

# The Herald of Christ's Kingdom

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## LAYING HOLD OF GOD'S SAVING POWER

*"And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" -- Matt. 19:16.*

THE question of securing the favor of God and of laying hold of life eternal, continues ever to be the theme of supreme importance to creation here on earth. Though according to Divine revelation God's Plan provides an opportunity for every member of our race to escape death, to receive the favor of God unto everlasting life, only a comparatively small number have, up to the present time, received the knowledge of this grace of God and entered upon the pathway of life, the future Age of the reign of Christ being the time set in God's purpose for the masses of our race to hear the Message and to be given their opportunity. There has been a considerable number, however, all along in the past who have felt a measure of desire to know God and to secure the favor of life; they have sought for the knowledge of Him to some extent and have gotten response to their inquiries on the subject. But their desires and longings after God have fallen short, and reaching a certain point in their approach to Him they have halted, unwilling to pay the price.

Such as are of this attitude are well represented by the rich young ruler who came to Jesus; he was possessed of an abundance of the things of this world, but realized the longing for an assurance of everlasting life. As a Jew he knew the Law, and understood that God had made a covenant with his nation and with no other, under which everlasting life might be attained. He perceived, however, that even the best men of his nation had failed to gain eternal life under this covenant -- that all had died. He had heard of Jesus and that "never man spoke like this Man," and he knew that in many respects His teachings were of a positive character and that His manner and instruction were not like those of the Scribes and Pharisees, uncertain and equivocal; that He taught as one having authority and knowing what He taught to be true. He hesitated to go to this teacher, but finally seeing Him leaving a house in his own neighborhood, he ran out hastily and point-blank put the question: "Good Master, what good thing shall I do, that I may have eternal life?" The Savior in reply pointed the young man to the only way to life everlasting then open -- the keeping of the Law. He well knew that the young man could not keep the Law perfectly and hence could not obtain everlasting life through it; but He would bring the matter before his attention in the most favorable form to be comprehended, so as to prepare him for the great proposition that was to be laid before him.

### **"One Thing Thou Lackest"**

Having first stated the Law in its simplest form, referring to the commandments respecting duty toward fellow creatures, etc., Jesus received the response, that so far as the young man had learned the matter, he had kept the Law; but although he kept its outward form, he realized that something was still lacking. He had no evidence that he had received any special blessing of eternal life, and wished to know of the Master what it was that

hindered, what he lacked of being a perfect man, keeping the Law and meriting the reward of the Law, life everlasting. It is not any wonder that Jesus looking upon him, loved him; every one who loves righteousness, loves those who are righteous or who are striving to the best of their ability to come up to the mark of righteousness, perfection.

Then the Savior seized the opportunity and told him plainly, "one thing thou lackest." You have been endeavoring to keep God's Law and have done well, so far as the outward is concerned; but the real essence and spirit of the Law, you have not apprehended at all -- the spirit of the Law is love. And the whole Law is comprehended briefly is one word, "Love is the fulfilling of the Law." You have been getting the outside or shell of the Divine command but have entirely overlooked the precious things in it, the real kernel and force -- love to God supremely and love toward your fellow man as toward yourself. Let Me prove this to you by suggesting that you demonstrate your love for your neighbors by disposing of your property for the assistance of poorer ones. Then consecrate your life in loving devotion to God's service and came with Me and be one of My disciples, taking up the cross of self-denial thus involved.

### **"The Great Refusal"**

At this point in this interesting narrative, we meet with what for centuries has been called "the great refusal." The test was a most crucial one and manifested clearly the distinction between the Letter and the Spirit of the Law. The cross was too heavy for the rich young ruler. He had gotten the answer to his question, but O! it was so different from what he had anticipated. He had felt comparatively well satisfied with himself, although realizing that something must still be lacking. He had rather expected Messiah's commendation, and perhaps some further advice, but nothing so radical. It was altogether too much for him; he went away exceedingly sorrowful, says Luke; his countenance fell, says Mark. It was a sore disappointment. For the time being he could not think of accepting the Master's prescription which to him, was too hard and too severe; he must at least think the matter over well.

Whatever course this young ruler may have subsequently taken we are not informed, but of one thing we may be sure; he had learned a great lesson respecting the scope and significance of the Divine requirement of all who would really enter into life. He had ascertained the impossibility of his attaining eternal life through his own imperfect works or endeavors to keep the Law. The surrender of all to God and full resignation to the Divine will in all things were the requirements associated with the hope of everlasting life.

We would not be able to agree with those who claim that the condition of this young man, and our Lord's words to him, apply to all young men or to those possessing wealth -- though the spirit of the matter is applicable to all under the different conditions of the offer of the Gospel. Under the Gospel arrangements, which are alike to all, rich and poor, "Christ died for our sins according to the Scriptures." He not only met the requirements of the Law and fulfilled that covenant and annulled it, but additionally, He appeared in the Divine presence with the value of that sacrifice and has appropriated of His merit to make up for the weaknesses and imperfections of our flesh to which our hearts and minds do not assent.

### **Love and Full Surrender**

Accordingly, even if when some come to Jesus to inquire the way of eternal life they should be unable to say as did this young ruler, "All these things have I done from my youth up," even if it should be necessary for such to confess with shame, "All these commandments have I violated," nevertheless, the provisions of Divine grace are such that even the vilest sinner who has turned from sin and who at heart desires henceforth to walk in the way of righteousness, and who renouncing the sins of the past gladly makes such restitution as is in his power—all such are accepted in the Beloved One and reckoned as justified freely from all things from which the Law could not justify them.

To all such Jesus presents the same invitation that was extended to the rich young ruler. They are asked to come, take up their cross, and follow the Savior; to prove, to demonstrate their love for righteousness, their devotion to God and to every feature of His will; they are invited to come and crucify self and selfishness and receive into their hearts instead, the spirit of God, the spirit of holiness, the spirit of love. Not merely to love their neighbors in word, but in deed and in truth; so that so far from wishing to steal from them, or to kill them, or to bear false witness against them, or do any other evil toward them, their heart's desire would be the reverse of these, to do them good, to bless them. God is love; the spirit of His requirement is love; and the spirit of His faithful One, Jesus, is love. Love is the holy spirit, of which the Apostle declares, "If any man have not the spirit of Christ, [love in some measure], he is none of His."

There is no doubt that the rich young ruler who refused the great opportunity to become a disciple of Jesus, is a sample of a large number who have had a strong desire to flee sin and its bondage; they have heard something of the Master's voice speaking peace and proclaiming a message of love, they have even asked for the privileges of life; and as they have been pointed to the way of full surrender, to the cross and its trials and sorrows, they have halted here at the forks of the road and declined to take the step which alone would bring them the great blessing desired. This is in full keeping with what Jesus elsewhere said, in pointing out the strait gate and narrow way: "Many shall strive to enter therein and shall not be able."

### **Trust not in Uncertain Riches**

In connection with the rich young ruler's refusal to accept of the terms of life offered him, Jesus took occasion to impart a lesson valuable to His disciples then and to all of His followers since, even unto this day. Experience has made manifest the hindrance, the danger of riches -- of any kind of riches, honor of men, political influence, many and large talents and abilities, social standing, fine education, and material wealth—for one may be rich in any of these senses. "It is hard for a rich man to enter into the Kingdom of God." (R. V.) Jesus did not here undertake to explain just why there would be greater difficulties for those possessing riches, to enter the Kingdom, but from other Scriptures we learn the reason and why it is that the heirs of the Kingdom will be chiefly found amongst the poorer classes. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the weak things of the world to confound the mighty." Those who have any of this world's riches are "called" in one sense of the word but not in another; they are equally invited to receive the favor of God, but they are much less likely than those who are poorer, to accept the Lord's invitation and to present themselves according to

the terms of the Kingdom call. In this sense of the word "called," only those who accept the call meant; and they then divide themselves into classes -- those who make their calling and election sure and obtain the Kingdom, obtain a part in the First Resurrection to glory, honor and immortality, obtain a place with Messiah in His throne, to share with Him in His Kingdom; and those who do not make their calling and election sure, either by becoming reprobates and subjects of the Second Death, or by a failure to manifest a sufficiency of zeal in the race for the prize, and on account of this are remanded to an inferior class, to a lower position and who through a course of special discipline and correction are brought to a condition where they are finally approved of the Lord as fit for everlasting life. These, as the Apostle shows, (1 Cor. 3:15), will suffer the loss of the great and chief reward, but they themselves shall be saved through fiery disciplines; other Scriptures indicate that these having been amongst the consecrated who laid their earthly all upon the altar of sacrifice, will not come back to an earthly existence but will receive life as spirit beings, higher than that of the earthly plane.

### **How Earthly Riches May Hinder**

It will be interesting and profitable to observe carefully just what are the hindrances of these earthly riches that tend to prevent their possessors from having so favorable an opportunity as their (in earthly respects) less favored brethren. First, the possession of earthly good things, "riches," is less favorable to the development of faith, without which it is impossible to be pleasing to God. Second, these earthly advantages are more likely to develop pride, a serious barrier to every grace, and an absolute barrier as respects the Kingdom, which can be attained only through humility. Third, riches of any kind bring with them friends and associates of the earth, whose hearts being generally out of sympathy with the Lord and the Kingdom, will constitute them adversaries to the new mind, from whose influence it will be the more difficult to break completely away. Fourth, and summing up all of the foregoing, those possessed of such earthly riches have proportionately more to sacrifice than those who are poorer in these respects; and the greater the things sacrificed, the greater the difficulty in performing the sacrifice.

However, on the other hand, it may be said that whenever one who is rich in this world's goods, talents, etc., does present himself a living sacrifice to the Lord and His service, it witnesses to a deeper heart loyalty than if he were poorer. It implies a greater sacrifice and it implies also the exercise of greater opportunities in the Lord's service. The servant who has five talents and who uses them faithfully and doubles them, accomplishes a greater work than the servant who, having one talent uses it faithfully and doubles it; and our Lord's understanding of this matter is shown in the fact that according to the parable the one will have granted to him authority over ten cities, and the other authority over two, although both will be commended -- "well done, good and faithful servant."

## **The Example of Him Who Was Rich**

If we would look for illustrations showing wherein the rich (in talents, etc.,) have been faithful, we would find at the head of the list, our Lord Himself, "who was rich, but for our sakes became poor." As He was richer than all others in every sense of the word, so proportionately His sacrifice was greater than that of all others from every standpoint, and His honor, glory, and power are greater, "He is Lord of all." Similarly, the Apostle was rich, if not in money and property, he was at least rich in education, in social advantages and privileges, and in life's opportunities; and we may say that since the Apostle so faithfully sacrificed all these earthly riches for the sake of the privilege of preaching the Gospel of Christ, his must have been a much larger sacrifice than that of the majority of men: and proportionately we anticipate that his reward in the Kingdom will be great, because he counted these earthly riches but loss and dross, that he might win Christ and be found in Him, a member of the Anointed One.

So then, while it is recognized and we call attention to the fact, that few will be in the Kingdom who have had great opportunities, privileges, property, or other riches of this world, nevertheless, those who possess this world's goods of any kind should be encouraged to consider that they thus hold within their grasp, grand opportunities which rightly used will yield riches of grace not only in the life that now is, but also in the life that is to come, working out for them a far more exceeding and eternal weight of glory, proportionate to their sacrifices and faithfulness in their stewardship.

## **The Terms Alike to Rich and Poor of God's Children**

After all, the question of laying hold of the grace of God, of laying hold of eternal life, of successfully pursuing the narrow way unto its close, is not one that presents difficulties merely to those who have earthly riches. Indeed the matter of so running as to secure the favor of God that is offered in this Age -- immortality and the crown of life -- carries with it tremendous responsibilities; the obligations are of a most serious character. To those of the consecrated who possess the riches of this world and to the poor who have surrendered all to God, the obligations primarily are the same there must be the surrender of the heart and the soul to God; there must be the giving up of self-will, and the accepting of the will of God. To the rich and poor alike of God's children, it becomes a matter daily of laying hold of the grace of God, of so appropriating and feeding upon the Word of truth, that the spiritual life may be nourished; that the heart may receive daily that inspiration that will incite to renewed effort; that will impel the soul to struggle on in surmounting the obstacles; and that will enable the surrendered one to successfully pass through and endure the various fiery tests and trials of the way.

To the question, How may I acquire greater power to live the life of God, to pursue the course of full surrender, full devotion and loyalty to God and to the things that He has set before us, how can I become a stronger, a more powerful and courageous Christian, there comes the answer, that it is by tasting more abundantly of His grace and experiencing more deeply in the heart, the love of God. Faith, of course, is implied; great faith must be exercised on the part of those who would daily grow and increase in the heritage of the spiritual life. But along with this faith and trust in God there should be realized the constant growth in the spirit and power of gratitude

and heart appreciation, ever and always leading to greater love, a deeper and more profound sense and feeling of God's goodness, as revealed in His great purpose and as manifest in the revelation of His Son, in His example of supreme sacrifice and devotion to the Divine will, even unto death. If as the Apostle Paul suggests, we should be moved in the beginning of our Christian experience to present ourselves living sacrifices on account of the mercies of God extended to us, our success in daily offering up ourselves, of fulfilling the terms and conditions of the narrow way will be realized as the spirit of gratitude and appreciation, the spirit of love and devotion to God, increases and abounds more and more in the soul. The Apostle Paul touches the keynote of the matter when he says, "the love of Christ constraineth us." If it was the love of God that led to repentance in the first place, and the love of Christ that constrained and drew us unto Him, leading to full surrender, this same love of God and of Christ, as we through the Spirit, come to more fully comprehend and grasp its lengths and breadths and depths and heights, should give us additional strength and power to lay hold of the grace of God, and the heritage that He has committed to us; should enable us to feel and express ourselves as did the Savior, "I delight to do Thy will, O My God"; and again, "My meat and My drink is to do the will of Him that sent Me." It is this willing and happy surrender and yielding of our all to the Lord daily, that we want more and more to experience; for it is this attitude alone that will be qualified to meet the various severe trials and tests of faith and abundantly triumph through them all.

### **Esteemed the Reproach of Christ Greater Riches**

There comes to mind that great and illustrious character, Moses, who we are told was faithful in the performance of the many duties of his high office. St. Paul, in recounting for us the great heroes of faith, makes the remarkable statement concerning Moses, that he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." Here indeed is an example of true faith and obedience. Here we have a most admirable demonstration of that constraining love and reverence for God that was willing to cast to the winds personal advantages and riches, and to face every kind of experience, counting it a privilege to suffer in connection with the performance of his sacred duties, that he might please God. Additionally, Moses' attitude was a demonstration of the most self-sacrificing love for the people of God; he preferred to take his place along with God's chosen people and to suffer affliction with them, than to give himself over to the most alluring of earthly riches; that thus he might enjoy the advantages of the Divine presence and live in hope of the fulfillment of the promises of God; for, says the Apostle, "He had respect unto the recompense of reward." Another has very ably commented upon the course of Moses, in this matter, and noted the lessons that are profitable for us as Christians to carefully consider

"Observe what it was that Moses 'esteemed greater riches than the treasures of Egypt'; it was the 'reproach of Christ.' It was not merely reproach for Christ. 'The reproaches of them that reproached Thee have fallen upon Me.' The Lord Jesus, in perfect grace, identified Himself with His people. He came down from heaven, leaving His Father's bosom, and laying aside all His glory, He took His people's place, confessed their sins, and bore their judgment on the cursed tree. Such was His voluntary devotedness, He not

merely acted for us, but made Himself one with us, thus perfectly delivering us from all that was or could be against us.

"Hence, we see how much in sympathy Moses was with the spirit and mind of Christ, in reference to the people of God. He was in the midst of all the ease, the pomp and dignity of Pharaoh's house, where 'the pleasures of sin,' and 'the treasures of Egypt,' lay scattered around him, in richest profusion. All these things he might have enjoyed if he would. He could have lived and died in the midst of wealth and splendor. His entire path, from first to last, might, if he had chosen, have been enlightened by the sunshine of royal favor; but that would not have been 'faith'; it would not have been Christlike. From his elevated position, he saw his brethren bowed down beneath their heavy burden, and faith led him to see that his place was to be with them. Yes; with them, in all their reproach, their bondage, their degradation, and their sorrow. Had he been actuated by mere benevolence, philanthropy, or patriotism, he might have used his personal influence on behalf of his brethren. He might have succeeded in inducing Pharaoh to lighten their burden, and render their path somewhat smoother, by royal grants in their favor; but this would never do, never satisfy a heart that had a single pulsation in common with the heart of Christ. Such a heart Moses, by the grace of God, carried in his bosom; and, therefore, with all the energies and all the affections of that heart, he drew himself, body, soul, and spirit, into the very midst of his oppressed brethren. He 'chose rather to suffer affliction with the people of God.' And moreover, he did this 'by faith!

### **Fully Identified with Him**

"Let my reader ponder this deeply. We must not be satisfied with wishing well to, doing service for, or speaking kindly on behalf of, the people of God. We ought to be fully identified with them, no matter how despised or reproached they may be. It is in a measure, an agreeable thing to a benevolent and generous spirit, to patronize Christianity; but it is a wholly different thing to be identified with Christians, or to suffer with Christ. A patron is one thing, a martyr is quite another. This distinction is apparent throughout the entire Book of God. Obadiah took care of God's witnesses, but Elijah was a witness for God. Darius was so attached to Daniel that he lost a night's rest on his account, but Daniel spent that selfsame night in the lions' den, as a witness for the truth of God. Nicodemus ventured to speak a word for Christ, but a more matured discipleship would have led him to identify himself with Christ.

"These considerations are eminently practical. The Lord Jesus does not want patronage; He wants fellowship. The truth concerning Him is declared to us, not that we might patronize His cause on earth, but have fellowship with His Person in heaven. He identified Himself with us, at the heavy cost of all that love could give. He might have avoided this. He might have continued to enjoy His eternal place 'in the bosom of the Father.' But how, then; could that mighty tide of love, which was pent up in His heart, flow down to us guilty sinners? Between Him and us there could be no oneness, save on conditions which involved the surrender of ever thing on His part. But, blessed, throughout the everlasting Ages, be His adorable name, that surrender was voluntarily made. He gave Himself for us that He might 'redeem us from all iniquity, and purify unto Himself a peculiar people; zealous of good works.' (Titus 2:14.) He would not enjoy His glory alone. His loving heart would gratify itself by associating 'many sons' with Him in that glory. 'Father,' He

says, 'I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me; for Thou lovest Me before the foundation of the world.' (John 17:24.) Such were the thoughts of Christ in reference to His people; and we can easily see how much in sympathy with these precious thoughts was the heart of Moses. He unquestionably partook largely of his Master's spirit; and he manifested that excellent spirit in freely sacrificing every personal consideration, and associating himself, unreservedly, with the people of God."

Though Moses, living before the Gospel dispensation, was not permitted to lay hold of the grace of God and enter upon the pathway of life, as it is given to the sons of God in this Age to do, we may realize much profit from a careful study of his obedient faith in and devotion to the God of Israel. We of today have a more complete revelation of Jehovah, of His character and purposes, and are thereby given, a strong foundation for faith and love to work the works of obedience. We too may choose rather to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures and emoluments of this world. May we who have undertaken to lay hold of God's saving power and have entered into the way of life, realize our souls increasingly satisfied in the fellowship of Christ, in the enjoyment of His companionship and that of His faithful followers, while we keep our hearts fixed upon God and have respect unto the recompense of reward -- immortality, the crown of life.

## THE PRECIOUSNESS OF CHRIST

[Contributed from outside the Editorial Committee]

*"To whom coming, as unto a living stone. disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold I lay in Sion a chief cornerstone, elect, precious; and he that believeth on Him shall not be confounded." -- 1 Peter 2:4-6.*

THE Epistles of the Apostle Peter, like those of the Apostle Paul, are characteristic of the writer and reflect the influence of the experiences of a checkered and crowded life upon a character naturally quick and observant rather than reflective. Peter mentions a number of things that to him are "precious" but which in the ordinary course of his life as a Galilean fisherman would have remained entirely outside the everyday sphere of his being. He might have plied his nets in the Sea of Tiberias from youth to old age, without ever coming into contact with, much less becoming possessor of, anything that could be designated "precious." But the advent during that memorable autumn of the lowly Nazarene, into the life of the Galilean fisherman changed the whole current of his activities and opened up to him a new world-a world in which he would not occupy, as hitherto, an insignificant role but of which he would become a leading and a shining light.

And how true that has been in the experience of so many of the Lord's people! The service of the Lord, the Truth and the brethren has cost us, indeed, somewhat of earth's emoluments and pleasures but what an enrichment of experience has been ours, what an enlarged circle of interests and relationships, what an expansion of the heart and mind! That this is of the Lord is undoubted, for was not this the promise underlying His words to



this very same Peter, who inquired of his Master what reward would be to those who with himself had left all to follow Jesus? "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting." No wonder the Apostle exhorted Timothy that "godliness is profitable both for the life that now is, as well as for that which is to come"; and exultantly exclaimed that he gloried in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope: and that hope is not put to shame because the love of God is shed abroad in our hearts through the Holy Spirit which is given unto us."

### **The Precious Things of Christ**

Before considering the preciousness of Christ Himself, let us briefly note those blessings which are ours in and through Christ and which Peter likewise designates as precious. First of all, the basis of our acceptance in the Beloved and indeed of any approach to God is through the blood shed -- "Without shedding of blood there is no remission." Naturally the blood thus shed to effect man's redemption was of inestimable value in the eyes of Peter, and so we read, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ as of a lamb without blemish and without spot." (1 Pet. 1 :18, 19.) Elsewhere the same Apostle refers to certain ones "denying the Lord that bought them," than which perhaps nothing could be worse in Peter's eyes. That recognition of the shed blood was essential, in his view, to the Christian's walk is evident from his words that a lack of development of character and growth in the Christian graces is due to the loss of spiritual eyesight (enlightenment) and a forgetfulness of our true condition by nature with the sole remedy thereof through the shed blood -- such an one "has forgotten that he was purged from his old sins."

### **Exceeding Great and Precious Promises**

Having regard to this necessity of recognizing "the fountain opened for sin and for uncleanness" and of continually availing ourselves of its cleansing power by faith, we see the responsibility resting upon the individual believer in the matter. Additionally, there is presented to such cleansed ones an opportunity for still closer union with the Lord, conveyed through the medium of what Peter refers to as "exceeding great and precious promises, whereby ye might be partakers of the Divine nature." The opening thus afforded is variously spoken of in the Scriptures as "a high calling," "a holy calling," "a heavenly calling," and the faith which opens up to us such glorious vistas of grace and truth shared in by all those called of God and imbued with His Spirit, is well designated by Peter "like precious faith." Truly, a wonderful gift of God. -- Eph. 2 :8.

As we consider the connection between the precious promises on the one hand, and the attainment of those blessings embraced in the expression, "partaker of the Divine nature" both as regards character and service, on the other hand, will we not more frequently ponder them and make them more fully our own? Only thus shall we continue to develop as New Creatures and keep the world in its place during the continuance of our earthly pilgrimage.

### **Unto You Which Believe He Is Precious**

While the English word "precious" is derived from a Latin word meaning "price," and is used almost in the sense of priceless, the Greek word rendered "precious," in the above quoted passages has rather the significance of "honor" or "reverence." Thus, applied to Christ it indicates that although rejected by the majority now, the time will yet come when He will be vindicated before the whole world and held in honor, as we read, "That all men should honor the Son even as they honor the Father." As Joseph who dreamed in his youth of his brethren falling down to do him reverence, lived to see his dreams come true, so likewise Christ, rejected by His own people who crucified Him and continually rejected since among the nations, will yet see and experience the fulfillment of "the joy set before Him" when "at the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of 'God the Father.'" -- Phil. 2: 10, 11.

In the meantime, however, as our text indicates, although He is rejected by the many to whom He becomes a stumbling block and rock of offense, to those who believe, He is even now precious, honored, distinguished. To such He is "the chiefest among ten thousand," "the One altogether lovely" and they delight to do Him honor. He is thus honored because as God's elect, He has been chosen for such honor, as we read, "He is the Head of the Body, the Church . . . that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell."

### **The Figure of a Stone**

In the passage under consideration Peter presents our Lord in a three-fold aspect:

- (1) Stone of Stumbling
- (2) Rock of Offense
- (3) Living Stone, the Head of the Corner

Our Lord Himself used the first two figures to illustrate His relationship to His unbelieving countrymen both at the time then present and in the future. He was a stone of stumbling to the Jewish nation when He came at His First Advent in humble guise to present Himself to them as their king. This stumbling cast them wonderful blessings which they can never regain but in due time they will be restored to Divine favor and blessing. But others again were more than nearly stumbled at Him -- they actively and unrelentingly opposed Him and to them He gave a most solemn warning: "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." (Matt. 25:44.) This reminds us of our Lord's words in the parable of the Pounds directed to the same class: "Those Mine enemies which would not that I should reign over them bring hither and slay them before Me."

But let us consider more closely the third aspect of the picture of our Lord as a stone, a living stone, a chief corner stone. Our thoughts immediately revert to the Pyramid as the most striking and complete illustration of all the lessons contained in this apparently simple yet deep prediction of the Prophet Isaiah.

(1) **Disallowed of men.** Who that has at all studied the great Pyramid from a Scriptural viewpoint, could fail to be struck with the illumination of numerous passages of Scripture consequent upon the recognition of the headstone of the Pyramid being a perfect replica, in miniature, of the immense structure it was designed to crown and to complete. That its angles determined the shape of the whole and the individual stones therein would

suggest that this headstone would be prepared first by the great Architect and Builder as a pattern. Yet, throughout the whole period of the Pyramid's erection, this stone would be awaiting its place and meantime constantly rejected by the workmen ignorant of the purpose and, position that this peculiar five-sided and five-angled stone was designed to occupy. So Christ was designed of the Father to be the first-born of all creation but His true character and position are at present unknown and unrecognized and in reality He is still despised and rejected by the world.

(2) Chosen of God. But though thus despised and rejected of men, our Lord, as the Apostle Peter here explicitly states, is the "chosen of God," who "gave Him to be the Head over all things to the Church which is His Body." How strikingly does the Pyramid represent this! That glorious polished top-stone, chief corner stone, designed to be the crowning glory of that pyramidal structure, so slowly and laboriously reared, to the accompaniment of many tears and much groaning, a structure uncrowned and incomplete until that top-stone in position graces it. So we "are complete in Him," (Col. 2:10) and only attain perfection when we are conformed in all things unto Him, even as those stones had to be shaped and chiseled and polished until the lines and angles exhibited complete conformity to the glorious top-stone" Let this mind be in you which was also in Christ Jesus." This choice on God's part was beautifully foreshadowed in Jehovah's dealings with David, that "man after God's own heart" who should fulfil all His will and of whom it was said that God chose Him. In the Eighty-ninth Psalm the writer carries forward his theme by inspiration, from David, to "great David's greater Son," clearly going beyond himself when he says, "I have laid help upon one that is mighty, I have exalted one chosen out of the people." And that these and similar Scriptures speaking of God's "elect" were applied by the Jews themselves to their long anticipated Messiah, is proved by the language of the taunting, mocking throng before the cross, when "they derided Him saying, He saved others : let Him save Himself, if He be Christ, the chosen of God." -- Luke 23:35.

**(3) Precious.** As already stated, the Greek word conveys the thought of "honor" and thus there are suggested to us two aspects resulting from our Lord's obedience "even unto death, the death of 'the cross,'" (Phil. 2:8) namely:

(a) That of position, and (b) that of personal relationship.

As regards position, it has "pleased the Father that in Him should all fullness dwell," (Col. 1:19); that following His obedience, "God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10, 11.) We read again that God has made Jesus "heir of all things"; also "To this end Christ both died and rose that He might be Lord both of the dead and living." Indeed, the Scriptures abound with assurances to the effect that following His sufferings, Christ was afterwards translated to glory and that God had made that- same Jesus whom the Jews crucified "both Lord and Christ."

## **Personal Relationship**

But although so highly exalted, He is in very truth "this same Jesus". (Acts 1:11), meek and lowly of heart, condescending to men of low estate, inviting their love and proffering them His assistance. And to such as are prepared to receive Him, He becomes precious indeed; increasingly so as the days go by and they sound fresh depths of His loving kindness and experience further tokens of His love and care. As He is not ashamed to call such His brethren, who are set apart by God's Spirit and drawn, to Him in devotion and sanctification of spirit, so these likewise learn to approach Him, not as their Lord, but as their Elder Brother; not as Master, but as their great High Priest who is touched with a feeling of their infirmities and able to save them to the uttermost.

This relationship ripens into a still closer union, in which will is blended into will, and heart beats in unison with heart. Then the inmost desire of our being is to say the words and do the deeds and think the thoughts that Christ would have us say and do and think. Such gladly recognize that they "have nothing that they have not received." -- 1 Cor. 4 :7.

"Renew my will from day to day;  
Blend it with Thine and take away  
All that now makes, it hard to say  
Thy will be done"

## **Like Christ -- Ye Also!**

(1) As living stones we are being built up into Him. A further thought is suggested here. On earth, owing to the force of gravity, we build a structure from the base upward; but in this heavenly, spiritual building which is being slowly reared, the attractive force is in heaven, not on earth. Hence we can regard the top-stone as already "laid" in heaven, to which by the drawing power of the Spirit the living stones are being cemented ever more closely into an indissoluble union, not only with their Head but, in Him, with one another, as we read "the love of the Anointed binds us together." -- 2 Cor. 5:14.

These stones are not all the same size and are all intended for different places. If the underlying importance of this truth could be grasped by the brethren in general, how it would stifle all false ambitions and jealousies! And, realizing that God hath set the members in the Body as it hath pleased Him, and that therefore He is overruling all of life's experiences for us in order to accomplish His purpose in us and for us, we should rest in His love and look for Divine blessing and guidance on every occasion. "For the present," as the Apostle says, "no chastening seemeth to be joyous but rather grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." This was forcefully illustrated on one occasion by a Brother who remarked that in the world it was customary for a man to make himself as big and important as possible, whereas quite the reverse should be the case with the Lord's people, who needed to be chiseled, polished and shaped to fit into their own particular niche in the temple. How sad, added the Brother, would be the case of one such found, when the time came, too large to fit into his appointed place and as a result was perforce discarded.

(2) **Built up a spiritual house.** Here the figure of the living stones is carried forward, not to the completion of the structure of a Pyramid, symbolical of God's completed purpose in and through Christ, but to the erection of a temple, wherein God and man may be brought together in unison. Paul refers to the same figure in Eph. 2:21, 22: "In whom [Christ Jesus] all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also, as living stones, are builded together for an habitation of God through the Spirit.

In considering the figure of a temple, we are reminded of the erection of the tabernacle of the wilderness and of that imposing edifice that superseded it, commonly spoken of as Solomon's Temple. Both these structures were erected in accordance with designs divinely conceived and communicated to Moses and David respectively (Exod. 25:40; Heb. 8:5; 1 Chron. 28:11, 12); the one well illustrating the Church in its tabernacle condition here during this present Age, whilst the other shadowed forth the more permanent blessings dispensed through the completed temple, the glorified Church, possessed fully by the Spirit of God.

The appointments of these two structures in the main were similar, those of the temple naturally being larger and more solid than was the case with those of the portable tabernacle, but certain differences are noticeable. The center of the whole, in each case was the Ark of the Covenant in the Most Holy, from which, over the Mercy Seat and between the Cherubim glowed the Shekinah Light, emblematic of Jehovah's presence with His people.

This ark, prior to finding repose in the temple, had had a checkered career. After entering the Land of Promise the tribe of Ephraim, representative of Joseph, the first-born of Rachel-(Reuben, the firstborn of Leah having forfeited his birthright -- see 1 Chron. 5:1, 2), had the privilege of the custody of the ark, which was stationed at Shiloh. Following the misconduct of the sons of Eli the high priest and the subsequent overthrow of the Israelites at the hands of the Philistines, the ark was captured by the latter, who retained possession thereof for seven months. Finding its possession fraught with peril, however, both to their God, Dagon, and to their persons and crops, the Philistines, at the expiration of the period mentioned, voluntarily relinquished possession of the ark and returned same to the Israelites. Its reception by God's people was marked by an untoward occurrence which well illustrates Amos 3:2, 3, "You only have I known of all the families of the earth; therefore I will punish you for your iniquities." The men of Beth-shemesh upon looking into the ark were smitten of God and over fifty thousand were slain-a much severer punishment than that meted out to the ignorant and uncircumcised Philistines. As a result of this stroke, the ark of God was passed on by the men of Beth-shemesh to Kirjath-jearim, where it abode more than twenty years. From thence, in due course it was removed by David to the house of Obed-edom the Gittite and subsequently established by that king in his own city of Zion. In due course, after David's death, Solomon built the temple which his father had purposed and when everything was ready, the ark with all due solemnity and rejoicing was carried into the Most Holy of that temple. And now we notice two points of difference between the tabernacle and the temple in connection with the ark; there is an addition and an omission.

### **The Addition**

In the new Most Holy of the temple, which, of course, was constructed on a much larger scale than the tabernacle or tent, Solomon had caused to be made two cherubims of olive wood covered with gold, whose outspread wings touched the walls of the Oracle on either side. Beneath the outspread wings of these cherubims was placed the ark, upon the Mercy Seat (lid) of which, and of one piece with it, were the two original cherubim of gold: It is generally understood of the ark that it represents the Christ complete, and the picture of the temple therefore suggests that at that time the love and power of Jehovah previously only manifested in Christ, will be recognized as being expressed **through** the Christ to the glorification of the Father amongst mankind. In accord with this are the words of the Apostle Paul in Phil. 2:2, to the effect that when all are honoring the Son in the next Age it will be to the glory of God the Father.

## The Omission

Whilst the ark was thus overshadowed with two sets of cherubim, certain of the contents thereof as originally deposited therein were missing, as we read in 1 Kings 8:9, "There was nothing in the ark save the two tables of stone which Moses put there at Horeb." In other words, Aaron's rod that budded and the golden pot full of manna which remained incorruptible, had been removed. We need not speculate as to how and when this removal was effected, inasmuch as the Scriptures are silent on the subject and therefore no lesson is intended to be conveyed by the time and manner of their disappearance. But it is pertinent to inquire why, at this juncture these two articles should no longer form a portion of the contents of the ark. Their inclusion in the tabernacle economy and their subsequent absence in connection with the temple suggests that what was symbolized by the pot of manna and the budded rod, pertained to this present Gospel Age but was not applicable during the Millennial Age to follow. Laid up in the ark as were these articles, clearly suggests to our minds the hope laid up for us in heaven, as St. Paul again says : "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day and not to me only but unto all those that love His appearing."

Recalling to mind the history of the rod that budded, we find that it was laid up in the ark as a memorial, following the murmuring of the people against Moses and Aaron, as a constant token and reminder that the priesthood was chosen and ordained of God. So also it is equally true during the present Age that the true priesthood owning Christ alone as Head, is chosen of God, as we read "No man taketh this honor upon himself, but He which is chosen of God, as was Aaron." (Heb. 5:4.) Through this divinely appointed and prepared priesthood alone will God's plan for the salvation of the human race spring forth into bud. No human schemes for the betterment of man will ever come to fruition; they are doomed to failure from the outset; but God's great plan of blessing is based upon a broad foundation and progresses to a glorious consummation. Once this chosen priesthood has been developed, this Age will close and, the blessings **through** the priesthood will be due to flow out to humanity at large; hence this glorious hope is "laid up" for the Church in her tabernacle condition, but will be their actual portion in the state typified by the temple.

So likewise the golden pot of manna which did not corrupt, was also laid up in the ark for a memorial, typifying the hope of immortality and incorruptibility held out to the Church and which will have merged into actual possession by those found faithful at the end when the temple condition has been attained. This immortality not being the portion of the world, is no longer laid up when the antitypical temple is complete. How beautifully harmonious in all its details is the Word of God when reverently read and understood, even though only partially, through the Spirit!

## The Temple Built

The building of Solomon's Temple was rendered remarkable by the fact that the stones thereof were all prepared in accordance with the plans at the quarry and after being shaped and chiseled to the correct dimensions, and polished, "made meet for the inheritance of the saints in light," these stones were transported to the site of the temple at Jerusalem and the great structure was eventually reared, we are told, without the aid of a hammer or an axe or

any iron instrument. (1 Kings 6:7.) How clearly this foreshadowed God's dealings with the "living stones" which should afterwards be prepared and in due course built up "for an habitation of God through the Spirit." These living stones, are oftentimes selected from the midst of apparently the most, unlikely outward circumstances, and in their own place, time, and generation receive those experiences throughout life which under the supervision of the wise Architect and Master-Builder, will shape them into conformity with His design. And that purpose, as we have seen, is to make them "copies of His Son," having the same mind in them which was also in Chris, Jesus, conformed in all things to their Head.

"The daily round, the common task,  
Will furnish all we ought to ask;  
Room to deny ourselves; a road  
To bring us daily nearer God."

It does us good at times to look at the hole whence we were digged and ponder for a moment the workings of that mighty grace which reached down to us, sunk in sin and nature's night; to consider how it has wrought, how it is working, and will work until He has performed that good thing of which He has spoken to us. "Not many wise men after the flesh, not many mighty, not many noble are called . . . that not flesh should glory in His presence."

"This is His will: He takes and He refuses,  
Finds Him ambassadors whom men deny,  
Wise men nor mighty for His saints He chooses  
No, such as John or Gideon or I."

But why no tool of **iron** to be used in the **erection** of this building? This is, in its nature, prophetic. Throughout the Age, these stories in the antitype were made completely ready for their niche in that glorious future temple and in due time fell asleep. As the Lord comes for His own, all these stones including those "which are alive and remain," will be caught away together to meet the Lord in the air; they will be raised by Divine power and the temple will be erected without human aid or intervention. This event is due to occur before the final overthrow of "the powers that be" represented in the feet and toes of that great image seen in vision by Nebuchadnezzar, king of Babylon. It will be recalled that in that vision of the four coming great world Empires vouchsafed to that monarch, the last and most powerful, as well as the most enduring, was the fourth or Roman Empire, represented in the legs of iron and feet of iron and clay.

This empire 'throughout a great part of the period covered by the power of Rome, was known as "The Holy Roman Empire." When subsequently that Empire became divided, the Roman Catholic Church which had been paramount for centuries still retained its hold upon several of the fragmentary kingdoms into which the Empire became subdivided whilst the others likewise adopted some form or other of Protestantism as the State Church, to which obedience was demanded. In contradistinction to these State Churches, the true Church has existed throughout the centuries, unrecognized and oftentimes persecuted by the "iron" power of the State at the behest of the religious authorities of the day; for it is still true as in the past that "the world knoweth us not even as it knew Him not." Thus the iron tools have done their work upon the stones in the quarry and thus assisted, in the Lord's providence, to shape and fit them for their future permanent positions.



"But the delightful day will come  
When Christ our Lord will bring us home  
And we shall see His face."

In that glorious assembling of all the living stones to constitute the spiritual house, the power of "iron" has no part; God's power alone accomplishes this-that same mighty power which wrought in Christ when it raised Him from the dead and set Him at God's own right hand in the heavenly places far above all principality and power and might and dominion and every name that is named, not only in this world but in that which is to come. -- Eph. 1:19, 20.

(3) **A Royal Priesthood.** One of the most precious promises of the Old Testament, assured the Jews that their promised Messiah, would not only build God's house (a greater house than the Jews ever conceived in their minds), but additionally that He would minister in that house as Priest, and further, reign over them as King, "a priest upon His throne." (Zech. 6:13.) In that glorious coming epoch, then, those two offices so sacred to the Jews will be combined in their Messiah. As Priest He will be touched with a feeling for their infirmities and have compassion on them that are ignorant and out of the way, at the same time having offered up both gifts and sacrifices for sin (Heb. 5:1, 2), whilst as King He will rule over them to deliver them from their enemies and from the hands of all that hate them, as David did of old, establishing the Kingdom in power and great glory. The further unfolding of the Scriptures indicated however that the blessings of that glorious Kingdom are to extend far beyond the confines of the Jewish nation and will embrace all mankind. "All nations shall call Him blessed."

A picture of this kingly priest is afforded us in the person of Melchizedek, who as his **name** (indicative of character) implies, foreshadowed the King of Righteousness, whilst his **position** as King of Salem (Shalom -- peace) pointed forward to the "Prince of Peace" of whom Isaiah sang. (Isa. 9:6.) This characteristic of righteousness is brought very prominently before us in the Scriptures in relation to the coming King : "He will judge the world in righteousness"; "righteousness shall be the girdle of His reins"; "He shall judge the poor with equity and the people with His truth"; are but a few of the many passages emphasizing this aspect of His reign. And His reign will be **peaceful**. The great world conquerors of the past envisaged a state world-wide, in which all national and international jealousies and conflicts would be hushed, but the very methods adopted to establish such an empire sowed the seeds of future discord and disruption. As a result all these empires in turn fell to pieces, the process usually being accompanied by terrible bloodshed and misery of the masses. But there will be a power behind this coming King which other would-be world conquerors knew not of, and when the Fifth Universal Empire is established upon the ruins of the present order, as represented by the "little stone cut out without hands," of Daniel's image, it will not be overthrown. "The saints of the Most High shall possess the Kingdom" and shall enjoy lasting dominion. Of that time it is said., "He shall make wars to cease to the end of the earth"; "He shall judge among the nations and shall rebuke many people: they shall beat their swords into plowshares and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more."

## **A Holy Priesthood**

Peter tells us that this royal priesthood is to be a **holy** priesthood. How necessary is this! We have only to contemplate for a few moments the tremendous power and responsibility of this priesthood in their association with Christ in His future reign, to realize that they all must be fully tested characters, distinguished like their Head by a love for righteousness and a hatred of iniquity. If **He** was made perfect through suffering, how much more -do His followers need the same discipline. Hence, all the trials and difficulties of life should be regarded from this standpoint, and by faith, turned to good account. Thus viewed, the "peaceable fruits of righteousness" will always follow in due course, and when the storms of life are over we shall enter into a glorious "afterward of peace." Hence the exhortation, "Be ye holy for I am holy" ; and Paul explains that those whom God is now calling out are destined to become "copies of God's dear Son." -- Rom. 8:29.

The underlying thought of "holy" is that of being **whole**. We cannot serve God and Mammon; God seeks no lukewarm service and we must be wholehearted in our love for Him and for the "truth as it is in Jesus" if we would finally apprehend that for which we have been apprehended by Christ Jesus.

Such then is the preciousness of Jesus to us who believe. The redemption accomplished by the precious blood is but the gateway to a rich storehouse of precious things -- precious to the extent that they enable us to apprehend and become identified with the One who is preeminently precious and who holds the key to the richest treasures of our Father's inexhaustible grace!

## **THAT WONDERFUL STORY OF OLD**

*"Let the people praise Thee, O God;  
Let all the people praise Thee." -- Psa. 67:5.*

NONE CAN read the Book of Psalms without recognizing its prophetic character. Beautiful and inspiring are the many pictures drawn of the oncoming dispensation, the Messianic reign, the liberation of humanity from the slavery to sin and death. In consideration of this glorious and blessed outlook, no wonder many exhortations are given to sound the praises of the Lord, to sing the song of His loving kindness, and to make a joyful noise unto the Lord.

Various are the viewpoints from which men regard their Creator. Mankind in general notes merely His mighty acts, without appreciating His glorious character. This is suggested by the Prophet, saying, "I will speak of [meditate on] the glorious honor of Thy majesty, and of Thy wonderful deeds, and men shall speak of Thy terrible acts : but I will declare Thy greatness." The world speaketh of its own, and according to its intelligence respecting the Almighty; but the Lord's people, specially instructed by Him and taught of the Holy Spirit, know of the Lord and His greatness in a sense that the remainder of mankind know them not.

## **Out of the Dominion of Darkness**

As the Apostle declares, "The natural man receiveth not the things of the spirit of God, neither can he know them, because they are spiritually discerned. . . . But God hath revealed them unto us by His spirit." And Jesus said, "To you it is given to know the mysteries of the Kingdom." "Blessed are your eyes, for they see; and your ears, for they hear." (Mark 4:11 ; Matt. 13:16.) None then, need be surprised at the wide difference of understanding of God and of His mightiness and of His character, as viewed by the saints and by the world, rather we are to expect such a difference of view. The Apostle explains that we who were at one time in darkness, are now enlightened by the Lord, having been translated out of the dominion of darkness into the Kingdom of God's dear Son. (Col. 1:13.) And if is this enlightened class that the Apostle urges should make progress in the knowledge of the Lord, growing in grace, progressing in knowledge, and thus in the love of God and in the appreciation of His character. He urges this, saying that it is necessary, to the intent that we may comprehend with all saints, the lengths and breadths, and the heights and depths, and know the love of Christ, which passeth all human understanding -- Eph. 3:17-19.

Alas! while many have escaped from much of the blindness of the Adversary, they are still subject to his confusing errors and misrepresentations of the truth, and are thus blinded still in great measure to the beauties of the Divine Plan, looking at things more from the human standpoint than from the Divine standpoint, and framing their creeds and confessions accordingly. Ah, they forget how the Lord has declared, "My plans are not your plans, neither are your ways My ways, saith the Lord, for as the heavens are higher than the earth, so are My ways higher than your ways, and My plans than your plans." (Isa: 55:8, 9.) It follows that, not seeing the Divine character and plan in their true light and beauty, multitudes cannot take the standpoint of the saints in this prophetic testimony before us, but they fake rather the standpoint of the natural man; when they think of the Almighty they think rather of His wonderful and terrible acts than of His own greatness, because they know comparatively little of the glorious honor of His majesty, and do not see how His wonderful deeds declare His greatness. From the standpoint of the average Christian, God is anything but gloriously honorable in His majesty; indeed, thinking of the Almighty from the standpoint of their misunderstanding of Him, many noble-minded Christian people may well feel ashamed of God and of His plan.

## **The Song of Moses and the Lamb**

Only those who see the Great Program of the Ages, and the relationship between the past, the present, and the future, are in any degree able to snake known the greatness of our God, His glorious power, and His honorable majesty. This class is referred to by the Revelator as singing the song of Moses, the servant of God, and the song of the Lamb -- they sing in the sense of declaring in harmonious and beautiful cadences the relationship of the types and figures of the Law and the Prophets of the Mosaic dispensation with the antitypes of these of the Gospel dispensation; showing that all things written in the Law and in the Prophets are finding glorious fulfillments in the Lamb of God and in the great Plan which the Heavenly Father is working out through Him. -- Rev. 15:3, 4.

The Revelator tells us the substance of this song, namely "Great and marvelous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints!" But what great and marvelous work has God performed, and how shall we see that He is both just and true in all His ways and dealings? From the standpoint of those who can sing this song everything must be clear as noonday.

First amongst the great and marvelous works of the Almighty was the sentence of death upon father Adam and his posterity because of disobedience -- a sentence of endless misery, which would be as unjust, and unreasonable, as it is untrue and contrary to the Word of God -- not the false presentation respecting this Divine act that is held forth in many of the creeds of men -- but the great and marvelous act which God declares He accomplished when He let fall upon our race the sentence of death, which has brought in its train all the various disasters and reverses, mental and physical, to which our fallen flesh is heir. As we look at this marvelous work, we must concede that it was just in that it was merited, that it is true in the sense of not being an unreasonable penalty, true in the sense that it was exactly what God forewarned the penalty of disobedience would be. "Just and true are Thy ways, Thou King of saints."

### **Every Knee Shall Bow**

But Jehovah's first great and marvelous work of condemnation was, after four thousand years, followed by another great and marvelous work, namely the work of redemption. How stupendous this work of the ransoming of all Adam's race of hundreds of millions by the sacrifice of one man. How great and wonderful indeed this act, and how just and true, and how fully in harmony with every feature of Divine justice and love! Even the philosophy of the ransom is explained to the Lord's people -- how that all mankind were included in one man's sentence, to the intent that in due time the penalty of sin could be paid on behalf of all mankind by the one sacrifice for sins, "the man Christ Jesus, who gave Himself a ransom for all." (1 Tim. 2:5, 6; Rom. 5:12, 18, 19.) Was not this a great and marvelous work? Who that realizes the lengths and breadths, and heights and depths of this manifestation of Divine justice and Divine love, can do aught else than sing this song of 'Moses and the Lamb, declaring' to all who have ears to hear it, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." But few see it clearly; and hence few can sing this wonderful song to others.

But there is still another feature to this song, and it is glorious also, though it pertains not to the things that are past, but to the things yet to come. It declares, "Who shall not reverence Thee, O Lord, and glorify Thy name?" It looks forward to the time when this great redemption, accomplished by the blood of the Lamb, shall be made available to every member of the human family. It looks forward to the glorious Millennial Age, to the time when, under Divine providence, the knowledge of the Lord, essential to faith, and to any acceptance of His favor and mercy through Christ, shall be extended to every creature. Who indeed will not reverence the Lord and glorify His name? Surely, as the Scriptures have declared, at that time, "Every knee shall bow and every tongue confess;" and while this bowing and confessing may at first be compulsory, and not with all the volition of the heart, yet the Scriptures assure us that ultimately all who will not come into heart harmony with the Lord and with all His gracious arrangements and provisions, shall be

cut off from amongst the people in the Second Death. So that ultimately, instead of the universe being filled with hundreds of millions who to all eternity will wail and gnash their teeth and blaspheme God's holy name in agony--instead of this, the time shall come when every tongue in heaven and in earth shall be heard praising God, and giving honor to Him that sitteth on the throne and to the Lamb, forever; for by that time all evil-doers, all lovers of unrighteousness; shall be cut off from amongst the people.

### **All Nations Shall Come to Worship**

But this song continues, and has yet another strain. It declares, "Thou only art holy" -- all holiness, all perfection, wherever it is found, must proceed from God, the great fountain of holiness. How strange, then, that any of God's dear people should so misunderstand the Divine character and plan as to misrepresent the same as being the very essence of unholiness, injustice, unkindness, inequity, lovelessness, toward the great mass of God's creatures! It will indeed be a glad day when all shall reverence God's name, and when all shall recognize that He is indeed the fountain of holiness.

But there is still another strain in this song, and it is a grand one also, like all the others -- reaching down into the Millennial Age. It declares, "All nations shall come and worship before Thee; for Thy judgements are made manifest." "All nations" will include, not only all the nations then living, but all the nations of dead, just as does the promise which God made to Abraham, saying, "In thy seed [the Christ, Head and Body] shall all the families of the earth be blessed" -- all nations.

How few, how extremely few, are able to learn this song! How extremely few learn it so well as to be able to sing this song to the glory of God! It is true that many who supposedly were trained to sing "the good tidings of great joy" for all people, and are in positions of the ministry; are singing songs, but they are totally different songs; they are largely a mixture of human tradition, philosophy, and speculation. How few are sufficiently delivered from error as to be able to sing this song of Moses and the Lamb, or to see how God's great and marvelous works of the past reflect gloriously upon-His character, both for justice and love, and give us the best of all assurances for the working out in the future, of the glorious Plan which He has already outlined and begun!

And we are told the reason why so few can sing this song--that it is only for those to sing who have "gotten the victory, over the beast and his image and his mark and the number of his name." These symbols, representing earthly institutions which now hinder and bind and enslave the Lord's people to creeds, must be overcome by every soul that would hope to be able to appreciate this song, and to sing it in his daily life to others according to his opportunities.

### **Proclaim Loudly the Memorial**

Moreover, in the Prophet's testimony respecting the message, showing forth the Lord's honor and majesty, we find a wonderful witness to the central feature and greatest manifestation of the Divine character and plan. The Psalmist says (Leeser's translation), "The memorial of Thy abundant goodness shall they loudly proclaim, and they shall sing joyfully of Thy righteousness." (Psa. 145:7.) What memorial has God given us of His abundant goodness? Which of all His great and wonderful works could be

thus termed a memorial of Divine favor? It would seem that this memorial, this great act, was none other than the gift of God's dear Son, to be our redemption price, as the Apostle declares, "In this was manifested the love of God toward us; because that God sent His only begotten Son into, the world, that we might live through Him." (1 John 4:9.) But as very few realize the great act of justice accomplished in the sentencing of our race to death, so very few can appreciate, as a special manifestation of God's abundant goodness, the death of Christ as the full offset for Adam's sin, the full ransom, the full payment of his penalty and that of his race.

The reason for this is that they esteem that the ransom was provided only for the Church, a little flock. From this standpoint it was not a manifestation of the abundant grace and goodness of God, but of a very limited grace and favor for a very limited number, á handful, as it were, out of the great mass of humanity. But when we come to see that our Lord Jesus' sacrifice was "a propitiation for our sins [the Church's sins] and not for ours only, but also for the sins of the whole world," and that this "ransom for all" is "to be testified in due . time" to all, and made available to all, that ultimately all may benefit thereby if they will, and return to harmony. with God and to eternal life- from this standpoint only can we see the greatness of that transaction, finished at Calvary, and how it is a "memorial" of God's abundant goodness. And only such as see this can heartily and loudly proclaim it, and sing joyfully of the righteousness of God, which not only was manifested in the righteous penalty against sin, but which again manifested itself in the righteous payment of that penalty on behalf of every creature.

While the Lord's saints see His greatness and honorable majesty connected with every feature of the Divine Plan, and while they are telling these good tidings to others, and speaking of His mighty doings in the past, their message would not be complete without a testimony respecting His glorious Kingdom. "They shall speak of the glory of Thy Kingdom" -- the Millennial Kingdom. They cannot tell of the majesty of the Divine Plan and not tell about the Kingdom.

### **Let Us Talk Together of His Power**

Surely this language expresses the comprehensiveness of the Divine Plan that the Coming Kingdom and judgment work of Christ and the saints is for the uplift and blessing of all humanity who will then hearken to His voice. Earth's future government then will not be one in which Christ and His Church shall bless merely the living nations of the world, and bring to them the deliverance which God has promised, and leave all the remainder of the race who have died for six thousand years, in darkness, in ignorance, in death, without any opportunity under that Kingdom. A human plan might thus favor the millions living at the time of the establishment of the Kingdom, but forget or ignore or pass by the hundreds and thousands of millions who have gone down into the great prison house of death; but God's ways are not as man's ways nor His plans as man's plans. The glory of the Kingdom of which we are authorized to speak, is a Kingdom which is to bless all nations, the dead who have gone down into the tomb, as well as those who have not yet gone into death. It is a Kingdom in which God's power will be most marvelously manifested.

Let us "talk" together now of His power as the Prophet has suggested. It will be a mighty power which will overthrow the reign of sin, which will bind the power of Satan that he shall deceive the nations no more, and which will

establish the Lord Jesus and His glorious Church in power and great glory, with dominion over all the earth, with authority to execute judgment -- to punish sin and to reward every effort toward righteousness. But the power of God as it will be manifested, will be still greater than all this; it will be a power which will lift up out of the miry pit of sin, out of the weaknesses of the flesh, out of his imperfections, mental, moral and physical, every member of the human family who desires to make progress and to return to the grand perfection of human nature represented originally in the first man, and from which he and all in him fell, through disobedience. In this sense of the word it is a resurrection power, raising up, from the low conditions of sin and death to the high-conditions of perfection and righteousness. It not only will thus take hold of the people who will not at that time have fallen asleep in death, but this mighty power of the Kingdom will take hold also of those who have gone into the tomb, and who are in the great. prison house of death; even as our Lord declared, that He will open the prison doors and say to the prisoners, "Show yourselves; come forth." "And all that are in the graves shall hear His voice and come forth" (John 5:39), and the coming forth shall be unto a resurrection by judgment-that so many as will, may avail themselves of the blessed privileges and opportunities of that great judgment Day, the Millennial Age, and profit by the stripes and corrections in righteousness which will then be administered, and grow in grace, grow in knowledge, grow in love, and grow in perfection of being, until by the close of that Age, if they will, they shall have arrived back again into full harmony with God, and shall have received fully all the perfections of human nature lost through the fall, and redeemed by the great "memorial" of Divine favor.

No marvel then, that the saints, when, they glorify God, speak of the glory of His Kingdom and talk of the mighty power of God which shall then be manifested, and how then shall be made known to the sons of men God's mighty acts; how they shall then see clearly the meaning of the original sentence as they do not now see it; how they shall then see clearly the meaning of the great redemption, as they do not now see it, and how they shall then see clearly the provision of Divine power in the Kingdom for their blessing-that seeing these mighty acts of God in their true light, they also may glorify the Father which is in heaven, and appreciate the majesty of His Kingdom.

## **ENCOURAGING LETTERS**

Dear Brethren:

I am enclosing a bank draft for \$\_\_\_\_\_ to pay for the renewal of "Herald" subscriptions of the following: . . .

We are very interested to see by the last Herald; August 15, that Brother S. N. Wiley has gone to be with the Lord. Although we have had no personal acquaintance, we had always heard him highly spoken of as an earnest and consistent Christian. And as a member of the Editorial Committee of the "Herald" we feel under a special debt of obligation to him, as we do to all the other members of that Committee, for the blessing they have been instrumental in giving us through the medium of the "Herald." Will you please express to Sister Wiley, the sympathy we feel for her in her bereavement. It must be a source of comfort to her to realize that the parting cannot be for long, and that then she will not only be reunited to him, but that

it will mean also her union with the Lord and with all the members of the Body of Christ, and that in a more perfect oneness than could ever exist on earth.

One by one the brethren are passing away to join the Lord and those on the other side of the veil, and leaving fewer and fewer to fellowship together on this side. My earnest prayer is that we may each of us become increasingly faithful in carrying out our Covenant, so that we too may be assured of an abundant entrance into the everlasting Kingdom of our Lord and Savior, Jesus Christ.

With warm Christian love in which all the members of our Class join, and assuring you of our continued prayers on your behalf, I remain

Your brother in Christ

C. F. M. -- Aus.

Dear Brethren:

I have very often intended writing you to thank you for the instruction you give me from time to time in the "Herald." I like the tone that is realized throughout. I can see that the Spirit of God is leading you and that you do not fall away in your teaching by giving way to a spirit of pride but walk humbly as the Master taught His disciples by both word and example. I am often struck with the coincidence that when I receive the "Herald," the very articles are written about that which I have been considering, and often I get help just in the right quarter. What I like also is the standard you uphold -- which makes me feel my weaknesses -- that I come far short of the desire's of my heart; also that I see in myself nothing worthy of praise. My whole dependence is in the work of my Savior through whom I can approach and come near to God. I would like, dear brethren, to tell you how I was brought to see the way. It was about the time the Great War started; I used to get papers sent me, but being disgusted with Dowie and his pretensions, used to think they were of the same cult so never opened or looked at them, till I got one with the title "Armageddon" on it. I had from boyhood been instructed in the prophecies, my father often speaking of them and saying to us that he did not expect to see the closing scenes, but he firmly believed we boys would. This was about the year 1860, I remember quite well. From that time I always read and got all I could on prophetic subjects, and noted what I thought the most reasonable and correct. When I saw this title "Armageddon" I was interested and read the article and saw it was the most reasonable I had ever read. Still I did not agree with the dates, as they did not accord with Ancient History by "Rollins," a writer whom I greatly like. The article was one of Pastor Russell's. In a corner of the paper was a notice to send a coupon, and a copy of "The Plan of the Ages" would be forwarded. I did so and received the book. My first habit with a book is to run through it quickly to see what it treats of; I did this; then read it through, also a third time. It gave me the key to unlock the Scriptures. I saw from God's side how it had been planned. The more I study it the more I see how wonderful it is, how unlike man would have planned it. He would not have done it with the foolishness of "preaching." It is truly the Word of God. I became a subscriber of the Watch Tower and enjoyed it and was taught by the articles which appeared. Then came Pastor Russell's death and the new regime. I still received the Tower but soon got no help from it. I missed the kindly humble spirit. I received no food. There was nothing to show humility, but I noticed a dictatorial spirit which I did not like. I did nothing in haste, saw both sides of



the question and found I was being led into error by the Watch Tower, so gave it up. Someone sent me a "Herald." At once I saw it had the spirit of the Watch Tower in Pastor Russell's time, so sent to Mr. Nicholson for all the back numbers. We are rather isolated here, seven of us assembled at the Memorial. We meet one another whenever we can and enjoy talking together. Of course we find opposition and it has separated us from friends, even being forbidden to come near. It is true what the Savior said.

Yours in Christian fellowship and love

A. K. -- Aus.

Dear Brethren:

Love and greetings in our dear Redeemer's name! Enclosed find draft for \$\_\_\_\_. Kindly dispose of this amount as follows: . . . The balance kindly apply on my "Good Hopes." I am sorry I could not send in any of my "Good Hopes" sooner, but I did not have the money. I rejoice with you in the privilege of helping a little in the work and wish I could do more.

Ever since I received the first copy of the "Herald" it has been a most wonderful help to me. Its freedom from prejudice, its spirit of humility and loving desire to, help others of like precious faith, its disposition to wait on the Lord instead of trying to work out Scripture interpretations to fit man-made theories and doctrines, are in most refreshing contrast to what most of us have been accustomed to in recent years. To me the "Herald" has been the source of much comfort in the two years or more that I have been privileged to receive it. To anyone who is not as strong in faith as he would wish to be, it surely is a wonderful blessing to receive such help, and surely we all need it.

After reading the Daniel book, I wish to say it surpasses my expectation, although I expected it to be a truly wonderful book. I have only had time to go through it once so far, but hope to study it again in the near future.

To me the past summer has been one of continuous trials but I am glad to say that at present I am enjoying the peace which usually follows severe trials, and am thankful, for the experience. "Tribulation worketh patience."

With warmest love to you and all of like precious faith, I am ,

Your brother by His grace.

H. J. H. -- Minn\_

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

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### **GREAT CAUSE FOR THANKSGIVING**

*"Giving thanks unto the Father, which bath made us meet to be partakers of the inheritance of the saints in light; who bath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son."-Col. 1:12, 13.*

A DAY of formal national thanksgiving to God for peace and plenty, for bountiful harvests, abundant rains and smiling skies, and for general national

health and security, is recognized at this season of the year, and the occasion naturally leads those who are only aliens and foreigners here to consider, What have we to be thankful for? and how deep does the spirit of thankfulness penetrate our hearts?

The above language of the Apostle calls forcibly to mind our wonderful favors over and above all those that call for the general rejoicing and thanksgiving. While as aliens and foreigners, as pilgrims and strangers sojourning in one of the most enlightened and civilized lands of the earth, we are blessed with a large measure of temporal prosperity, we are specially favored, first, in that we have been delivered from the power of darkness; secondly, in that we have been translated into the Kingdom of God's dear Son; and thirdly, in that we have been made meet to be partakers of the inheritance of the saints in light.

### **Marvelous Temporal Advantages**

Sometimes, when opportunities for comparison of circumstances are lacking, or those less favored in life do not come closely under our observation, we fail to rightly appreciate the common temporal blessings that fill our daily pathway. If the humblest in this favored land could form an idea of the gloom and want and degradation of millions of their fellow men abroad, they would indeed see much cause for rejoicing over their richer inheritance. There are the poverty-stricken, ignorant, starving millions of the benighted sons of Africa, China, India, and the toiling exiles of Siberia to whom the humblest little American home would be a great luxury. Let us not forget to thank God that the lines of His providence have fallen to us in such pleasant places -- that civilized ideas have scattered the dense darkness of the ages past; that we are permitted to live in a land of liberty, of education and of general enlightenment. What a blessing it is to be relieved from the superstitions which retard the progress of so many of our fellow men from advancement in civilization; and how great are the temporal advantages arising from progressive ideas, general education and personal liberty; advantages of peaceful home and family life, of comfortable dwellings and neat and convenient furnishings, of medical skill, of commercial enterprise, of religious freedom, of a free Press and an open Bible. What inestimable privileges are these! And yet we who enjoy them are only a minority of our common humanity. Thousands, if they had the means in their hands, would not know how to make life comfortable.

Let us appreciate these temporal favors more and more, and us-a them to the greater honor of Gods. And while we realize the inability of our own efforts to lift the pall of darkness, ignorance, and superstition from the rest of the world, let us rejoice in the near approach of the Kingdom of light and peace, and the rising of the Sun of Righteousness, which in due time will scatter all the gloom. And let us further consider that our present vantage ground is not ours because God is a respecter of persons, but because He is thereby preparing us to have part in His great Plan for blessing all the families of the earth. As He prepared an Eden, like an oasis in the great world-desert, to be a suitable place for the trial of Adam and Eve, so He has prepared certain places and conditions for the development and discipline of His Church; not an Eden, however, but a place and station where civilized conditions exist, and where the general enlightenment may be used for either good or ill, and thus choice of the individual be made manifest.

## **Our Spiritual Heritage**

These temporal advantages are our general favors ; but let us consider the special favors granted us over and above these, first in being delivered from the power of darkness and translated therefrom into the Kingdom of God's dear Son.

The power of darkness is the power of ignorance, superstition, sin and death -- the power of Satan, who works in darkness. From this, kingdom of darkness we have been graciously translated, lifted over, into the Kingdom of God's dear Son. While yet we sat in darkness the message came to us that the price of our redemption had been secured, and that, if we had faith in the message and desired deliverance, we could be at once translated into the Kingdom of light and peace -- the Kingdom of God's dear Son. Gladly we heard the message and, gladly we accepted the free favor thus offered; and, as a reward of our faith, came the sweet peace of God into our hearts. The first new ray of light admitted was followed by more and more; and the darkness of ignorance of God and His ways, and of superstition and error, began to flee away, and the soul was flooded with light and joy and a peace that surpassed all understanding to the hitherto darkened soul. Great was our joy when we first realized this blessed, change, when we were told that now we were the children of light and were counseled to walk thenceforth as children of light.

## **Faithful is He That Hath Called Us**

As children of light and subjects of Christ, our Redeemer and King, we have been walking, from day to day and from year to year in the light of His countenance and of His Word, going on from knowledge to knowledge and from grace to grace. The old errors of ignorance and superstition have been gradually replaced with truth and an intelligent faith in the pure Word of God. And daily, as we are enlightened by the truth, we endeavor to bring ourselves into fuller subjection to our King; and thus, having been delivered from the power of darkness and translated into the Kingdom of God's dear Son, our precious Redeemer, we grow more and more fully into the Divine likeness and favor.

But in addition to all this favor we are further informed of our privilege to become partakers of the inheritance of the saints in light, which inheritance is that of joint-heirship with Christ in His honor and glory, when in due time His Kingdom shall be established in all the earth; and also to be made with Him partakers of the Divine nature. For such a position we naturally feel our unworthiness; for what are we or what good thing have we done, to make us worthy of such an inheritance. We look at the pit whence we were digged, and, then at our present imperfection as measured by the standard of God's righteous and perfect Law, and doubtfully say, That call must have been a mistake; it surely was never meant for me. Yet the heart bounds with joy at the first suggestion of such a favor, and when trembling faith is reassured by the statement that God hath made us meet for that inheritance, and that "Faithful is He that hath called us, who also will do it," we take courage and reckon ourselves henceforth as heirs of God and joint-heirs with Jesus Christ.

By nature, or of our own selves, we know that: we are not meet for that inheritance. Our sufficiency is in Christ, whose merit, applied to us through. faith in His blood, makes up all our deficiency, while we earnestly strive to conform to the Divine will. Thus we are now reckoned of God as meet for

the glorious inheritance with Christ, until in due time our actual fitness shall appear, when, having fully submitted ourselves to the guidance and discipline of Christ our King, He will present us to Himself a glorious Church without spot or wrinkle or any such thing. -- Eph. 5 :27.

### **The Fairest of Ten Thousand**

Such, dear faithful ones in Christ, is our occasion for thanksgiving. Shall we set apart a special day in which to render praise and thanks to God for such unmeasured favor? Or, rather, shall we not set apart every day as a day for the expression, in deeds as well as in words, of our hearty thanksgiving to God for all His multiplied favors to us? Thanks be to God for preparing our way before us, in a land where, though we are merely aliens and foreigners, we have such inestimable privileges and advantages for growing in knowledge and in grace, and for advancing the cause of truth; and thanks be to Him for delivering us out of the kingdom of darkness into the Kingdom of light and peace, and calling us to be the Bride of Christ and joint-heirs of all things with His dear Son.

In the few succeeding verses, the Apostle endeavors to convey to our minds some idea of the glory of our inheritance in becoming the Bride of the Son of God, saying, "He is the image of the [to us] invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist."

What a glorious Bridegroom! truly the chiefest. among ten thousand, the One altogether lovely, and the heir of all things; for by Him and for Him were all things created. And all things are ours also, if we are Christ's all dominions and principalities, all power and wisdom and might and glory and honor and blessing. And He is able "to present you holy and unblamable and unreprouvable in His sight, if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard."

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"Thou who hast made my home of life so pleasant,  
Leave not its tenant when its, walls decay;  
O Love Divine, O Helper ever present,  
Be thou my strength and stay!

"Be near me when all else is from me drifting;  
Earth, sky, home's picture, days of shade and shine;  
And kindly faces to my own uplifting  
The love which answers mine."

## **PALESTINE AND THE GREAT RESTORATION**

THAT Viscount Field Marshal Allenby's name is immemorably linked with the establishment of the Jewish National Homeland was demonstrated when the most representative audience of Jews in New York City attended a reception given by the Zionist Organization of America in honor of Lord Allenby on Thursday morning, October 4th, at the Ambassador Hotel, New

York." Thus runs the Report published in "The New Palestine," of the warm and enthusiastic reception accorded Lord Allenby by both Jews and Gentiles. The visit of Lord Allenby to America and the recalling of his epoch-making achievement of delivering the Holy Land from the Mohammedan power, becomes the occasion for the revival of new interest in the cause of Zionism, and for a fresh review of the ancient traditions as well as sacred prophecy respecting the future of the Hebrew race. The account goes on to state that the assembly at this reception was made up of specially invited guests and that "Zionists and non-Zionists, reform and orthodox -- all united by a single desire to pay respect to the liberator of Palestine. This audience represented American Jewry throughout the land, eager to see the man whose military genius and administrative ability during the war had made the British Mandate over Palestine, and the Balfour Declaration a political fact."

### **Regarded as Historic Triumph for Civilization**

Various speakers of note at the reception, eloquently lauded and praised the achievement of Lord Allenby, some of them recalling in that connection, that what had been done and what was being accomplished in modern times, was a fulfillment of the words of the ancient Prophets. Extracts from some of the speeches are submitted below, which no doubt will be read with keen interest.

In the opening address by Mr. Herman Bernstein, Chairman for Political Affairs of the Zionist Organization, reference was made to the almost universal keen interest in the deliverance of Palestine, and the general sympathy that is felt toward the aims and aspirations of Zionists. He said in part

"Great Britain has demonstrated this understanding and sympathy; the nations of the world have approved it, and American public opinion, as expressed by American Presidents and Congress, has signified its deep interest and sympathy for the rehabilitation of the Promised Land in the spirit of the Balfour Declaration, The whole world regards Lord Allenby with greater admiration than any other military conqueror, for his victory was a historic triumph for civilization, a triumph for peace in the Holy City of peace.

"To the Jews of the world and especially to the Zionists working for the rebuilding of the Holy Land, General Allenby has endeared himself for all time. The names of Lord Balfour and Lord Allenby are recorded in golden letters in the history of the Jewish people, the Veteran of History, whose dream and hope of centuries were realized through Great Britain's act of historic justice, as expressed through the Balfour Declaration, and made possible through the genius and heroism of Field Marshal Allenby."

### **Raised up to Spread the Banner of Freedom Over the Holy Land**

In a stirring speech by the Rev. Z. H. Masliansky, Dean of Zionist propagandists, Lord Allenby's services were extolled and he was compared to the Emperor of Rome: "In the name of the four million Jews who live in the United States, we bring your Lordship our blessing, the blessing of peace, on the occasion of your visit to our land. We wish to express to you our deep felt emotion of gratitude, as one who has been favored by God's grace, and chosen to free Jerusalem, our Holy City, and to spread the banner of freedom over the entire Holy Land, and to break the yoke of the Turks. This you did

in the name of His Majesty's Government, and of the English people, which promulgated, through its illustrious son, Lord Balfour, the historic pronouncement returning Palestine, their ancestral homeland, to the people of Israel. This declaration was published about five weeks before you marched up to the gates of Jerusalem.

"We appreciate the deep respect and reverence which you evinced toward the holiness of Jerusalem. When you approached the gates of that city you descended from your horse and you entered the town on foot, in order to fulfil that which is written: 'Our feet stood at the gates of Jerusalem.' You are the man whom Fate had chosen to be the messenger of the British people, to return to the people of Israel that of which the Romans robbed us two thousand years ago. Two thousand years separate the opening of the gates of Jerusalem by Titus, the Roman, and the opening of the gates by Lord Allenby, the Britisher. How remarkable is the difference between the two field marshals. The first one, Titus, brought devastation and chaos to Jerusalem, with your coming Palestine was restored and revitalized.

"We devoutly hope that it will be your good fortune to witness with us the renaissance of the Jewish people, as a nation established permanently in its own Holy Land, as in ancient times."

### **A Symbol of Regeneration and Spiritual Birth**

Judge William M. Lewis, who is Vice President of the Zionist Organization, conveyed the official greetings of the Zionist Organization, of America, to the deliverer of Jerusalem, and in part said: "The name of Sir Edmund Allenby is forever woven into the annals of the Jewish people. He will live in history as the liberator of Jerusalem, the Holy City. By wresting Jerusalem from the Turk he made possible the liberation of a country which has become for the world at large and for the Jewish people in particular, a symbol of regeneration and spiritual rebirth.

"The restoration of order under the military administration which followed the British occupation; the Balfour Declaration made in 1917 as a considered act of policy; the assumption of the Mandate for Palestine by Great Britain in 1918; the establishment of the civil administration under Sir Herbert Samuel in 1920, the confirmation of the Mandate by the Council of the League in 1922; and the ratification of the Anglo-American Convention relative to Palestine in 1925, are milestones in the program of Great Britain to facilitate with the consent and co-operation of all the civilized nations of the world, the establishment in Palestine of a Jewish National Home. On the 9th of December, 1917, when the news of the capture of Jerusalem was first flashed to the four corners of the globe, from that moment Allenby established himself as an outstanding and daring leader, and became linked up with the destiny of the Jewish people. The effects of his achievement will be found in the writings of historians yet unborn.

"But no welcome extended to him can exceed in genuine affection, in noble tribute and deep gratitude that which I have the privilege of extending in behalf of the Zionist Organization of America. We hail you as a military genius, a distinguished diplomat, a pioneer of the spirit, and as the liberator whose achievement will, we pray, make possible the realization of the lofty visions of the Jewish Prophets of old."

The Report goes on to say that when the Chairman, Mr. Bernstein, called on Nathan Straus to greet Lord Allenby, "the audience gave the venerable

Zionist and philanthropist a rousing ovation. In a short and deeply emotional speech, Mr. Straus told Lord Allenby that he simply had to disregard the doctor's orders, because there was no man he wanted to see more than the Commander-in-Chief of the Allied Forces in the Near East, the man who had liberated Eretz Israel."

### **Like a New Book of the Bible**

Another, who addressed the assembly, was Mr. Louis Marshall, who spoke in a forceful and interesting manner, offering his greetings to the guest of honor of the occasion, as follows:

"I am not a Zionist, that is, not a member of the Zionist Organization, but I have been asked to participate on this occasion on behalf of those Jews of America who are not members of the Organization. While I recognize the deep feeling that has actuated my friend, Judge Lewis, in his closing remark, when he said that none can feel more the obligation that is owed for the acts of Lord Allenby than the Zionist Organization, I wish to correct the statement by saying that there are at least others of the Jewish people who at least equal the Zionist Organization in their loyalty and fealty and affection for Lord Allenby.

"There is no Jew deserving of the name, whose heart does not thrill when he considers the achievement of our honored guest. It seems to me like a new book of the Bible that has been written by Lord Allenby on the sacred soil of Palestine, a new chapter; at least, in the historic records of our people. For centuries, Palestine was under the harrow, under the control of a government -- if it might be called a government -- that had no sympathy with the people, and had no idea as to what the duties of a government were. The shackles of slavery rested upon all of the inhabitants, and those faithful Jews who had gone to Palestine to die, found themselves bereft of rights to say nothing of privileges, and really remained there for no other purpose than to die; because there was no hope of living in that country. Through all the centuries the western world had tried to free Palestine from its yoke, but all in vain. Even Napoleon, the greatest military hero and general of the centuries, found himself unable to penetrate that country and to achieve what he had intended to accomplish. It remained for Lord Allenby to wrest the shackles from those upon whom they had rested; to bring freedom and liberty and civilization into that country which has attracted the hearts of all mankind for thirty centuries.

"I wish to say to you, Lord Allenby, that although your grateful country has honored you, and has indicated what it feels toward you, you will never know the depth of the gratitude, of the love, of the esteem, which every right-minded Jew throughout the world feels toward you."

### **The Memorable and Immortal Promise**

Above all peoples of the earth, the devout and consecrated student of Divine revelation, possessing as he does an insight into God's purposes concerning the future of Israel and all humanity, is enabled to recognize the full significance of the various shifting scenes and circumstances appertaining to the Jewish race; both as respects their past history as well as the progress and march of events in these last days. That the Jewish race is to occupy a prominent place, a unique position in connection with bestowing the blessings of restitution and in achieving world redemption in the coming Age, there can be no doubt. The entire matter was comprehended in that

memorable and immortal promise : "By Myself have I sworn, saith the Lord, for because thou hast done this, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed' as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." -- Gen. 22:16-18.

The land promised to Abraham and his posterity was one into which indeed they were privileged to enter and in which they dwelt for centuries. But during that era God permitted them at various times to be plucked up and carried away into captivity into other countries while various of the idolatrous and heathen nations around them wasted their cities, drank the wine of their vineyards, and ate the fruits of their fields. Then in the Lord's providence the time came when they were permitted to be completely driven out, their cities laid in ruins and desolated, and they were forced to become wanderers and exiles in various strange countries the world over. The destruction of their Holy City and Temple, the dreadful trouble and loss of life, occasioning the full end of their national existence, and the scattering of those who survived as exiles into all countries of the earth, filled to the full the work of the era with which their Age ended, which was in the nature of a harvest. "It began in factious civil strife and was completed by an invading Roman army. Fire, sword, and famine accomplished upon them a fearful recompense." Sad and pitiable indeed has been their miserable condition, estranged as they have been from God and from their fellow men of every nation. "During the relentless Papal persecution they have suffered in common with the saints and martyrs of Jesus -- the Christian for his rejection of Anti-Christ, the Jew for his rejection of both Christ and Anti-Christ."

### **God Hath not Cast off His People**

But the all-important consideration as we study the history of the Hebrew race, is the place they as a people occupy in the Divine economy. Because interwoven into the various prophecies that fore told their rebellion against the counsels of God which culminated in the rejection of Messiah, were definite and specific declarations and promises that the favor of God would not be permanently withdrawn from them in the sense of signifying their complete destruction individually and cutting off from all hope of a future life; but contrariwise, that their loss and desolation after all would be of merely temporary character. Many are the promises to be found throughout the prophecies of the Old Testament, to the effect that at the proper moment in the progress of God's purpose, the grace of God is to turn to Israel again. The following statement by the Prophet Amos may be regarded as a sample of the manner in which the Prophets in general have described the return of God's favor to Israel after the flesh: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old . . . . And I will bring again the captivity of My people of Israel and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The above language shows conclusively that there is still a future for the Hebrew race, because they are to be replanted in their land according to this



promise, "They shall be no more pulled up out of their land," which God gave them; and "they shall build the waste cities [places in which they had formerly lived] and inhabit them."

### **The Fearful Recompense for Their National Sin**

A desolate and persecuted people, scattered and homeless "they are still a distinct and homogeneous people. United by the strong ties of blood relationship, by common hopes inspired by a common faith in the wonderful promises of God, though they have but dimly comprehended those promises, and still further bound together by the bond of sympathy growing out of their common sufferings and privations as exiles, they, to this day, look and long for the hope of Israel.

"As a people they still have faith in God, though in their blindness and pride of heart they have stumbled over the humility of God's appointed Messenger for the world's salvation; so that, instead of receiving Him, they crucified the Savior, the Lord of glory. And yet the Apostles and Prophets show us that even this flagrant crime, to which their pride and self-will drove them, was not one which could never be forgiven them. Because of it, they have been punished, and that severely. When they condemned the just One and said, 'His blood be upon us and our children,' they little expected the fearful recompense which followed."

While God allowed certain afflictions and persecutions to come as a penalty for their national crime of rejection of the Gospel and the crucifixion of the Redeemer, He will, nevertheless, in due time reward the constancy of their faith in His promises, to which they have so long and so perseveringly held. God foreknew their pride and hardness of heart, and foretold it as well as the evils which have come upon them; and no less pointedly has He foretold a departing of their blindness and the ultimate fulfillment to them of all the earthly promises declared long ago to Abraham and repeated by one after another of the holy Prophets."

Now it is this phase of the subject involving the fulfillment of the predictions of the ancient Prophets, that commands the most absorbing interest on the part of those who, giving heed to the more sure word of prophecy, and hearkening to the admonition of the Savior, are watching for the signs of the long-promised morning time for both Israel and all the human race. That the long-promised re-gathering of Israel, their recovery from blindness and their establishment in their own land, are associated with the concluding events of this dispensation -- the overthrow of the kingdoms of this world, the glorification and exaltation of the true Church with Christ, and the inauguration of God's Kingdom in all the earth, there can be no doubt.

### **Glorious Confirmation of Our Faith**

Mr. H. G. Guinness, who has exhaustively and in a most reverent manner dealt with Bible prophecies and pointed out from history many important fulfillments as they have a bearing on the culminating events of this Age, asks the following interesting questions: "Are we truly living at the close of the prophetic 'Times of the Gentiles'? Have we reached the final stage in the predicted course of the Church's pilgrimage? Is the fourth and last watch of the 'night' of her appointed suffering history shortly to expire; and does the dawn of a new Age, and a new world, already lighten with its early rays the eastern sky? We have seen and set forth clear and multiplied proofs that the

end of the Age is near at hand; that its last sands are swiftly running out; but are all the signs we might have expected of this fact fulfilled?"

Mr. Guinness then goes on to refer to the fact that in 1861, when Mr. Elliott, an eminent expositor of the Revelation, was correcting his fifth and last edition of "Horae Apocalypticae," he said, "some signs are still wanting, especially the non-gathering as yet of the Jews to Palestine, and predicted troubles consequent." Then Mr. Guinness proceeds: "Forty-three years\* have elapsed since Elliott thus wrote, and now we behold the commencement of the Jewish restoration so long foretold, and its commencement at the time indicated ages ago in the prophetic Word. The sight is a wonderful one, and a glorious confirmation of our faith, and of the correctness of our interpretation of the sure Word of prophecy."

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\* Mr. Guinness wrote this in 1906.

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### **Remarkable Events Foretold**

It is most encouraging and inspiring to the faith of the devout student in these days, in reviewing the history of God's ancient people, to trace in how many instances the things foretold and clearly described were exactly fulfilled. Mr. Guinness has in a very interesting manner presented a summary of prophetic fulfillment, and so we read

"On every stage of Jewish history, prophecy has shed its antecedent light. Their four hundred years' captivity in Egypt was foretold; their forty years' wandering in the wilderness foretold; their seventy years' captivity in Babylon foretold; their 'seventy weeks,' or 490 years of restored national existence in Palestine ending with the advent of Messiah foretold; their dreadful overthrow by the Romans, involving the destruction of Jerusalem, and the Temple, foretold; their long subsequent dispersion, and unexampled sufferings, their falling by the sword, and being 'led captive into all nations,' and Jerusalem's being trodden down by the Gentiles until the 'times of the Gentiles'\* are fulfilled, was foretold; the 'seven times' or 2,520 years, of their subjection to Gentile sovereignty, under the succession of the four Kingdoms of Babylon, Persia, Greece, and Rome, was foretold; the 'three and a half times,' or 1,260 years, of the last 'scattering of the holy people' by the desolating power occupying 'the Sanctuary,' whose 'sacrifice' had been 'taken away,' was foretold; and the final reversal of all this oppression, dispersion, and misery was foretold; that He who had 'scattered Israel' would 'gather them'; that He would assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth; that He would 'gather them out of all the countries' where He had 'driven them in His anger,' and bring them again into the 'place' from which they had been exiled, and would 'rejoice over them to do them good,' and 'plant them in that land assuredly' with His 'whole heart' and with His 'whole soul'; that He would make them 'one nation in the land upon the mountains of Israel,' and that they should be 'no more two nations, neither be divided into two kingdoms any more at all'; that 'the children of Judah and the children of Israel should be gathered together, and appoint themselves one head'; that the Lord would make 'her that was cast off a strong nation,' and that He would reign over them in Mount Zion from henceforth and forever'; that He would 'make them a praise and a name whose shame had been in all the earth'; that He would 'pour upon

them the spirit of grace and supplication,' and that they should 'look' on Him 'whom they pierced, and mourn for Him as one mourneth for an only son, and be in bitterness for Him as one that is in bitterness for his first-born'; that there should be 'a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon.' That the Lord would 'cleanse them from all their filthiness and idols and give them 'a new heart, and a new spirit,' and 'take away the stony heart out of their flesh, and give them an heart of flesh'; and put His 'spirit' within them, and 'cause them to walk in His statutes, and to keep His judgments, and do them'; and that they should 'dwell in the land that He gave their fathers,' and be 'His people,' and that He would be 'their God'; and that 'the land which was desolate' should be 'tilled whereas it was a desolation in the sight of all that passed by'; and that they should say 'this land that was desolate is become like the garden of Eden, and the waste and desolate, and ruined cities are fenced and inhabited.' All this was foretold, and to confirm His declarations Jehovah had said 'then shall the nations that are left round about you know that I the Lord have builded the ruined places, and planted' 'that which was desolate: I Jehovah have spoken it, and I will do it.'"

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"For an exhaustive examination of the subject of "the times of the Gentiles and review of Chronology, see special number of the herald of Christ's Kingdom, supplied free upon request.

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### **The Lesson from the "Valley off Dry Bones"**

The careful student of the history of God's chosen people will have observed that their loss of the Divine blessing and favor and final overthrow of their ancient kingdom did not happen all of a sudden; rather, as the sacred record bears out, a climax appears to have been reached in the beginning of the reign of Jehoiakim, about the third year, which marked the first year of the reign of Nebuchadnezzar, king of Babylon. There was at once a decline in Jewish power and prestige, their glory began to fade, their kingdom became a vassal to the kingdom of Babylon. Three general captivities took place, covering a period of about nineteen years, commencing near the fourth year of 'the reign of Jehoiakim, approximately 606 B. C., and reaching to the eleventh year of the reign of Zedekiah, at which time the kingdom was completely overthrown, the diadem removed and the king and the people literally carried away captive in Babylon. The lesson to be drawn is that in the great regathering promised, we should look for the accomplishment to come about gradually and by stages, and covering a certain era of time. Thus we do find, even as the writer above quoted has interestingly observed

"Not all at once, or by a single act, was this great restoration of the Jewish people to be accomplished. In his memorable vision the Prophet Ezekiel portrays several successive stages in this work. He sees, representing figuratively the children of Israel, a valley filled with dry bones, and hears the question, 'Can these bones live?' Then comes the command, 'Prophecy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live.' Then the Prophet beholds the bones coming together, 'bone to his bore,' 'but there was no breath in him.' Later on at the call 'Come from the four winds, O breath, and breathe upon these slain that they may live,' 'the breath came into them, and they lived, and stood upon their feet, an exceeding great army.' In explanation of the vision, the Lord

said to the Prophet, 'Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.' 'Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the -mountains of Israel, and one king shall be king to them all.' First the unification of the lifeless people of Israel should take place; then their national restoration to their own land; and lastly their spiritual quickening, with all its glorious results. Such was the foretold order. Not forever are the Jewish people to be a dispersed, despised, downtrodden race; not forever is their unbelief and rejection of Messiah to continue; for as Paul tells us 'blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved'; for this is God's 'covenant' with them; 'for the gifts and calling of God are without repentance,' or irrevocable.

### **Lifting up from the Depression of Ages**

"And now the thing foretold is taking place before our eyes. There is a stir in the Valley of Vision. The immobility and disjointed condition of the bleached bones, which had continued for ages, exists no more. Israel is still spiritually lifeless as a nation, but bone is coming to his bone. The Jews are unifying. They have proclaimed before the world the 'solidarite' of Israel: and are beginning to return to their own land. And when did this movement commence? It began at the time of the French Revolution . . . . And the last 100 years which have witnessed the casting down of the Papal and Mohammedan powers, by the successive shocks of war and revolution, have seen the lifting up of the people of Israel from the depression of ages; their rapid emancipation, and national renaissance.

"The first act in this marvelous modern movement was the enfranchisement of the Jews in England in 1753. In 1755 Moses Mendelssohn published the first of those writings which gave him a foremost place among the literary men of his time. In 1776 the United States of America embodied in their constitution the principle that Gentile and Jew were 'equal' in right and privilege before the law. In the convulsion of the French Revolution 'the chains fell from the limbs of Israel wherever the victorious armies of France appeared, and the Jews once more began to be accounted men.' In 1805 Russia revoked the edict of Jewish banishment. In 1806 the Jews were made citizens in Italy and Westphalia, as they had been previously in Holland and Belgium. In 1809 Baden, and in 1813 Prussia and Denmark followed the example of other nations, and emancipated the Jews. Acts of Parliament were passed in England in their favor in 1830, 1833, and 1836; and in 1858 they were made eligible for election to Parliament. In 1866 Turkey had pledged herself to protect them from persecution; and in 1867 she gave them the right to hold real estate in the land of their fathers. In 1878 the Congress of Berlin made the full emancipation of the Jews in Rumania a condition of promised autonomy. And then in 1860 was formed the Universal Israelite Alliance, 'an organization which has for its object the promotion and completion of the

emancipation of the Jews in all lands, and their intellectual and moral elevation, as also the development of Jewish colonization in the Holy Land.' This great Jewish society has some three thousand branches widely scattered throughout the world. Beneath the device on the title page of its report .representing the tables of the law illuminated with the glory of the Shekinah, two hands are pictured, closely clasped in friendship and unity, with the motto 'routes Les Israelites sont solidaires les uns des autres.' All Israelites are ONE!"

### **At the Presence of the God of Jacob**

"For long centuries the Jews have been domiciled in Gentile lands. Palestine has long lain desolate, and exists at the present day under the misgovernment of the Turks. Was it likely that the Jews, already to a considerable extent emancipated from Gentile oppression would undertake the gigantic work of restoring their people to the land from which they had been exiled so long? It is true that the Scriptures of the Prophets had said that this would come to pass. But how could this thing be? How could the Jews be brought, in any wide and general way, to entertain the thought of such a restored national existence in Palestine? And how could they be led to attempt its practical realization?

"Difficulties vanish in the presence of infinite, eternal power. Had not God brought forth the Jewish nation from Egypt; had He not restored them from captivity in Babylon, and could He not bring them again to their own land from the ends of the earth? 'Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.' And now, lo! as the foretold period of 1,260 years from the Saracenic conquest of Palestine in A. D. 637, expires, as the year 1897 arrives, a new movement among the Jews springs into existence: Zionism arises, with its clearly defined aim 'to procure for the Jewish people an openly recognized and legally assured home in Palestine.'

"The first 'Zionist' Congress was hold at Basle, in 1897. Each year since that date the annual Congress has increased in numbers and influence."

Since the foregoing was written 'there have been many important developments and much progress has been made in fulfillment of what this writer firmly expected. While Mr. Guinness did not live to witness that marvelous achievement in December 1917 in connection with the World War, namely the wresting of the Holy Land from the Turks, the opening up of Palestine and the granting of liberty to the Jewish race to return thither as to their home land, it is significant that the year 1917 was a prominent date in his chronological calculations; and he regarded it as being a year that would witness some marked 'development in connection with the fulfillment of God's promises to the Jews. Thus in the year 1886, in His celebrated "Light for the Last Days," which is largely an exposition of prophecy, he wrote: "The secret things belong to God; it is not for us to say: but there can be no doubt that those who live to see this year 1917, will have reached one of the most important, perhaps the most momentous of these terminal years of crises."

### **The Fig Tree Putting Forth**

It was the Savior Himself who, in reply to the great question, "What shall be the sign of Thy coming and of the end of the Age?" gave the parable of the fig tree, and drew the lesson that its "putting forth" was a sign of summer

near at hand. The fig tree is the generally accepted symbol of the Jewish nation and the inference would be that when the time should come that the treading down of Jerusalem by the Gentiles would cease, and, there would be evidences -of returning favor to the Jews, and a general awakening of that nation in the direction of the great restoration, that all of these things could properly be regarded as evidences of the Master's presence and the closely approaching end of the Age.

So now, "if the ending epoch of Jerusalem's treading down by the Gentiles be the epoch also of Christ's Second and glorious Advent, to what great events are we now near at hand! The 'fig tree' which on the Jewish rejection of Christ had withered away, begins to shoot forth leaves after its long period of barrenness, whereby we may know 'that summer is nigh.' (Matt. 24:32, 33.) The Jews after the dispersion of ages are again being gathered to their own land. Trouble awaits them there. Joseph's brethren must be brought to self-judgment in a closing crisis of anguish and distress before Joseph reveals himself to them, as the brother whom they had, sold into Egypt, and treated as dead. Then shall their tears of repentance be mingled with his tears of forgiving love. Then shall there be 'a great mourning in Jerusalem,' for God will 'pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Me whom, they have pierced, and they shall mourn for Him,, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born. -- Zech. 12:10-14."

### **To Be No More Despised and Outcast**

Surely an earnest and sober study of the "present position of the Jewish people, of their long continued preservation, and of their deeply rooted national hopes, can only confirm the anticipation of their coming restoration to their own land; While the clear and multiplied promises of the Word of God as to their conversion to Christ leave no room for doubt as to the accomplishment of that blessed event. Beyond the immediate prospects in relations to the Jews and Palestine rises the glowing and glorious picture of the future of that people and land, as portrayed in Scripture, and illuminated by a study of the physical conditions, and ethnographical surroundings involved. Placed at the junction of three continents, and at the gateway of commerce between the West and the East; possessed of tropical valleys, and snow-clad mountains, the land of the palm and the cedar, of the olive and the vine, holds forth its hands of promise to the wandering exiled Jews.

Because of their long experience under God's providential discipline and the Law covenant, they will be peculiarly fitted for the work of evangelizing the world. The Apostle Paul assures us that they have had many advantages every way because unto them were committed the oracles of God. "Their marvelous commercial, political, and literary gifts shall come into fullest play. No more shall they be a despised and outcast people. The natural brethren, the blood relations of the King of Glory -- shall take a foremost place among the nations. The sigh of sorrow, the wail of grief shall be turned to the song of gladness, and the shout of praise. The voice of redeeming love and mercy shall swell from innumerable multitudes; Jerusalem shall vibrate with its music, Carmel prolong its cadence, and Lebanon echo back its strains. The song of angels shall awake again, above the fields of Bethlehem; and heaven and earth unite their voices as never before in the anthem which shall celebrate the triumph of redeeming grace and mercy."

## ABIDING PEACE THROUGH UNION WITH CHRIST

*"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." -- 1 John 2:28.*

THE BELOVED John in exhorting the children of God to continue in the life of abiding in Him, is admonishing them to persevere in the life of constant union and fellowship with Christ their Lord. How appealing and tender are the words of his exhortation that come to us as God's children! He does not admonish us to be wise or strong or sufficient in ourselves; for he well knew both by inspiration and experience, that heavenly wisdom, strength, and sufficiency are realized in God alone, and then only by abiding or continuing in vital relationship with Him by faith and obedience. As has been expressed

"In union with the purest One,  
I find my heaven on earth begun."

First, the Apostle emphasizes that most important of all truths, that fellowship with God requires actual purity and holiness, in the every-day life of the Christian. (Chapters 1 and 2.) However, careful consideration of verses 8-10 of chapter 1, plainly shows that the holiness required is that which prompts to such a performance of duties and a fulfillment of obligations as proceeds from an inner state of purity, love out of a pure heart, such as a gracious, merciful Father, who knows better than we, our state of imperfection in this world, will be pleased and delighted with; and such a life as will at last be rewarded with that absolute, perfect holiness, when we reach the heavenly state.

Next is described some of the blessings and duties of the true sons of God; and in connection with this we have the children of God contrasted with the children of the Evil One -- as the rival, representative powers of truth and error in this evil world -- Chapter 3--4:6.

Finally, we have the beloved Apostle enlarging the essential qualities of the bonds of Christian sonship and fellowship, which he states embraces love to both Father and Son, and also to fellow Christians. -- 1 John 4:7-5:21.

### **The Appeal to Live Close to Christ**

It is most important that the child of God shall keep clearly in mind the means by which this happy relationship and union with Him is maintained. Without doubt the agencies are the Spirit of the Lord and the Word of Truth; as for example, "If ye abide in Me and My **words** abide in you"; and "the **Spirit** will guide you into all truth." This is indeed the counsel of the Lord. Our attitude and relationship to the Heavenly Father in this life of union with Him, should be the same as the little child to its earthly father -- simple, helpless, and confiding-trusting and loving like the little child. The Apostle's message to us is not that we are to do some great work! not to say or attempt to say some great thing.; but his appeal is rather to live very close to our Lord and Master at all times, inasmuch as this is what is meant by abiding in Him. Literally, this means to live a life of faith in Christ as our Savior, from the

condemnation, guilt, and power of sin; and faith in Him as an ever-present Friend, Counselor and Helper.

The Christian poet has not over stated the matter of the experience of the life of abiding and union with the Lord:

"I'm walking close to Jesus' side,  
So close that I can hear,  
The softest whispers of His love,  
In fellowship so dear;  
And feel His great almighty hand,  
Protects me in this hostile land.  
O wondrous bliss, O joy Divine,  
I've Jesus with me all the time."

How evident it is that such a consciousness of the Lord's presence, such an attitude of mind, implies constancy of trust and reliance upon the Lord. Yet, it is only this attitude of heart that enables one to throw off the tendency to worry or to be overcharged with the cares of the present life. It is trust and faith that enable one to heed the Apostle's advice, "Casting all your care upon Him." "Remember always that there are two things," says another,, speaking on this subject of the true rest of faith, "which are more utterly incompatible even than oil and water, and these two are trust and worry. Would you call it trust, if you should give something into the hands of a friend to attend to for you, and then should spend your nights and days in anxious thought and worry as to whether it would be rightly and successfully done? And can you call it trust, when you have given the saving and keeping of your soul into the hands of the Lord, if day after day, and night after night, you are spending hours of anxious thought and questionings about the matter? When a believer really trusts anything, he ceases to worry about the thing he has trusted. And when he worries, it is a plain proof that he does not trust. Tested by this rule, how little real trust there is in the Church .of Christ!' No wonder our Lord asked the pathetic question, 'When the Son of Man cometh shall He find faith on the earth?' He will find plenty of work, a great deal of earnestness, and doubtless many consecrated hearts; but shall He find faith, the one thing He values more than all the rest? Every child of God, in his own case, will know how to answer this question. Should the answer, for any of you, be a sorrowful No, let me entreat you to let this be the last time for such an answer; And if you have ever known anything of the trustworthiness of our Lord; may you henceforth set to your seal that He is true, by the generous recklessness of your trust in Him!

### **Trusting in the Dark and in the Light**

"I remember very early in my Christian life, having every tender and loyal impulse within me stirred to the depths by an appeal I met with in a volume of old sermons, to all who loved the Lord Jesus, that they should show to others how worthy He was of being trusted by the steadfastness of their own faith in Him. As I read the inspiring words, there came to me a sudden glimpse of the privilege and the glory of being called to walk in paths so dark, that only an utter recklessness of trust would be possible!

"Ye have not passed this way heretofore, it may be; but today it is your happy privilege to prove, as never before, your loyal confidence in Jesus, by starting out with Him on a life and walk of faith, lived, moment by moment in absolute and childlike trust in Him.



"You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or even thought, not according to your power or capacity, but according to His own mighty power, working in you all the good pleasure of His most blessed will.

"It is not hard, you find, to trust the management of the universe, and of all the outward creation, to the Lord. Can your case then be so much more complex and difficult than these, that you need to be anxious or troubled about His management of you? Away with such unworthy doubtings! Take your stand on the power and trustworthiness of your God, and see how quickly all difficulties will vanish before a steadfast determination to believe. Trust in the dark, trust in the light, trust at night and trust in the morning, and you will find that the faith that may begin perhaps by a mighty effort will end, sooner or later, by becoming the easy and natural habit of the soul. It is a law of the spiritual life, that every act of trust makes the next act less difficult, until at length, these acts are persisted in, trusting becomes, like breathing, the natural unconscious action of the redeemed soul."

### **"In Me Ye Shall Have Peace"**

The promise of the Lord to His children is that they shall not want any good thing, that is, be in **need** of anything that would really be for their highest good as New Creatures in Christ. Those who can so trust the Lord and commit the keeping of everything to Him, so as to realize the fulfillment of this promise, are the ones who have entered, into the true rest and abiding peace that constitute the heritage of the faithful in the present life. In the Shepherd Psalm the writer declares that because he is confident that the Lord is his Shepherd therefore he says "I shall not want." And he continues to declare other happy consequences in that connection: "He maketh me to lie down in green pastures, He leadeth me beside the still waters." Thus being fully supplied and not being in want or in need of anything, he would therefore be at rest.

The experiences of the Lord's true people are varied. A large portion of their experiences are associated with trials, distresses, and sufferings on every hand. The Great Shepherd sums them all up when He says, "In the world ye shall have tribulation." But if this be so, how can it be true that one of the primary, as well as one of the lasting blessings of the life of the faithful Christian is that of "rest?" The words of the Savior, "**In Me** ye shall have peace," uttered in the same connection, answers this question. It requires a careful, prayerful application of the counsels of the Lord's Word to realize that peace "in" Christ. While it is true that it is difficult to learn how to experience that constant rest of soul, that peace that passeth all understanding, yet it is possible of realization; but it is only as we fully learn to watch and pray, to trust and obey, that we may have this blessed experience of undisturbed peace.

### **Dwelling in the Secret Place**

The thought here is not rest **from** conflict, not rest **from** service, but rest **in** conflict, rest **in** service. It is an inner rest, an inner peace; physical pain may rack the body, but the consciousness of being in Him lifts above the pain and enables one to endure the suffering without murmuring, or repining. Everything that is needed to enjoy this inner rest of soul, is provided for in Christ, and is realized by appropriating the exceeding great and precious

promises. The consciousness that these promises are sure becomes the basis for the feeling of perfect safety. "The growl of a lion, the bark of a dog, the presence of a little child, will be quite sufficient to spoil the rest of a flock of sheep and to drive them trembling and timid into an affrighted group. And how can we rest so long as we feel ourselves liable to the attack of the 'roaring lion' of the pit. Who can rest so long as eternal destinies lie uncertainly in the balance?" The answer is that when threatened with danger, we have a place of refuge to which we can fly; we have the promise to lay hold of, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." The experience of abiding in Christ is figuratively spoken of as "dwelling in the secret place of the Most High," and we are told that "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." This Ninety-first Psalm is the "Safety Psalm." It describes all the dangers that lie in the pathway of the Christian, and tells of an impregnable fortress, inside of which it is our privilege to dwell.

### **Must Heed the Divine Counsels**

Rich, indeed, is even the present heritage of peace and rest that is given to the saints, even as our Savior promised, "a hundred-fold more in the **present** time." But all must see that if one is to enjoy this abiding oneness, fellowship, and peace and this condition of safety and security in Christ, he must with all his soul give heed to the various counsels that have come to us through the Spirit. The true child of God will be engaged in doing those things pleasing in His sight. And that we might not make any mistake as to what those things are, as to what are His commandments, The Apostle sums them up in the words, "And this is His commandment, that we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." Those who live such a life of abiding in Christ will understand that it means "to feel at home with Him, to be comfortable in His presence, to be at ease with our blessed Savior and always to feel the most perfect confidence in turning to Him at any moment and in any situation." It will signify to such, life by the moment, as has been expressed by the poet:

"Moment by moment, I'm kept in His love,  
Moment by moment, I've life from above,  
Moment by moment 'til glory doth shine,  
Moment by moment O Lord I am thine."

"Breath by breath, step by step we are to abide in Him, until it becomes as natural as breathing to look to Him for everything, to take Him with us in everything, and to seek to please Him in everything. We are not expected by Him, and ought not to expect to be anything good or strong without Him." All our virtue, our love, and our ability to do everything must come constantly from Him, by trusting Him -- trusting in His Word of promise to be with us, trusting Him to help us show forth His praises.

How happy, how profitable is such a life! Our Lord tells us that such a life will "bring forth much fruit"; and the Apostle assures us that our joy will be full. He also declares that our prayers will be answered, that our heart will not condemn us; that we shall be kept from sin's condemnation if we abide in Him; so that we shall ever be ready for His presence: "And when He shall appear, we shall have confidence, and not be ashamed before Him at His coming."

## RECKONING WITH THE SHEPHERDS

*"I will seek that which is lost, and will bring back  
that which was driven away." -- Ezek. 34:16*

IN ANCIENT times it was a common thing to compare the people of a nation to sheep and their rulers to shepherds; thus not infrequently we note this usage amongst the Old Testament Prophets. Micaiah prophesied that he saw all Israel scattered upon the mountains as sheep that have no shepherd. (I Kings 22:17.) This was three hundred years before Ezekiel prophesied. Again, Jeremiah in Jerusalem made a comparison like that of Ezekiel. (Jer. 23:1-8.) The Prophet Zechariah echoed the words of both Jeremiah and Ezekiel. (Zech. 11:15-17.) At our Lord's First Advent He had compassion upon the people because they were as sheep not having a shepherd. (Mark 6:34; Matt. 9:36.) Another spoke of the false teachers of his day as shepherds that without fear feed themselves. -- Jude 12.

Long years after Ezekiel with others had been borne away to Babylon he looked around him and saw the exiled Hebrews imposed upon by leaders that fed themselves and not their sheep, killing the sheep and clothing themselves with the wool; neglecting to feed the flock, neglecting to lead them to the green pastures of God's Word and to the still waters of Divine Truth.

### The True Flock Scattered

Thus we have in chapter 34 of Ezekiel's prophecy that which may be regarded as a parable fully applicable, we believe, at the present time. It pictures the Lord's flock scattered here and there, some wounded, some torn, some lean and hungry; all neglected so far as the false shepherds are concerned.

We cannot understand this as signifying nominal Christians, but the true saints of God. Nominal Christianity fares well enough, but the Lord does not recognize merely nominal Christians as His flock. They are the tares, not the wheat; they are the goats, not the sheep. The shepherds who neglect to care for the sheep, to provide them with the spiritual food and to assist them to find it, to appropriate it, are often quite busy with the goats -- the worldly elements of their assemblies, or with some "great work" for the Lord. Their church arrangements are often especially for the goat, or tare class. These do not care for spiritual food; they must be provided with something that will appeal to the worldly-wise sentiments and ambitions of multitudes who are really not regenerate of heart and are not personally acquainted with the Lord. Do they not furnish most of the money with which to carry on the outward work of show and "service"? Would they not withdraw from cooperation and service if real **spiritual** food were dispensed? And is not this the reason why so much is being presented that is of unsound character spiritually and unprofitable?

But the shepherds were not appointed by the Lord to look after the goats and the tare class, but to look after the wheat, the Lord's sheep. They are unfaithful pastors, or shepherds; and this prophecy is a reproof to them. The true flock of God is scattered, some here, some there, in many associations and outside of all. They become the prey of the beastly of the world, and are ensnared into various false doctrines, but "neither did My shepherds search

for My flock, but the shepherds fed themselves, and fed not My flock. Therefore, **O** ye shepherds, hear the Word of the Lord! Thus saith the Lord God, Behold I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth."

### **The Shepherd Gathering His Flock**

Many Bible students believe that this Scripture has been in process of fulfillment for some time past -- that we are living in the Parousia of Christ, the time when He is searching out the truly consecrated of His people, and gathering them out of all sectarian systems and from the world, to Himself. Surely it is true that the shepherds are ceasing to feed the flock; for very few of the flock of the Lord's consecrated people any longer seek spiritual food at their hands. They are wandering in a famishing condition, and much in danger of falling into the various snares of the Adversary.

However, the Great Shepherd Himself is with His flock and, is causing His voice to be heard; and the sheep will be caused to look to Him out of every faction and out of every party. Truly, Jesus said, "My sheep hear My voice, and they follow Me"; and "a stranger will they not follow: for they know not the voice of strangers." (John 10:27, 5.) The voice of the Lord, of the Great Shepherd, amongst His sheep is to be heard now because it is the time of His Second Presence. He is about to complete His flock of this Gospel Age and to glorify them with Himself in the First Resurrection. Surely, goodness and mercy shall follow them; they shall dwell in the House of the Lord forever.

"Thus saith the Lord God, Behold I, even I, will both search My Sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and I will deliver them out of all places where they have been scattered in, the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land." -- Ver. 11-13.

The Homeland of the Lord's sheep of this Gospel Age is heaven itself, and His bringing them to it will mean their resurrection change. Then they shall be in the Kingdom with Jesus Himself -- still His sheep, still His flock, still His Bride, still His members. But He declares also, "Other sheep I have that are not of this fold; them also I must bring; and there shall be one fold, and one Shepherd." -- John 10:16.

## **The Second Flock and Its Fold**

These other sheep of the Lord, we believe, will include all mankind who, during the Millennial Kingdom, will be glad to avail themselves of the great provision the Lord has made for them in His Plan. They are other sheep in the sense that they will be of a different nature from the flock which the Lord is selecting during this Gospel Age. The flock now being called and gathered are being begotten to the Divine nature, a spirit nature, and they will attain to this spirit nature by a resurrection change; as it is written, "Flesh and blood cannot inherit the Kingdom of God." -- 1 Cor. 15:50.

The Great Shepherd, Who is now gathering His flock of this Gospel Age, will remain therefore for a thousand years to gather out fully all His flock of the Millennial Age, to separate them fully from all having the contrary spirit, and to destroy completely all except His sheep. All who really love righteousness and hate iniquity, when given a clear opportunity to discern and to take their stand, will choose the right and become the Lord's sheep. All others, who will be wicked, will die; as it is written, "All the wicked will He destroy." -- Psa. 145:20.

"I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment" -- with a righteous recompense. -- Ver. 15, 16.

## **The Flock Inspected Also**

Not merely the shepherds, the pastors, the preachers, the ministers, are reproved by the Lord, but also some of His flock not in official positions. In the Day of the Lord's presence, these also will be dealt with, as we read:

"And as for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and, between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle." -- Ver. 17-22.

The new order of things incidental to Messiah's Kingdom is here brought to, our attention. This already has been manifestly very prominent amongst the Lord's people, pushing and managing its affairs, and discounting the Lord's true sheep as peculiar people; and will be reproved by the Lord in this day. The poor, the outcasts, the peculiar, are the ones that He styled His flock, and, that He was to especially gather and especially feed and especially heal in this time. And is it not so? Is the Lord not feeding His sheep and blessing them irrespective of all party spirit and factionalism, and wherever they may be, in every land? Verily, He is searching them out and feeding them.

## **Grievous Wolves That Devour**

Truly we have in these last times signal evidence of the fulfillment of the prophetic testimony concerning the Lord's people and of His supervising care over His flock. Going back to the beginning of the Age we observe that St. Paul with an undimmed vision of the coming times sounded clearly the note of warning which has oftentimes proved the Apostle's voice to be that of the seer. He foretold the coming in of false shepherds, designating them grievous wolves who would not spare the flock, but would devour and scatter and thus cause the severest trials and tests upon the faithful.

It was not long after the Apostle's decease that his words were fulfilled. Throughout the Age history has often been repeated; time and again have those of the wolfish disposition crept in, having fastened on them the fleece or sheep's clothing in disguise -- "not sparing the flock." Time and again they have wrought havoc amongst the Lord's people. Nor is the present time an exception in this regard. We have observed unmistakably in these very last days the wolfish character of some who have stood forth amongst the Lord's faithful people claiming to be true spiritual guides and faithful shepherds of the flock.

### **A Timely Warning**

Brother Russell clearly sensed the general condition that had developed before his eyes among the people who had become informed above all others in Christendom. Shortly before his death he spared no words that he might impress the brethren with the sense of the perilous condition in our midst. Thus he wrote

"We believe that a great crisis is upon the Bible Students; and that the sooner it is discerned, the more successfully it may be passed. It may mean divisions; but as the Apostle remarked, divisions are sometimes necessary that the approved course and the approved doctrines and the approved methods may be discerned, and that the true teachers be the more fully appreciated. -- 1 Cor. 11:18, 19.

The import of this language unmistakably shows that as a faithful shepherd himself, he was seeking to protect and guard the interests of the faithful; and thus he continued:

"It causes real grief to write that much of the difficulty and danger to the Church seems to lie at the door of the Elders and Deacons -- not all, thank God, but apparently a small minority of them, judging from the queries, which come to the office from time to time from the bewildered sheep, who seek advice as to their proper course. The true, loyal servants in the Church should be all the more appreciated by the Lord's people in proportion as they realize the difference between true- Elders and Deacons and those who are untrue. Nor are we writing with a view to the discouragement of the unfaithful, but rather to open their eyes to the true situation, that perchance they may be recovered out of the snare of the Adversary and become helpers of the Lord's flock, instead, of hinderers.

"So far as we are able to judge, the same conditions prevail today amongst Bible Students which the Apostle pointed out to the Elders of the Church of Ephesus when he charged them: 'Take therefore heed unto yourselves and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God which He hath purchased, with the blood of His own [Son].' (Acts 20:28.) St. Paul's prophecy came true: 'After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own

selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the Word of His grace.' -- Acts 20:29-32.

### **"Course of Two of God's Servants Contrasted"**

"As it was ambition which first misled Lucifer, and, converted a glorious servant of God into an adversary, so it is his spirit that has been dangerous all the way down. The spirit of our Master was the very reverse of this. 'He humbled Himself, even unto death,' in the doing of the will of the Father. We see nothing of the spirit of pride or ambition or self-seeking of any sort in our Master. We are warned by the Apostle to humble ourselves after His example, if we desire to be exalted with Him in His Kingdom.

"But how many seem to forget entirely these Scriptures, which we so frequently bring to the attention of the Lord's people as essential to our attaining to any position in the Kingdom!"

We believe that the testimony of the Lord's Word and the signs about us clearly show that this time of special testing and trial upon the Lord's people, this harvesting time, is soon to close, and, all the true sheep will have been gathered to the heavenly fold. Meantime, the good work begun with the Gospel sheep will be extended amongst all mankind.

Never again will the Lord leave His sheep without shepherding. We are not from this to understand; that He made a mistake when He said, "If I go away, I will come again"; but rather that the leaving of His flock for a time was incidental to their testing, their proving, and development, that those loyal to the Lord, the principles of righteousness, and the instructions of His Word might be manifested, even though they were scattered, and that others also might be manifested as unfaithful. It is, however, refreshing to know that throughout the entire Millennial Age, until all the work of perfecting the sheep shall have been accomplished, the Shepherd will be with them. Thus we read

"And I will set up one Shepherd over them, and He shall feed them, even My servant David: He shall feed them, and He shall be their Shepherd. And I, Jehovah, will be their God, and My servant David a prince among them; I, the Lord have spoken it. And I will make with them a Covenant of Peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." -- Ver. 23-25.

We are not from this to understand that the Prophet David of old is to be made Jehovah's representative and be given the care of the sheep in the future. The word David signifies beloved; and the thought, we believe, is that the antitype of David is meant. Jesus is preeminently beloved of the Father; and the Bride class, the Church, are to be the members of Christ, their Head-members of the Beloved. Thus the Lord Jesus said of His people, "The Father Himself loveth you."

We see then the Christ, Head and Body -- Jesus and the Church -- are to be the antitypical David, or Beloved of God, into whose care all who are His sheep or who desire to become His sheep during the Millennial Age will be committed. The wild beasts, representing the evil-doers, those who will devour, destroy, and do harm, will be caused to cease; and the whole world will become "the fold. No longer will there be need of making a special fold,

building the fences against the enemies; for the sheep will be in a quiet and restful condition.

## IN THE GARDEN WITH MY LORD

I am walking in the garden  
With my Lord;  
And we're talking ever talking  
Of His Word;  
He is guiding and directing,  
And He tells me He's selecting,  
Precious Jewels for the Diadem  
Of God.

He is talking as I'm walking  
By His side;  
And He tells me, sweetly tells me  
To abide;  
In that safe and sure retreat,  
Found beneath the Mercy Seat,  
Where He's standing, closely standing  
By my side.

He is telling, sweetly telling  
Of His love;  
Telling also of our Father  
Up above;  
How He loved me and did send,  
Him to earth to be my Friend,  
Oh, He's telling, ever telling  
Of His love.

And I tell Him of the lone  
And weary way;  
How I falter, wrestle, struggle  
All the day;  
How I weep and moan and sigh,  
As the storm clouds hover nigh,  
Fearing lest I fail to walk  
The narrow way.

How I miss Him when I feel  
So all alone;  
Seem to feel and think that all is lost,  
Is gone;  
And the burden hard to bear,  
Which He once with me did share,  
Presses harder as I struggle  
All alone.



Then, on looking up, I see  
His Tender smile;  
And it thrills me, fills my aching  
Heart the while;  
With a joy that is complete,  
Till I fall at His dear feet,  
Cheered and gladdened by that tender  
Loving smile.

Then He lifts me up and stands me  
By His side;  
There He tells me, sweetly tells me  
To abide;  
'Tis my place for aye and aye,  
He will never say me nay,  
And He'll never let me wander  
From His side.

He assures me of His ever  
Faithful Love;  
And He calls me, calls me fondly  
His "Fair Dove";  
Says, "Beloved; I am thine,  
For I know that thou are Mine,  
'Twas to test thy love, thy faithfulness  
To prove."

Then He draws me, gently draws me  
To His Breast;  
Tells me kindly, tells me fondly  
There to rest;  
That He watched me all the years,  
Saw my struggles and my tears,  
Heard my cryings, knew my fears,  
But 'twas best.

For the silver tried in furnace  
Must be pure;  
And the gold, too, freed from dross will  
Well endure;  
"So, Beloved, it was best,  
Thus to prove thee and to test,  
Thou shalt come to Me and rest,  
The Prize secure."

Now I'm standing, firmly standing,  
By His side;  
I shall fear no ill whatever  
May betide;  
For He bore for me the shame,  
Bore the cruel cross and pain,  
Thus for me -- did life regain,  
The Crucified!

Oh, I praise the Lord Jehovah  
For His grace;  
Praise My Savior, too, for He prepared  
The place;  
Soon I with Him there shall dwell,  
He who doeth all things well,  
And my tongue shall ever tell,  
Of His grace.

M. E. B.