with the great Dynamo, that to us may be transmitted the energy of the Holy Spirit of God, which will give us the victory through our Lord Jesus Christ.

### **Walk of Faith**

In the Second Corinthian letter the Apostle reminds us that our walk must be by faith. We must not plan to live a life of faith and then expect to do our walking by sight. From time to time we shall meet with difficult conditions, with perplexing circumstances, with a fork in the road, and it will not always be given us to see which is the preferable procedure for us to follow, which turn in the road to take. Of course if one way is sinful and the other is holy; if one follows the spirit of the world and the other the gentle, Holy Spirit of .the Lord, the problem will present no difficulty. With our hearts in tune with the Master, we shall unhesitatingly choose the right. But sometimes matters are not quite so simple. Even the great Apostle Paul knew what it was to be in perplexities, often. It will not be strange then if sometimes we find ourselves in circumstances where it is not always so easy to determine the better way. Such experiences may be ours in our individual Christian walk; they may be ours too in our Church matters. We know of no Scripture which assures us that we shall always on every occasion, and at all times, know exactly the right thing to do in every personal problem that may arise; and as for church matters, well; there is a very famous church that came to a different conclusion, eventually substituting its own decisions for the Word of God itself, with what grievous results we are all aware. But what should be our course when the way does not seem clear before us?

### **The Meek Will He Guide**

There are some very precious promises written in His Word. He has said, "The meek will He guide in judgment, the meek will He teach His way." If we meet the conditions, we may claim this promise for ourselves. What are the conditions? Humility, meekness. "The meek will He guide, the meek will

He teach." We must first empty ourselves of anything that is of an opposite spirit. This may be, indeed how often has it proved to be, ninety per cent of our difficulty. Almost unconsciously perhaps we may have developed a pride of opinion which must be displaced by the humble, teachable spirit, ere we can claim this promise, that is to say, claim it with the assurance that it will be fulfilled in our experience. Ofttimes we shall find that only one road remains as we rise from our knees before God, ready, to be shown, ready to be instructed.

There is no promise however that this will always be the case. Sometimes both roads will still stretch out before us, and each seems equally right. What then? Then it is, dear friends, that we must walk by faith. Using the best judgment that we have, believing that He will guide us so that we choose aright, we must step forward on the road we have selected, not hesitatingly, not tremblingly, not fearful lest all sorts of untoward things may happen to us, but confidently, assured that He will guard us from harm. And when we have taken the step, perhaps gone a little distance down the road, we shall see. Most times we shall see that this is indeed the right and proper road for us to take. Sometimes we shall see that the other would have been wiser. Sometimes it may be necessary for us to retrace our steps. What then? Has God failed to guide us? No. He wanted us to have that experience. The necessity for retracing our steps, the necessity for admitting that we were wrong in our decision will develop that spirit of humility so necessary to Christ's followers. Or it may be that it will be unnecessary for us to retrace our steps. The road, after winding a little way will be found to turn back into the other path, and while we may have lost a little time, the Lord will have given us experiences on the path we took, not to be gotten in any other way. Let us then as the wise man admonishes, "Trust in the Lord with all our heart, and lean not unto our own understanding." In all our ways let us acknowledge Him, and He shall direct our path. - Prov. 3:5.

St. Paul speaks of a full assurance of faith, and suggests this to us, not as an attainment which we may hope for at the close of our pilgrimage, but as that which may be ours all along the way. "Let us," says he "draw near with full assurance of faith," and we know of what little avail our prayers will be unless they do come from believing hearts.

### **Your Faith When Tried**

St. Peter, too, tells us to expect that our faith will be tested, and that we must not be taken by surprise, if trying experiences should come to us. He tells us (1 Pet. 1:7), "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ. Now it isn't that the trial of our faith is precious; that is not the thought he is seeking to convey to our minds. The trial of our faith seems anything but precious at times. Nor is our faith before it is tried more precious than gold. It may not then be as precious as lead. No, it is your faith **when tried**, your weak and trembling faith, that is tested here, and tempered there, and that comes up out of each new experience undaunted, strengthened, ready for the next test, that will at last, having been tried and **proved**, be pronounced by the Great Refiner more precious than the gold that perisheth.

Let us not fear these tests. We have One standing at God's right hand, praying for us that our faith fail not. He will see that no test or trial or



experience shall come to us greater than we are able to bear, and we shall prove in our experience as the hymn writer has suggested that

"Darkest night will always come before the dawning  
Silver linings shine on God's side of the cloud;  
All your journey He has promised to be with you,  
Naught has come to you but what His love allowed.

"Have faith in God. The sun will shine,  
Though dark the clouds may be today;  
His heart has planned your path and mine,  
Have faith in God, have faith always."

## **RESURRECTION HOPES AND JOYS**

*"The Lord is risen indeed." -- Luke 24:34; John 20:1-18.*

THOSE who get the proper grasp of the importance of the resurrection of Jesus will perceive the necessity for the very explicit description thereof given us in the Gospels, because without faith in the resurrection of Jesus we must be without faith in the merit of His death, in the sufficiency of His sin-offering on our behalf and consequently uncertain in respect to our own resurrection, the salvation which shall be brought unto us at the revelation of our Lord and Savior Jesus Christ. (1 Pet. 1:13.) This accounts for the minuteness of detail. Moreover, not only is it to be remembered that the Apostles and the five hundred brethren, converts to our Lord's teaching at the time, were natural men and needed such proofs as would appeal to the natural mind, but it should be remembered also that the message of our Lord's death and resurrection would go to natural men all the way down the Gospel Age and must be so plain and distinct as to be understood by all. After the Apostles received the Holy Spirit they understood matters connected with our Lord's death and resurrection which they did not understand before. It is similar with us; when we receive the Holy Spirit we come to a deeper appreciation of the features of Divine truth.

### **"Put to Death in the Flesh -- Quicken in Spirit"**

Our Lord took our nature not with a view to keeping it to all eternity, but merely that He might be able to present the ransom-sacrifice on our behalf; that He might die as the man Christ Jesus for the man Adam and his posterity involved with him in his sin. The death of Jesus finished the work which He came to do, as His dying words show- "It is finished." There was no reason why He should be raised a human being, but every reason to the contrary. As a human being He would have been circumscribed in His power, talents, dignities, honors, and thus have been forever humiliated as the result of the great work which He accomplished in obedience to the Father's program. This would be quite the contrary of what the Apostle points out when he declares that God raised Jesus from the dead and highly exalted Him far above angels, principalities and powers and every name that is named. (Phil. 2:9; Eph. 2:21.) Most evidently, then, He does not now have a human nature, but, as the Scriptures declare; a Divine nature, for the human nature, instead of being far above that of angels, is a "little lower than the angels." -- Psa. 8:5.

So then our Lord was put to death in the flesh -- not quickened or made alive or resurrected in the flesh -- but as the Apostle declared, He was quickened, raised in spirit, a spirit being of the highest order, "changed" from mortal to immortal, because "flesh and blood cannot inherit the Kingdom of God."

### **Two Lessons Were Taught**

We see, then, that two great lessons were to come to our Lord's followers: first, that their Master was no longer dead but alive, risen from the dead; and second, that He was no longer the man Christ Jesus, but Jesus "changed," glorified. "Now the Lord is that Spirit." -- 2 Cor. 3:17.

How could these two great and important lessons be taught to the disciples then and since, seeing, as our Lord says, that they were slow of hearing because they were natural men with natural minds, naturally disposed to think of things only upon the earthly, fleshly plane? The method adopted by our Lord was, first, to make very distinct to their natural sense the fact of His resurrection by the removal of His body from the tomb, by the vision of angels speaking of our Lord as risen, by the clothes and napkins lying in their places as though they had been laid aside by one awaking from sleep. To emphasize this lesson our Lord, although a spirit being, appeared to the disciples in bodies of flesh which on one or two occasions He permitted to be touched. But lest they should get the idea that He was still man, lest they should lose sight of the fact that He was a spirit being appearing as a man, as the angels had frequently done in the past, our Lord appeared in, various forms, once as a gardener, once as a stranger traveling to Emmaus, once as a stranger on the shore of Galilee calling to the fishermen and directing them where to cast their nets, twice in the upper room, where He demonstrated that He was not a man, by coming into their midst while the doors were shut and, after a brief conversation, vanishing out of their sight while the door was still shut. In these various ways the Lord demonstrated the double lesson, and remained with His disciples forty days that these lessons might be well learned--first, that He was risen; second, that He was changed and was no longer the man Christ Jesus.

No wonder that the early Church, appreciating the value of our Lord's resurrection and the fact that they were no longer Jews under the Jewish Law, gradually changed the day especially set apart for Divine worship from the seventh day to the first day of the week -- but not with any law or command, simply of good will and of choice, since to the Christian every day is a Sabbath, a holy day in which he is not to do anything which would be wrong or displeasing to the Lord. The custom is a beautiful one and all who love the Lord and appreciate the value of His resurrection must esteem the first day of the week on that account. It was made sacred by our Lord's resurrection; it became, therefore, to His followers the day of hope.

Joining the various accounts of the resurrection morning we find (Mark 16:1) that Mary Magdalene, mentioned in our lesson, was one of the first at the sepulcher while it was yet dark; that with her were Mary, the mother of James and Salome, and (Luke 24:10) Johanna, the wife of Chuza, Herod's steward. On their way they had been wondering who would roll away the stone from the mouth of the sepulcher, that they might enter with their spices to complete the embalming work which was discontinued two evenings before because of the Jewish Sabbath then beginning. To their surprise the stone was already rolled away. They tarried awhile wondering, and then in the dim light they perceived that the Lord's body was not there. Perplexed by

their further loss Mary hastened to the home of John, with whom Peter was lodging, and related these facts. The two Apostles ran to the sepulcher, John, the younger, outrunning Peter, arrived there first. But by this time the other women had departed to communicate the news to the other disciples. Awe stricken, John had stooped down and looked in, but Peter, on arrival, still more courageous, went in, followed by John. They found things as Mary had described them, the body gone, the linen cloths there. Troubled and perplexed they went their way. Although the indication is that they both believed, their belief was not that the Lord had risen, but that Mary's story was true, that His body had been removed, "for as yet they knew not the Scripture that He must rise again from the dead." -- Ver. 9.

Mary returned to the tomb filled with sorrow; she was weeping and saying in her heart; They might at least have left us the body of our Lord. She looked again into the sepulcher. Ah, now she saw something different. Two angels were present, who said, "Why weepest thou?" intimating that there was no cause for weeping, and thus no doubt helping to prepare Mary for the next step of our Lord's revealment. A noise or perhaps a shadow called her attention backward and she saw a man who she supposed was the gardener and she appealed to him, Sir, if you have borne Him hence tell me where you have laid Him and I will see that you are not further troubled in the matter, for myself and His other friends will care for His remains. Then Jesus, who had hidden His identity by appearing in "another form," like a gardener, in different clothing from that which was parted amongst the soldiers, and different also from that in which He had been shrouded, revealed Himself through the tone of His voice which she so well knew, uttering her name only. In a moment the truth flashed upon her mind and she cried, Rabboni, my Master, my Lord! With us as with Mary sorrow sometimes fills our hearts and we see not the streams of joy and everlasting blessing which the Lord has for us; not until we hear His voice, His word, do we appreciate the truth. But all who know the Master truly, know His voice, know His message, know His spirit, His disposition; as He Himself expressed it, My sheep hear My voice and they follow Me, they recognize not the voice of strangers. -- John 3:5.

### **"I Am not yet Ascended"**

In her ecstasy Mary was apparently about to grasp the Lord by the feet. Her thought evidently was, This is a vision, which will pass away and I will see my Lord no more; I will hold Him tightly; where He is I must be. But Jesus taught her otherwise, and the lesson is a good one for us also. He would have her remember that He had already said, "It is expedient for you that I go away." Why, then, should she detain Him? Besides, she was not ready to go with Him, she had lessons to learn, experiences were to still further develop her character, to fit and prepare her for the Kingdom blessings; He must go, she must stay. She must learn submission, confidence in Him, and have a realization that He is able to make all things work together for good to those who trust Him. Our Lord gave Mary a message for the Apostles, a service she could render Him and them -- and the intimation is that she should rather have been thinking of such a service instead of holding Him by the feet; she should be exercising faith and accepting Divine providence and hastening to spread the good tidings of His resurrection to others. The lesson for us is obvious. We, too, have heard of the death and resurrection of Jesus and additionally have learned of God's grace through Him, and it is our privilege

to carry the message to all of the brethren wherever they may be, to all who have the hearing ear.

Our Lord's declaration, I have not yet ascended to My Father and your Father, to My God and your God, emphasizes the fact that He went not to heaven when He died, but into the tomb, into the state of death. It emphasizes also the fact that He is our Elder Brother, our forerunner into the Father's presence and into the glories which God hath in reservation for all those that love Him, that love Him to the extent of willingness to follow in the footsteps of Jesus at any cost along the rugged narrow way.

### **It Is Sown -- It Is Raised**

Before leaving this subject we call attention to the words of the Apostle descriptive of the resurrection change of the Church. (1 Cor. 15:42; 43.) He says, "It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown an animal body, it is raised a spiritual body." And since the Church's resurrection is really a share or part of Christ's resurrection, the First Resurrection, these words must also describe our Lord's resurrection. The question we raise is, What is it that was sown and that was raised? We answer that it was our Lord's soul or being. When He was thirty years of age He was simply the perfect one, a man separate from sinners. But when He consecrated Himself at baptism and was begotten of the Holy Spirit He was then a New Creature in embryo. It was our Lord, the New Creature, who was the heir of all things, the High Priest, whose privilege it was to sacrifice. He sacrificed His flesh, His earthly nature, which He covenanted to the Father at His baptism. He finished the work of sacrificing at Calvary; for parts of three days He was dead, but when the resurrection moment came and the Father raised Him up by His own power, He raised up not the sacrificed flesh but the New Creature, the "it" to which the Apostle refers, the "it" which was sown, buried in the flesh, in dishonor, with the wicked and the rich. It was raised the third day to glory, honor, and immortality, the Divine nature. In other words the New Creature was perfected by being given a new body. Thus seen all of the Lord's people, as was their Lord, are dual beings: They as New Creatures have a reckoned existence while their mortal bodies are reckoned dead. By and by when the mortal flesh is actually dead the New Creature will be perfected by being granted a new body, a resurrection body. Let us remember the Apostle's words and apply them to ourselves, I do count all things but loss and dross that I may win Christ . . . that I may know Him and the power of His resurrection [sharing it], being made conformable to His death. -- Phil. 3:8-10.

If our Lord became the first-fruits of them that slept, did He not sleep? And do not the others sleep? And if He was awakened, raised from the dead by the Father's power, must not all be awakened and lifted up? A first-fruits implies after-fruits. The Scriptures point out that the Church is included with the Lord as a part of the firstfruits, "a kind of first-fruits unto God of His creatures." (Jas. 1:18.) Thus the resurrection of the Christ began with the resurrection of our Lord and will be consummated with the change of the last member of the Church, which is His Body. "Christ, the first-fruits," will then be complete. But this will not consummate the Divine Plan, for it is God's intention to have the after-fruits, a great harvest, which will be gathered during the Millennial Age. To this the Apostle refers, saying, Afterwards they that are Christ's during His parousia. Our Lord's parousia will continue

for a thousand years; He will be present in the world, present for the very purpose of ascertaining how many of the world, under favorable conditions, of knowledge and opportunity and assistance, will be glad to go up on the highway of holiness to perfection, to full recovery out of sin and death. That noble company will be the after-fruits of the Divine Plan. Earth as well as heaven will be filled with the glory of God when all evil doers shall have been cut off; and then every voice in heaven and earth shall be heard praising Him that sitteth upon the throne and the Lamb for the grand consummation of the Divine Plan.

## **DANIEL THE BELOVED OF JEHOVAH**

SERIES XXXVI

**[As several weeks have elapsed since the preceding article of this series, and as the matters dealt with in this and the remaining articles are closely related to and connected with the subject matter of chapters seven to twelve of Daniel's' prophecy, it is suggested that the reader will do well to carefully review the preceding articles that have appeared during the past eight months dealing, with these chapters.]**

*"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." -- Dan. 12:11, 12.*

### **TO WHICH OF THE TWO GREAT APOSTASIES DO THE ANGEL'S CHRONOLOGICAL PREDICTIONS APPLY?**

THIS language of the revealing angel, announcing two additional chronological periods, was obviously not intended for the Prophet's benefit particularly, but for the "wise" of the Lord's people who would be living at the time when the closing events of the prophecy were being fulfilled. As Mr. Barnes truly observes, the period referred to was far distant from Daniel's day. "Important events were to intervene. The affairs of the world were to move on for ages before the 'end' should come. There would be scenes of revolution, commotion, and tumult-momentous changes before that consummation would be reached. But during that long interval Daniel would 'rest.' He would quietly and calmly 'sleep in the dust of the earth' -- in the grave. He would be agitated by none of these troubles; disturbed by none of these changes -- for he would peacefully slumber in the hope of being awaked in the resurrection."

### **As Interpreted By Some**

There are probably no utterances in the whole range of prophecy that have been so closely studied and examined as these words of the revealing angel. Many and varied are the calculations that have been made. It is well known that one class of expositors interpret these time periods to mean literal days (instead of a day for a year) and apply them to an epoch prior to the Advent of Christ, to "the period when Antiochus by his military agent, Apollonius, took possession of Jerusalem and put a stop to the temple worship there." Professor Stuart, who is of this class of expositors, refers to the historian's account of the capture of Jerusalem by the agent of Antiochus in the year 168 B.C., and the widespread devastation which ensued. Quoting the historian:

"They shed innocent blood around the sanctuary and defiled the holy place; and the inhabitants of Jerusalem fled away; the sanctuary thereof was made desolate; her feasts were turned into mourning, her sadness into reproach, and her honor into disgrace." And it is the claim of this expositor that it is at this particular time that the "days" begin to count. The historian is further cited to show that a climax of this siege was reached when the death of Antiochus took place, approximately 1335 days from the time that Jerusalem was captured. Then Professor Stuart goes on to say, "No wonder that the angel pronounced those of the pious and believing Jews to be **blessed**, who lived to see such a day of deliverance."

It seems unnecessary to go into any extended refutation of the above application of the prophetic periods. In the first place the events referred to in the life of Antiochus are not of sufficient importance to constitute a fulfillment and to correspond with the solemn manner in which the angel gave the announcement. As another has observed, if the persecutions and death of Antiochus were all that were intended to be referred to, the whole matter was entirely too meager to be worthy of such a formal and solemn revelation from God. "In other words, if this was all, there was no correspondence between the importance of the events and the solemn manner in which the terms of the communication were made. There was no such importance in these three periods as to make these separate disclosures necessary. If this were all, the statements were such indeed as might be made by a weak man attaching importance to trifles, but not such as would: be made by an inspired angel professing to communicate great and momentous truths."

Then when we consider further the fact that Daniel had just had communicated to him the history of human events from the days of the kingdom of Persia until the time of the standing up of Michael, at which time there would be marvelous and stupendous events, such as the resurrection of the dead and the punishment of the wicked, we must conclude that beyond question the angel's solemn asseveration in these three announcements refer to something of far greater importance than anything that happened in the time of Antiochus. Mr. Barnes again very appropriately observes that "the angel had his eye on three great and important epochs lying apparently far in the future, and constituting important periods in the history of the Church and the world. These were, respectively, composed of 1260, 1290, and 1335 prophetic days, that is years. Whether they had the same beginning or point of reckoning -- termini a quo -- and whether they would, as far as they would respectively extend, cover the same space of time, he, does not intimate with any certainty, and, of course, if this is the correct view, it would be impossible now to determine, and the development is to be left to the times specified."

There is still another class of expositors who apply these periods to an epoch that is still future, and, like the last mentioned class of expositors, interpret the days to be literal. They look for a literal antichrist, an individual man who, backed by the supernatural power of the Adversary, will cause all the world to fall at his feet for three and a half years, and who finally, after 1335 literal days, approximately three years and eight month, will be overwhelmed by the literal Advent of the Redeemer. As this view has already been alluded to in the preceding articles of this exposition\* and also in our exposition of the book of Revelation, we will not use further space in examining this interpretation here.

### **Full Understanding Reserved for Time of End**

Having investigated carefully and pondered well the writings of many expositors on this matter, we have not up to this time found any interpretation that has in all particulars met complete fulfillment. In making this statement we of course refer to the chronological features alone. For as the prophecy indicates, the disclosures given to the Prophet in these verses regarding the end, show distinctly that the end of the things is not so revealed that men shall be able to know them with certainty until completely fulfilled.

In taking up the consideration of these time prophecies, we are reminded of the words of one who wrote in the early part of the nineteenth century: "It is indeed no wonder that we cannot fully understand and explain these things; for as the angel said to Daniel himself, verses 4 and 9, though 'many should run to and fro,' should inquire and examine into these things, and thereby 'knowledge should be increased'; yet the full understanding of them is reserved for the time of the end. As Dean Prideaux judiciously observes, 'It is the nature of such prophecies not to be thoroughly understood till they are thoroughly fulfilled.'"

In our examination of these chronological periods with, which the prophecy of Daniel is concluded, we must take our stand on what has been abundantly proved by many godly and learned writers, and what we have ourselves in our previous examination of the "day" time periods demonstrated to be the key and correct method of interpretation, namely that in symbolic prophecy a "day" is the symbol of a year, and a "time" of 360 years; and we need not enlarge upon this particular feature here.

### **Interpretation Confined to Either One, of Two Great Apostasies**

It is of more than usual significance that those who understand these time features to be symbolical (that is, that the "days" or "times" are to be counted as years—"a time, times, and an half," signifying 1260 years; 1290 days signifying 1290 years; and 1335 days, 1335 years), apply them to either one or the other of two great powers of evil, namely the great Papal Apostasy, or the great Mohammedan scourge. Indeed it must be admitted that it can be said that either one of them occupies a place of prominence and importance in the Divine permission of evil, and in its relationship to the interests of God's professed people, both fleshly and spiritual Israel; that either of them would be deserving of a reference by a revealing angel commissioned of God to make a revelation of future events, or to make certain solemn statements concerning developments future from Daniel's day.

We have seen in our study of the preceding chapters of Daniel's prophecy, as well as of the book of Revelation, that the Papacy in Western Europe, and Mohammedanism in Eastern Europe. are distinctly referred to and are given great prominence; they are presented to us as the last forms. of Gentile power that dominate during the period of the "times of the Gentiles." "They are symbolized by two 'little horns,' the one described in the 7th and the other in the 8th chapter of Daniel -- two politico-religious dynasties which would exercise a vast and exceedingly evil influence in the latter half of this Gentile dispensation."

## Why Mohammedan and Papal Power in Prophecy

Mr. Guinness' question and answer in this connection are interesting: "Does any one inquire why these two powers, the Papal and the Mohammedan, should occupy so prominent a position in the predictions of Scripture as regards this Gen tile dispensation? The reply is easy. No power ever exercised on earth has proved, on the whole, so injurious to mankind and so antagonistic to the redeeming purposes of God, as the Papacy. Its reign has been long, its sphere has been wide, its power has been vast. It has usurped the headship of the Christian Church, and the titles and prerogatives of Deity. It has corrupted the Gospel, suppressed the Bible, and turned Christianity into a mere baptized heathenism. Idolatries and false doctrines have been inculcated and promulgated. through Christendom by its instrumentality. For centuries it made war with the saints, and overcame them. Millions of evangelical martyrs have been slain by its authority. It has injuriously affected countless myriads of human beings, during its course of more than 1,200 years, thirty or forty generations having suffered under it, either in the way of corruption or persecution. In a word, it has vindicated its title to be considered that system of supernatural and soul-destroying error, that dire and dreadful apostasy revealed by prophecy as the principal power of evil, to arise between the first and second advents of Christ.

"Could sacred prophecy have passed by unnoticed this gigantic and universally influential power, which ruled the whole of Christendom with despotic sway, and with inconceivably evil results, for more than a thousand years? No; to lead the people of God to shun all connection with it, ample and repeated descriptions of it are given, and unparalleled denunciations are made against it.

"And as to the power of Islam, when it is remembered that, not only did it exterminate Christianity in northern Africa, leaving but a feeble and ignorant remnant of the Coptic Church in Egypt, but that the professing Christians of the Greek Church fell by millions before the invasion of its savage and devouring hordes, its myriad horsemen from Central Asia, and that millions more of subject Christian races have groaned under its cruel oppression and destructive exactions; when we remember that it has put out the light of the Gospel in the lands where it had its birth, and that moreover it has devastated Palestine and trodden down Jerusalem, carried war and bloodshed to the gates of Vienna and the northern slopes of the Pyrenees, threatening the very existence of Christendom; when we remember that to this day [1886] it dominates 150,000,000 of mankind, involving them in the darkness of fatal error and antichristian unbelief; can we wonder that the spirit of prophecy should indicate beforehand its rise and its career, and announce its final doom?"

In tracing the history of these two great apostasies, the Papal and the Mohammedan, the remarkable fact is disclosed that they came into existence at practically the same point of time, they flourished during the same general period. One of these, the Papal, trampled down and overran the true mystical sanctuary of truth, and cruelly persecuted the holy people of God during a long period; the other, the Mohammedan, trampled under foot rejected fleshly Israel during about the same period. It took possession of the literal city of Jerusalem ..and its sanctuary; it also persecuted the true Christians as well as constituted a scourge on apostate Christendom. It can truthfully be said that both of these powers polluted the holy place and set up "the abomination that maketh desolate" -- the one at Rome, the other at Jerusalem.



## **The Mysterious Three and a Half Times**

Reverting now to the time periods of Dan. 12:7, 11, and 12, and inquiring how they may be applied, it will be readily recalled that in our examination of chapter seven\* in which the "little horn" is mentioned as springing up amongst the ten horns of Western Rome, a similar mysterious expression, "a -time, times, and a half of time" is used, and in this instance there can be no question that the Papal Apostasy is referred to. There we learned that the three and a half times signified three and a half prophetic years, or 1260 years. And undoubtedly these are the same mystical three and a half times that are referred to in the book of Revelation as covering the era of the Papal supremacy -- the "forty and two months" during which the holy city was trodden under foot, and the "thousand two hundred and threescore days" during which the two witnesses prophesied, clothed in sackcloth. -- Rev. 11:2, 3.

---

\* H '24, p. 77.

---

Many expositors are in agreement that these symbolical three and one half times or 1260 years are properly applied as commencing at 539 A.D., when the famous decretal letter of the Roman Emperor Justinian constituting the bishop of Rome -- "head of all the holy churches and of all the holy priests of God" substantially went into effect. There the Roman Papacy in a very important sense began the exercise of its power. Twelve hundred and sixty years from that point bring us to 1799, which marks an important point in history. The era a closing with 1799, marked by Napoleon's campaign, sealed and defined the limit of Papal dominion over the nations. Since that time there have been other events marking additional steps of decline in the power and influence of that system.

Some expositors who do not see Mohammedanism at all in prophecy apply the mystical three and a half times of Daniel 12:7, as also the added periods of 1290 and 1335 years, to Papacy, thus making two later endings -- 1829 and 1874. While both of these years mark important eras in the arousing and awakening of the Lord's people to a study of the time prophecies and to a vastly clearer appreciation of the Divine truth as a whole, yet neither the date 1829 nor the date 1874 marks any particular events associated with the decline of Papacy.

### **What Was the Occasion of the Three Chronological Predictions ?**

At this particular juncture we raise what we believe to be an important and logical question: What was the occasion for the three chronological announcements noted in verses 7, 11, and 12? What was it that led to the question by one of the angels in verse 6, and later the question by Daniel in verse 8? In reply we would say that while the Papal system is referred to in the prophecy just rehearsed by the angel in chapter 11, particularly in verses 31-39, yet the prophecy at verse 40 apparently introduces immediately another great power; which arose at this time and which, to our understanding, is Mohammedanism, with its two divisions -- the Saracenic and the Ottoman Turks, the "king of the south," and the "king of the north." It seems clear that the question that lay most heavily on the heart of the Prophet was the duration of the great troubles and distresses that he had heard the

angel describe, particularly those referred to in verses 40-45, of chapter 11- troubles and distresses that related to his own land and people; the desolations of Jerusalem and the oppressions of his own nation. To give the Prophet assurance that these oppressions and distresses of his people would cease when they had accomplished their end, which was for their purification, Daniel was permitted to view this scene and listen to this conversation among these heavenly beings.

Pausing at this point to note the general significance of this reply, we call attention to the fact that it had been said before by the revealing angel in verse 40 of the previous chapter, that "at the time of the end," or as Fenton translates the words, "at the end of the period," shall the king of the south push at [contend with] him; and the king of the north shall come against him like a whirlwind," etc. It would seem that it was the events described in these verses that suggested the question, "How long shall it be to these latter times, or latter wonders?" The answer is given in a most solemn manner: "It shall be for a time, times, and a half."

### **The Two Powers Arose Contemporaneously**

If we are correct in applying the words of verse 40, "the time of the end" or the "appointed time," to the beginning of the Mohammedan scourge against Eastern Christendom, then we have a clue to when this time period would begin. This would be when Mohammedanism became a judgment scourge. The same period of time is therefore assigned to the troubles and distresses and oppressions of Eastern Christendom by the Mohammedan scourge as that assigned to the tyranny and oppressions of the little horn in Western Christendom; and it is certainly most remarkable that "the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was [fully] established by virtue. of a grant from the wicked tyrant Phocas, in the very same year of Christ, 606." It is true, however, as we have seen, that it was by a decree of Justinian, that the bishop of Rome was **first** officially recognized as the supreme head over all other bishops. This was in March 533. This famous letter recognized the bishop of Rome as the head and practically the dictator over all the churches; and the Emperor expressed the earnest desire to assist the pope in putting down heresy and in establishing unity in the church. It is evident, however, that it was not till 539 that this decree went into effect, for the reason that at this time Rome, and Italy in general, was under the sway of another kingdom -- the Ostrogoths -- who did not recognize the bishop of Rome as supreme pontiff; for they were mainly Arians in faith. Papacy, therefore, was exalted and advantaged in name only, by the Emperor's recognition, until the fall of the Ostrogothic monarchy, when its exaltation became an actual fact. Indeed, as if by a preconcerted arrangement, the Emperor at once (A.D. 534) sent Belisarius and an army into Italy, and in six years after the pope's recognition by the Emperor, the Ostrogothic power was vanquished, and their king Vitiges and the flower of his army were taken with other trophies to Justinian's feet. This was in A.D. 539; which is therefore the point of time from which we should reckon the [Papal] "desolating abomination set up." Papacy there had its small beginning. There the little, peculiar "horn," noted in Daniel's prophecy (Dan. 7:8, 11, 20-22, 25) just began to push itself up, upon the Roman beast.

Concerning the famous decree of Justinian, Bowers, in his History of the Popes, says

"Baronius, in commenting on the letter which Justinian wrote on this occasion to the pope, makes long descants on the extraordinary deference which he paid to his holiness. But that little or no account ought to be made of that extraordinary deference, will soon appear. Justinian indeed paid great deference to the pope, as well as to all the other bishops when they agreed with him; but none at all, when they did not; thinking himself at least as well qualified as the best of them, and so he certainly was, to decide controversies concerning the faith; and we shall soon see him- entering the lists with his holiness himself."

This famous decree was given by Justinian as a reward for this Pope's agreeing with him in a decision concerning a dogma under dispute. In proof that up to 537 Justinian reserved to himself the power to set up or remove the bishops of Rome, we cite the following: In 537 Belisarius had through the orders of Justinian's wife, unknown to Justinian, removed Pope Sylverius on a (false) charge of conspiring with the Gothic ruler who was besieging Rome (Belisarius having taken possession of it in 536). Justinian "inquired into all the particulars of a bishop of Patara ; but found the bishop knew no more that what he had learned from Sylverius the deposed Pope himself. However, that he might have an opportunity, if he were really innocent, of making his innocence appear, he commanded that he be remanded back to Italy and his cause to be there examined anew. If he cleared, himself from the treason laid to his charge, he was, by the Emperor's order to be restored to his former dignity; but should he be found guilty, he was to be removed from the Roman to some other See."

### **The Turk and the Pope Came Up Together**

However, we learn from records of history, that there was considerable opposition to Papacy's claim until the confirmatory decree of Phocas was issued in 606; and it is therefore seen that while this date does not mark the beginning of the exercise of the Papal power, it marks a most important era in its rise to supremacy and the full establishment of the Roman pontiff over Christendom, and is deserving of such comparison as is made above with the rise of the Mohammedan power, at approximately the same time.

Mr. Newton quotes Dean Prideaux in his life of Mohammed as saying:

"It is to be observed that Mohammed began this imposture about the same time that the Bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of Universal Bishop, and thereon claimed to himself that supremacy which he hath ever since been endeavoring to usurp over the Christian Church. And from this time: both have conspired to found themselves an empire, in imposture, and their followers have been. ever since endeavoring by the same methods; that. is, by fire and sword, to propagate it among mankind, so that Antichrist seems at this time to have set both his feet upon Christendom together, the one in the East and the other in the West; and how much each hath trampled upon the Church of Christ, the ages ever since succeeding, have abundantly experienced."

It is claimed that Luther used to say, that "the pope and the Turk came up together." And Mr. Guinness observes in this connection that "the seventh century was the one in which the Papal power was fully developed, in which the spiritual 'abomination that maketh desolate' was established in the spiritual temple, or the Christian Church, while a literal 'abomination of desolation' was established in the literal sanctuary, by the erection of the

Mosque of Omar on the site of the temple in Jerusalem, where it continues to this day."

Having now noted in the foregoing as well as in the preceding articles of this series the important place assigned to Mohammedanism in prophecy as well as in history, and having observed the strong evidences that it is this great twofold apostate system of Islam that is referred to by the "king of the north," and the "king of the south"; that it was concerning the tyranny and oppression of this system over Daniel's people, causing the question about the matter of time which brought forth the angel's solemn chronological announcement, we will in the succeeding article endeavor to review certain evidences to discover how these periods are seen to apply to the Mohammedan power.

## **RECEIVED UP INTO HEAVEN**

*"Ye are witnesses of these things." -- Luke 24:13-53.*

THE things which our Lord revealed to His disciples after His resurrection, as a key to their understanding of the Scriptures, could not properly have been given them previously; those truths would not have been meat in due season to the household of faith earlier. They would do them more good now than at any other time--now that their minds were quickened and they were awakened, energized by the stirring events and perplexities; they now were ready to see the course of Divine wisdom in the arrangement of the Plan. And is it so now -- today? As one by one the Lord's people come to that condition of mind and heart development where they are ready for it, the Lord is pleased to give them more light of truth; and when once their eyes of understanding are opened they wonder why they have been so blind that they did not see these things before. The secret is that they were not previously prepared; other lessons must first be learned before the deeper truths could be appreciated; and the great Teacher, reading the heart, was able to give them the opening of the understanding at the appropriate time for the highest welfare of His followers.

We are not to suppose that our Lord worked some miracle upon the minds of His followers to open their understanding; rather we are to suppose that He operated then as he still operates in giving instruction; that He used natural means, that He reasoned with them, explaining to them the necessity for the one feature and the other of the Divine Plan, until they got before their minds the logical order and sequence of affairs and were able to some extent to grasp the Divine purpose. We are sure, however, that they did not comprehend the Scriptures perfectly, because this was not to be their experience, according to our Lord's own words, until after He had ascended on High and sent forth the Holy Spirit, which would guide them into all truth, yea, into the deep things of God.

What our Lord did do was to give all the details that the natural man in a consecrated condition of mind could appreciate and act upon. He doubtless showed them briefly that the sacrifices of the Law typified His own sacrifice, that the atonement for sin was necessary on a higher scale by better sacrifices, before the real reconciliation could be effected and the whole world of mankind be permitted to come back into relationship with God .and before they could have an opportunity for life eternal. He doubtless showed

them that natural Israel was not worthy to constitute the Kingdom class, that therefore only those accepting Him had been chosen -- "The election hath received it and the rest were blinded." -- Rom. 11:7.

### **"Beginning at Jerusalem"**

He showed them, further, the work expected of them -- to declare not only His righteousness but that He was the sin-offering, and that although He died He arose again to give the blessing as the antitypical High Priest. He showed them that repentance would be granted through the merit of His death and the remission of sins, and that this would be open and applicable to all mankind--all nations. Evidently, however, He did not explain to them that the Gentiles were to be fellow-heirs with themselves in the great honor of being the antitypical Israel, spiritual Israel, joint-heirs with Messiah in the Kingdom; because we find that Peter and the other Apostles were quite ignorant of this feature of the Divine Plan until the time of Cornelius and the special manifestations connected therewith. Their witness was to begin at Jerusalem, but not to end there.

The call to membership in the Bride of Christ must be thoroughly promulgated amongst the natural seed of Abraham that it might select as many as were Israelites indeed before it would be extended to the Gentiles. They were to tarry in Jerusalem also to await enduement from on High -- the Holy Spirit's anointing and begetting. He referred to the Pentecostal blessing, saying, "Behold, I send the promise of the Father upon you, but tarry ye in Jerusalem until ye be endued with power from on High." The Apostle tells us that the sending of the Holy Spirit at Pentecost became a witness or sign of God's acceptance of our Lord Jesus' sacrifice, and thus a sign of His acceptance of the Church and household of faith, whose sins were now covered by that sacrifice. His words are, "Therefore being by the right hand of God exalted, and having received of the Father the Holy Spirit of promise, He hath shed forth this which ye now see and hear." This was the seal of the Father's approval of the sacrifice of Jesus, and of the forgiveness of sin of those for whom His precious blood was applied; as the Apostle Paul declares, "He ascended up on high, there to appear in the presence of God on our behalf -- as the Advocate of believers, but not as the world's Advocate." -- Acts 2:33.

The record is that the Apostles tarried at Jerusalem until they received the Pentecostal blessing, and the lesson to all the Lord's disciples from that day to the present time is that none except those thus endued with power from on High none except those who come under the blessing of the Spirit of the Lord, the holy mind of Christ -- none others are qualified to be the ambassadors for God and His representatives before men. When our Lord sent forth His Apostles during His ministry He put His Spirit or power upon them, which enabled them to. preach and cast out devils, in harmony with His wishes, and instructions; but as soon as He was gone they might do no more work until they received the actual blessing in their own hearts.

We fear that a general trouble amongst those teaching in the name of the Lord today and in times past has been that they did not tarry until they were endued with the Holy Spirit, but recklessly pressed into the ministry without this, the real credential of Divine authorization. Let us not make the same mistake; let us realize that work not done under the guidance of the Holy Spirit is sure to .be defective and in some respects evil, and to result in evil fruitage, of which we can see so much everywhere about us in Christendom.

Let us then not only see to it that we have come under the anointing which has been on the Body since Pentecost, but see also that we abide in this condition, that we grieve not the Holy Spirit, and that thus we shall be qualified to be witnesses for the Truth, ambassadors for God, servants of the Most High, co-laborers in the vineyard. At no time was this more necessary than now in this which seems to be the assembling time of the Age -- our gathering together unto Him. All of the Lord's people should be awake to a realization that the Truth, the light now due to the household of faith, is not to be expected through any but sanctified channels.

### **"Witnesses of These Things"**

The Apostles as witnesses were not merely to tell about the Redeemer's virgin birth, nor merely about His holy, devoted life, nor merely about His Calvary cross, nor merely of our Lord's resurrection, nor merely of His ascension, but in addition to all these facts they were to tell that He was a properly qualified Redeemer, that He met all the conditions of the Law, and that now He ever liveth to succor those who come unto the Father through Him. How faithfully the Apostles performed their mission! How truly, as the Apostle Paul declared, they shunned not to declare the whole counsel! Worldly wisdom might intimate that to own a Master and Teacher who had been executed as a felon would be to their discredit, and thoroughly hinder them from progress in gathering followers to their Leader. But these faithful witnesses consulted not with flesh and blood as to what they should preach -- they told the story simply in all of its details, not neglecting even those features which showed their own weaknesses, as in the cases of Peter and Judas, and the disputing as to which should be greatest, etc. The Truth in the simplicity in which God intended it to be delivered has evidently come down to us in the Bible account.

Now we in our turn are the witnesses charged with the responsibility of carrying forward this same message -- the message of our Lord's purity, that He was holy, harmless, undefiled, separate from sinners; the message of His loving devotion to the Father's glorious Plan unto death, even the death of the cross, His resurrection and His ascension, and His promise to come again to receive His faithful to Himself and establish His Kingdom. Nothing less than the whole Gospel should be witnessed, and it is for each of us to say to what extent we are faithfully using our privileges. He who is ashamed of the Lord and His cause, or of anything pertaining to Him -- he who is ashamed of His agents and agencies of the past or of the present, is not a faithful witness and has the Master's word that "he that is ashamed of Me or of My words, of him will I be ashamed when I come in My Kingdom." (Mark 8:38.) Let us, therefore, dearly beloved, not allow pride or any other evil condition of mind to hinder us from full heart-confession of what great thing the Lord has done for us, and of all the steps which He has been pleased to use in the doing of them.

### **"He Was Parted From Them"**

Bethany was on the Mount of Olives, but a little distance from Jerusalem, and thither the Lord led His disciples at the end of the forty days, after having given them the various manifestations of His resurrection and change already mentioned. We read, "While He blessed them, He was parted from them and carried up into heaven." Another account says, "A cloud received Him out of their sight." We must remember that the Apostles were still

natural men, that the Holy Spirit had not yet been shed forth upon them; hence we see the necessity for the Lord's giving them such evidence as natural men could understand.

He could have vanished out of their sight as He did after talking with them and eating of the broiled fish and honeycomb in the upper room. But had He so vanished and ascended to the Father, how would they have known about the matter? Would they not have been in doubt as to whether or not He had ever gone away to appear in the presence of God on our behalf? But when the changed Lord, the quickened spirit, was about to ascend to the Father, His last manifestation was in a body of flesh, and He was gradually parted from them and gradually ascended into the sky and was lost to their sight, so that they might have before their minds the thought that He was gone, that they were not to expect Him to appear and disappear in the future as He had done during those forty days, that they were to think of Him now as being with the Father in the heavenly glory. Now they could call to mind His promise, "If I go away I will come again and receive you unto Myself." Henceforth their minds would center upon His second coming and the glorious things then to be accomplished for them and for the world. Doubtless this was part of what our Lord made plain to them in opening the Scriptures-that He accepted them and all spiritual Israelites indeed as His jewels, and was selecting these during this Gospel Age, and at its close would come again and would receive them to Himself as His Bride, and establish His Kingdom with power and great glory in the earth.

### **"This Same Jesus Shall So Come"**

Another account tells us that while they were looking upward to the point in heaven where last they had seen the Lord, two angels appeared and said to them, "Ye men of Galilee, why stand ye here gazing up into heaven? This same Jesus ye have seen go into heaven will so come in like manner as ye have seen Him go." The lesson was a complete one and was well understood by the Apostles; they fully believed that the Master had gone from them and that as truly He Would come again.

They did not forget His statement either; "Lo, I am with you alway, even to the end of the Age," but accepted this properly as signifying that He would be with them in the plenitude of His power 'to protect them, to oversee their interests through various agencies at His command. But as to His visible presence, that was gone -- "Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord." (Matt. 21:9.) He went from them quietly, unostentatiously, unknown to the world. Hence His followers are to be on the watch for the signs that will indicate the presence of the Son of man in the end of the Gospel Age, not however, His visible presence, but signs or indications that the time has come for the Lord to take up, His official work, His Kingdom work, the work of dealing with humanity through His mediatorial Kingdom. And we are to remember that it will be in His day as it was in the days of Noah, men will be eating and drinking, planting and building, marrying and giving in marriage, not discerning, knowing not that the Son of man is engaged in this great work, that the Gospel Age is closing, that a new dispensation is about to dawn, to be inaugurated by the complete change of the members of the Body of Christ, because flesh and blood cannot inherit the Kingdom.

### **"They Worshiped Him"**

Although our Lord taught us to worship the Father in spirit and in truth, and again to pray, "Our Father which art in heaven," and although the Apostle said, "I bow my knees to the God and Father of our Lord, Jesus Christ" (Eph. 3:13), nevertheless the general sentiment of Scripture seems to imply that there will be nothing wrong in our addressing a petition to our Lord Jesus direct if any so desire at any time. As the Head of the Body it is but the appropriate thing that, as every member of the natural body makes known its desires, its petitions, to its own head, so the Church, the Body of Christ, should be permitted to address Him, and thus we read in our lesson that the Apostles worshiped the ascended Jesus -- they recognized His greatness and dignity and honor as the Messiah, the son of the living God, the Redeemer of the world, who- in. due time shall come and receive His faithful to Himself and establish His Kingdom for the blessing of the world. The Lord's own words are appropriate here: He says, "That all men should honor the Son even as they honor the Father." -- John 5:23.

Matters had now taken a changed form in the minds of the disciples; their perplexities were gone, they understood why Jesus had died, the necessity for this, and that it was related to His Second Coming and the Kingdom then to be established -- that it was the very basis of His future work. They knew not, indeed, how long it would be before He would come again -- the Lord graciously kept this: from them lest the length of the period might have discouraged them. Nor was it necessary either to:, them or their successors; because not one of there would live the entire period, and it was appropriate that each one should live his space of years in expectancy that the Kingdom might come in His day, and with the desire that he might be ready for it at any moment. We who live today have the happy lot to live "in the days of the Son of man"-- in the days of His second presence -- in the days of the establishment of His Kingdom -- in the day of all days the best.

Instead of being discouraged the disciples now had great joy as they waited for the promised Holy Spirit of the fiftieth day. Meantime they were continually in the temple -- not that they lived there, but as we say today of a regular attendant of church, "He goes to church all the time," meaning regularly. So with the Apostles: they were from Galilee, and had no special business in Jerusalem during the remaining ten days till Pentecost, and they improved the opportunity of spending much of their time in the temple, praising God, thanking Him; desiring to cultivate in themselves more and more the, Spirit of the Lord. Applying this feature to ourselves, is it not true of us also that we have had. great joy from the time the Lord opened the eyes. of our understanding, that we might see His Word in its true light, that we might be His witnesses?' All of this class, truly members of His Body, are represented as abiding in the Temple, the Tabernacle, the Holy, as the Apostle says: "We are seated together with Christ in the holies" -- our hearts. have fellowship with Him. Prayer and praise and worship seem to rank amongst the highest and, most appreciated privileges. We have less to ask the Lord for than formerly, more to thank Him for, as we begin to realize what great things the Lord hath done for us.

## **THIS SAME JESUS**

"This same Jesus! Oh! how sweetly  
Fall those words upon the ear,



Like a swell of far off music,  
In a night-watch still and drear!

"Then, we lift our hearts adoring  
'This same Jesus,' loved and known  
Him, our own most gracious Savior,  
Seated on the great white Throne.

"He Himself, and 'not another,'  
He for whom our heart-love yearned  
Through long years of twilight waiting,  
To His ransomed ones returned!

"For this word, O Lord, we bless Thee,  
Bless our Master's changeless name;  
Yesterday, today, for ever,  
Jesus Christ is still the same."