

# THE HERALD OF CHRIST'S KINGDOM

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## OUTLOOK FROM THE SEAT OF THE OLD ROMAN EMPIRE

AS STUDENTS of the prophetic page we may well be interested in observing the trend of events associated with the seat of the old Roman Empire-the Italian government and the city of Rome; especially as we believe that a careful comparison of prophecy with the signs throughout the world today reveals that we are far on in this dispensation-yea, very near to its close. When we consider what a prominent place the old Roman Empire and later the great anti-Christian Apostasy or Papal Rome occupy in prophecy, notably in that of Daniel and Revelation, we may well and wisely watch present-day developments in that section of the earth with a view to seeing something that comports well with what the Sacred Page has portrayed as due of fulfillment as the present order of things passes away, and the new dispensation is ushered in.

### When the Seventh Head Passes

As we have seen in our study of Daniel's prophecy, the Roman Empire is represented as the "fourth beast, dreadful and terrible, and strong exceedingly; . . . and it had ten horns" (Dan. 7:7); and in St. John's vision "as a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." (Rev. 12:3.) Again St. John's vision portrays this same great Empire in its changed aspect from Pagan to Papal Rome in the form of another beast (Rev. 13:1), likewise as having seven heads and ten horns, thus identifying it as having to do with the same territory and government as that of the great red dragon, and that of the beast of Daniel's prophecy. As expositors have been generally agreed, the ten Thorns represent the ten divisions into which the Roman Empire was divided\*; the old Roman Empire may be said, therefore, to still exist or to be represented in the present kingdoms of Europe-those powers or governments that originally grew out of the Roman Empire. The seven heads of the beast represent seven different manifestations or exhibitions of its power from its commencement about 31 B.C. until the time of its destruction; in other words, seven distinctly different forms of government are portrayed during its career, and all ruling from the city of Rome, as the seven heads were seen upon the one beast.

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\*See "Revelation of Jesus Christ," Vol. II, chapters 2, 4, 17.

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As presented in the exposition of Revelation, six of these heads or forms are in the past, and we are now living in the time of the seventh head or form of government known as the Victor Immanuel Dynasty ruling since 1870. If this be the correct application, Rome will never have another head or form of government, as the eighth condition of the beast is the state without a head, in other words, anarchy. Thus "the eighth form (not head) of the beast would be the future anarchistic state of the peoples (who have always constituted the ;body of the beast)-the peoples in a condition of anarchy. It will thus be seen that the beast-in one form or another continues to exist until destroyed. The words of Daniel are very significant in this connection: 'I saw until the beast was slain and its body destroyed and given to the burning flame.'"

### The New Political Influence

While the eyes of the world have been recently directed to the trend of events in the present Italian government, those who take the prophetic view and standpoint of the passing of the seventh head, may be exercised with even greater interest, as they watch and see in these present developments something of very special significance. For some years now Italy has been the stage of stirring scenes.

Like all of the other European governments at the close of the war, various bolshevistic and socialistic elements were very active in the Italian government, creating disturbance and agitation of the public mind and were threatening the utter removal of the present ruling house. Evidently, however, the Lord's time had not yet come for permitting the great catastrophe or eighth condition of the beast to develop.. About three years ago revolutionary scenes were enacted; a new political influence known as "Fascism" and headed by one Mussolini swept the entire country and substantially took over the government, rigidly forcing and putting down the discontented and anarchistic factions. . This new force in Italy no doubt has had to do with prolonging the life of the present form of government; for while the present dynasty has really been less and less of a factor so far as the real government is concerned, yet this new Fascist regime has sustained the Victor Immanuel rule. Mr. Martyn Hemphill, writing in the "New York World" of November 15, who seems well .advised concerning the Italian situation, goes on to state that "Mussolini is, not uncommonly, credited with saving Europe from a ghastly conflagration. There was danger-authorities differ as to its acuteness-of Italy bursting into Bolshevism in the days before Mussolini led his Blackshirts upon Rome."

The new regime under Premier Mussolini, who is today ruling Italy with an iron hand, seems little short of a dictatorship, and the exercise of one-man power nearly, if not fully equal to- that of the ancient emperors of Rome.

Yet, not all the people are willing subjects by any means; and similar to all rulers of his character, this man has his bitter enemies, and as recent press accounts indicate, barely escaped assassination within the last ten days. Mr. Hemphill's further observations in this connection are most interesting:

### **"Absolutism the Essence of Fascism"**

"The essence of Fascism is Absolutism. The Government is supreme. Discipline is the keynote. The people must bow before it and accept it and not dare to upset it; the King must serve it; the Parliament must do its bidding and refrain from criticism. Mussolini is the high priest of discipline; he is the leader of the nation, not to interpret their wishes but to train their minds to think as he does and to drill them into conformity with his system. Speaking at Milan the other day, he said: 'The Government is the general headquarters of the nation; it is severe, because it does not consider that its enemies have a right to citizenship: It remains for the historian of tomorrow to adjudge him a place in the work of the world.'

"Take away Mussolini and speculate upon the fate of Italy! A France without Painleve or a British Empire without Mr. Baldwin would be nothing out of the ordinary. It takes a wise man to prophesy where Italy would find herself without Mussolini. In fact, one of the peculiar features of the Fascist regime in Italy -- a feature which happens to be the main-stay of Fascism in the country-is the preponderating influence of Mussolini's personality in Italian politics and the absence of either rivals within his own party or chiefs strong enough to lead an effective opposition from without.

"Mussolini is a new man. Who had heard of him before the march on Rome? Even Mm. Baldwin -- and his rise in politics has been a rapid one -- was a Junior Lord of the Treasury, while Painleve had already been Premier, when Mussolini was nothing more than the editor of a more or less obscure Milan newspaper. Today the name of Mussolini is as much a household word as were the names of President Wilson, Lloyd George, or Emperor William in the days of the World War.

"Ask another question! Take away Mussolini and what becomes of Fascism? In Italy that is a forbidden question. In the spring of the present year, when Mussolini was ill-some said very ill-extreme secrecy was maintained. The Fascist Party was aware that 'il duce's' life was the strongest asset of Fascism. To speculate upon his illness was regarded as high treason.

"When Fascism was founded, its watchword was, 'Italy for the Italians!' In practice the only Italians who count are the Fascists. "The cry became: 'A noi l'Italia!' Italy for us-for the Fascisti! In the parlance of the Fascist party the State and Fascism are synonymous, and Fascism is Mussolini.

"For the world at large Fascism means little more than an apparently reactionary government, based upon armed force, created to meet a political crisis, and which has been held together solely and entirely by the strength and ability of the man who led the 'March on Rome' and achieved the bloodless revolution of October, 1922.

### **"Assassin's Bullet Would. Have Changed All"**

"If the bullet of Tite Zamponi had sped on its way on Armistice Day and robbed Italy of her greatest man and Fascism of its trump card, the end of the year might have seen Italy under a different regime. But Zamponi never fired the shot, and once more Mussolini has posed as the hero of Italy.

"Fascism cannot be described with accuracy as a landslide to the Right in parliamentary government. Fascism is really a move away from parliamentary government in the hitherto recognized form. What it intends to substitute for parliamentary government is not quite clear. The practice of Fascism has preceded the theory. Actually it has substituted the personal rule of Mussolini in Italy. He has established a far more secure and at the same time more absolute dictatorship .than ever Lloyd George at

"Mussolini is only a dictator within his own country. Circumstances have not permitted him to feature as a world dictator after the manner of the late President Wilson or Mr. Lloyd George. The easiest way for Mussolini to become an important influence outside Italy is to follow in the steps of the spread of Fascist ideas in other countries. Some time ago there was a motion before the Grand Council of the Fascist party concerned with the internationalization of, the Fascist movement. The underlying notion was that the parties of the Right in the various countries. of Europe should co-operate in the .struggle against the Communist and Socialist movements. Nothing much came of it. Fascism is a strongly national doctrine.

### **"Fascism is Rule of Armed Minority"**

"We can well believe Mussolini,, when he declares: 'I am the leader, who goes before and does not follow.' But at times it is difficult to see whither he is going. His fetish is discipline. His gift to the Italian nation is discipline, a discipline that comes from above-from Mussolini.

"To be obeyed, he believes he must be known; he must constantly have a place in the limelight. He is above all things a great actor, and an actor that knows his public well. His stage personality is perhaps his greatest asset. He knows this better than any one, and he never forgets that he is playing in the role of 'The Great Man.'

"At the end of the long lofty room in the corner of the Palazzo Chigi (the Ministry of Foreign Affairs) sits .the dictator. As the visitor comes in, after having been ushered through the many ante-rooms, the great mind is occupied, the strong jaw protrudes over a mass of papers.

"Suddenly he looks up, and, rising, strides imperially across what seems an endless stretch of red carpet. By the time he shakes hands, the visitor's doubts as to the greatness of the man have vanished. Everything is staged for effect. In the mornings he used to ride his black horse with a flourish in the Pincio gardens, careless of the assassin's bullet; he has a lion for a pet and is photographed in its cage-the man who is never afraid.

"All eyes are upon him;,, and he knows it and makes sure that they see him as the 'Man of Iron' he wants to be. Out on the corner balcony in the heart of Rome, standing grim above the cheering crowd with his arm outstretched fir the Fascist salute, he seems to smile at his own success. His luck was in when his men arrested Zamponi, the would be assassin, only a hundred odd yards away.

"Just another front page story! Mussolini believes in keeping on the front page. While he is in the lead, Fascism finds a place in the story."

It is not for us to prophesy or to attempt to foretell just when and how matters will develop at the seat of the old Roman beast, but yet it seems strikingly manifest that since the present controlling force in Italy, known as Fascism, is really the controllership of the government by one man, his death- or sudden removal could immediately introduce possibilities in the way of a complete overthrow of the present government of Italy, the results of which none can foresee except from "the more sure word of prophecy." The fall of the present dynasty would subject the Papal hierarchy to the ravages of the lawless and anarchistic elements. Its complete overthrow would seem to follow shortly after the fall of the seventh head or form of government, thus paving the way for the complete fulfillment of what Daniel and the Revelator portrayed respecting the complete destruction of the Roman beast. All of this being associated with the passing of the present order of things; very properly claims the attention and burning interest of all those today who are seeking to understand the operations of God's providence preparatory to the inauguration of the blessed and glorious King

## **ANOTHER OF THE BRETHREN CEASES EARTHLY LABORS**

ANOTHER whose name is familiar to the brethren in general in this country and well known to many of the readers of this journal, has recently passed from our midst-Brother A.N. Pierson of Cromwell, Conn; known also throughout this land as America's foremost florist.

Brother Pierson had continued quite active in his business up to within a few days of his death, when he experienced a slight shock; immediately associated with this difficulty there developed bronchial pneumonia, which quickly grew beyond the power of his physicians, and our dear brother ceased from his labors on the morning of October 29, at his home in Cromwell, in the beginning of his seventy-sixth year. The dear ones of Brother Pierson's family are the recipients of much loving sympathy from the brethren and friends everywhere.

The funeral was held from Brother Pierson's late home in Cromwell on Sunday afternoon of November 1, when several hundred friends and acquaintances were present to pay their loving respects to his memory.

Brother Pierson was born in Scona province, Sweden, September 1, 1850; and in 1869 came to this country where he found larger opportunity and a broader field for his talents. Though starting his career as a small grower of floral and vegetable plants, his business rapidly expanded and was launched upon a larger scale including a fruit tree nursery. As the years went on and his trade increased, his business in general was much prospered, until in recent years the miles and miles of glass which his plant contained have attracted international attention, and the "A.N. Pierson, Inc., contributions to the trade and its exhibits in the national shows placed it in the rank of the largest and most successful greenhouse firms in this country."

An Editorial in the "Hartford Times" after commenting on Brother Pierson's success as a florist and horticulturist, adds:

"But it was not in business alone that he held a commanding place. He was a deeply religious man. He believed in the Scriptures. He studied them intensively and was able to quote from them at great length. His faith in the hereafter and the promises of the Bible was supreme. He conducted his business in accord with it. Shy and rather retiring in his relations with the public, he was strong in his opinions. His business success proves it; the respect and esteem in which he was held by his fellows prove it. He gave liberally to worthy causes all his life. He believed in his friends -- sometimes to his cost.

During his long business career he met and overcame many obstacles and disappointments. He was a large employer of labor and was held in high regard by his men. In passing he has left a record which his town, his family, and all others who knew him may well hold in loving remembrance."

## Had Laid Hold of The Blessed Hope

Brother Pierson had been deeply interested in religious work from his early life and especially active in promoting missionary effort for many years. It was about the year 1900 that he came to a knowledge of the Truth, and as is well known to many of the friends, he was a very liberal supporter of the work as carried on by Brother Russell up to the time of Brother Russell's death. He had enjoyed much close companionship with Brother Russell, having accompanied him on many of his preaching tours in this and in foreign lands. In these more recent years Brother Pierson had been a subscriber to the "Herald." He had expressed a very deep interest in the recent issue treating the subject of the Bible and Evolution, and in addition to contributing toward the expense of the publication, he had expressed the earnest desire that this special Evolution issue might have a very wide circulation.

An incident of nearly a year ago deeply impressed many of the brethren. It was in connection with Brother Streeter's funeral on the 23rd of last December. Brother Pierson on the evening before had loaded one of his large trucks with choice floral pieces and had it driven during the night to Providence. He himself made the same journey of about one hundred miles from his home by auto that night, which was one of the severest of the winter, and was present on the following morning to supervise the placing of the flowers in the church, and took part in the funeral services in the afternoon.

We believe that our dear brother had a clear appreciation of the truth pertaining to the Divine Program, and understood the terms of the Narrow Way. He had accordingly laid hold of the blessed hope of the High Calling and trusted for a share with our dear Redeemer in his glorious Kingdom. He shared with many others the belief that we are living in the days of the Master's presence, in the time when the Lord is making up His jewels, and therefore trusted that at the close of his earthly pilgrimage he would realize the fulfillment of the Apostle's words, "Changed in a moment, in the twinkling of an eye." Blessed hope for all the faithful! "Forever with the Lord."

## ONLY REMEMBERED

"Fading away like the stars of the morning,  
Losing their light in the glorious sun  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done.

"Shall we be miss'd tho' by others succeeded,  
Reaping the fields we in spring-time have sown?  
No, for the sowers may pass from their labors,  
Only remembered by what they have done.

"Only the truth that in life we have spoken,  
Only the seed that on earth we have sown;  
These shall pass onward when we are forgotten,  
Fruits of the harvest and what we have done.

"Oh, when the Savior shall make up His jewels,  
When the bright crowns of rejoicing are won,  
Then shall His weary and faithful disciples,  
All be remembered by what they have done."

## **THE BODY AND THE BRIDE OF CHRIST -- PART II**

"For He is our peace, who hath made both' one, and hath broken down the middle wall of partition between us for to make in Himself of twain, one new man, so making peace; that He might reconcile both unto God in one body by the Cross . . . . Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." -- Eph. 2:14-19.

HAVING before us in the preceding article dealing with this subject a general review of 'the facts as to the place the Jewish nation' occupied in God's Plan up to the Advent of Christ, we are prepared to pursue our study of the Body and the Bride. The outstanding fact, as we have seen, is that while all along through the ages since the fall of man, a Seed, a Messiah, a Deliverer was promised, yet more than four thousand years passed without the appearance of this distinguished personage. There was no evidence of the fulfillment of the promise until the birth of Christ.

### **Was the Jewish Nation the Bride?**

The question before us is: Was there such a thing as the selection of the Bride of Christ, chosen and dealt with prior to the time of His Advent? On the very surface the question is manifestly absurd, for it would be contrary to all natural order and reason that the Bride should be selected in advance of the coming of the Bridegroom. The question would be unworthy of consideration were it not for the fact that attempts are made and specious arguments offered to show that the Jews were the Bride of Christ long centuries in advance of His Advent. It is urged that since God selected Israel from among the nations in ancient times (Dent. 7:6; 14:2), gave them His Law, made a solemn covenant with that nation (Exod. 19:3-8), provided special instruction through the Priesthood and the Prophets and repeatedly called them His chosen people (Exod. 6:7; Isa. 45:4; Ezek. 20:5), and went so far as to say He was an husband unto them (Jer. 31:32) that these facts are proof positive that Israel was the Bride of Christ long centuries in advance of the coming of the Bridegroom.

We are unable to concur in the foregoing conclusion believing that the evidence is wholly lacking. The sum of the Scripture testimony concerning Israel as has already been presented\* is that this nation was used of God as a type by which He has given a series of pictures, lessons, and foreviews of coming events and developments of His Plan. (Heb. 9:1-14, 22-23; 10:1; 1 Cor. 10:1-11.) The Jews were not His people in the sense of a people redeemed from death, delivered from condemnation, forgiven, restored, and in a state of eternal life. If this had been their condition, then they would not have died and there would have been no need for the coming of the great Sin-bearer-the Lamb of God. For if God could restore and save unto life eternal one nation of the earth, without sending His Son, He could just as easily save all the world through the same process. But the facts teach to the contrary; the blood of bulls and goats could never take away sin. Their mediator, Moses, was powerless to effect a mediation of a covenant that could really save Israel. All were born under Adamic condemnation and were imperfect and unable to keep the Divine Law. The difficulty was in their mediator in that he was unable to supply the real sacrifice that would meet the demands of justice-a perfect human life for the perfect human life that was lost. -- Exod. 21:23-24; Deut. 19:21.

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\* See "Herald," November 15, pp. 338-340.

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### **No "Bride" and No "Body" Before Jesus Came**

Therefore, up to the Advent of Christ nothing was really accomplished so far as actually saving either Israel or the world of mankind is concerned. As for those statements in which God addressed Israel as though they were His people redeemed, restored, forgiven, etc., they must be regarded as merely typical and prophetic-looking forward to the time when the Redeemer and Life-Giver would appear, and when there would be a people who would be an actually redeemed, restored, forgiven, and exalted people. All, therefore,

that went before this Redeemer came, were merely pictures and types; in other words, Israel was typically God's people, and in this respect fulfilled all the purposes that He had outlined for that Age. But surely a people who were not in actual relationship to God as His sons and not fully justified from all things, surely such a people could not at that time and under such circumstances occupy a relationship to God so near and so exalted as that which is suggested by the "Bride" of His dear Son, who had not yet appeared.

The fact then is, that there was no "Bride" and no "Body", before our Lord's First Advent. That the Jewish nation was in line to first receive the call to that position, and that Jesus offered this distinguished privilege to the Jews when He appeared in their midst, there can be no doubt in the minds of those who properly consider the facts. It was the call to be of the Kingdom class that constituted the invitation to be the Bride. Let the facts be clearly seen regarding this question of the Bride, that it is one of those beautiful and forceful symbols drawn from the association and union of the earthly arrangement of man and woman, and is intended to convey the idea or lesson that in the great Divine Plan, God has made provision for a class to be selected and chosen from this earth, from humanity to a very close and intimate association and union with Christ, to a share with Him in His exaltation, glory, dominion, and Kingdom. This thought is surely embodied in the various expressions of Jesus and the Apostles as they addressed believing Jews early in the Age. The subject of the Kingdom was primarily the great theme of our Master. He offered His believing followers who were Jews, the privilege of sonship. (John 1:12.) He offered them a place in that Kingdom, that they should sit upon thrones (Matt. 19:28), that they should, if faithful, be exalted and be received at His Second Coming into that place that He would go to prepare for them. (John 14:2-3.) These promises were all distinctly spiritual, heavenly, and not earthly as had been the promises to the Jews all along prior to the coming of Christ. They were promises of the most exalted character. They were offers of exaltation and of positions of the very closest association to their Master such as would be suggested by the figure of the "Bride" or the figure of the members of the "Body." The fact that Jesus did not use the terms "Bride" or "Body," or "membership" in His Body in so many words in stating the promises to His disciples, is no argument or reason whatever for claiming that the believing Jewish disciples have no part in the Body of Christ. The effect and meaning of the promises that Jesus gave His disciples imply all that is represented in the figure of the Bride and the Body, and imply a state of glory and blessedness not to be excelled by anything that was offered subsequently to the Gentiles. -- John 17:6, 22-24.

### **Kingdom Given to "Holy Nation"**

Bait as was clearly observed in the preceding article treating this subject, the Jews as a nation were not prepared for the great blessing Jesus offered them, and in the conclusion of His ministry, as a nation they were cast off, temporarily rejected, and in the Plan of God, set aside for this entire Age until God should make up the Kingdom class from another source, as is most obvious from St. Paul's explanation. (Rom. 11.) But the comparatively few that did accept and become the disciples of Jesus, termed by St. Paul "a remnant," were received into all the blessings and privileges of the Kingdom 'prospects that would have come to the elation at large had they as a nation been found acceptable.

And it is at this juncture that we find the turning point in the Divine dealings with the Jews-a ;turning from them to the Gentiles. Jesus had clearly indicated this in one of His parables. (Matt. 21:33-43.) He here sets forth that the unworthy Jewish nation who had been offered the Kingdom was to be set aside: "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This, as we have seen, is confirmed by St. Paul's explanation, and let the fact not be overlooked that Jesus' words clearly show that it was precisely the same blessing, the Kingdom, that was withheld from the Jews, that was later offered to the Gentiles "to the nation bringing forth the fruits thereof," that is to believing Gentiles who should be accepted in with the Jews and form the new nation, "The holy nation, the royal priesthood" that should inherit the Kingdom.

### **To the Jew First**

The fact that Jesus limited the ministry of Himself and the Apostles for a time to the Jewish nation argues nothing in favor of the theory that the call, the promises, and the Kingdom offer appertained to and concerned only that nation. Nor is there any support for the claim that the four Gospels\* and the larger portion of the Acts are Jewish and not in any sense applicable to Gentiles. It is true, Jesus prior to His death, instructed that the Message of the Kingdom was not yet to go to the Gentiles and He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sleep of the house of Israel." (Matt. 10:5-6.) This instruction from Jesus was in fulfillment of what He saw to be the Divine program-the Jewish nation was before all other nations; in line, according to the promises to the fathers, to be given God's choicest favors, the privilege of joint-heirship in the



Kingdom, and of being the spiritual seed of Abraham, to bless all the families of the earth. (Gen. 12:2-3.) "To the Jew first," -- was therefore the rule followed by Jesus and the Apostles. (Rom. 2:9-10.) Not until they had been tested on the subject of their worthiness. of the Kingdom honors, and not until near the close of Jesus' ministry, five days before His crucifixion,, did He issue the statement of rejection, saying, "Your house is left unto you desolate." -- Matt. 23:38.

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\*The four Gospels may be said to be Jewish in the sense that. from a human viewpoint they originated in the Jewish nation, and they record the ministry of Christ, which was directly to that nation during His earthly life; but inasmuch as the Divine Plan provided for the Gentiles to later on enter into the same favor as that offered the Jews, and inasmuch as a large portion of Jesus' ministry applies with equal force to the Gentiles, it is misleading to call the four Gospels Jewish. Likewise a large portion of the Acts is Jewish in the sense that it is a record of the Gospel work among the Jews subsequent to our Lord's death. Most certainly it contains the record of the commencement and founding of the Church at Pentecost, and its progress thereafter, but the record of the Acts is of no less importance and concern to the Gentiles to whom the same Gospel went, and who shared the same ministry,. hopes, and promises as did the Jews. Hence again, it is misleading to call the book of the Acts, Jewish.

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The seventy weeks of Daniel's prophecy also 'bore vitally upon the matter: "Seventy weeks are determined upon thy people." (Dan. 9:24.) In the midst of the last or seventieth week, Messiah was to be cut off; in fulfillment of this prophecy, Christ was crucified exactly in the middle of the last week of the seven years of grace. And though favor to, them as a nation ended at His death, yet in fulfillment of the prophecy special favor continued with them to the end of the week, three and one-half years later, during which time many thousands of Jews were converted, accepting! Christ and the Message and were received into the Gospel fold (Acts 2:41; 6:7.) The death of Jesus, however, marked the turning point of Divine favor from the Jews to the Gentiles ;and His last and parting word, to His disciples after His resurrection was, "Go ye and evangelize all nations." (Matt. 28:19-20.) These special advantages were no longer to be limited to Israel. The chiefest blessing had been offered them, and they as a nation had rejected it.. Now that favor would go to the Gentiles, and from amongst them would be selected those who, together with the Jews who had accepted Christ, would make up the Kingdom class; to which class pertain all the promises even as to the "Body" and the "Bride." Thus three and one-half years after our Lord's death, at the end of the seventieth week, favor did go to the Gentiles. It was manifested in the acceptance of Cornelius, the first Gentile convert and his household. \* -- Acts 10:1-48.

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\*Those who flout the idea that Cornelius was the first of the Gentiles to accept the Christian faith, and claim that the Ethiopian eunuch instead, was the first Gentile convert, have omitted an important consideration. The Ethiopian eunuch was a proselyte of the Gentiles and was of the Jewish faith already when the Gospel was presented to him. He was not, therefore, a convert to Christianity from the Gentile or heathen faith, hence it is entirely out of place to speak of him as being the first Gentile convert. With Cornelius the case teas different; He was not of the Jewish faith, and accepted the Christian faith directly as a Gentile and not as a Jew in any sense.

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### **The Jewish-Gentile Issue in Early Church**

The call and admission of Gentiles into Divine favor and into all the Gospel privileges was a question most difficult for many of the Jews to grasp, to understand; so accustomed were they under the Mosaic arrangement to believing that the Gentiles could never have any part or lot with them. Much discussion and controversy and much debating of the question was necessary to clear up the situation. (Acts 11:1-18.) The Jewish conference of Acts 15 had for its subject of discussion this interesting and important question of Jews and Gentiles enjoying the Gospel favors upon an equal footing.

It will be recalled that in the course of the discussion the truth was pointedly brought out. St. Paul and Barnabas gave testimony "declaring what miracles and wonders God had wrought among the Gentiles by them." When the Apostle James added his testimony, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the



Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." (Acts 15:13-17.) What could be clearer than that the Apostles were all grasping clearly the situation that the failure of the Jews meant the incoming of the Gentiles to make up the "people for His name," that is, to make up the "Seed" class; the Messiah, the Kingdom, the Bride, the Body of Christ.

It is manifest from the records that the Apostle Paul was amongst the first to grasp the import of the Divine program respecting the acceptance of Gentile believers into Divine favor. As he journeyed from place to place and met with prejudice, opposition, and persecution from the Jews, he interpreted this situation and the Lord's providence as indicating that the opportunities of the Gospel should go to the Gentiles. As an example of this note the experience of Paul and Barnabas in the city of Antioch in Pisidia. (Acts 13:14-46.) Being evilly accused and rejected of the Jews, they said, "Lo, we turn to the Gentiles." They recognized, therefore, that the change in dispensation had already come; and while they still followed the rule "to the Jew first," they recognized that since that people had been nationally rejected, it was the will of God to direct the Message to the Gentiles that His pre-determined purpose concerning the selection of a Kingdom class might go forward.

### **Apostles Ministered to Both Jew and Gentile**

It is admitted then that while the four Gospels and much of the book of Acts concerned the Jews primarily, yet inasmuch as they as a nation were the rejected, broken-off "natural branches," most certainly, therefore, the call, invitation, promises, and lessons represented in the ministry of Jesus and the Apostles to the Jews, come with full force and import to the Gentiles who were grafted in as the "wild olive branches" to take the place of those broken off. -- Rom. 11:17.

As further confirmation that the work and ministry of Jesus was intended to have application to the Gentiles as well as to the Jews, we have only to remember that Jesus specially appointed the twelve Apostles to be the instructors and guides not merely for the Jews, but for all His people throughout the entire Age: "Ye shall be My witnesses unto the uttermost parts of the earth." (Acts 1:8.) His instruction to them to go and teach all nations as they had been teaching the Jews, is in support of this reasoning. Again on the last night of His earthly career, Jesus said He was praying not only for His Apostles, but also for "all them [both Jews and Gentiles] that shall believe on Me through their word" (John 17:20) ; which signifies that Jesus intended the chosen Twelve to minister to Gentile believers as well as to Jews throughout the entire Age. Hence we see these later pictured in Revelation as the twelve stars or spiritual lights surrounding the Church. (Rev. 12:1.) They are again referred to as the twelve Apostles of the Lamb, the twelve foundations of the New Jerusalem. -- Rev. 21:14.

What room, therefore, is there for doubting the truthfulness of the teaching that Jesus as He visualized this entire Age, its purpose and work, planned in harmony with the leadings of the Spirit, choosing the twelve representatives, the Apostles whose ministry and instruction should serve His entire Church—first the Jewish members in the beginning of the Age, and subsequently those who were selected from among the Gentile nations to complete the Body, the Bride of Christ. Nor is there any intimation whatever that some of the Apostles were delegated to minister to the Jews, and the Jews alone (who it is alleged by some, were given one class of teaching and promises) while other Apostles were delegated to minister to the Gentiles, and them alone (who. it is further alleged by some were given another class of teaching and promises separate from the Jews). Rather the ministry of all twelve Apostles was one, having one aim, one purpose, that of instructing and edifying the entire Church made up of both Jews and Gentiles called to be the Body of Christ, and ultimately His Bride and joint-heirs in heavenly glory.

### **Both Reconciled "in One Body"**

Do we not find one strain, one line of thought, one truth and teaching running throughout their ministry? True, when giving the Message to the Jews it was necessary to make certain explanations to them concerning their former relationship to God under the Mosaic arrangement, of how they, on accepting Christ, are transferred from Moses to Christ. (Gal. 2:11-21; 5:1-6.) And to the Gentiles it was necessary to explain how though they had in previous ages been aliens and strangers to God, yet now a turning point had been reached and the door of favor was opened to them. But aside from these explanations the ministry to Jews and Gentiles amounted to the same thing; both were pointed to Christ as Savior and Redeemer (Acts 2:14, 21; 10:34-36; 13:37-39); both were told to exercise faith and believe on the Lord Jesus Christ as the basis of their justification (Acts 2:38; 10:43, 48); both were called to consecrate all to Him and take up the cross and walk in His footsteps (Acts 14:21, 22; Rom. 12:1; Phil. 1:29); both were promised a share in His

Kingdom by the glorious change of the first resurrection. (Rom. 8:17; 2 Tim. 2:11, 12; 1 Thess. 4:14-17.) How clearly St. Paul set forth the one hope given to Jew and Gentile: "How that by revelation He made known unto me the mystery that the Gentiles should be fellowheirs, and of the same Body [as the Jews], and partakers of His promise in Christ by the Gospel." (Eph. 3:3-6.) What could be more positive than the Apostle's statement that the Gentiles had been admitted as fellowheirs -- that is, fellowheirs with the believing Jews and of the same Body as the Christian Jews.

Again, hear the Apostle in his able exposition of this entire subject, reminding the Gentiles of how at one time they were far off and had no share in the special privileges and blessings of Israel: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one; and hath broken down the middle wall of partition between us for to make in Himself of twain, one new man, so making peace; that He might reconcile both unto God in one body by the cross . . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, [the Jewish brethren] and of the household of God." (Eph. 2:13-19.) It would seem that language could not express any more plainly the thought of the oneness and unity of the hope and promise given to believing Jews and Gentiles. The Apostle assures Gentile believers that while they were at one time separate, yet now through Christ they are made one with the Jews, the middle wall of partition being broken down; that the two have been made one in Christ, and that both belong to the same Body, and that they, the Gentiles, are now fellow citizens with the saints, the Jewish disciples, and of the same household of God. In a succeeding chapter he reminds them again that there is "one Body and one Spirit," and that all are called both Jews and Gentiles in one hope of their calling inasmuch as there is but "one Lord, one faith, one baptism," etc. -- Eph. 4:4, 7.

### **"The Children of the Promise"**

Again, addressing the Galatians, the Apostle further elucidates the subject, showing the relationship of the Abrahamic Covenant and promise to this whole question of the Kingdom class, the Body and Bride to be. He explains that when the Law Covenant was fulfilled by our Lord Jesus it left the original Abrahamic Covenant just as it was before the Law Covenant was added. This Abrahamic Covenant is the one under which the New Creation is being developed. That Abrahamic promise or Covenant reads, "In thee and thy seed shall all the families of the earth be blessed." The Apostle explains that this Seed of Abraham referred to in the promise is Christ-Christ Jesus our Lord; and he adds, "If ye be Christ's [if ye become members in particular of the Body of Christ] then are ye Abraham's seed, and heirs according to the promise" or Covenant. -- Gal. 3:16, 29.

Now then, we have our bearings, for again the Apostle says, "Ye, brethren, as Isaac was, are the children of promise"-in a totally different sense than were the Jews under the Law. He points out clearly the distinction between this spiritual Israel and natural Israel, telling us that the children of Jacob according to the flesh are not the children of Abraham meant in the promise; but that the children of faith are counted for the Seed. He explains that Abraham typified the Heavenly Father; that Sarah, his wife, typified this original Covenant, from which so much blessing ultimately is to proceed; but that as Sarah was barren for a time, and failed to bring forth the Seed of promise, just so God's Covenant was barren for nearly two thousand years, and only began to bring forth the Seed of promise in our Lord's resurrection from the dead. There the Head of the Seed of Abraham was born, and ultimately the entire Body of Christ, the antitypical Isaac, will be delivered ("born from the dead") into the spiritual condition. Then the Seed having come, the promise, or Covenant, will have its fulfillment, all the families of the earth will be blessed.

### **The Spiritual Seed of Abraham**

It was during the barrenness of this, the original Covenant, that another Covenant was added, namely the Sinaitic or Jewish Covenant, the Law Covenant. It brought forth children, a fleshly seed, not according to the promise, not suitable to fulfill the original promise. The Apostle points out that this Law Covenant was typified by Sarah's maid, Hagar, and that the Jews under that Law Covenant were typified by Ishmael, her son; and that as God said that the son of the bondwoman (Hagar) should not be heir with the son of the free woman (Sarah), it meant antitypically that the Jew under the Law Covenant would not inherit the original Abrahamic promise; which must go to the spiritual seed. This is all beautifully and elaborately detailed by the Apostle in his letter to the Galatians. (Chap. 4.) The Apostle's argument is against the false teaching that Christians must become Jews, and come under the Mosaic Law in order to be inheritors under the original Abrahamic promise.

St. Paul shows, on the contrary, that all who are under the Law are in bondage, and that the spiritual seed of Abraham must be free, as Isaac was-as Ishmael was not. His argument further is that if any Gentile, not originally under the Law, shall put himself under the Sinaitic Law Covenant, he is thus separating himself from the true seed of Abraham, and making himself an antitypical Ishmaelite. The Apostle's words are, "I, Paul, say unto you, that if ye be Circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace." Opposing this, he urges those Jews who have become free from the bondage of the Law Covenant through the death of Christ, and those Gentiles who were never under the Law Covenant, but who have now accepted of Christ and His covenant of sacrifice, saying, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." -- Gal. 5:1-4.

### **"All One in Christ Jesus"**

We see, then, that it is the "New Creation," with Christ as its head, that constitutes the Seed of Abraham according to this original, or Abrahamic Covenant, and that is to bless the world through redemption and restitution. We are not surprised, either, that in the type, as in the figures used by the Lord and the Apostles, this New Creation is represented sometimes as a man of full stature-the head representing Christ Jesus, and the members representing the Church, members in particular of His Body. (Eph. 4:13; Col. 1:18.) Thus, "we, brethren, as Isaac was, are the children of promise" -- members of the antitypical Isaac, of which Jesus is the Head.

That both believing Jews and Gentiles were admitted into the same privileges as members of the antitypical Isaac or "Seed" class, the one Body, is evident from the Apostle's language in connection with the foregoing, "For ye are all [both Jews and Gentiles] the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ [the Jews came into Christ through Moses, being baptized in the cloud and in the sea, while the Gentiles came into Christ directly by faith and consecration. -- 1 Cor. 10:1-2.] There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:26-28.) Thus as the Apostle reaches the climax in his argument, the conclusion of the whole matter is that the object and mission of the Gospel is to select wholly a new order; in other words, a new creation, and that in this new order, nationalities do not count. All are one in Christ whether they were previously Jews or Gentiles; and these altogether, in the conclusion of the Age will, therefore, form that new nation or kingdom which, exalted and crowned with Christ Jesus, their Lord, shall rule all mankind and bestow the blessings promised.

(To be Continued)

## **TRAVELS IN THE HOLY LAND -- SERIES IX**

O the traveler who realizes the unique position that the land of Palestine has occupied in God's dealings of the past, the memories of other lands and scenes pale into comparative insignificance. Preferring, therefore, to let the mind of the reader rest among those hills and valleys made sacred by the voice of God and the visitation of His holy messengers even as my own mind loves to lunge there, I will in these concluding lines make but a brief reference to other scenes and incidents relating to our homeward journey.

### **Rome**

One who spends but three days in Rome must be content with but a glimpse of the interesting, historical points of this famous city of seven hills, where Paul "once dwelt two whole years in his own hired house and received all who came in unto him preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Our limited time here was given to the things of greatest interest, several of which it might be well to mention.

Between the Palatine and the Capitoline hills, the latter being the smallest of the seven but the most important historically, lies the valley occupied by the Roman Forum. We stood on the hill above and viewed the few remaining columns and the other ruins of its

former grandeur, noting the Rostra, or stone oration platform, where Cicero gave his orations and from which: Mark Antony made his famous speech.

In the noble ruins of the Colosseum, we stood beside the arena where the contests with fierce beasts were held, and saw underneath the cellars where they were confined. At one side the Emperor's chair brought thoughts of a cruel Nero as we remembered that this was a favored place for the martyring of Christians, hundreds having perished here under persecuting emperors.

In a building in Lateran Square is the Scala Sancta, Which, according to tradition, was the stairway upon which Christ trod in the house of Pilate, We are told that Luther while descending this stairway on his knees, (a still prevailing custom) suddenly arose with the cry, "The just shall live by faith," and walked away.

We twice visited the great Church of Saint Peter entering through the holy door opened for the jubilee. Pilgrims from all over the world, interesting in costumes of various orders and nationalities were everywhere. This church owes much of its beauty of design and proportion to Michael Angelo, who was 72 years old when the pope engaged his help. Its enormous expense was the real cause of the sale of indulgences which was in turn instrumental in bringing on the Reformation. Something of its size can be imagined from the letters six feet in height around the frieze of its dome, "Thou art Peter, and upon this Rock I will build My church, and I will give unto thee the keys of the kingdom of heaven," which viewed from the floor below seem quite of ordinary size. Beneath the altar is the tomb of St. Peter and in the far end of the church is a bronze throne, enclosing the wooden chair used, it is claimed, by the saint. This chair has not been shown in nearly threescore years but photographs of it are on sale. It might not be improper to mention that, according to authorities, the picture of Charlemagne on this chair, and the style of its architecture, date it from about the eleventh century.

The Vatican, largest palace of the world, with its 20 courts and thousands of rooms, is a rambling structure, not beautiful in exterior. At its entrance stand the Swiss guards of the Pope, gorgeous in the uniforms designed by Angelo. Inside we entered the Sistine Chapel, famous for the walls and vaulted ceiling covered with the frescoes of the same great artist. The Vatican is a wonderful storehouse of the treasures of a world's art. Rich and increased with goods is Papacy, in a measure impossible to comprehend until seen as one sees it in the old world.

## **Genoa, Italy**

In an old cathedral in Genoa, is a sarcophagus said to contain the body of John the Baptist. Doubt that so small a box, possibly four feet in length, could be the burial receptacle of a grown man, was expressed and answered by the reminder that John was beheaded. This church has among its choicest treasures what is alleged to be the "Holy Grail," the dish or cup from which our Lord partook at His Last Supper. This legendary bowl, searched eagerly for throughout the centuries, was supposedly found in later years in the Holy Land -and brought to Genoa. The dish, 17 inches long and hexagonal in shape, was declared to be cut from a solid emerald, but when later Napoleon carried it away to France, it was broken in transit and found to be green glass. Afterwards it was repaired and returned to the church at Genoa.

## **Venice**

Venice is built upon many small islands and the Grand Canal, very wide and 37 feet deep, like the letter S, divides it into two, parts. This canal is its best boulevard, its main thoroughfare and street cars in the shape of small steamers run up and down its length with regularity. The other canals are like narrow alleys flanked on., either side by a defile of tall, old buildings, and the skilful gondolier as he makes the sharp turns with 'his long, graceful craft from one narrow waterway to one perhaps still narrower, gives a vibrant call of warning quite soothing to ears accustomed in their own land to the startling notes of auto horns. Perhaps I did not stay long enough in this much lauded city, or there may be a lack of some finer sense of appreciation, for Venice seemed to me just a flooded, quaint old town, with the water creeping so high that it lapped the door steps, washing them clean.

There is the usual famous old cathedral here -- St. Marks. It claims the body of the Apostle which was stolen from Alexandria, the city of his imprisonment and martyrdom, and many are the pilgrims who come here to be healed and incidentally to leave a practical expression of their gratitude behind. In this church is a famous altar cloth embroidered with 6000 jewels. One well known writer and traveler speaking of this says, "More people, I guess, come to see this than anything else, but it is worth standing before, if only as a reminder of how far the church has traveled since the carpenter's Son who despised riches, founded it.

## Milan

Milan is noted for its beautiful Gothic cathedral, looking, with its many delicately pointed gray and white spires, like some rare piece of lace set down in a city block. Six thousand statues placed in outside niches and upon its pinnacles add to its loveliness, and its interior is grand and solemn. In its inner cool darkness we passed an altar to the Virgin, bright with many lighted candles. We walked in quiet reverence passed its kneeling suppliants, who, come there to pray for friends who are ill. The sadness of their faces in the candle light, and the case in the wall just behind the altar filled with articles of gold and jewels presented to the Virgin in gratitude by those whose prayers were seemingly answered, aroused pity and something like indignation. High above the main altar is concealed a nail, declared to be one from the cross. Annually at the Easter season, a chair is drawn up to its height, its occupant secures the nail, brings it down, and an elaborate celebration and procession is carried out, after which the nail is again returned to its place for another year.

We stopped at the old monastery on the wall of whose refectory Leonardo Da Vinci painted his "Last Supper." This long dining hall of the monks, at one time stabled Napoleon's horses, but the painting endured, although dim and faded by time and ill-treatment. I had never been especially impressed with the many copies I had seen of this, but I now stood with emotion before what became to me then the most wonderful painting in the world. The long, plain table with its modest cloth, the disciples gathered in little excited groups of three figures each, the view of the landscape from the three windows just behind them, every detail leading the eye to the central figure of the Master, sheds, an influence in the original that seems to, have been beyond the reach of any reproduction. There is such sadness in the face of Him who has just announced His betrayal, and so much of beauty in the left hand that lies palm upward with fingers just touching the table. The positions and gestures of the disciples alone, express their individual emotions. We note the sullen head of Judas, acid one, possibly Peter, who stands facing the Master with arms extended, the fingertips touching his breast, seemingly saying, "Master, you who have the power to read the heart, know that it is not I." It seemed strange that Da Vinci, artist enough to conceive and paint such a picture, was also one of the foremost scientists of his time, and the discoverer of many natural laws that awaited our own time for use and perfection.

## London

There are many points of interest in old London with its heavy, frowning buildings of stone, mellowed and softened by dark soot and then washed so surprisingly clean in spots most exposed to the elements that they have a frosted appearance and remind one of hoary old men wearing their grey hairs in all the dignity of old age; but there are but two places I will pause to mention--Westminster Abbey and Stokes-Poges.

Westminster Abbey with all that it holds of the illustrious dead, is too sublime and impressive for my pen to handle; but there are two things I recall especially--just simple ones: the touching grave of England's unknown soldier, and a tablet in "honor of John and Charles Wesley with two quotations from their lips. "The whole world is my parish," and, "God buries His workmen, but carries on His work."

Outside of London is a quiet old churchyard, Stokes-Poges. In the little church is the pew where worshiped the family of William Penn, and in a far corner is the pew of Gray, author of the "Elegy in a Country Churchyard." Outside, under an ancient yew tree, is the flat-topped tomb which Gray used as a table upon which to write his beautiful lines, and around to the other side of the church is a similar tomb, that of the Grays, with the declaration that their dead are laid there, "in hope of a joyful resurrection." These country churchyards have so much of the Scriptures carved upon their marble-topped graves that they are veritable Bibles in stone. In the distance is the spire from the belfry of which "The curfew tolls the knell of parting day," and between lie the meadows where "The lowing herd winds slowly o'er the lea." One does not wonder standing there, at the inspiration that brought from the poet these lines,

"The boast of heraldry, the pomp of power,

And all that beauty, all that wealth e'er gave,

Await, alike, the inevitable hour,

The paths of glory lead but to the grave."

One very happy memory of London is that of a visit with Brother H. J. Shearn, who, it will be remembered, visited America two years ago, and ministered to a number of Classes.

A week's stormy passage brought us to the sunny skies and balmy April air of our own home country with a deeper appreciation of the blessings and privileges that we find here; and heartfelt gratitude that our earthly lot has fallen in such a land. -- G.M.H.

## "PALESTINE"

"Blest land of Judea! thrice hallowed of song,  
Where the holiest of memories pilgrim-like throng,  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

"With the eye of a spirit I look on that shore,  
Where the pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels, of God.

"Blue sea of the hills!-In my spirit I hear Thy waters,  
Genesaret, chime on my ear;  
Where the Lowly and Just with the people, sat down.  
And thy spray on the dust of His sandals was thrown.

"Beyond .are Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crag of Tabor to see  
The gleam of thy waters; O dark Galilee!

"Lo, Bethlehem's hill-site before me is seen,  
With the mountains around, and the valleys between;



There rested the shepherds of Judah, and there  
The song of the angels rose sweet on the air.

"And Bethany's palm-trees in beauty still throw  
Their shadows at noon on the ruins below;  
But where are the sisters who hastened to greet  
The lowly Redeemer, and sit at His feet?

"I tread where the Twelve in their wayfaring trod,  
I stand where they stood with the Chosen of God,  
Where His blessing was heard and His lessons were taught,  
Where the blind were restored and the healing was wrought.

"Oh, here with His flock the sad Wanderer came,  
These hills He toiled over in grief are the same,  
The founts where He drank by the wayside still flow,  
And the same airs are blowing which breathed on His brow!

"And throned on her hills sits Jerusalem yet,  
But with dust on her forehead, and chains on her feet;  
For the crown of her "pride to the mocker hath gone,  
And the holy Shechinah is dark where it shone.

"But wherefore this dream, of the earthly abode  
Of Humanity clothed in the brightness of God?  
Were my spirit but turned from the outward and dim,  
It could gaze, even now, on the presence of Him!

"Not in clouds and in terrors, but gentle as when,  
In love and meekness, He moved among men;  
And the voice which breathed peace to the waves of the sea  
In the hush of my spirit would whisper to me!

"And what if my feet may not tread where He stood,  
Nor my ears hear the, dashing of Galilee's flood,  
Nor my eyes see the cross which He bowed Him to bear,  
Nor my knees press Gethsemane's garden of prayer.

"Yet Loved of the Father, Thy Spirit is near,

To the meek, and the lowly, and penitent here;  
And the voice of Thy love is the same even now  
As at Bethany's tomb or on Olivet's brow.

"Oh, the outward hath gone!-but in glory and power,  
The Spirit surviveth the things of an hour;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same!"

## **ST. PAUL ONE OF THE TWELVE**

*"For I suppose I was not one whit behind the chiefest of the Apostles." -- 2 Cor. 11:13.*

THAT our Lord Jesus chose and selected twelve associates or Apostles whom He specially sent forth and commissioned to represent Him and to be teachers in His Church, we presume is not questioned - by

any one who are at all familiar with the plain declaration of the Scriptures upon the subject. (John 6:70.) Not only so, but the twelve whom our Lord thus chose are specifically mentioned by name. (Matt. 10:2-4.) That one of these proved unworthy and lost his position, in the Apostolate must also be conceded by all (Matt. 26:20-25; 27:3-5) ; thus at the time of our Lord's death leaving but eleven.

The question of who took Judas' place and thus constituted the twelfth Apostle is one that has long been disputed. In consideration of the fact that the faith of the Lord's people today rests largely upon the testimony and instruction of these who were especially commissioned, we can not but attach considerable importance to the question, of whose writings and messages it is that we are basing our deductions upon.

One view is that Matthias, chosen by the eleven to take the place of Judas, was the Lord's choice, and it has been urged that as our Lord just before He ascended gave the eleven certain commandments (Matt. 28:20) that therefore what these eleven proceeded to do at once must have had the Lord's endorsement. We believe this reasoning is not correct and will not stand the test of Scripture and of facts; for as the sacred narrative shows; they ignored the Lord's instruction at once, and proceeded to do something that He had not commanded them to do. What He did bid them do was to wait at Jerusalem for the Pentecostal blessing promised, and not to consider that they had the proper endowment of wisdom or authority from on High to undertake the great commission until they should receive the promised blessing.

To say that the Lord had commissioned them years before as His special representatives, and had said "Whatsoever ye bind on earth shall be bound in heaven," etc. (Matt. 18:18), this is no proof that all of their doings and proceedings had the Divine endorsement from that time forward. Most evidently the Lord when choosing them and giving them the commission was looking forward to the time when they would receive that power from on High at Pentecost, which would enable them to properly fulfill their office as Apostles. Prior thereto who can doubt that they made various blunders. We have only to remember how upon one occasion two of the Apostles came back to Jesus suggesting that fire be called down from heaven to destroy their adversaries. (Luke 9:54.) And the Master said, "Ye know -not what spirit ye are of." Again two of them came to Jesus and requested permission from Him to prohibit another from preaching who was not following with them. (Luke 9:50.)

Again the Master reproved them. We have only to recall further how the Apostles all forsook the Master and fled on the last night, of how the Apostle Peter thrice denied Him with cursing. Here then is most convincing evidence that they had not yet entered upon their office as Apostles having the Divine endorsement, as was the case after they received the power from on High.

## **Matthias Not the Lord's Choice**

Their selection of Matthias to fill -the place of Judas, as the twelfth Apostle was, therefore, a blunder; for although they cast lots, to give the Lord a choice, and the lot fell on one of the two they had decided upon, they were in this doing something beyond their authority. The Lord did not reprove them for this undesigned meddling with His arrangement, but simply ignored their choice. We have no intimation whatever that the Lord recognized Matthias as an Apostle. There is nothing in the record of 'his apostleship. The fact that Luke records What was done, that Matthias was selected by the eleven to be an Apostle (Acts 1:26) adds no support; for often we find items recorded without any comment as to the right or wrong of what was done.

The fact that Matthias for a time was considered by the Apostles as one of the twelve carries no weight, nor is there any strength in the argument that Matthias was genuinely an Apostle because the Apostles were called "the twelve." The sum of the matter is that the term "the twelve" came to be a general designation for this special committee of brethren Whom the Lord commissioned. As for instance, St. Paul tells of how Christ was seen after His resurrection by Cephas, and then of "the twelve" (1 Cor. 15:5), although at that time there could not have been but eleven, for it was before Matthias had been selected. Again we have a reference to "the twelve" in connection with our Lord's resurrection (John 20:24), and Matthias had snot yet been selected. There are clear evidences that the term "the twelve" was a general one with reference to the Apostolate.

## **St. Paul of the Lord's Choosing**

Evidently the Lord had His own choice for the one who would take the place of Judas, and to our understanding this one was the Apostle Paul. What could .be more reasonable than that the Lord Himself should do the choosing of this one to take the place of Judas, and not leave it to the eleven to do; especially since it was the Master who had directly appointed the twelve in the first place. Of St. Paul the Lord declared "he is a chosen vessel unto me," and himself later stated. that he was not a whit behind the chiefest of the Apostles. Evidently prior to his being chosen of the Lord, he had been undergoing special training and discipline from his mother's womb. -- Gal. 1:15; Acts 9:15; Rom. 1:1; 11:13; 1 Cor. 1:1; 9:1.

Under Divine supervision and with a view to his future work, without however interfering with his will, tile Lord had carefully guided in respect to the birthplace, education, etc., of this one whom He foresaw to be His chosen vessel to bear His Message to both. Jews and Gentiles. It was not necessary for the Apostle Paul to have been with Jesus during His earthly ministry in order to be constituted one of the twelve Apostles. The Lord could chose whomsoever He would to fill the vacancy. St. Paul tells us that last of all Christ "was seen of me also as one born out of due time." (1 Cor. 15:8.) Evidently this was in order that 'he might possess all the qualifications of the Apostles, even to being a witness of the Lord's resurrection.

The fact that the Apostle Paul repeatedly announces his apostleship\* in connection with his epistles (Gal. 1:1; Col. 1:1; Tit. 1:1) should be considered strong evidence in support of his being regarded as one of the twelve. Perhaps the strongest testimony in favor of St. Paul being regarded as one of the twelve is the manner and extent of the Divine recognition and blessing upon him. He was honored and given privilege of service above all of the eleven. It is he above the others that ministers to the Church for the entire Age. The Apostle Paul points out various things to come: the great falling away in the Church; the revealing of the "Man of Sin"; the mystery respecting the Second Coming of the Lord, and that we shall not all sleep, though we must all be changed; the mystery, hidden from past ages and dispensations, that the Church, including the Gentiles, should be 'fellow-heirs of the promise made to Abraham-that his seed should bless all the families of the earth, etc., etc. He points out, also, that in the end of the Age evil conditions will prevail in the Church; that men will be lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof; covenant breakers, etc., and that "grievous wolves" (destructive higher critics) would not spare the Lord's flock. Indeed, all of the writings of the Apostle Paul are brilliantly illuminated by the visions and revelations which he enjoyed as a seer of things that in his day were still future and not proper to be fully explained, but which now are manifest to the saints through the types and propesies of the Old Testament--understandable now in the light of the Apostle's words because the "due time" has come for them to be understood.

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\*We are not overlooking the fact that of course there were other -Apostles in addition to the twelve, but in consideration of the special call of St. Paul and the use that the Lord made of him above every other Apostle, this fact, if nothing else, should place him amongst the twelve.

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### **Most Prominent of All Apostles**

Another commenting and offering a word of testimony on this subject writes as follows:

"St. Paul became the successor of Judas. There were to be twelve Apostles of the Lamb—a crown of twelve stars on the Church's brow—and twelve foundations of the New Jerusalem, and in them were the names of the twelve Apostles of the Lamb. We are sure St. Paul's name is amongst them. This is in accord with the testimony that he was not one whit behind the very chiefest of the Apostles, and was more abundant in visions and revelations than they all. Matthias was chosen before Pentecost and was never recognized by God. St. Paul is the most prominent amongst the Apostles, all of whom were glorious characters, especially chosen of God for His special service. It is St. Paul who especially set forth that Jesus must come a second time, and then must reign until He shall have put all enemies under His feet. Through this noble mouthpiece Jesus sent us particulars of the resurrection of the just and the unjust, the "change" of the Church at Christ's Second Coming, the character of the Antichrist, etc. If St. Paul's Epistles were omitted, how great would be our ignorance on many subjects."

### **UNDER THE BANNER OF JESUS,**

STATING the terms of discipleship, Jesus declared, "Whosoever doth not bear his cross and come after Me, cannot be My disciple." It is not enough that we should start out with a courageous intention, a bold acknowledgment of Jesus, and a bold profession of discipleship. After we have been faithful in taking our stand on the Lord's side, we must be proved. Not merely those who have a little enthusiasm at the beginning, but those who shall demonstrate their worthiness by their faithfulness will be accounted worthy, and will be finally accepted by the Lord. Cross-bearing must be a daily matter. Our crosses are those oppositions of the world, the flesh, and the Devil, which conflict with the Divine will as laid down for us in the Lord's Word. The only proper sentiment is that which the Master expresses, saying, "Not My will, but Thine."

As an admonition to all not to undertake discipleship without mature deliberation, our Lord gave a parable of a man who began to build a tower, laying the foundation, who to build a tower, laying the foundation, but who was not able to complete it, and thus wasted His effort and made himself ridiculous, foolish. Another illustration was that of going to war without adequate preparation—an undertaking which would result disastrously. All the followers of Christ set out to build character and to "fight a good fight." Whoever enlists under the banner of Jesus takes his stand against Satan and sin, and must expect to have a hard battle and not to receive the victor's crown, nor to hear the words, "Well done," except by faithful perseverance in well doing.

What a blessing it would be if all who espouse the cause of Christ would do so with a full, clear understanding of what they are doing and with the fixed determination to go onward in the good way, not even to look back! The cause of Christ would be much further advanced amongst men; and while their number would be much smaller, their influence and power in the world would undoubtedly be much greater.

### **"Salt is Good, But--"**

Salt has preservative qualities in connection with what has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; and it is said that even yet some of the Arabs would be faithful to death to any person in whose home they had eaten salt. To them it seems to mean a pledge of loyalty.

Jesus used salt as a symbol, representing His own loyalty to God and the loyalty which all of His followers must have, and not only so, but which they must maintain. If salt lose its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world-to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fail in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service.

"He that hath an ear to hear, let him hear," said Jesus in conclusion. All of His followers are to take heed to these words. Whoever neglects them despises the One who gave them, and will surely fail of a blessing that might otherwise have been secured.

## **GOD'S UNCHANGING LOVE**

PERHAPS there is no subject that lies so near to the hearts of the Lord's people as that of God's personal love and care for those who trust in Him. Am I really a child of God; and is His love truly for me, changeless and ever abiding? is the great question. Nothing is so important to God's children as that of the preservation of that consciousness that His smile is upon us, that He does love us; that it is real and constant; that it is an unfailing love that abides with us through the storm and tempest, as well .as in life's sunny hours. A deep abiding sense of His love enables His child to face the darkest hours, to brave the wildest storms,, and to sing triumphantly with the great Apostle: "Nay, in all these things we are more than conquerors through Him that loved us"; and that nothing "shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." -- Rom. 8:37, 39.

Some one who has evidently tasted of both the bitter and the sweet of the Christian experience has left us the following:

"We are apt to judge of the love of Christ to us by our appreciation and enjoyment of it. It is easy to believe in it when we, are bright in spirits and well in health; when the atmosphere is clear, and the air is invigorating, and the sun shines brightly; or when we are living in happy obedience, and conscious fellowship. It needs no great effort, under such circumstances, to be sure of the love of Christ.

"But when our sky is overcast, and our way lies through a tangled jungle; when they are increased that trouble us, and misfortunes tread on each other's heels; when we are conscious of failure- it is not natural to us then to calculate on the unchanged love of Christ.

"Yet we might as well suppose that the heat given out by the sun varied with the temperature of our fickle climate, as think that the love of Christ changes with every variation in ourselves. It is a constant quality. It is not turned away by our failures. It is not lessened by our coldness or neglect. Like some perennial spring, it cannot be bound by frost or reduced by drought, or exhausted by the demands of generations.

"Neither depression, nor height; nor depth, nor things present, nor things to come, shall be able to alter the fullness and constancy of the love of Christ to you. If only Christians could realize this great truth, and in frequent contradictions to their own feelings, believe in and affirm the unchanging love of God, they would reach a firm standing-ground from which the great Adversary of souls could never dislodge them.

"I am feeling lonely and depressed; but God loves me.' I am groping my way through the darkness; but God loves me.' I am passing through a season of sore chastening; but this makes me more sure that my Father loveth me.' This is the secret of victory and rest.

"Our Lord bade us abide in His love. 'If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments and abide in His love' -of course this means the consciousness of His love. 'Keep yourselves in the love of God.' That is, cultivate an habitual consciousness of the love of God toward you.

"There are seven golden rules for acquiring and maintaining this consciousness.

"1. Never leave your room in the morning without a distinct apprehension of the fact that 'the Father Himself loveth you.'-John 14:27.

"2. Ask the Holy Spirit-who sheds abroad the love of God in the heart, and brings all things to our remembrance--that you may hear the whisper of its still small voice, perpetually reminding you that God loves you.

"3. Accept all lovely things-gentle words, kindly acts, gleams of sunlight, the song of birds and the scent of flowers-as being the token of His love; and look up With a smile to Him, as you say, I thank Thee.'

"4. Avoid all things that are inconsistent with the fact of your being God's beloved child; all irritableness and fretfulness; all petulance and anger; all ill-speaking, and uncharitableness.

"5. Do the meanest and most trivial things for the love of God, as one constrained by that love not to live to self, but to Him; and let your one aim be to do all things as one whom, God loves.

" 6. Let no commandment, of which you are aware, lie on the page of Scripture unobeyed. 'He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of my Father; and I will love him, and will manifest Myself to him.' -- John 14:21.

"7. Cultivate a spirit of disinterested love and kindness to all. 'He that dwelleth in love, dwelleth in God, and God in him.'

"Rooted and grounded in love to others, we comprehend best the love of God to ourselves.

"It was the charm of our Savior's life, that He was able to say, 'The Father loveth the Son.' -- John 5:20.

"Unloved and unwelcomed by those He came to save, He found solace and a home in the unchanging love of God. On the eve of His death, He could wish for us nothing better than that we should enjoy the love wherewith the Father had loved Him.

"Let us not miss our heritage by supineness or neglect. But let us live, as He did, beneath the spell of this sweet and heart-stirring strain -- 'He loveth us.'"

## **MESSAGES OF ENCOURAGEMENT**

Dear Brethren:

I must thank you for your letter of help and encouragement, also for sending copies of the "Herald" which I have received safely. Enclosed please find order which I think will cover my year's subscription and pay for extra copies sent. I should also like to have a couple of extra copies of the Chronology Herald. I have found it most helpful, in fact I never began even to study dates until they were made so plain that any one can follow them who will take the time and trouble to do so. Everything is convincing, and I daily thank my Heavenly Father for this clearer light and knowledge which has come to me through reading the "Herald."



The "Herald" always contains such helpful, interesting matter that I much enjoy reading it. Everything that strengthens one's faith in the Word of God in these days is most welcome to me. As a noted writer expresses it, "Religious tragedies are still played on every side of us and in our midst. But modern tragedies of religion are, for the most part, withdrawn from observation, enacted in the privacy of home rather than on the public stage. Their scene is the human heart, or the human brain. The rack, the dungeon, the scaffold, are all there. But the torture is the chill agony of doubt the desperate effort to regain or hold cherished beliefs -- to resist the creeping numbness of nerves formerly susceptible and responsive to sacred influences."

Often the old question arises, "What is truth?" We need the prayers and the fellowship of fellow Christians, and the printed page is often what we isolated ones are dependent on for the latter--one feels in touch with others of like faith even though absent in body. We are truly living in evil days, strife and confusion in the Church and out of it, and it is a struggle to keep one's mind fixed on the higher things. My chief comfort is that He who has begun this good work in me is certainly able to finish it, and so I go on, stumbling and falling, but still laying hold of the promises and the Hope before me.

May the loving Father Himself continue to strengthen and bless and direct every effort on the part of those who are responsible for issuing the "Herald" and kindred publications is the prayer of

Your sister in the one Hope, J.B.B. -- W.I.

Dear Brethren:

Greetings in our Lord and Head. Please send me "The Herald of Christ's Kingdom," also five copies of the August issue, that deals with-chronology. Find \$1.25 to pay for the same enclosed.

While I have never been a subscriber to the "Herald," yet I have read from it quite often. A brother lives near us that takes the "Herald," "Watch Tower," and several other papers, and we have access to the same. The main reason we refrained from subscribing to any of the many papers that have been published the last few years, was that they to our minds were 'so illogical.

The chronology as set forth in the "Herald" is to my mind both logical and reasonable. The last article in the issue that I mention is the article that assisted me in deciding to subscribe to the "Herald." The doctrine of the headship of Christ is one that has been lost sight of to a very large extent both theoretically and practically . . . .

Prior to our association with the friends of the "ransom for all," we were associated with the Seventh Day Adventists. With them we gained some lessons, and one of them was that while we could tell when prophetic dates began and ended, yet we could not tell all that would transpire until the prophecy was fulfilled at the end of the date. My brother, prior to his associations with the friends of the "ransom for all," was a Baptist minister, and later an Adventist minister. The friends at Nebraska City, where he lived, also the friends at Omaha that heard him speak, a few months after he became associated with the friends, suggested that he enter the pilgrim service.

Now you can see from the views that we held and still hold, the position he was in. He did not care to withhold himself from service, neither could he teach that the Church would be glorified in the year 1914. ("We speak that which we do know," or that is what we should always strive to do.)

He decided that the proper thing for him to do was to write direct to Pastor Russell, and this he did. In his letter he told him that while he would be pleased to enter the service, and while to his mind 1914 was a prophetic date, yet he could not conscientiously teach that the Church would be glorified in the year 1914. Now this is the substance of the Pastor's reply: If you sincerely believe that the Lord (or Head), is calling you to enter the pilgrim service, enter, but do not make a hobby of that thought of the glorification of the Church in the year 1914. In other words, follow the Head and respect all the friends that are striving to do likewise, and point all to the same source.

With you, we can agree that while dates encourage us, yet it is our relationship to the Head that assures us of our complete salvation.

Pardon me for writing so long a letter, but I get lonesome . . . .

Yours in Christ, C.A.B. -- Neb.

Dear Brethren:

Loving greetings in our dear Redeemer's name.

When reading your annual report (the first one which I have seen), I felt that I must help in a little way the good work you are doing among the Lord's people. It is little that I can do, but the order for \$ --- enclosed is an endeavor to repay something of the debt I owe to the Institute for the blessings received from the "Herald." They are so full of spiritual food, so like the old Watch Towers, that I feel I missed much in not becoming a subscriber earlier. The recent article on Chronology is very interesting and most reasonable. I enclose one or two addresses to which I would like you to mail copies if you have them to spare.

I have the Revelation Volumes and find them very strengthening to my faith. The messages to the Churches are dealt with in such a way as to urge one to "take the more earnest heed to the things which we have heard, lest at any time we should let them slip. "

I shall be glad if you will send me a copy of each of the free tracts you issue.

Praying the Lord's blessing on your efforts to serve Him in His own way, I am

Your brother in Him, W.E.S. -- Eng.

## **THE HERALD OF CHRIST'S KINGDOM**

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### **DISCOVERS SCENES OF OLD TESTAMENT EXPEDITION IN PALESTINE**

**TRACES FAMOUS ASHTAROTH TEMPLE IN RUINS OF BEISAN**

*Egyptian Fortress Conquered by Philistines Unearthed*

PHILADELPHIA, November 15-New light has been thrown on Old Testament scenes and life, portrayed in the Books of Samuel and Chronicles in which King Saul figures in combat with the ancient Philistines, by recent excavations in Palestine of the University of Pennsylvania Museum expedition to Beisan. A letter from Alan Rowe, field director of the expedition, describing the work, was made public by the university tonight.

Beisan is the Biblical "Beth-Shan," and lies at the eastern end of the Valley of Jezreel, overlooking the valley of the Jordan. It was the chief city of the famous Decapolis, the league of ten cities. Egyptian literature contains Many references to it. Variant passages of the Bible render the name "Beth-Sha'an," which may be translated "House of Security."

The discovery .by the University of Pennsylvania expedition that the high mound which marks the site of the ancient city contains the ruins of a great Egyptian fortress may lend plausibility to the later interpretation.

**Third Level Reached**

Diggings at Beisan by the expedition were started in 1921, after obtaining permission from Great Britain, which holds the place under a mandate. Already two distinct levels marking separate occupations, last by Arabs, and earlier by Byzantines, have been peeled off.

The resumption of work this autumn brought forth the third level containing the brick walls of the ancient Egyptian fortress and also ruins of a large Grecian temple. The latter has been cleared, Mr. Rowe's letter says, and the fort is being excavated.

But the discovery that most delighted the searchers was the finding of another temple on the Egyptian level, which has been identified as the famous "House of Ashtaroth," mentioned in the Old Testament, the same temple in which the victorious Philistines hung the armor of King Saul after his death.

The place brought forth rich findings in materials closely associated with the ancient modes of living and worshiping, confirming many descriptions of the Philistine age.

### **Gold and Silver Found**

The Temple of Ashtaroth measured roughly 70 by 55 feet, with its axis running east and west. It comprised a long central hall with three circular stone bases on either side, built into brick walls and evidently once supporting wooden columns. Against the centre base on the south side was unearthed a deposit resembling the modern cornerstone deposits.

This foundation deposit was contained in a pot, which was filled with ingots, rings, and jewelry of electrum, a mixture of gold and silver. A second deposit, consisting only of gold subjects, was discovered on the opposite side of the sanctuary. The intrinsic value of the deposits, aside from their archaeological worth, the report said, was considerable.

The temple was said to have been erected by the Egyptians to their goddess, Ashtaroth, about 1250 B.C., and was, so far as known, the only temple intact at Beth. Sha'an when the place was conquered by the Philistines.

### **Stele of 19th Dynasty**

(Among the first objects disclosed in this year's work, Mr. Rowe wrote, was a stele of the nineteenth dynasty belonging to an Egyptian by the name of Amen-Em-Apt. He is depicted kneeling in prayer to Egyptian gods.

The room of the first three temples in which the stele of Ashtaroth-Anaitis was discovered, had four stone drums concealed under its floor of hard clay, which were thought to have once been foundations for wooden pillars. The room was littered with cult objects, Mr. Rowe's letter said, many of them types never before found in Palestine.

Beneath the nineteenth dynasty temple was found still a third temple of Egyptian origin; it was not completely cleared at the time of Mr. Rowe's writing but was thought to have been of the seventeenth dynasty, about 1500 B.C. An altar and a scarab of King Thothmes III had been found the floor of the temple on which a number of objects were found was still a bright blue.

Only the northern end of the lowest temple had been entered. "The excavation is proceeding," Mr. Rowe concluded, "but a huge amount of debris has to be removed before it can be completely cleared."-"New York World."

While such testimonies as the foregoing may not be regarded by the worldly-wise in Christendom as of any value in support of belief in the inspiration of the Scriptures, those who already see the thread of the Divine Plan running throughout the entire Bible, see in all

these revelations that have come from modern excavations, much to strengthen and encourage faith in the records of the Bible as having been made and kept throughout the ages under Divine supervision.

## **THE BIRTH OF THE PRINCE OF PEACE**

*"For there is born to you this day in the city of David a Savior who is Christ the Lord." -- Luke 2:11; Matt. 2:1-15.*

TO THE children of God to whom is committed the secret of the great Divine Program, the story of the birth of Jesus can never grow old. Rather to those walking in the light, this sacred theme gathers fresh charm and interest as the years come and go, bringing deeper insight into that life, and greater appreciation of its vast importance to the human race.

Contemplating again at this season of the year in a special manner those hallowed memories associated with that momentous event, our thoughts do not necessarily go back to the beginning of God's creation when Christ as a spirit being became "the first born of every creature"; the Word that was with God in the beginning of creation, and by whom all things were made, and without whom not one thing was made. (John 1:1-3, 10.) Our Master at that time was "the beginning and the ending, the first and the last," of Jehovah's direct creation: all subsequent creations being by and through Him as Jehovah's honored agent. (Rev. 1:11; 3:14; Col. 1:15; John, 1:1-3.) We come rather to the time when He who was rich for our sakes became poor (2 Cor. 8:9) and left the glory which He had with the Father "before the world was" (John 17:5); to the time when without dying, our Master underwent a change of nature and "humbled Himself," "was made flesh" (Phil. 2:8; John 1:14), "took upon Himself the form of a servant" and was "found in fashion as a man," "a little lower than the angels"; and then still further humbled Himself even unto death, and yet more even unto the shameful death of the cross-as a culprit, as a sinner. (Heb. 2:9, 16; Phil. 2:6-9.) This lesson, appropriate to the season, calls our attention to the birth of "the man Christ Jesus."

### **The Wise Men and the Star**

As we should logically anticipate, there are certain incidents associated with the Savior's birth that are of a most unusual and even spectacular character, evidently intended to signify that the birth of this One should stand out in bold relief above all others of the creation here on earth. Angelic beings, who are permitted to come and go in connection with the heavenly court and ever behold the face of God; announced the birth of Jesus. Nor is it surprising that they mentioned only the glories to follow and not His sufferings which would intervene. It is not surprising that they did not weep for the sufferings and humiliation, but said "Glory to God in the highest, on earth peace good will toward men," grasping merely the culmination of the great Divine Plan which had its beginning in the birth of Jesus.

"Behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him." Some have assumed, without any reason whatever we believe,, that these "wise men" were under the influence of spiritism and demonism, and that the supernatural,, star-like appearance that guided these men to Jerusalem was of Satanic concoction, and of evil design. Our view of this matter is just the reverse of the above. We cannot imagine any such interference or interruption in connection with the birth of the Son of God. The record contains no intimation that these wise men were of evil intent or' in any sense -bad men, but everything to indicate that they were of godly attitude, reverential, and desirous of paying worship and homage to the Holy One, and to, present Him with gifts. Such sentiments are not associated with Satan or his demon hosts. We conclude, therefore, that the revelation to the wise men, their guidance by the star to the manger was a part of the drama associated with Jesus' birth, stamping it as of the supernatural and miraculous order, not only for the benefit of those living at that time, but for all ages and all peoples.

### **Who Were These Wise Men?**

Whether or not the "wise men" of the East were Hebrews we are not informed; but since Divine favor was for the time confined to Israel, and since that favor did not depart until they had rejected the Messiah, we consider it highly probable that these wise men from the East were part of "the twelve tribes scattered abroad," who; "instantly serving God," were hoping for and "waiting for the

consolation .of Israel" through the long-promised Messiah. (Acts 26:7; Luke 2:25.) We do know that 'hundreds of thousands if not several millions of Israelites were carried captive to this very eastern country-Babylon, Medo-Persia, and we know also that less than 55,000 availed themselves of the decree of Cyrus permitting their return to Palestine. The great bulk of the people of Israel, therefore, at that time (as now) resided in foreign lands. And it would appear that their foreign captivity was helpful to their religious interests, and that the Israelites in general had more faith in the Lord and more strong interest in prophecies respecting Messiah after the captivity in Babylon than for several 'hundred years previous, when they were continually beset with idolatry.

The promise of God to Abraham of a great "Seed," a great King and Ruler who should bless the world with a righteous reign, it would appear, was carried by the Israelites into all the then civilized world. Leading some to expect a Jewish Messiah, it led others through a feeling of pride to declare that, they were as able as the Jews to produce the desirable government and ruler for the world. Hence, we find that the idea of universal dominion began to prevail. It is claimed by some that Zoroaster, the great Persian religious teacher, was a disciple of the Prophet Jeremiah, and the memoir of Mrs. Grant, missionary to Persia, says

"Zoroaster taught the Persians concerning Christ. He declared that in the latter days a pure virgin should conceive, and that as soon as the child was 'born a star would appear, even at noonday, with undiminished lustre. 'You, my son,' exclaimed the venerable seer, 'will perceive its rising before any other nation. As soon as you see the star, follow it wherever it leads you, and adore the mysterious child, offering your gifts to him with profoundest humility. He is the Almighty Word which created the heavens.' "

Although this is only a legend, it is interesting to know that there was such a legend amongst the people of the East. And respecting Zoroaster it may be said that his teachings were of a higher character than those of other heathen teachers.

### **Satanic Designs Against Jesus**

Expecting a king, the wise men naturally came to the palace of Herod, who although called the king of the Jews, was the representative of their conquerors, the Romans. Herod was the founder of the house of Herod and naturally had great expectations, not only with reference to the duration of his own dominion, but also with a view to the establishment of his posterity in the power and office which he enjoyed. No wonder, then, that he was "troubled." The prospect of a rival either in the power or in the esteem of the people was not to his liking. "And all Jerusalem [was troubled] with him." Political influence takes in a wide circle. There were connected with Herod's government or benefited by it, directly or indirectly, many whose plans, hopes, etc., might be very much disarranged by any change of the government. Herod evidently knew of the Jewish tradition respecting Messiah, for he at once sent for those who were learned in the Scriptures, to demand of them Where the Prophets indicated that Messiah should be born. The Scribes and Pharisees were evidently quite familiar with the subject, had looked it up, and apparently without hesitation gave the name of Messiah's birthplace as Bethlehem, and quoted from the Prophet in support of it.

The cunning art of Herod, by which he hoped to learn who was this divinely designated Prince and heir to his throne, is appreciated only when we remember the sequel to this narrative-how, when he found that the wise men did not return to give 'him the information and permit the destruction of the child Jesus, he determined to kill all the children of the City of Bethlehem of two years old and under; thus he might be sure, he thought, that he had outwitted the Divine Plan and protected his own power.

Satan's attempt to take the life of the child Jesus is indeed significant when viewed in the light of subsequent events-his repeated attempts to mislead our Lord during His earthly ministry, and His further effort to bring about His extermination. Herein we are reminded too of how the same great Adversary has used every device and resource at his command in persecuting the followers of this just One, by which he has thought to frustrate the Divine Plan for the selection of the Body of Christ, the Seed Class, that is ultimately to fulfill the great promise of the world's uplift and blessing.

The star which seemingly had led these wise men toward Jerusalem;, anal which then apparently had vanished and left the searchers to arouse the curiosity and interest of the people of Jerusalem, again became their guide as they left the city, leading them to Bethlehem, which is only a short distance, and the star appears to have indicated even the very house in which they found the new-born King. According to the custom of the time, they presented costly treasures as well as their homage.

## **By Many Indisputable Proofs**

Our confidence in Jesus that He was the Sent of God, the Redeemer, the Messiah, the Deliverer of His people, rests not merely upon the testimony of the Apostles in the New Testament records, wonderful and convincing as these testimonies are; they gain nine-tenths of their weight and importance from the fact that they evidence the fulfillment of promises, types, and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the Divine Plan of the Ages in connection with our Savior, His birth, His three and one-half years' ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the Divine revelation, designed by the Lord to be the firm foundation for His people's confidence in Him and in all the glorious things Which He has promised He would yet accomplish through this great Savior.

Note the original promise of the Lord shortly after sin had wounded our first parents and brought them under Divine sentence. (Gen. 3:15.) Note the promise made to Abraham respecting Messiah that He should be of his posterity. (Gen. 22:18.) Notice the same to Jacob. (Gen. 28:14.) To David. (2 Sam. 7:12-16.) Through Isaiah the Prophet, His coming and His greatness are foretold. (Isa. 9:6-7; 11:1-9.) Daniel the Prophet, also refers to the importance of His work of making an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had just given respecting Him, and the favor to come through Him. (Dan. 9:24.) We recall also how He was typified in Isaac, who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater One to come after him.

## **For Our Sakes Became Poor**

Had the hopes of Israel been merely concoctions to deceive the people, we may be sure that the deceiver would have been careful to mark out some remarkable lines of parentage for the coming Messiah; free from blights, scandals, etc.; but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. Judah, the son of Jacob, the head of the tribe from which our Lord sprang, was not above reproach and his general character was faithfully portrayed; his son, Phares, through whom our Lord's lineage runs, was born of an unlawful union, Rahab, the harlot of Jericho, a foreigner who became an Israelite indeed, was amongst our Lord's progenitors; so was Ruth, the Moabitess, another foreigner adopted as an Israelite. The line even through David is compromised by coming through Bathsheba, the widow of Uriah, the Hittite. The New Testament writers are similarly candid and make no hesitation in recording the genealogy. All of this is in full accord with the Scriptural presentation of the matter, namely that our Lord's virtue, His sinlessness, His separateness from sinners, was not through the flesh, not through His mother, but through His Father, God. Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that He is indeed able to sympathize with mankind in every station of life; having passed from the glory of the Father to the lowest condition: of humanity and back again. He is surely able to appreciate and to sympathize with all conditions and classes.

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they did declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Savior had been. born-a deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through Him'; able to open the blind eyes and to unstop the deaf ears, that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

## **"Glory to God in The Highest"**

go wonder after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly the anthem begins with praise to Him that sitteth upon the Throne, to Him who devised the great and wonderful Plan of Redemption and who sent His Son, our willing Redeemer; glory to Him in the highest-in the highest strain of heart and voice,



with fullest appreciation of Him as a Savior! Next came the consequences on earth, namely peace. Not such a peace as men might patch up between themselves, and between nations and parties, and such a peace as under present conditions would be sure very soon to be scattered to the winds; but a peace with God, a peace which comes from a restoration to the race of the Divine good will. It was because Divine justice could not spare the guilty that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that Divine sentence of death the dying race has become impoverished, not only physically but mentally and morally, and selfishness has become the rule, and in its wake have come all our selfish ambitions and pride and strife and vainglory and money love, which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation -the lifting of the curse through the payment of our penalty by the Lord's own arrangement! As soon as the Body of Christ has suffered with the Head, the great antitypical Day of Atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, -as the vessels of a potter they shall be crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately He will destroy all those who, after being brought to a knowledge of the Truth; will still love unrighteousness and tend to the corruption of the earth. He will destroy them, not in anger, but in justice, in love, that an everlasting peace in full accord with that which is in Heaven may prevail upon earth. -- Acts 3:23; Heb. 10:26-31; 1 Cor. 15:24-28.

## SHOUT THE GLAD TIDINGS

"Zion, the marvelous story be telling,  
The Son of the Highest, how lowly His birth;  
The brightest archangel in glory excelling,  
He stoops to redeem thee, He reigns upon earth.

"Tell how He cometh; from nation to nation,  
The heart-cheering news let the earth echo round;  
How free to the faithful He offers salvation,  
How ill people with joy everlasting are crowned.

"Mortals, your homage be gratefully bringing,  
And sweet let the gladsome hosanna arise;  
Ye angels, the full hallelujah be singing;  
One chorus resound through the earth and the skies."

## THE POWER OF A CONSECRATED LIFE

*"I have fought a good fight, I have finished my course, I have kept the faith." -- 2 Tim. 4:6-18.*

HOW naturally we look with special interest upon the closing hours, the evening twilight of a great character, one that through life has been subject to the providence of God, molded according to His will and much used for the blessing of others! At once our impulse upon learning of his departure, is to ask, What were his last words? How did he spend his closing hours? What work was he doing? What message did he leave? These questions we logically ask, desiring as far as possible to understand what are the outstanding

characteristics and qualities of the character and life that is ripened and fit for the presence of God; and hoping thereby to realize some fresh inspiration by which we may move onward ourselves toward the same blessed goal.

St. Paul's last days and his last words as revealed in his message to Timothy are of a character to awaken in every consecrated heart the strongest and holiest of impulses. This second Epistle to Timothy is the last writing we have from the hand of the great Apostle; it is reasonably assumed to have been written in Rome only a short time before his execution under Nero, which possibly occurred in the Neronian persecution of 64 A.D. At this time doubtless he was well on in years, broken in health, suffering from the prison damp and cold, bereft of friends except the faithful Luke, and he pitiously begs Timothy to bring Mark and come to him. As another has remarked: "He is here penning his last pathetic words and reaching forth his trembling hand to receive the crown of life. The veteran soldier who has fought so many battles with unwearied energy is now spent and faint and longs for companionship and rest and peace."

### **Stood the Test of the Darkest Hours**

Says the Apostle "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience." He had always declared his beliefs or doctrines publicly, his manner of life was an open book to all men, his purpose was always put in the forefront of his plans, his faith had stood the test of the darkest hours, his longsuffering had endured the extreme limits of hardship and provocations, his charity had been a conspicuous trait of both his teaching and his character, and his patience must often have been a marvel to his friends and even to his enemies. "It is a wonderful record and well might he have some pride in it. It is an uncommon life that can thus be laid open to public inspection and challenge, and such a record is one of the best rewards a man can have when he comes to sum up and review his life at its close. Yet the world has seldom rewarded purity and loftiness of character with kindness; rather has it sent its purest souls and noblest prophets to the cross."

As the Apostle had learned so must we also learn to think it not strange if fiery trials come upon us; that as he had the great consolation of knowing that the Lord had delivered him out of trouble and sustained him in his trials, so will all faithful followers of the Lord realize that a way of escape will be provided, that we may be able to bear our sorrows and afflictions.

Loyal to God to the last moment, the burden upon St. Paul's heart is, How can he arouse to new zeal and determined faithfulness such as son Timothy and others in the Master's service. So now the aged Apostle lays a heavy burden upon his young associate by virtually passing over to him the mantle of his finished work, and his words suddenly become charged with lofty and solemn eloquence as he writes of his approaching departure: "For I am now ready to be offered, and the time of my departure is at hand." As clinching his earnest appeal for faithfulness to the Word of the Lord, the Apostle thus refers to himself, that he must give up the fight; that the end of his life course was apparently in sight; the time of his departure from life was at hand. How we can rejoice that he could and did write the burning words of verses 7 and 8, "I have fought the good fight, I have finished the course, I have kept the faith," etc.

### **He Kept the Faith**

As we glance through the Apostle's history we concur with his judgment, and see that he was not boasting; but was a faithful follower in the footsteps of Jesus; that he did make a good fight for right, for principle, for truth, for the Lord against sin and selfishness; that notwithstanding its narrowness and ruggedness, he did run faithfully over the course from the time that he started in it; that he did keep the faith to the close, at tike cost of self denial, of self-sacrifice, hardships, and persecutions. And here we must remember that keeping the faith is not merely keeping it in us, but is in the sense of faithfully declaring it; for whoever does not declare the Good Tidings to others will soon lose the faith himself. Let us press along the line toward .the same mark for the same prize of joint-heirship with the Lord; and if when we come to the close of life we can say, as did the Apostle, that we have fought well all along the course and kept the faith, the Lord will not say to us that we did not do as much as the Apostle Paul or as much as the Lord Jesus, but having done what we could, having been faithful in the few things and in the small talents entrusted to us, we will hear the welcome words, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

These joys of the Lord the Apostle refers to as a crown of righteousness. "The Apostles James and John speak of the same crown and call it the crown of life (Jas. 1:12; Rev. 2:10, and the Apostle Peter speaking of the same calls it the crown of glory. (1 Pet. 5:4.) The thought at the bottom .of each of these expressions is evidently the same, namely the custom in olden times of running races and the giving of a crown to the successful runner at the end of the course., As it was not sufficient to enter a race, or start to run, but it was required that the race be run faithfully and perseveringly to a conclusion, so with this race which we are running as followers of Jesus, it is essential not only that we shall make consecration to the Lord, but that we persevere to the end, and our reward will be the crown of life in the sense that we will get life on the highest plane, inherent life, immortality. It will be a crown of righteousness in the sense that only those who are approved of God as righteous will thus be rewarded and glorified; and our hope is, therefore, that we may be accepted in the Beloved; that the righteousness of the Law may be fulfilled in us who walk not after the flesh but after the spirit; and that the rewards which God has promised to those who love Him and serve Him will be granted to us. The crown of glory is another name for the same grand reward-the glory of the Kingdom, the glory of immortality, the glory of the Father's favor, the glory of being joint-heirs with Christ in His Kingdom.

### **A Crown of Righteousness Laid Up**

The Apostle declares that his crown is laid up for him; he did not claim to possess it at the time, except by faith, and he had never seen it except by the eye of faith. This laying up of crowns is an expressive figure. The Scriptural thought seems to be that when justified believers make a full consecration to the Lord and are accepted as members of the Body of Christ, their names are written in the Lamb's book of life, and crowns are set apart for them. If they are faithful their names will never be blotted out and their crowns will never be given to others, but .if unfaithful, others will be permitted to take their places upon the roll of honor and attain to their inheritance to the crown, their share in the Kingdom. -- Rev. 3:5, 11.

The Lord, the righteous Judge, will determine the matter of unworthiness for the crowns. The Apostle's language elsewhere in this letter seems to imply that some who did have confidence in Him had lost their confidence, and in the heat of trial had deserted him. "At my first defense no one took my part, but all forsook me: may it not be laid to their charge." (Ver. 16.) He here intimates that he cannot even accept the judgment of the brethren respecting his faithfulness, but that he has appealed his case in the fullest sense of the word to the great Lord and Judge who shall finally determine these matters for him and for all. He is a righteous Judge and, therefore, will not condemn any who are seeking to the best of their ability to serve and praise Him. He will approve such, but being a righteous Judge, none may venture to hope that He will approve that which is evil, unrighteous, unfaithful; hence, if our hearts condemn us not we may have peace with God.

### **For All Those Who Love His Appearing**

The Apostle was not expecting his crown of righteousness, the crown of life, the crown of glory, at the moment of death; but pointed Timothy forward to the Second Coming of Christ, and the general giving of rewards, as the Lord has promised, "at that day." The Apostle distinctly points out that although he, with the other Apostles, occupied a high position in the Church of Christ this did not signify that only the Lord and the Apostles were to be crowned as victors; on the contrary, he includes all of the faithful ones of this Gospel Age; saying that the crown of righteousness is not for him only, but "for all those who love His appearing." Ah! the loving of His appearing is indeed a close test, whether applied now or in the Apostle's day! The Apostle himself could not have looked forward with joy to the day of Christ's revelation in Kingdom power and glory, if he had not felt that he had fought a good fight and kept the faith courageously; and so it must be with all others who have named the name of Christ and started to run in this Gospel race for the heavenly prize. If they are overcharged with the cares of this life and .the deceitfulness of riches in any sense, they will put far from them the thought .of the Lord's presence and Kingdom; they will not be looking for it and longing for it; they will not be loving it. "Those who love the Lord's appearing must of necessity love the Lord Himself, and this will mean that the love of Christ will constrain them to endeavor to serve Him and those who are His. John Calvin remarks, "Paul excludes from the number of the faithful those to whom Christ's coming is a source of terror."

### **St. Paul's Battle is Over**

"That is practically St. Paul's last word," says an eminent writer with reference to this farewell message;

"The remainder of the letter is occupied with personal information, given in the natural, loose, accidental order of a letter, mingled with earnest entreaty to him that he would .come at once. 'Do your best to come to me quickly.' Demas, Crescens, Titus, are all absent from him; Erastus did not .come with him farther than Corinth; Trophimus was taken ill at Miletus; Luke only is left. Mark is useful to him for service-perhaps because he knew Latin-and therefore Timothy is to take him up somewhere on the way, and bring him. Tychicus is already on the way to Ephesus, so that he can take Timothy's place when he arrives. Timothy is to be on his guard against the pronounced hostility of Alexander the coppersmith. Then follows the touching allusion to his first trial and deliverance, on which we have already dwelt. Greetings are sent to Prisco, Aquila, and the house of Onesiphorus. Once more, 'Do your best to .come before winter';-if he comes after that time he may be too late. 'Eubulus greets thee, and Pudens, and Lions, and Claudia, and all the brethren. 'The Lord Jesus Christ be with thy spirit.. Grace be with you.'

"And so his letter to Timothy is all joy and encouragement, even in the midst of natural .sadness. It is the young man's heart, not the old man's that has failed. It is Timotheus, not Paul, who is in danger of yielding to languor and timidity, and forgetting that the Spirit which God gave was one not of fear, but of power, and of love, and of a sound mind, 'Bear, then, afflictions with me. Be strong in the grace of Jesus Christ. Fan up the flame in those whitening embers of zeal and courage. Be a good soldier, a true athlete, a diligent toiler. Do you think of my chains and of my hardships? They are nothing, not worth a word or a thought. Be brave. Be not ashamed. We are weak, and may be defeated; but nevertheless God's foundationstone stands sure with the double legend upon it-one of comfort, one .of exhortation. Be thou strong and faithful, my son Timothy, even unto death.' So does he hand to the dear but timid racer the torch .of truth which in his own grasp, through the long torch-race of his life, no cowardice had hidden, no carelessness had dimmed, no storm had quenched. 'Glorious Apostle! Would that every leader's voice could burst, as he falls, into such a trumpetsound, thrilling the young hearts that pant in the good fight, and must never despair of final victory.' Yes, even so:

"Hopes have precarious life;

They are oft blighted, withered, snapped sheer off

In vigorous youth, and turned to rottenness;

But faithfulness can feed on suffering,

And knows no disappointment.'

## **The Curtain Has Fallen**

"With the last verse of the Second Epistle to Timothy we have heard Paul's last word. In some Roman basilica, perhaps before Helius, the Emperor's freedman, in the ;presence of some dense, curious, hostile crowd of Jews and Pagans, he must have been heard once more, in his second defense, or on the second count of the indictment against him; and on this occasion the majority of the assessors must have dropped the tablet C -- the tablet of condemnation -- into the voting urn, and the presiding judge must have pronounced sentence of decapitation on one who, though condemned of holding a dangerous and illegal superstition, was still a Roman citizen. Was he alone at his second trial as at his first? Did the Gentiles again hear of Jesus and the Resurrection? Did he to them, as to the Athenians, prove that the God whose Gospel he had been commissioned to proclaim was the same God after whom their fathers had ignorantly groped, if haply they might find Him, in the permitted ages of ignorance, before yet, in the dispensation of the times, the shadow on the dial-plate of eternity had marked that the appointed hour had come? All such questions are asked in vain. Of this alone we may feel convinced that he heard the sentence pronounced upon him with a feeling akin to joy --

"For sure, no gladiator does the stranded wreck

See, through the grey skirts of a lifting squall,

The boat that bears the hope of life approach

To save the life despaired of, than he saw

Death dawning on him, and the end of all."

"But neither respecting his bearing nor his fate do we possess any particulars. If any timid, disheartened, secret Christians stood listening in the crowded court-if through the ruined areas which marked the sites of what had once been shops and palaces before the conflagration had swept like a raging storm through the narrow ill-built streets -- if from the poorest purlieu of the Trastevere or the gloomy haunts of the catacomb any converted slave or struggling Asiatic who believed in Jesus had ventured among the throng, no one has left a record, no one even told the story to his fellows so clearly as to leave behind him a floating tradition. We know nothing more. The last word has been spoken. The curtain has fallen on one of the noblest of human lives.

### **Beheaded for the Witness of Jesus**

"They who will may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion, and the soldiers who were to see him executed, he left Rome by the gate now called by his name. Near that gate, close beside the English cemetery, stands the pyramid of C. Cestius, and under its shadow lie buried the mortal remains of Keats and Shelley, and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveler will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless the dregs of the populace, who always delight in a scene of horror, gathered around them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as 'Aquae Salviae,' and now as 'Ire Fontane.' There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the Apostles was shorn away.

"Earthly favor could hardly have seemed more absolute. No blaze of glory shone on his last hours. No multitudes of admiring and almost adoring brethren surrounded his last days with, the halo of martyrdom. Near the spot where he was martyred it is probable that they laid him in some nameless grave-in some spot remembered only by the one or two who knew and loved him. How little did they know, how little did even he understand, that the apparent earthly failure would in reality be the most infinite success!

### **His Hope Had Never Grown Dim**

"God buries His workmen, but carries on their work.' It is not for any earthly rewards that God's heroes have sought-not even for the reward of hoping in the posthumous success of the cause to which they have sacrificed their lives. All questions of success or failure they have been content to leave in the hands of God. Their one desire has been to be utterly true to the best that they have known; their prayers have all been simplified to this alone 'Teach me to do the thing that pleaseth Thee, for Thou art my God; let Thy loving Spirit lead me into the land of righteousness.' That God has seemed to be careless of their individual happiness they would be the last to complain; though He slay them, yet do they trust in Him. Failure was to St. Paul a word unknown. He knew that to fail-or seem to fail-in the cause of God, was to succeed beyond the dreams of earthly ambition.

"His faith had never wavered amid life's severest trials, nor his hope grown dim amid its most bitter disappointments; and when he passed from the dungeon and the martyrdom to his crown of righteousness, he left the life which he had sown to be quickened by the power of God in the soil, of the world's history, where it shall continue to bear fruit until the end of time, amid the ever-deepening gratitude of generations yet unborn. One who had lived with him, and knew his thoughts and hopes, and had himself preached the faith of Christ in the days when to be a Christian was to suffer as a Christian, has written of God's heroes in words which St. Paul would have endorsed, and in which he would have delighted, 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly, that they seek a country; and truly, if they had been mindful of that country whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city.'"

## **THE BODY AND THE BRIDE OF CHRIST -- PART III**

*"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ." "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it: . . . That He might present it to Himself a glorious Churchly. . . . So ought men to love their wives as their own bodies... This is a great mystery: but I speak concerning Christ and the Church." -- 2 Cor. 11:2; Eph. 5:25-32.*

IN THE outworking of the Divine Program we have seen that two distinct classes or "houses" in two entirely separate Ages occupy prominent positions; the one in the Age prior to the Advent of Jesus and the other subsequent thereto. Again in our study of the Body and the Bride, we reiterate the great importance of recognizing the positions occupied and relationship sustained toward the Lord by each of these houses or peoples in their respective Ages. The head of the fleshly house was Jacob, surnamed Israel (a prince); and through his twelve sons he founded the house which bore his name, the House of Jacob, the House of Israel. So with the spiritual House: its founder, Christ, established it through the twelve Apostles; and this house also bears the name of its Founder-The Church of Christ. As we have seen, in point of time, God called fleshly Israel first; but in point of favor, and in time of realization, spiritual Israel comes first. Thus the first becomes last, and the last first. (Luke 13:30.) The Scriptures clearly mark these two houses of Israel as being the fleshly seed of Abraham and the spiritual seed of Jehovah-the Heavenly Father whom Abraham typified.

### **The Fleshly House of Israel**

Some are blinded to important truths by the supposition that the expression, "both the houses of Israel," refers to the two divisions of fleshly Israel, after the split in: the days of Solomon's son, Rehoboam. Such need only be reminded that after the captivity in Babylon, upon their restoration to Palestine, all Israelites of all the tribes then captives in all the universal domain of Medo-persia, including the land of Syria or Babylonia, were given liberty to return to their own land if they chose. (Ezra 1:1-4.) Many of the faithful Israelites of all the tribes, who had respect to the promises of God associated with the Holy Land and the Holy City,

returned to the various cities of Palestine. The tribe of Judah, the principal tribe, in which was vested the kingly office, and in whose territory Jerusalem, the chief city, was located, naturally took a leading part in its rebuilding; but after that return from Babylon, Israel was no more a divided nation, but dwelt together as at first, as one people, and were known by the one original name, Israel. See Neh. 11:1, 20; Ezra 2:70.

This is further emphasized in the New Testament. The Lord and the Apostles speak of fleshly Israel as one. St. Paul says that Israel sought, but that only "a remnant" was found worthy. (Rom. 10:1-3; 9:27; 11:5-12, 20-25; Acts 26:7.) Our Lord said that He was "sent to [all] the lost sheep of the [one] house of Israel"; yet when He would not permit His disciples to go outside of Palestine to seek them (Matt. 10:5-6; 15:24), it is evident that those living in Palestine represented all Israel. St. Peter, too, speaks of fleshly Israel as one house; and addressing the people at Jerusalem he said, "Let all the house of Israel know," etc. St. James also speaks of the twelve tribes as one people. (Acts 2:36; Jas. 1:1.) Many of all the tribes dwelt in Palestine, and many of all the tribes dwelt in surrounding nations. Thus St. Paul met and preached to Israelites in nearly every city which he visited in Asia Minor and Italy, but they were always recognized as one nation, spiritual Israel being the only other Israel.

### **Only Sons Called to be of New Nation**

The constant reiteration of the thought and theory that Gentile believers of this Age have nothing to do with and no part or lot in those hopes, promises, and blessings offered to the Jews by Jesus and the Apostles, and that the Jewish Christians have no share or inheritance in the privileges and blessings offered to the Gentiles early in the Age, is worse than useless. Assertions and allegations are of no value unless backed up by solid and substantial Scripture teaching. We must require a "thus saith the Lord" for all we accept as truth. The united testimony of Jesus and the Apostles as we have seen is, that the Age prior to the Advent of Jesus was the Age of types and pictures. It was a great system of views and outlines of the outworking of the Divine Plan. When Jesus came the real higher spiritual things were at hand; the real sacrifice had come. (John 1:29; Heb. 9:23, 24; 7:26-28.) The real or antitypical offers of grace having to do with eternal life were presented. -- Heb. 2:3.



A Kingdom composed of the exalted Savior and certain chosen, tested and approved ones to be kings, priests, and judges had been planned from before the foundation of the world (Eph. 1:4; 1 Pet. 1:19-20; 2:4-10), which would through one thousand years of mediatorial service and ministry recover the earth and mankind (all the willing and obedient) from the effects of the curse. (Rev. 20:4; 21:1-5.) The call of this class began when the atonement for sin came. Obviously God could not offer permanent grace and such an unspeakable gift to any until the setting aside of the judicial sentence had been arranged for. Only to those who are in relationship with Him as sons would God invite to share the honors of that Kingdom. Therefore, they must first become sons of God. -- John 1:12; Rom. 8:17, 14.

"To His own" people according to the flesh was this offer first made-"to the Jew first"; though His own as a people were unworthy, to the remnant that did receive Him He gave power and privilege to become sons; and the failure of the remainder of the nation to believe and receive Him meant their failure to enter into the privileges of sonship; and their loss, therefore, of the privilege of entering the narrow way of sacrifice and of being made recipients of the Holy Spirit whereby alone any could experience transformation and attain the likeness of God's dear Son. But at this point the grace of God turned from the Jew to the Gentile, and this entire dispensation from the Apostolic period to the present time has been devoted to this one purpose of the completion of this Kingdom class. Certain New Testament records, such as the Gospels and some of the Acts and the book of Hebrews indeed concerned the Jewish believers primarily in the early Church; but inasmuch as those same truths, the same rich promises and instructions as to necessary steps in salvation and in character development, were later on positively addressed to Gentiles, no amount of denial of their application to them shall hinder us from recognizing that the Gentiles are called to be of the "same Body," "fellow-heirs" with the Jews; that there is "neither Jew nor Greek, neither male nor female, all are one in Christ Jesus."

### **The Spiritual House of Israel**

There is no avoiding the conclusion that as there was in the Jewish Age a nation known as Israel, Israel after the flesh, used as the type or picture, so in this present dispensation there is an antitypical Israel or new creation (Isa. 8:14; 1 Pet. 2:6-10; Heb. 3:1-6; 10:1; 8:4-5; Col. 2:17; 1 Cor. 10:11), a spiritual Israel, or Israel after the spirit. If some object to our using the designation "spiritual Israel" with reference to those chosen of God of both Jews and Gentiles to be the Kingdoms class, let such be assured that this is a well established Scriptural designation. It is the Apostle Paul who designates the Jewish Church, "Israel after the flesh," and the Christian Church, "the Israel of God." (1 Cor. 10:18; Gal. 6:16.) The higher plane of the spiritual house is also pointed out by the Apostle when he describes fleshly Israel as a house, family of servants, and spiritual Israel as a 'house of sons. (Heb. 3:5, 6; Rom. 8:14.) But let us hear this same Apostle further as he marks the difference between the fleshly Israel and spiritual Israel; "they are not all Israel which [nominally] are of Israel." (Rom. 9:6.) Plainly the Apostle is indicating that in the new order of this Gospel Age the fact that one had been born a natural Israelite did not count unless he showed the qualities of faith and obedience, and the possession of the Holy Spirit, which alone could make him an Israelite indeed. And our Lord recognized the same fact when of Nathanael He said, "Behold an Israelite indeed in whom is -no guile." And what shall we say further of St. Peter's sweeping statement as he addressed Christian believers, "Ye [new creatures in Christ are neither Jew nor Gentile, bond nor free, but ye] are built up a spiritual house, a holy nation," etc. Who then can object to the terms "fleshly Israel," and "spiritual Israel"?

Does some one ask, Whence does the Church of this Gospel Age derive the designation "spiritual Israel"? We answer, from the fact that they are the real Israel, or the antitype of the Israel of the Jewish Age. They derive the term "spiritual" from the fact that both Jews and Gentiles believing in Christ were made partakers of the Holy Spirit, were inducted into the Divine family, were begotten of that Spirit, and hence became the spiritual people. Spiritual messages, spiritual promises, and many spiritual lessons are imparted to these, hence there is every reason for calling these believers, both Jews and Gentiles, "spiritual Israel." And especially so as we remember how the Apostle Paul explains that Gentile believers were "grafted in" the place of the "natural branches" that were "broken off," thus justifying the application of the term "spiritual Israel" to both believing Jews and Gentiles, who form the new order of this Age.

### **The Mystical Bride and Body**

Having now before us this comprehensive view of both Jews and Gentiles and their respective places in the Plan of God in the Jewish and Gospel Ages, we have little or no difficulty in finding the place for the "Bride" and the "Body" of Christ; in recognizing that these are both spiritual or symbolical terms referring to identically the same institution, the same Church, or spiritual class, destined to



become the glorified Kingdom of the future Age. Various are the parables and pictures used to describe this class, their experiences and position in the present life, and their ultimate glorification with their Lord.

Many have become confused in looking at these various pictures and have concluded that entirely separate classes or institutions are thus pre-figured. For instance we have one parable telling us that "The Kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants" to call them that were bidden to the wedding." (Matt. 22:2, 3.) In other words, the Kingdom class are pictured in this parable as though they were not the Bride of Christ, but merely as guests at the marriage. Again we have the parable of the ten virgins who are represented as taking their lamps and going forth to meet the Bridegroom. (Matt. 25:1-12.) In this parable it appears that those who go to meet the Bridegroom and who go in, with Him to the marriage, are pictured as the Bride herself. But let us not confuse matters. The "wise virgins" of the one parable who enter with the Bridegroom to the wedding, and the "guests" of the other parable are the same class of consecrated ones, who thus far have shown themselves faithful and obedient. The difficulty will be avoided only as we recognize that the Kingdom class, the future joint-heirs with Christ, made like Him, and sharing His throne, is represented by many different figures, each of which has, as an illustration, its own peculiar force and lesson.

### **Solemn Lessons Drawn From Various Pictures**

When each of these views or pictures is seen in its proper light, and treated as a parable, as was intended, all is clear. The Kingdom class is represented as wise virgins, as servants waiting for their Lord's return from a wedding, as guests at a wedding, and as a bride. They are the Body of Christ, the prospective Bride of Christ, soldiers under Christ their' Captain, branches in Christ the Vine, olive branches in Christ, living stones in a temple of which Christ is the chief corner stone, pupils under Christ as their teacher, sheep over whom He is shepherd, etc., etc. In considering these figures, we must remember that they are distinct and separate illustrations, entirely independent of each other, and seek to gather from each the lesson which it was designed to impart. If we endeavor to blend the illustrations, and wonder 'how a stone in a temple can be a branch in a vine, how sheep can be soldiers, or how the guests at a wedding can be the servants, or the bride, we fail entirely to comprehend them. Actually we are not called to be guests at the marriage supper of the Lamb, nor servants waiting for His return from the wedding, but we are called to be the Bride, though in some respects we must be like servants and like these guests-like faithful servants in our vigilance and watchfulness, and like guests in another respect.

The parable of the guests and the wedding garment serves to show what could not be illustrated under the figure of the Bride, which represents the elect Church collectively as Christ's joint-heir. This shows both the character of the readiness required, and also the inspection of each individual which shall reject some and accept others. Those thus inspected are represented as already in the guest chamber. They are the wheat reaped or gathered out from amongst the tares, the wise virgins' separated from the foolish. They have heard and received the Lord's message, and are rejoicing by faith in anticipation of the glory and blessing to follow their full union with the Lord. Hitherto they all have run well; but until he reach the end of his course, "let him that thinketh he standeth, take heed lest he fall."

### **The Wedding Garment Test**

The condition of acceptableness and readiness for the marriage is symbolized in this parable under the figure of the wedding garment. It was a custom at Jewish weddings for the host to provide dresses of ceremony-white linen robes -- for all the guests; and for any guest to discard the wedding robe presented by the host on such an occasion, and to appear in his own clothing, would have been considered a shameful impropriety, significant of pride and of disrespect for his entertainer.

As a symbol, the wedding garment clearly illustrates the righteousness of Christ, provided by our Host, Jehovah (Rom. 8:30-34), imputed to every one believing and trusting in Him, without which no one is acceptable at the marriage of the Lamb, and without which no guest is admitted. The invitation and the wedding robe are both necessary, and the parable shows that Only those so attired are admitted even to the ante-chamber of special preparation-into the light of present truth, where the bride makes herself finally ready. (Rev. 19:7.) The robe and the invitation received and accepted, these guests spend the short time just prior to the marriage feast in adjusting their robes and giving to themselves and to each other the finishing touches of preparation. And, while thus engaged, they

are together feasting already, by faith, on the prospect before them. The Bridegroom, the grand future work, the glorious inheritance, and the present work of preparation are the constant themes of their thoughts and conversation.

In this antechamber (this favored time and condition), brilliantly lighted with the clear unfolding of Divine Truth now due, both the facilities for, and the inspiration to, the final adornment and complete readiness for the marriage feast are granted. Nevertheless, the parable shows that even under these specially favorable conditions, some here represented by "one," will insult the Host, the King, by despising and taking off the wedding garment.

### **The Gospel Church to be Bride**

The objection is raised to applying the figure of the Bride to the Gospel Church, made up, of Jew and Gentile Christians, on the ground that the Church in this Age is not married to Christ is, as a matter of fact not yet His wife. True, we answer; the marriage has not yet taken place, and there is no bride in the sense of a finished or completed union; but let us not forget that in the Word of God the future viewpoint is often taken and certain results are referred to as if they had already been realized, whereas they are still future. It is in this sense that the Gospel Church receives the designation of "bride" at the present time, as though the marriage had already taken place; in the same sense that the Apostle speaks of the resurrection of the Church as having already come to pass: "If ye then be risen with Christ" (Col. 3:1), and "hath made us sit together in heavenly places in Christ Jesus." (Eph. 2:6.) The Church was not yet actually resurrected with Christ and she was not yet actually seated with Him in the heavenlies; but the subject is treated from the standpoint of the full accomplishment, just as St. Peter says, "Ye are a royal priesthood." (1 Pet. 2:9.) There was actually no royal priesthood at the time the Apostle spoke, yet he addresses the Church, calling it such, in view of the fact that she is destined to attain that exalted office; so it is with the Bride.

It is with this thought in view that the Apostle addressing Gentile Christians in Corinth identifies them with the hope of the Bride class when he says, "For I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) The Apostle's thought is manifestly that he had been, used of the Lord in bringing these Christians into such relationship and vital association with the Master as that it meant to them- an espousal or engagement to Christ, who in fulfillment of the figure, would become their Bridegroom, and they His Bride, at His Second Advent. And this in fact very well portrays the general position of the true Church all through the Age; she has been espoused to one husband as a chaste virgin. Actually she has not been the Bride, but that attainment has been set forth before her as the goal when she shall be made like Him.

### **The Bride and Joint-Heir**

The force of this lesson of the Bride is derived from the fact that it is drawn from the human association upon the earth, and represents the closest and the most intimate association and fellowship of which it is possible to conceive. There is nothing on the human plane to picture any closer union and fellowship than that of the human marriage, which was the Divine intention to unite two lives and make them one. The object, therefore, of employing this figure in connection with portraying the plan of the Church of this Age was to show the Divine purpose that Christ's joint-heirs, selected from both Jews and Gentiles, should arise to wondrous heights of exaltation, glory, and union with their Lord, God's well beloved Son. This is exactly the import of the many promises. The Bride shares with her husband in everything, his name property, inheritance, and all; she is his joint-heir; so says the Apostle addressing Gentile Christians (who some allege could not possibly be of the Bride): "If children then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with Him that we may also be glorified together." (Rom. 8:17.) We can scarcely conceive how language could any more forcefully identify these Christians as sharing in the hope of the Bride class than do these words of the Apostle.

Again it is the Apostle John, addressing fellow Christians some of whom were doubtless Jewish, and speaking practically of the same hope and blessedness for the Church of the future, who says, "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." (1 John 3:2.) We might multiply Scripture statements such as the foregoing, identifying Jewish and Gentile Christians in the same glorious hope of the Bride class, of joint-heirship, in the Kingdom, but those mentioned are sufficient.

## **Indisputable Proofs That Bride and Body are Identical**

But how do we identify the "Bride" and the "Body" as the same? How could the Bride of Christ fulfill the picture of the Body? How can the two be identical? We reply that there is absolute harmony on this point in the sense that the Bible view of marriage treats the woman as the body of the man. When marriage was originally instituted, the Divine decree was that "they twain shall become one flesh.'" (Matt. 19:5.) The figure plainly is that man and woman united in marriage become one flesh or one body. Thus from the standpoint of this figure alone, the Bride and the Body become identical. Why then should we, in applying them in a spiritual sense attempt to separate them and say that the Body refers to one thing and the Bride another?

Hear again the great Apostle on this subject addressing the Church at Ephesus: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church; and He is the Savior of the Body." How obviously the Apostle is using the figure of the human body and saying that the husband is the head, and that similarly Christ is the Head of the Body, the Church, which is to be His Bride of the future. But we read further, "Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." Let us bear in mind that the Apostle is here addressing Gentile Christians, and identifying them in this figure as being related to Christ as His wife -- "That He might present it to Himself a glorious Church not having spot or wrinkle or any such thing." And now note the force of the following words as identifying a man's wife as 'his own body: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." Can there be any doubt left that the Apostle here is stating in so many words that the position of the wife is as the body of the husband, and as he elsewhere says, the man is the head of the woman (1 Cor. 11:3), so Christ is head over all things to the Church, which is His Body (Eph. 1:22-23) -- "for we are members of His Body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh [one body]." Surely this language establishes the teaching that the Bride and the Body are identical, and lest any one should misunderstand, the Apostle plainly says, "This is a great mystery, but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself [his body]; and the wife see that she reverence her husband [her head]." -- Eph. 6:32-33.

While our Lord Jesus did not during His ministry state in so many words to His disciples that they were to be members of His Body, He used language and gave illustrations which most fully established that as the relationship to which He was calling His Jewish followers; for He said that He was the vine and they were the branches, which figure is identical with that of the Head and the Body. He said He was the Good Shepherd, and they were the sheep of His flock, which likewise suggests most intimate association. And His parting word to His disciples was that though He was going to be absent for a time, He would return again and receive them unto Himself, to share with Him in His inheritance as His Bride and Joint-heir in the glory of His blessed Kingdom.

(To be Continued)

## **MESSAGES OF ENCOURAGEMENT**

*[Many of our readers will recall the letter that appeared on page 316 of the October 15th issue of the "Herald," in which the writer expressed much bewilderment and confusion. It is most encouraging now, several weeks later, to read the following letter from the same correspondent giving assurance that the former unhappy and disturbed state of mind has given place to sweet peace and rest in the Lord.]*

Dear Brethren:

I am enclosing herewith an order for the two volumes on Revelation, and a subscription for the "Herald." As I write, my heart is overflowing, with joy and gratitude to our Heavenly Father for His love manifested through your kind interest in sending me those copies of the "Herald" some weeks ago. I found them helpful, wholesome, and satisfactory. The absence of any domineering spirit was truly refreshing. Brother D. also enjoyed the copies of the "Herald" and is looking forward eagerly to it as a regular visitor at our home. I was privileged to read part of the first volume on Revelation and found it very profitable; in fact, I feel that I cannot afford to be without such valuable helps in the Narrow Way, as I have learned from experience that it is still true "your Adversary, the Devil, as a roaring lion goeth about seeking whom he may devour."

I shall never cease to thank our Heavenly Father for' the letters and sweet sympathy and encouragement I received from the dear sisters who wrote in response to my letter published in October 15th issue of the "Herald." We truly need the help which every joint supplieth. I am thankful that I can truthfully say at this time that I am perplexed no longer.

I appreciate the fellowship of the little Class here. Brother Muir's visit was to me timely and helpful. The sentiment of my heart at this time is well expressed in the word's of the hymn

"Rest! rest! oh how blessed this sweet rest at last!

Like music at even when labor is past;

Like dawn after darkness, like health after pain;

Like sunshine of gladness that follows the rain."

Praying the Lord's richest blessing on your efforts to build up the brethren in the most holy faith, and also asking your prayers that I might always follow the voice of the Good Shepherd, I am,

Your sister by His grace, M.D. -- Mich.

Dear Brethren:

I am enclosing a new and a renewal subscription for the "Herald." I want to take the opportunity to tell you that we have been greatly appreciating its visits, and it seems more so of late. The article on "Love" in the October 15th issue is the most wonderful I think we have ever read. Will you kindly send me three copies of it and two extra copies of November 15th issue. I am having two come to the house so that I can have an extra one to mail to some one who we think would be interested in a particular number.

In this connection we want to thank you for the recent visit of Brother Muir. All were, greatly blessed and our little Class has increased in interest and in numbers by five members, who in testimony meeting said they were "so glad to find us," and who are attending regularly since Brother Muir's visit. We would indeed appreciate it if we could have such pilgrim visits more frequently. I am enclosing \$----- for this service, as I believe it is greatly used of the Lord to encourage and strengthen His scattered sheep, especially the twos and threes and smaller Classes.

Praying the Lord's rich blessing upon your .own hearts as you seek to serve His 'little ones," and that we may be more and more enabled to live as the Apostle enjoins in Titus 2:12-13, I am,

Faithfully yours by His grace, B.M.L. -- Mich.

Dear Friends:

I have long contemplated writing you, as your literature that you are putting out has the true ring, and fills a need that my soul has always longed for. You have given and are giving expressions to the inner teachings of the spirit of truth as it is in Christ Jesus my Lord. I am glad now that my Lord has kept me at His feet, and in His love, and thus. I have been given a true knowledge of the way that Jesus loves.

For the last twenty years I have believed that the time would come when God's true people would again have to separate themselves from those who would seek to reign before the time. I do hope that the Bible Institute will be able to resist all effort to control the Classes in regard to what they will study or in what manner they will conduct their meetings. The Lord's people must now put away childish things.

I am enclosing a money order to pay for the "Herald of Christ's Kingdom." If you have the numbers, you may begin my subscription with the November issue.

J.F.T. -- N.Y.