

# The Herald of Christ's Kingdom

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## THE TRUE CHURCH AND THE UNITY OF THE SPIRIT

*"Endeavoring to keep the unity of the Spirit in the bond of peace." -- Eph. 4:3*

NOWHERE in the arrangements amongst men is there anything to compare with the brotherhood and relationship provided for and instituted in the Church of Christ. This is because all those who are admitted into membership in Christ must first become reinstated in right relationship to God as their Father, and to Christ as their Elder Brother, and because associated with this sacred and holy relationship is the spirit and power of the love of God. Indeed the brotherhood and unity of the Christian Church rests upon this basis.

The term, "unity of the spirit," is most expressive of the character of the union that was to exist amongst Christ's followers. It was a unity that came in connection with the administration of the Holy Spirit. There could be no bond or union in Christ without that Spirit. It was the spirit of adoption, illuminating, instructing and transforming.

### Sublime Harmony between Father and Son

Prior to this giving of the Holy Spirit, which supplied the basis for unity in the Christian Church, while the Master was still with His followers in the flesh, He plainly indicated the importance in His mind of the unity that should exist in His Church. It is recalled that in unburdening His soul before the Father in those last hours of His earthly life, He earnestly prayed that His disciples might be one as He and the Father were one. And what was the substance of this union and harmony that existed between the Father and Himself? Surely it is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. Indeed as we come to consider this beautiful expression of the Lord's sentiment in reference to the Church, we catch a glimpse of the glory of the blessed oneness that is ultimately to exist amongst all God's intelligent creatures.

This unity and oneness our Lord describes as already existing between Himself and the Father, but so far as His disciples were concerned it was only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire. First of all, we observe that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully from the first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought Him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully, because He recognized in Him inherent principles of righteousness and truth and filial loyalty which He Himself had given Him; and as the course of time and

experience developed and the more firmly established His Son in righteousness. His confidence in Him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of His beloved Son, that He did not hesitate to declare the results of His faithfulness thousands of years before He even began the work of redemption. And He still declares that the work shall in due time be gloriously accomplished. How wonderful we exclaim, and how beautiful is this mutual confidence!

Again there is a manifest oneness of sympathy between the Father and the Son. The Son glories in the Father's plans, saying, "I delight to do Thy will, O My God." And the Father was likewise in loving sympathy with His Son, not permitting Him to be tried above that He was able to bear; and not leaving Him to bear any trial alone, but always granting Him the light of His countenance and a joyful sense of His smiling approval, except when, for our sakes, He permitted Him for a moment to feel that He was forsaken. There was further a recognized oneness of possession clearly expressed by our Lord, who declared, All things that the Father hath are Mine. The oneness of honor is also important. The Father says, "Let all men honor the Son even as they honor the Father."

### **Church Included in Glorious Oneness**

Glorious and sublime oneness! Who could suggest an improvement to its wondrous glory and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God, of purpose, of confidence, of sympathy, of love, of honor, and of possession. The same Plan of God is presented to and adopted by us, and we also are invited to become co-workers with God, in carrying it out; and in so doing we are counted in with Christ as filling up the measure of the sufferings of the Anointed Body necessary to the accomplishment of that Plan. Our Heavenly Father also similarly manifests His confidence in us -- in the loyalty of our hearts toward Him and in the sincerity of our consecration to Him -- even though He recognizes our inherent weaknesses and our inability to carry out fully our own determinations. Indeed the mutual confidence, fellowship and work draws our hearts closer and closer to the heart of the great Eternal, and the joyful relationship of sonship and mutual interest, confidence and sympathy fills our hearts.

While such is the oneness and unity between the Heavenly Father and all His anointed sons, it is blessed also to mark the same state of oneness between Christ Jesus and His anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for Himself, but the rather with admiration He contemplates their acquired worthiness and says, they "are Mine and I am glorified in them"; and He would have them all bound together with Himself in the Father's love. He would also have them with Him beholding and sharing the glory which the Father had given Him from the foundation of the world. Called in one hope of their calling to serve the one Master and to become His joint-heirs in all the glorious wealth the Father had given Him, no wonder there was to be the most profound oneness and unity existing in the Church of Christ. Thus Jesus prayed for His disciples, "That they may be one as We are one." The unity of the Church rests upon exactly the same foundation as that of the Father and the Son. Made

partakers of their spirit, the Church enters with them into the oneness of purpose, desire, affection and love.

### **The Mystical Body Portrays Unity**

The Apostle Paul sought by the most forceful metaphor to impart to the Church a sense of the oneness and closeness of the relationship that should exist between the Lord and His followers. Another has ably commented on the picture that St. Paul gives us in 1 Corinthians 12:

"It is a human figure, the head representing the Lord, the various parts and members representing the Church. In 1 Cor. 12 this subject is grandly elaborated and with great simplicity, the explanation given being that, 'As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ [one Body or composed of many members]. For by one Spirit are we all baptized into one Body [whether Jews or Gentiles, whether bond or free].' The Apostle proceeds to call attention to the fact that as the well being of a human body depends largely upon the unity and harmony and co-operation of all its members, so also it is with the Church, the Body of Christ. If one member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and if one member is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural bodies and seek to relieve and help them; and that thus it should be with the Church, the Body of Christ-the most blemished members should have special care as well as the covering of charity -- love; 'that there be no schism [division] in the Body, but that the members should have the same care one for another,' for the most humble as well as for the most highly favored member -- verse 25."

### **The Mixed Condition of Church**

Looking back over the history of the Church, we ask, Has the oneness and unity as expounded and taught by Christ and the Apostles been realized by the Church during the past nineteen centuries?

No careful observer and student of the Divine Word will dispute the claim that there has been throughout the Age the popular or professing Church and the true witnessing Church. The former has been composed of the masses who profess Christ and have taken the name Christian, and have had their names enrolled on Church records, but whose lives and works do not meet the test of bearing the cross and of walking in Christ's footsteps in the Narrow Way. The other class, the few, have been faithful to their trust and have been identified with Christ by consecration and personal fellowship with Him. Thus the popular or worldly Church and the true Church have commingled all along through the Age. Jesus foretold these circumstances, saying, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven." Again He said that many would come to Him in that day and claim entrance as members of the Kingdom class on the basis of their many and wonderful works, but the Master assures us that they will not be recognized and will not be given entrance into that class.

Now then, it is manifest to all that the oneness and unity that Christ prayed for His followers has not been realized by the professed Church, in this mixed condition, nor could such results be expected under the circumstances.

As we have seen, it was the unity of the spirit that was to produce the oneness amongst Christ's followers, and since that spirit has been sadly lacking so far as the masses are concerned; the results of unity, etc., are also missing.

### **Unity of True Church Never Broken**

But so far as the real Church is concerned, those true footstep followers of Christ possessed of His Spirit, amongst these there has been and still is the unity of the spirit, that condition of oneness and harmony that Jesus prayed for. No matter how much these have been scattered and no matter how much these appear to have been divided and separated outwardly, on account of the confused elements amongst whom they have dwelt, there has been nevertheless the real unity of the spirit on the part of the consecrated who are in personal relationship with Christ. In other words, wherever the real disciple of Christ has come in contact with a fellow-disciple, there is at once the spirit of fellowship, of oneness and unity realized regardless of the fact that the two may have been associated with and worshiping in separate associations of professing Christians. And so there exists the situation unto this day.

Jesus gave no intimation to His followers that a time would ever come while His Church was in the flesh, when all the true members would be separated from the unconsecrated elements and all be identified in one arrangement or association. No, that happy state would be realized only when all the faithful would be assembled in the Kingdom, concerning which time Jesus said, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

To our understanding there is no other solution to the problem of the present divided condition of God's professing people than that presented foregoing. There is still the commingling of the faithful in various bodies and groups that represent more or less a mixture of the consecrated and the unconsecrated.

### **Not a Unity of Factions but of the Members of Christ**

Nor do we believe the Lord would have us grieve over the fact that millions who have professed Christ throughout the past nineteen centuries and multitudes who still profess His name, will fail of admission into the Church in glory. As we have seen in our study of the Divine Plan, the grace of God has made provision for these in the great opportunity that will be given the world of humanity in the thousand-year judgment or trial day -- the opportunity of securing everlasting life.

But let us not be misunderstood in the foregoing: The Lord's consecrated people today are preserving the **unity of the spirit** in the bond of peace as they ever have in the past; they are still praying and striving for the oneness in the true Church that Jesus prayed should be the heritage of His true disciples. This does not mean that the consecrated today are striving and praying for the unity of all the various factions and groups of Bible students. Since not all of the individuals composing these groups, possess the Holy Spirit and the mind of Christ, it would be quite impossible to have all these united in the unity of the spirit such as St. Paul urged upon the primitive Church. Various bodies of professing Christian people might, through some process or other, be induced to unite in one body under one name or in one

association; but unless that uniting be that of the Spirit of Christ and based upon a unity of faith, and the spiritual oneness described above, such a joining together would be merely artificial, mechanical; it would be in the nature of a Church federation, and the result of human manipulation, legislation, resolutions, etc., and would not be the unity of the Spirit at all, nor produce the oneness that Christ prayed for His Church. Neither would there be any special advantage so far as the true Church is concerned in the grouping or standing together of various factions and bodies of professing Christians that represent a general mixture, such as has been the situation throughout the Age, and such as still exists at the present time. There might be indeed what would be called the advantage of larger numbers, influence, prestige, and an outward show of unity, etc., but the real unity of the spirit and spiritual oneness would exist only between those spiritually minded individuals in that association that were really and truly Christ's by consecration and personal relationship with Him.

Let none therefore be dismayed nor unduly sorrowful with regard to what seems to be a divided state of the Christian Church. What appears to be the failure of the Church to enjoy the oneness and unity that Jesus prayed for is but the failure of the outward or visible Church in its mixed condition. The true Church known to Christ as individuals scattered here and there amongst the various unsanctified multitudes, has always known and experienced the oneness that accompanies the unity of the Spirit -- the oneness that exists between the Father and the Son, and in the completion of the harvest of this Age all the faithful who have preserved the unity of the Spirit in the bond of peace will be assembled in the glorified state as the Church of the First-born; and as saith our blessed Lord, "He will gather out of His Kingdom all things that offend and them that do iniquity."

## **FURTHER REVIEWS OF THE CHRONOLOGY AND THE DIVINE TIMES AND SEASONS**

THE READERS of this journal are quite well aware that we consider it the Christian duty and privilege of all the brethren to prove all things and hold fast only that which is good, and that in so doing we are following the example of the noble Bereans who were commended by the Apostle Paul for their investigative and circumspective attitude. The brethren of this associated ministry have been free to acknowledge that they are not wiser than the written Word; that all we have of the treasures of truth along any line has come to us from the precious Word of Truth, God's inspired revelation; that it is our privilege, however, to avail ourselves of whatever assistance may be afforded by the writings and expositions of godly men, honest and faithful students of the Bible who have offered helpful explanations of one portion or another of the Holy Scriptures; and that we particularly hold in very high and sacred regard the faithful ministry of Brother Russell, whose place we believe is amongst the great servants of the Age who have edified and encouraged the Church as a whole.

**Faithful Children of God Long to Know**

Among the subjects that have been deemed worthy of the careful and prayerful consideration of the brethren is that of the times and seasons, including the time periods of the Scriptures. Evidently a considerable number of brethren have been studying along these lines with interest and profit. What has been published in these columns has been with an earnest desire to encourage the friends generally to look into and investigate those lines of Scripture testimony that bear upon the various time periods which lead on, down to the last great epoch, "The dispensation of the fullness of time," the period of the triumph of righteousness in the earth. Thus wrote Brother Russell:

"Faithful children of God long to know when the King of glory shall come in, and the Prince of Darkness be bound; when the children of the light shall shine forth as the sun, and the darkness be scattered; when the saints shall be received into full Divine adoption, and the groaning creation released from the bondage of corruption; and when our Heavenly Father's glorious character shall be fully revealed to an astonished world, causing all who love righteousness to bow their hearts in adoration and love and obedience. To be devoid of such desires indicates a lack of interest in, and appreciation of God's plans." -- Vol. II, p. 17.

It is recognized of course by all, that a knowledge of just how much time was covered by certain dynasties and kingdoms of the past is of little or no value to us, and does not concern the saints of the present time except as such knowledge has an important bearing upon an understanding of where we now are on the stream of time and our proximity to that glorious day, in which every follower of Christ must feel deeply concerned. It is then from this standpoint alone that any one could really be interested in the study of chronology. The Apostle speaks approvingly and commendably of the holy Prophets who searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1 :11.) In other words, they sought to know the meaning of certain time periods, their purpose, length, etc., that thus their faith and hope might be strengthened. Likewise, when St. Paul exhorts, "But of the times and the seasons, brethren, ye have no need that I write unto you . . . but ye, brethren, are not in darkness, that that day should overtake you as a thief," he evidently had in mind that faithful watchers would be students of chronology, "the times and seasons," in order that they might have the desired information. -- 1Thess. 5:1, 4.

### **Why the Review of the Times and Seasons**

But though this theme of "the times and seasons" we regard as one worthy and profitable for all the Lord's children to study, we have on the other hand sought to caution the brethren against making too much of it, to the neglecting of some other lines equally or more important. It is recognized also that it is possible to give too loose rein to one's imagination and to arrive at conclusions with regard to time features that are fanciful and visionary and that are not at all well supported by the facts and by the Scriptures. We are to let our moderation be known in the study of this subject, as in all things, and can wisely and safely follow the conservative course.

In these recent years there have been strong and valid reasons for carefully reviewing chronological lines. In our study of this subject certain conclusions had been reached in past years that circumstances and the present situation compel us to question and modify. According to the chronological

calculations of many of us in the past, there were several very important developments and events that were expected to be in evidence before or by 1914 or 1915. The fact that these important matters which were anticipated have not developed as expected, furnishes abundant reason for reviewing our calculations. Yet in discussing these chronological lines it is appropriate for us to remember that this is not a subject over which we need have contention or strife or unkind words. It is not one of the issues involving our justification or our sanctification or our fellowship with one another in Christ. If we do not see eye to eye on this matter, we need not enter into a quarrel with any, neither allow it to become a test of fellowship to any extent. Rather let us so far as possible be exercised by the spirit of love and charity that will be glad to grant full Christian liberty to other brethren who do not see eye to eye with us on subjects in which no vital doctrine or principle of righteousness is involved, and thus endeavor to provoke one another to love and good works.

### **Locating Commencement of Gentile Dominion**

In a special double number of this journal which we term our Chronology issue,\* a general review of the entire subject, including the Parallels, Jubilees, etc., was presented. It will be recalled that a chain of Scripture testimony has been presented which, viewed in the light of all the facts about us, we believe justifies the conclusion that Israel's period of servitude to the Kingdom of Babylon commenced about nineteen years earlier than what we had previously thought, namely in the first year of the reign of Nebuchadnezzar, King of Babylon, instead of the nineteenth year; and that the first year of Nebuchadnezzar was approximately 606 B. C.; that God gave to Nebuchadnezzar the universal dominion in his **first** year; and as he then took possession of Jerusalem and Israel's king, Jehoiakim, and carried the beloved Daniel and others (including princes and elders) captives to Babylon, in that year (Dan. 1:1-3), therefore, that point of time would properly mark the beginning of the "Times of the Gentiles," or the beginning of the lease of Gentile dominion to Nebuchadnezzar; that it was about nineteen years later, or approximately 588 B. C., when Israel's kingdom was entirely removed, Jerusalem destroyed, and Zedekiah with others carried away captive to Babylon.

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\* We will be pleased to mail free upon request this special chronology number.

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The sum of this investigation, then, causes us to recognize a discrepancy or difference of nineteen years as to the ending of Gentile dominion; that though the lease of Gentile power would, according to these calculations, be due to expire approximately 1915 A. D., yet the full end of their power, including the fall of Christendom (which appears to be foreshadowed by the complete fall of Israel's kingdom and the destruction of Jerusalem, 588 B.C.), would be due to be looked for at a later point than 1915.

### **The Question of the Discrepancy**

The question has come to us in this form: Are we aware of the fact that Brother Russell had this matter of the discrepancy of nineteen years brought to his attention and that it had his consideration without his endorsement? Our reply is in the affirmative. We well know that our beloved Brother had this particular point brought to his attention. As a matter of fact, all ancient

historians, and nearly all Bible chronologists, so reckon the matter, in harmony with our late investigations and conclusions; namely that about the year 606 B. C. marked the beginning of Nebuchadnezzar's reign, and that nineteen years later, 588 B. C., Zedekiah was overthrown and Jerusalem destroyed. As Brother Russell was familiar with ancient history and with the conclusions of chronologists, he well knew that this was the view generally entertained.

Some of the friends have appealed to us to consider an article that appeared in the Watch Tower of October 1, 1904 entitled "The Time of Harvest";\* and it is thought by some that the testimony we have offered and the arguments presented in support of the late conclusions regarding the discrepancy of nineteen years, are refuted and disproved in the article referred to.

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\* As the article is about three pages long, we will not take the space to quote it here, believing that the majority of the friends have the 1904 Watch Towers in their possession, or may have access to them.

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We now desire to make this statement concerning the matter: When the subject of chronology had our careful examination some years ago and we presented the results of our investigation in these pages, the article in the 1904 Watch Tower did not escape our attention; to the contrary, it had our careful and reverent consideration. We did not especially refer to this article in our treatment of the subject of chronology for the reason that we saw nothing in it differing from or additional to that contained in Volume II, and we realized, of course, that all the friends were familiar with all the lines presented in the Second Volume. In treating the subject as we did, in the face of the fact that our expectations concerning 1915 were not realized, it of course was evident to all that we must necessarily reach some different conclusions on some lines than those presented in the Volume.

### **Brother Russell Replies to Criticism**

Now, briefly referring to the article in question: It opens with the quotation of a brief letter that Brother Russell had received. The writer was one entirely unsympathetic with Brother Russell and the letter was written in an unchristian and discourteous tone and, as Brother Russell states, is really unworthy of respectful consideration. The letter merely refers to the fact that Bishop Usher and Ptolemy's Canon "begin that seventy-year period nineteen years earlier—namely in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute." The letter then goes on to say: "Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely in B. C. 587, instead of B. C. 606; -- and this in turn would make those times end nineteen years later than you have reckoned, -- in October, A. D. 1933, instead of October, 1914." Evidently this correspondent knew nothing of and made no effort to point out the Scripture testimony showing that Nebuchadnezzar received his world domain, thereby starting the Times of the Gentiles, nineteen years before Zedekiah's overthrow. No Scripture testimony whatever was offered in the letter to Brother Russell and no argument presented to support the claims of Bishop Usher and Ptolemy's Canon regarding this reckoning. Therefore, there was really nothing for Brother Russell to reply to and no occasion for



him to present anything different from what he had already written. In his reply, then, to the brother, he merely reviews the deductions already drawn and the various lines such as the "Parallel Ages," etc., that had been covered in the discussion in Volume II.

One paragraph in Brother Russell's reply touches upon and sets forth the main reason why he considered that the seventy years and the times of the Gentiles should commence in Nebuchadnezzar's nineteenth year instead of in his first year. We quote Brother Russell's language as follows

"From the foregoing it is evident that at the time of writing Dawn II, we were fully aware that 'Ptolemy's Canon' and 'Usher's Chronology' cut short the 'seventy years' 'desolation of the land,' and counted them as but fifty-one years, Usher endeavoring to make the Bible account agree with 'Ptolemy's Canon.' We, however, have followed the Bible record exactly and persistently, and took secular history only where Bible history ended. We cannot make seventy years' desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21.) Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 B. C. -- the farther back it goes, the greater its errors."

### **Herein Lies Vital Point**

It is most obvious from the above statement that the main point of difficulty and the reason Brother Russell concluded that the time from Zedekiah's overthrow to 536 B. C. was seventy years instead of fifty-one, was, that he understood that the predicted seventy years of **desolation** of the land ended at 536 B. C., when the servitude ended. And as the land did not become desolate (in the sense of a cessation of all activity, agricultural pursuits, productivity, etc.), until near Zedekiah's overthrow, therefore he reasoned that there must have been seventy years from the removal of Zedekiah to the first year of Cyrus, 536 B. C. in order to fulfil the prophetic seventy years desolation. Herein lies the pivotal point on which depends our conclusion with regard to this subject. So far as we have been enabled to learn, the facts of Scripture testimony were never brought to Brother Russell's attention showing that the period of desolation, instead of ending when the captivity or servitude ended in 536 B. C., extended on for some seventeen years longer, or to about 520 B. C.; and it is this fact that changes the entire complexion of the conclusion to be reached.

In our special issue of this journal treating the subject of chronology, the Scriptural evidence was set forth at considerable length showing that though the captivity and servitude ended when Cyrus issued his proclamation, 536 B. C., yet the land did not cease to be desolate, and the period of desolation did not end then. Agricultural pursuits were not generally resumed, nor did the Lord prosper the fields or the building of the Temple till 520 B. C. Therefore, this latter date appears to clearly mark the end of the predicted seventy years of desolation. Reasoning backward, and counting approximately seventy years from 520 B. C., brings us to 589 B. C., when Jerusalem was first besieged by Nebuchadnezzar, putting an end to general activity in the land and starting the period of desolation. Thus, from this standpoint we are able to find but fifty-one years between the time of the removal of Zedekiah and 536 B. C., instead of seventy.

## Two Separate Periods

Another point of vital importance in this connection is this: The view we have commonly held in the past and which appears now not to be well sustained was that Israel's servitude and the seventy years of desolation were one and the same period, and this led us to conclude that the 2520 years of Gentile Times should be reckoned as starting with the destruction of Jerusalem, or Zedekiah's overthrow; but our readers will recall that in the investigation and review presented in these pages, there was clearly indicated, from a general chain of Scripture testimony, that Israel's servitude of seventy years was a separate and distinct period from that of the desolation; that the servitude or captivity began about nineteen years before the removal of the kingdom -- in the first year of the reign of Nebuchadnezzar, at which time he was given to understand that he was the "head of gold," and came into possession of his universal empire, at once going up to Jerusalem, besieging it, taking possession of the city and making Jehoiakim a vassal king for the remainder of his reign -- about eight years -- as were also the two kings that followed him, covering the remainder of the time of Israel's kingdom -- about eleven years. It thus is quite manifest that the period of servitude started about seventeen years\* before that of the desolation, and consequently would be due to end **seventeen years prior to the end of the desolation** -- the captivity or servitude ending 536 B. C., and the desolation ending 520 B. C.

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\* Jerusalem was besieged by Nebuchadnezzar early in the year 589 B. C., or about two years prior to the fall of the city and Zedekiah's overthrow; thus the seventy-year desolation period is -erlv reckoned as starting 589 B. C., or about seventeen years

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Since the facts of Scripture testimony, we believe, warrant the conclusion that Nebuchadnezzar's universal empire commenced in his first year, and he assumed controllership of Israel and all nations at that time, that point would most reasonably mark the beginning of the prophetic 2520 years of the lease of Gentile power. Twenty-five hundred and twenty years reckoned from that point of rime brings us indeed to approximately 1915 A. D., indicating the running out of the Gentile lease; but as Israel's kingdom continued as a vassalage and as their last king was not removed and the city destroyed till nineteen years after Nebuchadnezzar assumed control, this fact would reasonably indicate the full running out of Gentile rule and government at a later time than 1915. If the nineteen years was intended to indicate the exact length of time of the running out of the Gentile Times from 1915 onward then that would carry us to approximately 1933-1934; : but we do not **know** that this was so intended, nor do we have positive evidence as to the exact length of the closing out of the Gentile Times beyond 1915. The suggestion that it may be 1933 is an in interesting inference.

## According to the Former Reckoning

According to our former calculations regarding 1915, there was no room or allowance for any gradual running out of Gentile Times after that date, nor for any delay such as we have witnessed since 1915. Placing Zedekiah's overthrow and the destruction of Jerusalem at 606 B. C., we said that 1915 was the parallel date, which, if true, the complete end of Gentile rule and the

destruction of Christendom should have been realized at that time. Again, we formerly calculated that 1915 was the parallel of A. D. 70; and if this were really true, then inasmuch as Jerusalem and the Jewish polity were destroyed in A. D. 70, we should have witnessed the complete overthrow and the passing away of the present order of things in Christendom by 1915, which did not take place.

But reckoning the matter as has been done in our treatment of this subject, 606 B. C. is seen to be approximately the first year of Nebuchadnezzar's reign and marks the commencement of the **lease** of Gentile dominion; 1915 accordingly marks the running out of that **lease** of power. But as there was a period of nineteen years **after** Nebuchadnezzar took control of the Jews before their kingdom was overthrown and Jerusalem destroyed so we properly reason that there is such a period of time following 1915 in which there is a gradual running out of the Times of the Gentiles, ending in the destruction of Gentile powers represented in Christendom. This calculation fits all the facts up to date and suggests something of a reason for the present seeming delay.

### **Our Conclusions not Built upon Bishop Usher and Ptolemy's Canon**

In Brother Russell's reply to the brother in 1904, he discarded the testimony of Ptolemy's Canon and Bishop Usher as being insufficient to establish the point at issue. These two authorities were the only proofs the correspondent offered to Brother Russell, and surely we all agree that more substantial proofs should be required, Those reading these pages and what was set forth in our treatment of the subject will remember that no attempt was made by us to really prove or settle anything by Bishop Usher or Ptolemy's Canon; we merely stated that what we were able to deduce from many Scripture statements was **corroborated** by Ptolemy's Canon, and in fact, by nearly all chronologists.

True enough, the attitude expressed by Brother Russell in 1904 is quite positive as to the position taken in Volume II on the points under discussion, but those who were close readers of Brother Russell's writings near his death, twelve years later, will clearly remember that he was not nearly so positive then as to the dates. Note carefully his statement in 1914:

"We may not read the **time features** with the same absolute certainty as doctrinal features, for time is **not so definitely** stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight . . . . If, in the Lord's providence, the time should come twenty-five years later, then that would be our will."

In our general intercourse with the brethren we have suggested that a sober and reasonable view be taken of the entire situation with which we are confronted today. Let us consider for a moment what, according to our former convictions and according to the positive position maintained by Brother Russell in 1904 on the chronological lines, we were all expecting to see by 1914 or 1915. According to those chronological deductions, by 1915 the "Times of the Gentiles" were to have ended in the last and final sense; the time of trouble was to have run its course; the governments and powers of this world were all to have gone down; the Harvest work was all to have ended; the resurrection of the Ancient Worthies was to have taken place; the complete and final glorification of the saints was to have been realized; and

the establishment of the Kingdom, at once followed by restitution work. All of these startling events were, according to our former conclusions, to have been realized **long before this time**. In the face of all this situation we would ask, What would be a sober and Scriptural position for us **now** to maintain -- sixteen years beyond October, 1914, with none of these important events in evidence? Let Brother Russell reply, and let his words be given due consideration:

### **Brother Russell gave Valuable Advice**

"If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress, in the way of settling disputes, and there were no time of trouble in sight, and the nominal Church were not yet federated, etc., **we would say that evidently we have been out somewhere in our reckoning**. In that event we would look over the 'prophecies further, to see if we could find an error. And then we would think, **Have we been expecting the wrong thing at the right time?** The Lord's will might permit this."

In view of the fact that we now find ourselves substantially in the very situation described in the above statement by Brother Russell, what could be more reasonable than that we should act upon his advice; that in view of the failure of the events at the time we had thought, we would continue to look to the Lord, asking His guidance while we endeavor to discover wherein some of our conclusions of the past have not been well grounded? A little more than two years after Brother Russell made the above statement, and about one month prior to his death, found him carefully investigating some phases of the subject. He wrote:

"Some of us were dune strongly convinced that the Harvest would be ended by now, but our expectations must not be allowed to weigh anything as against the facts. The fact is that the Harvest work is going grandly on . . . . At first we were inclined to surmise that the Harvest proper had closed in October, 1914, and that the work since going on teas a gleaning work, but the facts seem not to bear this out."

Again, in 1916, under the heading "Our Mistake Regarding the Harvest," he wrote:

"We imagined that the Harvest work of gathering the Church would be accomplished before the end of the Gentile Times; but nothing in the Bible so said. **Our thought was purely an inference, and now we see that it was an unjustified one.**"

The question is, Would Brother Russell have made the above remarks when he wrote the article in 1904? We scarcely think that he would have so expressed himself **then**; nor would any of us have been inclined to take the view in 1904 that he expressed in September, 1916. In the article in 1904 he said, "We know of no reason for changing a figure; to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel Ages." In September, 1916, having reached the time when the Harvest was supposed to have entirely closed and the time of trouble over, the Kingdom established and the Church glorified. Brother Russell very wisely said, "**Our expectations must not be allowed to weigh anything as against as the facts,**" and he then pointed out that what we once thought were harmonious Harvest parallels were no longer to be so considered, and he explained that there was nothing in the Jewish Harvest parallels to indicate that the Gospel

Harvest must end in 1914. Here again we have another demonstration of how time and events make more clear certain matters, and compel us, if we would be logical, to readjust ourselves to the actual facts of life.

### **What is Our Reasonable Course?**

In 1904, twelve years prior to 1916, there appeared to be a number of lines, including those of the great Pyramid measurements, that gave, as we then thought, strong reasons for believing that all the above named events would transpire around 1915 or shortly thereafter; but **now**, with the manifest failure of these expectations up to date, sixteen years beyond 1914, what other reasonable course is there open to us but to **hold ourselves in readiness for some other solution** as to the time of the fulfillment of these important events -- a solution indeed that must necessarily differ from the conclusions drawn in the 1904 article, even as Brother Russell himself substantially said: If these events fail of occurrence at the time we have thought, then we should be prepared to acknowledge the, failure and recognize that an error has been made and then go back over our entire scheme of chronology, if possible to locate the error. This is simply all that the brethren of this association have been endeavoring to do. We have been making this investigation in humility and reverence, realizing indeed that no one can earn more of our Heavenly Father's purposes than He is pleased to reveal; nor do we desire to know more than this.

### **Not to Locate Exact Dates**

Again we cannot but be reminded of the fact that the Lord has so providentially arranged the entire situation that none today can feel justified in endeavoring to establish some fine chronological system by which to determine the exact time when all the great and important events toward which we are moving will be realized. More and more the brethren are convinced that the study of chronology and the prophetic times and seasons was riot intended to enable them to definitely fix the exact dates when the great events of vast importance to the Church and the world will take place. What then is the object of the study of chronology and prophecy? The object of such study as indicated by all the facts and circumstances of our time, we believe is to enable the faithful watching class to **approximate** the time when the great transactions are to occur; to gain a knowledge of **about** where we are on the stream of time. Jesus admonished His followers to "watch," study, inquire, investigate, in order that they might gain such knowledge and not be overtaken as by a thief, as would be the case with humanity at large. St. Paul also assures the brethren that they shall not be in darkness that that day should overtake them as a thief. But none were promised that they would know in advance the **precise date**, day or year when any particular thing would happen. And Jesus gave a further key to the situation, saying, When ye see these things begin to come to pass, then know that the end is nigh; lift up your heads and rejoice, for your redemption draweth nigh. Our conclusion then is that we are to look into chronology and prophecy more with the thought of **approximating** the time of these important events rather than that we should expect to be able to fix **exact** dates for the various events to occur.

Nor should any today attempt to make a test of his particular views on chronology, or to presume to measure the spirituality of other brethren thereby. It is still the measure of the love of Christ and the measure of the Holy Spirit we possess that determine our spiritual standing before the Lord.

If we are faithfully and obediently hearkening to the Word of the Lord, we need not be distressed regarding the present situation in the Church or in the world. The present mists and shadows that surround our way make it necessary for all the faithful to still walk by faith and not by sight. Now, as the Apostle says, we see through a glass darkly, but with the full Sunrise of the morning, with all the misunderstanding removed, with all the clouds and darkness of the present time driven away, we shall see face to face, and then we shall know even as we also are known.

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## **"KNOWLEDGE AND FAITH REGARDING CHRONOLOGY"**

We are concluding this review with some pointed selections from Brother Russell's writings that we believe set forth the essence of wisdom as to the proper attitude of the Lord's people under the present circumstances.

"A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the Dawn Studies is correct? -- that the Harvest began in A.D. 1874 and will end in A.D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and His Bride, the Church?

"We answer . . . that we have never claimed our calculations to be infallibly correct; we have never claimed that they were **knowledge**, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on **faith**. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse.

"Many have examined these evidences and accepted them; others equally bright do not endorse them . . . Possibly some who have read the Dawns have presented our conclusions more strongly than we; but if so, that is their own responsibility. . . . We neither urge nor insist upon our views as infallible, nor do we smite nor abuse those who disagree; but regard as 'brethren' all sanctified believers in the precious blood.

" . . . As a matter of fact it [the chronology] was used in practically the form we present it long before our day, just as various prophecies were used to a different purpose by Adventists, and just as various doctrines we hold and which see so new and fresh and different were held in some form long ago: for instance, Election, Free Grace, Restitution, Justification, Sanctification, Glorification, Resurrection. The work in which the Lord has been pleased to use our humble talents has been less a work of organization than of reconstruction, adjustment, harmonization.

" . . . Suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the 'very elect' had not all been 'changed' and without the restoration of natural Israel under the New Covenant. (Rom. 11:12, 15.) What then? Would not that prove our chronology wrong? Yes, surely! And would not that produce a keen disappointment? Indeed it would! . . . What a blow that would be! One of the strings of our 'Harp' would be quite broken!

"However, dear friends, our Harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. . . . If the Lord sees it necessary for the arousing of the 'Virgins' to permit a false note on the time bugle, let us take it joyfully as one of the 'all things'

working together for good to those who love Him, to the called ones according to His purpose." -- Z. '13, pp. 374, 375.

"Whether you or we have the **date** correct, we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that His Kingdom is soon due to begin to take control.

"The general facts are much more valuable and important than merely the day or the year respecting these facts. 'Let brotherly love continue.' **Suffer not any dispute over a day or a year to break the most precious bond of love** which binds us up to the Lord and to all who are truly His. Be **specially** careful on this **point** when the subject of discussion is one respecting which we have no **positive** knowledge. The rupture of fellowship may sometimes be necessary, when we 'contend earnestly for the faith once delivered unto the saints' -- the faith in the Divine Plan, in the Redeemer, in the **efficacy** of His death, etc. These matters are **positively** stated in the Bible -- not left to deduction, as in the case of chronology and all matters based upon chronology." -- Z. '13, p. 342.

## HE GIVETH MORE GRACE

He giveth more grace when the burdens grow greater,  
He sendeth more strength when the labors increase;  
He added affliction, He addeth his mercy,  
To multiplied trials, His multiplied grace.

"When we've exhausted our store of endurance,  
When strength has failed ere the day is half done,  
When ended also our hoarded resources,  
Our Father's full giving is only begun.

"His love has no limit, His grace has no measure,  
His power no boundary known unto men;  
For out of His infinite riches in Jesus  
He giveth and giveth and giveth again."

## "THE DESOLATIONS OF THE SANCTUARY"

EVERY consecrated disciple of Christ faith fully walking in His steps and in the light of the Divine Lamp, realizes that without doubt we are living in the last days of this dispensation -- near the time when it shall be said, "His wife hath made herself ready." Every faithful student of Holy Writ knows that our Lord and the Apostles and Prophets focused their attention upon this particular time, and uttered many messages that were fraught with the deepest and most solemn significance -- messages that warned the Christian to be vigilant, watchful, and constantly on guard lest he let slip his hold upon the heavenly treasures and all the exceeding great and precious hopes involved in his heavenly calling. Down the corridors of time there comes the echo of the Prophet's voice, "Who may abide the day of His coming? and who shall stand when He appeareth?" The intimation is that not many will abide, not many will stand -- the majority will fall. The reason is given: He will require such purity, such holiness, that few will come up to His

requirements. A test He will impose will be like fullers' soap, which is the foe of every spot upon a garment white. His requirements will be like those of a refiner of silver -- all the dross must be eliminated in a furnace hot enough to insure its separation. The test will last a considerable time, for He will sit as a refiner, giving close inspection, that the heat be neither too great nor too little, the time neither too long nor too short.

### **In the Midst of Fiery trials today**

While from the days of the Reformation onward, the Sanctuary of the Lord has been undergoing cleansing, it is to be noted that particularly during the last century a considerable number of godly risen have been used of the Lord to help many to find their way out of darkness into light, and to take a stand firmly on the side of righteousness, truth and honesty -- the side of the Lord. Faithful under-shepherds of the Lord have, by their example and precept and in the most forceful manner ceased not to warn their brethren in Christ light and day -- yea, and we doubt not that it was often with tears, as they have looked forward to the closing hours of the Church's history. In consideration of the prophetic testimony they have seemed to sense the great trials and tests of faith in the Church's pathway. Alas, the Lord's people throughout the world now find themselves amid those very fiery ordeals to which the warning messages of the past have so often pointed forward. The strongest and most subtle tests are upon the brethren.

In this connection we are making mention of a book entitled, "The Desolations of the Sanctuary," that has come to our attention, with the suggestion that an announcement be made in these columns as to its character, etc., that the friends in general may have the advantage of its presentations. The book was written by two brothers in Germany, Emil and Otto Sadlack, about two years ago. As the subject matter of the book was deemed to be of equal importance to the English-speaking brethren, some friends in America have had it translated, and it is just now off the press and ready for circulation. In brief, this book is a treatise on or resume of the general circumstances and developments of the past thirteen years since Brother Russell's death, amongst the brethren professing to be of Present Truth, especially as those circumstances and developments have had to do with the association or body of people in whose hands the work was left at Brother Russell's death. The passing of our beloved Brother in 1916, as is well known, resulted in a general crisis in the work in which we were all engaged. The change in the management and controllership of the institution conducting the work, meant a complete change in the spirit, policy, and methods of administration. As a result of this general sad situation -- departures, changes, and innovations -- many problems, questions and issues of the most vital importance, involving the Truth and the liberty of the people of God have come before the brethren the world over.

### **Not Preachers of Strife**

The readers of this journal are well aware that we have not used these pages to review the trouble, strife, and controversy of the past thirteen years, as it was considered that there was a higher mission to perform. Accordingly, the following statement was made in the initial issue of this journal, nearly twelve years ago:

"The pages of this journal shall not be used to engage in any controversy with those who may oppose us, nor to quarrel with any one; nor shall we



have either time or space to devote to evil speaking, misrepresentation, or for slandering our brethren who may differ with us. No, not even to our enemies shall we render such treatment, preferring to follow the example of our Great Head, 'who, when He was reviled, reviled not again.' We trust that our hearts and hands shall find plenty to do along the lines above indicated; namely that our mission is to preach the Word, and that for the purpose of provoking unto love and good works."

Nor is it our thought to introduce any change now from the proceedings of the past. But we do believe that it is well pleasing to the Lord that we continually hold up to view the great and sublime principles of the Lord's Word, and so far as possible present the Truth in such a form that the prayerful and reverent reader will be helped to discern the mind of the Lord in respect to the important and vital issues that have been called in question during the recent years.

The circulation of the book mentioned above is not in violation of our mission, but in full harmony therewith. The book is written in a careful and reverent spirit -- in the spirit of the Lord. The authors we believe are godly men, men of prayer, and give evidence of having earnestly sought the Lord's guidance and have had as their object that of assisting their brethren to understand the significance of present developments and events, to the intent that they might be fortified against the intrusions of evil and thereby prepared to stand and endure the tests acceptably to the Lord in the closing hours of this evil day.

### **Apostasy of the Last Days**

The book, "The Desolations of the Sanctuary," is particularly of profit we believe in that the present crucial trial upon the Church is carefully reviewed in the light of the circumstances of God's people in past ages: an interesting review is made of the repeated assaults of the Adversary on the faithful in the past and of his attempts to frustrate the Plan of God by again and again making use of ambitious and designing men in introducing a state of apostasy thereby desolating the Sanctuary. In this book therefore the history of God's people is traced up to date and the present state and circumstances are shown to be another bold attempt of the Adversary to lead God's children into bondage and to rob them of their liberty. For this reason we are confident that this book may be found to be a valuable aid especially to brethren who are only recently aroused to realize the condition and circumstances that surround them. In this connection we cannot do better than quote here a selection from the Foreword of the book

### **Ceaseless Vigilance Necessary**

"Never, even for a moment, should the watchers on Zion's lookout entertain the thought, that preparedness and watchfulness concerning spiritual things may be permitted to relax. Even during these times, when the Spirit of God in a special way flows through the circle of the faithful, revealing the secrets of the Divine Plan of the Ages, absolute sobriety and watchfulness are necessary. Has it not repeatedly happened that God's children have deprived themselves of many blessings, merely because they did not watch sufficiently and in times of danger they did not avail themselves of their blessed privileges? They slept and were silent, whereas they should have watched and spoken, yea, should have cried aloud 'in the City of Jerusalem.' To be sure, it is easier for the, flesh to look on inactively, while hostile powers

force their way into God's Sanctuary to pollute it. Simpler, and far more agreeable is it, to be quiet, and let others fight against the desolators, thereby avoiding all the slander, unkindness, hatred, etc.

"But will the Lord say 'Well done' if we show so much fear of and respect to men, and so little reverence for Him? Did He not entrust us with many riches over which we should watch with fear and trembling? Would we show our thankfulness to the Giver of every good and perfect gift by being careless or indifferent? Today we have profound reverence for the heroes of Faith, the courageous Protestants of the past, for their faithfulness to the Lord and to His Truth, so far as it was revealed then, but we are prone to forget, too, what a wall of enemies they had to oppose in their day, and what a barrage of insults and persecutions they had to bear. We say 'Yes, it was a grand time,' but, perhaps we let the 'grand time' often go by us, without taking advantage of it and proving our own faithfulness.

"We firmly believe that we are again living in such a 'grand time,' and we very clearly see that a renewed desolation of the Sanctuary of God is taking place. Oh, that all may yet awake and see the things as they are; oh, that all may clearly and plainly discern their Lord, their own selves, their privileges and responsibilities.

"The following pages will show calmly, but clearly and convincingly, what a great falling away has taken place, and thus demonstrate to every one the necessity of waking up, discerning, deciding and acting without delay or doubtful deliberations; and of being constrained by the love of Christ, which breaks the fetters and removes all obstacles.

At the same time these pages will be an attempt to help those dear ones who, though they have been delivered from bondage, fall into unreasonable theories, speculations and daring predictions. We do not deal with mere suppositions or unfounded assertions, but with facts which are accessible and manifest to all. From the bottom of our hearts we wish that all of the dear ones may be sincere enough to see these facts, and not close their eyes to them.

"Although it is true that the Lord alone can give, true Faith, and straighten out the confused sheep, it must not be overlooked that in so doing He constantly makes use of His children. Romans 10:14, 15; James 5:19, 20, and other Scriptures show us what our privileges and duties are. A passive state toward the desolators of the Sanctuary, which generally leads to inactivity, can not be well pleasing to the Lord."

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We have arranged with the publishers to supply the book, "The Desolations of the Sanctuary." It is prepared in two bindings, in paper and cloth; the paper bound edition we are prepared to send out at fifty cents a copy, postpaid; the cloth bound edition at seventy-five cents, postpaid.

## **SO RUN THAT YE MAY OBTAIN**

*"No soldier on service entangleth himself in the affairs of this life, that he may please Him who enrolled him as a soldier." -- 2 Tim. 2:4.*

THIS EARNEST exhortation of the faithful Apostle to the Gentiles was most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that except we be similarly supplied with the help of Divine grace, we shall not be able to persevere to the end.

St. Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The Divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly place of glory and honor, and together with Him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ in the uplift and recovery of the world from sin and death.

The privilege of such a blessed work of the future, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would fain take upon itself the burdens which it sees oppressing others whom it loves and pities.

### **Enter Race by Strait Gate**

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our High Calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience, and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. To be in the race we must first of all have entered by the "strait gate" -- by a full consecration of our all to the Lord, after having exercised faith in the precious blood of Christ as our ransom price. If we have not entered by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye in at the strait gate; . . . because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the flesh away from God and from the course which He has marked out. Then the body must be kept under the control of the new mind, the spirit of Christ in us. The ambitions and hopes and desires of the flesh must be kept down; and the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of the flesh." -- Gal. 5 :16.

If we are filled with the spirit -- with the same mind that was in Jesus Christ--we will act from the same motives; it will be our meat and drink to do the Father's will. We will engage in His work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of

sympathy with humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than to devote His life to the good of others. Yet in all His labors He strictly observed the Divine Plan. Though, like the Father, He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come.

Likewise it is to be seen that the Apostle Paul carefully observed the Divine order for those running in the race for the heavenly prize. He walked in the footsteps of his Master, earnestly endeavoring to note the readings and lessons of Divine providence' in connection with the ministry as well as in all the affairs of life. Let all those who would so run as to obtain the prize likewise mark the footsteps of the Master and be filled more and more with His Spirit. If so filled with the same mind that was in Christ Jesus, we, like Him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability, and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving—a mind which humbly and faithfully submits itself to the will of God as expressed in His great Plan of the Ages, and which devotes all energy to the accomplishment of His will, because of an intelligent appreciation of the ends He has in view.

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"Blessed Lord, Thy saints defend,  
Watching o'er them to the end;  
Day by day their faith increase,  
Keep them in Thy perfect peace;  
Comfort, strengthen, guide and bless,  
Lead them through the wilderness,  
And when Thy due time shall come,  
Gather all Thy loved ones home."

## **WHY THEY WERE CALLED SAINTS**

*"Paul and Timotheus, the servants of Jesus Christ,  
to all the saints in Christ Jesus which are at Philippi." -- Phil. 1:1.*

TRULY sublime and exalted is the standard set before followers of the Lord Jesus Christ. "Consider Him," says St. Paul, "the Apostle and High Priest of our profession" (Heb. 3:1) -- that is, take note of Him, contemplate His conduct and example, and it will prove an uplifting influence and force, and help one to grasp what the Divine will is concerning the pathway of the Christian, for "He hath set us an example that we should walk in His steps."

Another Apostle, in discussing what the love of God and the love of Christ have done for us, enjoins, "And we ought to lay down our lives for the brethren." (1 John 3:16.) The inference to be drawn clearly is that followers of the Lord are to seek for and strive after this same quality of love.

Another clear admonition to the effect that the conduct of the Savior is the ideal after which we are to strive is, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) Humility and submission are the qualities specially under discussion in this particular admonition, and as these are seen

in the example of Jesus, they represent that which pleases God and no doubt constitute the reason why the voice came from Heaven saying, "This is My beloved Son in whom I am well pleased."

It was the spirit of loyalty to the Divine will, the spirit of love, of holiness, in our dear Redeemer, and the maintaining of this spirit, this influence, in active operation even unto death that won for Him such high commendation from the Heavenly Father and constituted Him the greatest of all saints.

### **Saints are Those Alive toward God**

All of these admonitions and descriptions constitute the foundation for the general use we find made in the New Testament of the word "saint" as applied to consecrated followers of the Lord. If this term was appropriate to disciples of Christ in the early Church, it should be considered no less appropriate today. It signifies holy, set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians know that they are not saints, not sanctified, not living as near to the Lord as they could live, not separate, even 'in heart, from the world, the flesh, and the Devil. Such persons have strong reasons for disliking the word "saints," realizing that it would exclude them and nearly all of their friends and special associates in Christian work. Another reason for opposition to the word "saints" is that in the Dark Ages it became the custom for the Roman and Greek Catholic Churches to "canonize," or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word "saints" thus became separated from living Christians; and indeed this may have been because there were few Christians really so "alive toward God" as to be representatives of saintship. Another reason why some dislike this term "saints" is that they consider it to be rather boastful -- some would even say hypocritical; because, having lost sight of "justification by faith" in its proper application, they have become accustomed to think of and to pray for all Christians as "miserable sinners" -- overlooking the fact that there are some in whom "the righteousness of the law is fulfilled," because "walking not after the flesh, but after the spirit," the merit of Christ covers all their unwilling shortcomings. -- Rom. 8:4,

The Lord's people, however, are to remember to apply and take pleasure in all the names and practices authorized by Apostolic usage; and the term "saint" certainly thus approves itself to us. Almost all of the epistles of the New Testament are addressed to the saints; and those who can not properly apply the term to themselves can not properly apply to themselves the exceeding great and precious promises contained in those epistles -- for all the promises are addressed to and meant for the saints -- the sanctified in Christ Jesus. (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:9; Eph. 1:1.) Let it be borne in mind that the word "saint" does not apply only to those having actual perfection, as in our Lord's case, but also to those reckoned holy through Him; and the Apostles, who were saints, and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like passions with you." -- Acts 14:15.

The term "saints," then, properly applied in the Church, refers to those who although originally "children of wrath even as others," have been rescued from that condition of condemnation, and been washed, cleansed, and thus brought into accord with God through the forgiveness of their sins and the

covering of their weaknesses and blemishes; and who in connection with these blessings of God, and in appreciation of them, have become the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives (an impossibility), but as nearly perfect as they may be able; the Lord's grace making them continually "holy, acceptable to God" the Father, through the merit of Christ Jesus. Let us not be ashamed of this name "saints"; if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. It is a thought which will help us, and enable us the better to live separate from the world, as our Master indicated, saying, "They are not of the world, even as I am not of the world." -- John 17:16.

## **IN COMMEMORATION OF THE SAVIOR'S DEATH**

EVERY year of progress in the Narrow Way truly brings a deeper sense of gratitude and love as upon the anniversary of the death of our blessed Master we are privileged to call forth in a special way the scenes associated with the closing hours of His earthly life and pilgrimage. How wonderful is our privilege of hearing the Master say, "Blessed are your eyes for they see and your ears for they hear"! All such truly hear and see marvelous things that lift them up to realms above. The things of which the Lord's people have been given a vision have meant their transference from the kingdom of darkness into the Kingdom of God's dear Son. And as they by faith take their places as His footstep followers, bearers of the cross after Him, they also are caused to realize that a cup has been poured for them as the Father poured a cup for their Master.

The Lord's Supper observed by the brethren in Brooklyn on the 14th of the Jewish month Nisan, which according to the Jewish reckoning was this year on the evening of April 11th, was truly a solemn occasion. Once more it was a time of earnestly dwelling upon the great event of all history, the sacrificial death of the well beloved Son of God. The words of the Apostle were called to mind, "Christ our Passover is sacrificed for us, therefore let us keep the feast." The significance of the unleavened bread and the fruit of the vine as representatives of our Lord's broken body and shed blood, and of the Master as the antitype of the Passover lamb, were considered. The Apostle's words were dwelt upon (1 Cor. 10:16, 17), and the fact that the bread and fruit of the vine not only symbolize our Lord's body and flesh broken for us, but that since we are accepted of Him and are reckonedly His flesh and His bones while in the earthly tabernacle, so the bread, one loaf, represents our flesh consecrated to death with our Lord in His service. Likewise we have a union (common union or fellowship) in the cup-our earthly lives are consecrated to be poured out in death, that we may partake with our Lord also in His new life -- "partakers of the Divine nature." -- 2 Pet. 1:4.

This review of our Lord's death, the significance of the emblems, together with the prayers, and hymns of worship and thanksgiving, all drew our hearts very close to the Master and caused us to appreciate more than ever the great fact that Christ our Passover is sacrificed for us. The Lord's people everywhere were earnestly remembered in our prayers.

How appropriate that our Lord should on the eve of His death institute this beautiful Memorial! He desired His followers to keep ever in mind the source and means of their justification, and that they might ever be mindful of the solemn and sacred engagement into which they have entered with Him, and in which they have agreed to drink of His sacrificial cup and be broken as members of His body, as with the Apostle, "For as often as ye eat this bread and drink this cup, ye do spew the Lord's death till He come."

## **WORDS OF ENCOURAGEMENT**

Bear Brethren:

Greetings in our Lord.

It is now more than two years since I began taking the "Herald." It has been of much help to me and is always looked forward to with joy. The articles therein seem to get more and more helpful. I would specially thank you for the issues of February 1 and 15, 1930, which are full of inspiring messages.

Three years ago I felt absolutely confident I was on the right road for truth -- an Anglo-Catholic, consecrated to God. During an illness later on, God permitted a dear friend to open up for me the way of real truth. The simplicity and reasonableness of God's Plan and dealings with mankind rang so true, and I had the insight into heavenly things. I am glad to tell you that strength was given me to give up all associations with my religion, which had meant so much, and to follow the new light. And during these past two years God has been very good to me, and I have been able to read His Word and understand more and more of His wonderful Plan.

I daily pray the Heavenly Father will direct you in all your ways and in the preparation of any future Herald. . . . I would like to add that the love and kindness which I have received at the hands of the brethren who have helped me so much, and those with whom I have come in contact, has been very wonderful -- such love as I had never seen before. Undoubtedly, for all their goodness to me they have been comforted by our Lord's own words, "Inasmuch as ye have done it unto one of the least of these My, brethren, ye have done it unto Me."

May we ever remember the many precious promises of our God, and none more beautiful than Isa. 27:3, in referring to the vineyard of red wine (an unusual expression; the red may be significant of the blood of the Church and the wine produced by the mighty power of the Heavenly Father). "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day." And may we all endeavor to live up to our privileges and in this way we shall keep our eye on the goal; and men may take knowledge of us that we have been with Jesus.

The Heavenly Father's richest blessing and His abiding peace be with you. With much Christian love,

E. M. Y. -- Eng.

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

## **"HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"**

*"Blessed is he that readeth, and they that hear the words of this prophecy,  
and keep those things which are written therein: for the time is at hand."*

-- Rev. 1:3.

SEVERAL important considerations are impressed upon the mind of the reverent student of the Revelation, particularly in its opening statement: First, it is announced that it is a Divine prophecy -- "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Second, it is not for humanity at large, nor even for merely professing Christians -- "The Lord God of the holy Prophets sent His angel to show unto His servants the things which must shortly be done." "I Jesus have sent Mine angel to testify unto you these things in the churches." "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 22:6, 16; 2:7.) Third, a special blessing is pronounced upon those who read and hear -- "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) Fourth, the warning is pronounced against any attempt to prevent an investigation and study of the Revelation -- "Seal not the sayings of the prophecy of this book: for the time is at hand." -- Rev. 22:10.

The foregoing items are important parts to be borne in mind by all, as they distinctly teach that the Revelation messages are prophetic -- "things which must shortly come to pass," and that they are intended for the Church, and their purpose is to convey a special blessing to those who receive them.

### **Revelation Discloses Divine Care over Church**

Surely we could not hope for any stronger encouragement to examine and study the Revelation than that represented in the above arguments. We believe the facts will show that as God's people have given heed to this admonition all along through the Age, and have studied the wonderful, symbolic visions of the Revelator, they have realized a corresponding blessing—a strengthening of their faith and hope.

As many of the visions of the Revelation describe the faithful, passing through scenes of great suffering and persecution, the knowledge represented in the visions was doubtless intended to supply a special need; for the Church always has needed the help and blessing that accompanies a knowledge of the "more sure word of prophecy." We believe that it will be acknowledged by all Bible students that there is no portion of the Bible that to so great an extent as the Revelation reveals God's providential care and overruling of the events of history, both good and evil, for the Church's development in grace and knowledge. There is no doubt that the faithful, who down through the Age have studied the Revelation, have been helped to discern the Divine overruling in connection with the affairs of the Church. On this point the facts have been well expressed by Brother Russell:

"During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic Book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Rev. 1



:3.) The Book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the 'Antichrist' mentioned by the Apostle, the history of which we now see fills so large a part of that prophecy." -- Vol. I, pp. 27, 28.

### **Has Illuminated Church's Pathway**

If it is reasonable to suppose that Luther derived important aid in deciding issues of great magnitude in his day, it is equally reasonable to suppose that other Reformers derived equal benefit and help from the same source. Yea, verily, it is most evident that these wonderful prophecies were given for the counseling, assisting, and protection of the Church through the long dark centuries of her pilgrimage, and of her witnessing to the Truth. As we read the writings of God's consecrated ones of the past, we learn that the Revelation visions have proved to be a mighty power in the Church's history, and that they have served to preserve the faith of the Church in times of peril and general apostasy. We have found that the knowledge of some of them and the testimony thereto have given birth to great reformation movements; that they have inspired confessors, and supported martyrs to the cause of Christ, some of whom sealed their faithfulness at the stake, while others suffered dreadful death in other ways. A knowledge of some of these marvelous, prophetic photographs has been largely instrumental in breaking the chains of priestcraft, superstition, and tyranny and has brought multitudes out of the bondage to the same.

As we examine the records of those who have served the Church of Christ to leer profit throughout the Age, we find that much prayerful consideration has been given to the visions of the Apocalypse. Considering that our beloved Brother Russell is amongst those whose ministry has greatly edified the Church, we are not surprised to observe that he made an exhaustive study of the Revelation which had to do with greatly illuminating his mind. And while he did not write and publish a specific volume\* on the Revelation, nor leave any manuscripts whatever on it at his death, yet we have in his writings the evidence showing that he wrote and published much on the last Book of the Bible, and he stated himself in a manner not doubtful, but positive. True, he did not expound several portions of the Book, nevertheless, from what he did express we can be well assured that he followed the Historical line of interpretation; that he believed that the Revelation was a history of God's people, and in fact, of the entire Divine Plan, particularly from our Lord's First Advent forward to the end of the Millennium.

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\* It is true that Brother Russell had expected to write a volume on the Revelation, treating it in detail in systematic order. However, death came to him before he was permitted to realize his expectation, and he did not leave any manuscript bearing upon the Revelation that had not already been published in the six volumes of Studies or in his semi-monthly journal.

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## **Visions Unfold Divine Plan**

Our claim therefore is that the Lord's people today may read so clearly the fulfillment of the symbols of the Revelation in the historical records, as that by far the interpretation of the greater portion of the Book need not be doubtful but fully established. We do agree most heartily that there are portions of the Revelation that have not yet been fulfilled, particularly the last four chapters of the Book, but with comparatively few exceptions, the fulfillment of the first eighteen chapters is in the past; and who of us would assume the responsibility of saying that we cannot understand any of the last four chapters because their fulfillment is still future? To the contrary, the believe that all will agree that in the light of other portions of the Bible, even though the fulfillment of the last four chapters is still future, it is easy to understand very much of their significance, which brings special joy and profit as they so clearly reveal to us the consummation of the Divine Plan in the deliverance and' glorification of the Church, the resurrection of the dead, the restitution of all the willing and obedient to human perfection and life in paradise, with perfect harmony and peace reigning everywhere. Thus while the full significance of the last four chapters will be realized more fully when those symbols have been fulfilled, it is surely to our profit to study them now in the light of history and other portions, of God's Word.

## **Portrays Events of Last Days**

It is still the privilege of earnest truth seekers to inquire into and study the Revelation of St. John. Indeed, in consideration of all the confusion and unhappy situation in these days, it would seem that if there were ever a time when light on the Revelation should be looked for, it would be at the present; and that brethren occupying positions of responsibility in the Church would be seriously remiss in doing- their duty if they neglected any source of spiritual light and assistance that the Lord had provided.

Realizing, as all the faithful watchers must, that what remains of the Church of Christ in the flesh has been undergoing the severest trials and is perhaps passing into the most crucial test of her earthly career perhaps her Gethsemane experiences, we regard it as most pleasing to our Heavenly Master to avail ourselves of all His provisions in the way of truth and grace that are represented in His many messages. It is surely timely that the Lord's people make a careful and sober study of the Book of Revelation. Living as we are in a period when some of the events predicted in the Book are grandly fulfilling before our eyes on a most gigantic scale, events, too, of vast magnitude that mark the overthrow of Satan's empire and the ushering in of the long-promised reign of righteousness, the Kingdom of God, surely it is appropriate for us to inquire, and to be prepared to receive whatever our Master may be pleased to say unto us at this time, especially as He has promised to be with His faithful people even unto the end, and has admonished, saying "Blessed is he that readeth, and they that hear the words of this prophecy:"

## **Recent Studies in the Revelation**

For the benefit of new readers we take occasion to call attention to the exposition of the Apocalypse which was issued in 1923 and 1924. entitled "The Revelation of Jesus Christ," in two volumes of about 600 pages each.

The preparation and publication of the exposition which we have issued, "The Revelation of Jesus Christ," represents many years of the most painstaking effort and careful research; many of the Old Testament prophecies, especially that of Daniel, are exhaustively treated. Careful consideration and due weight have been given to the able, worthy, and scholarly expositions of the Apocalypse that have been put into the hands of the truth seeker by godly men throughout the Age, and particularly those that have been written during the past century—men whose writings give evidence of soundness of mind, and of a large measure of the Lord's Spirit, by which, to our understanding, they have discerned deeply of the Divine truth regarding the meaning of the Apocalyptic visions. Many of those who have studied the Revelation exposition published by this association, give assurance that they have been largely relieved of their confusion and perplexity, and have been enabled to maintain a balance and poise of mind that has kept them free from the spirit of fanaticism, and of fanciful speculation so prevalent at this time.

In presenting our readers with an exposition of the Revelation, we have trusted to do it in that spirit appropriate to one who would properly handle the holy things, namely that of not claiming Divine inspiration and infallibility, but as that of appealing to the brethren to exercise their own personal liberty in the acceptance or rejection of what is presented, and to use the spirit of a sound mind in receiving only that which appeals to them as being established by Scripture and the facts of history. We merely invite the brethren to give the exposition careful consideration, believing that they will thereby receive a blessing.

## **ANNOUNCEMENT OF THE ANNUAL MEETING**

June 7th, 1930

WE ARE now giving the regular announcement of the Annual Meeting of the Pastoral Bible Institute, to be held June 7th, at 2 p. m. at the headquarters of the Institute, 177 Prospect Place, Brooklyn, N. Y. As the Directors are elected to serve for only one year at a time, their office expires on the first Saturday in June. The object of this meeting is therefore that of the electing of directors for the ensuing year, and for the consideration and transacting of any other items of business that may come before the meeting.

These yearly conferences have always proven to be occasions of general profit and encouragement as reports of the work and ministry of the preceding year are placed before the friends. There is always full opportunity for all the members to freely discuss any of the features of the work that they may desire and to make any suggestions that may seem to them good. The names of the brethren who have been serving as directors the past year and whose term of office expires June the 7<sup>th</sup>, are as follows

BLACKBURN, J. J., Toronto, Ont.  
BOULTER, B., Plainfield, N. J.  
GREINER, P. L., Ulster Park, N. Y.  
HOSKINS, I. F., Brooklyn, N. Y.  
MARGESON, T. 1., Westwood, Mass.

PARKES, B. A., Philadelphia, Pa.  
READ, P. L., Indianapolis, Ind. r

In accordance with instructions given at the last Annual Meeting there was published in the March 15th and April 1st issues of the "Herald," a Resolution passed at the meeting last June, the substance, of which was that three months in advance of the election, the attention of the members be called to their privileges of placing nominations for the Directorate, and that such names would be published in connection with this regular announcement of the Annual Meeting. Only one name has been placed in nomination in addition to the above, and this brother does not wish his name to stand as a nominee for election. All the members may be here reminded, however, that any who desire to nominate other brethren but who have neglected to send in their advice to the office to be published in this announcement, may yet submit them in nomination at the election in Brooklyn, June 7th.

The brethren who have been serving as directors desire to express their gratitude and appreciation first of all to the Lord and then to the friends in general who have rendered co-operation and have given valuable assistance in connection with the humble efforts that have been put forth to further the general interests of the Lord and His Message. God's blessing has been much in evidence upon the ministry in the past we believe, and there is every reason to continue to hope for His direction and guidance in the days to come. The results are left with our gracious Master, in the consciousness that He is abundantly able to overrule any mistakes and to work out and accomplish all His wise purposes without the aid of any one. It is always desirable to have as large a number of the friends present at this Annual Meeting as reasonably possible; but on account of the distances and unfavorable circumstances many of course will not be permitted to be present in person. Hence provision is made whereby all the members may have a voice in the election by indicating on a proxy form the names of those whom they desire elected as directors for the coming year. A proxy form will be mailed to each member before the election; and those who do not expect to be present at the Annual Meeting should fill out the proxy form and return to this office before the election.

## **THE LIFE WHICH IS ETERNAL**

*"And this is the record, that God hath given to us eternal life,  
and this life is in His Son." -- 1 John 5:11.*

THE GOSPEL and the Epistles of John, the beloved Apostle, are in a very special way the mirror of our Lord's inner life. The writers of the other historical Gospels have given us a very faithful record of His outstanding miracles, parables, and general ministry, but John seems to have been endowed with certain qualities of character that made him a most suitable medium of the Holy Spirit to record the deeper features of our Savior's life and teaching. Certain characteristics, peculiar to the writings of John, give substantial support to the conclusion that intuitively, or otherwise, he saw more clearly than the others the real import of the wonder-working power and gracious words of Jesus. He it was who discovered that the miracles they witnessed from time to time were vitally related to something much greater than the temporary and localized relief of human suffering; he read in them a

meaning of universal significance, and so informs his readers that these occasional exhibitions of power were but illustrations, intended to "show forth His coming glory." Doubtless one of the reasons for John's special place in our Lord's love is traceable to the fact that this Apostle came nearer to Jesus than the others, in that "understanding heart" that seems to sense intuitively the real significance of His ministry. Like the others, his vision may at times have been obscured by ambitions centered in the prospect of an immediate position in a rulership set up there and then, but if we may judge him on the basis of his writings, we must believe that he did not habitually dwell on these external things, for he has preserved for us records too deeply spiritual to emanate from a mind much occupied with present prospects.

### **"The Life Was the Light of Men"**

To John, Jesus was pre-eminently a manifestation of God's interest in the human race. His association with the Father in His pre-human activities, and His present co-operation with God in redemptive love, was a most precious and important theme to the beloved disciple. Everything about Jesus suggested to him the energy and fullness of life. It is worthy of note that John's Gospel does not open, as the others, by introducing the Babe of lowly birth, but with a statement that directs the mind of his reader immediately to the great creative Agent of the Father, the Logos, the Word, at whose command "all things that were made" sprang into existence. His creative, life-giving power, is the thing that made the deepest impression on John, and it became the theme that distinguishes his Gospel from the others. Indeed, it would seem that he hastened to bring this theme to us, for his introduction of the Logos ends almost abruptly, and dispensing with any further preliminaries he at once presented the Lord as "the life" and "the light of men."

If we turn to the Epistles of this Apostle we immediately observe the same general thought pervading all. In fact there seems only one real purpose in his mind as he writes again and again; namely the reiteration of the fact that "In Him was life; and the life was the light of men." "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." (John 1:4; 1 John 1:2, 3.) Intimate fellowship consists of a oneness of spirit that without constraint or restraint makes common property of that in which kindred minds find pleasure. John had a mind receptive to these sublime unfoldings of the Master's deep revelations, and so must write them down for us -- "that your joy may be full." What a debt we owe him for these intimate revelations and for his record of the wonderful words of life that truly mean "life more abundant" to those who fully appropriate them. John's writings are doubly important to us because they not only reveal the inner life of Jesus, but they also reveal the deeper life of the faithful disciple, who recognized that his life was "in the Son." So true is this that we might very properly assemble the texts in which Jesus states that His life was in the Father, and similar declarations, and then just substitute His name for the Father's and appropriate them to ourselves by saying, "The living Savior bath sent me, and I live by the Savior"; "I seek not mine own will, but the will of my Savior which bath sent me"; "I am in the Savior, and the Savior in me"; "The Savior that dwelleth in me, He doeth the works." This should, and must be true of us, if we would claim to enjoy that life which is eternal. It was true

of Paul, for he could write, "I live, yet no longer I, but Christ lives in me; for that life which I now live in the flesh, I am living by that faith of the Son of God who loved me." When our lives are hid with Christ in God, and we keep close to Christ as He kept close to the Father, we too shall enter intelligently into the blessed realization that of a truth "this is the record, that God hath given to us eternal life, and this life is in His Son."

### **He that hath the Son, hath Life**

Eternal life! God **hath given us eternal life**. What a profound statement! Can we fully appreciate its real import? Had the Apostle written, "God' hath promised us eternal life," we would have read his statement without difficulty. Our minds would have turned at once to the future life beyond the veil, for the habit of thought runs more easily in that direction, since we rarely have reason to associate eternal possessions with present transitory and temporary things. But this is no slip of the writer's pen, for he immediately repeats it, even more emphatically, "He that hath the Son **hath life**; and he that hath not the Son of God hath not life." (1 John 5:12.) The frequency of the present-tense language employed, precludes any thought of overlooking the fact that in some manner these statements are full of meaning in respect to the present, as well as the future life. There is no possible escape or evasion. We either have or have not life, and the test of the entire matter is our positive knowledge of vital relationship to God, through the life that is in His Son.

### **Let the Dead Bury Their Dead**

Among men the generally accepted definition of life is very far from the Scriptural one. If a man has sufficient physical strength to enable the organs of his body to function, even sufficiently to barely keep him out of the grave, in the language of men he has life. If another enjoys average health, and possesses a strong muscular body, comparatively free from sickness, he is pointed to as a man "full of life." But all such views of life are swept aside as erroneous by our Lord's significant statement, "Let the dead bury their dead." In this classification He included all sorts and conditions of men; death had passed upon all without exception. In Him alone, life had its full expression, and by contrast all others were dead. Jesus did not measure life by a man's ability to breathe, and eat, and move about among his fellows; neither did He measure life by days or years, decades or cycles. With Him it was not primarily the degree or length of man's present existence in his imperfect condition that counted; it was the kind or duality of life that He emphasized, and this is what the Apostle is emphasizing in our text. Outside of Christ there is no life, but in Christ we may, here and now, begin to experience this life of which God has given us the record.

John wrote with positiveness. He knew whereof he wrote, and therefore did not hesitate to write, "We know we have passed from death unto life". 1 "We know He abideth in us." With him these were actual experiences. Are they so with us? What we may here and now enjoy, may or may not have been realized in experience, and it will be profitable to meditate on these positive statements. The attainment of this life involves so much that it is not strange to discover that few experience it. Both observation and Scripture show that many, even of those who turn from sin in its various forms, fail to reach this experience in any definite way. They have a hope, but not a full assurance of faith, a desire for life as a future blessing, but not a present confidence of the

new, resurrection life already begun. So great a boon, the Scriptures show, is given only to those who are most faithful in applying to themselves the searching truths of God's Word, and most receptive in heart to the Holy Spirit's enlightening and sanctifying power. Moreover, the Scriptures also show that this treasure once received must be zealously guarded lest it imperceptibly glide away. Repeatedly the warning is given that the once favored recipient of this gift of grace in Christ, may, through neglect, become a castaway from the prize, or even become as "trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." -- Jude 12.

### **Awake Thou that Sleepest**

"I am the Vine, ye are the branches," said Jesus. "He that abideth in Me, and I in him, the same bringeth forth much fruit." It is all a matter of our receptivity of mind. We must be so definitely united to the Vine that we will have strength to receive from it the power to live and bring forth fruit unto eternal life. The facts are again stated positively -- "much fruit" is the sure token of abiding in Him. Thus again and again we are taught that there is something definite, real, and experimentally possible, in the enjoyment of this eternal life which we have in and through the Son. But as we have previously noted, very few attain it. As the Husbandman has repeatedly come to the branches, individually and collectively, looking for fruit, how often He has had to remove the barren, fruitless members, which under the most patient care have failed to produce "more fruit" and "much fruit." How often the Apostle must warn that "many are weak and sickly among you, and many asleep." (1 Cor. 11:30.) How often it has been necessary to break the spell of lethargy that has benumbed the spiritual life, with the clarion call of the same Apostle, "Awake thou that sleepest, and arise from the **dead**, and Christ shall give thee light." (Eph. 5:14.) How often He who walks among the golden candlesticks, with eyes of flaming fire, has found it necessary in His unerring classification to designate many as "having a name that thou livest, and art dead." Indeed, how often has He stood, as in days of old, in the very midst of His professing people, and said, "Ye will not come to Me, that ye might have life." It is even so, and the record God has given us reveals why it is so: Strait indeed is the gate, and narrow the way that leads to that life which vibrates in our souls with the power that raised Christ from the dead, and few there be that find it.

### **The Life which is Eternal**

The eternal life to which John so often refers has to do with those inexhaustible, inherent attributes of wisdom, justice, love, and power that abound in the Father and the Son. In other words, the meaning is, that the manifestations we have of their characters in the exercise of all these attributes, become to us the perfect expression of the principles of eternal life. Here then we see the need of making a sharp distinction between existence and eternal life. "The earth abideth forever" we are told, but it would be manifestly improper to say that God had given the earth eternal life. If it were possible, the earthly, worldly, man might flourish like the green bay tree forever, and yet never know life eternal. The term comprehends so much more than, an unending duration of one's existence, and its real meaning becomes luminous to us under the Apostle's pen, as he writes, "And the life **was manifested**, and **we have seen it**, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." Verily, "This is life eternal, that they might know Thee,

the only true God, and Jesus Christ, whom Thou hast sent." -- 1 John 1:2; John 17 :3.

### **The Life was Manifested and We have seen It**

What then was the manifestation of eternal life given to the Apostles? It was life, perfect life in action, expressing itself through all the gracious words and acts of Jesus. It was revealed in the devotion, obedience, fervent zeal, and sacrificing faithfulness of the Son of God. It was manifested in the strength of character, the steadfast determination, the patient endurance that characterized His life from Jordan to Calvary. Through Him the power and love of God were perfectly expressed. The Spirit, received without measure, had unhindered control. It did not meet an unreceptive mind or a divided heart, and therefore Jesus became a complete revelation of the Father Himself, the one great original fountain of eternal life. Ah, yes, this is what John means when he says, "The life was manifested and we have seen it." "And these things write we unto you, that your joy may be full."

Let us now examine ourselves and see to what degree we have this eternal life invigorating and enriching us. Let us not be unwise and begin "comparing ourselves among ourselves," but let us follow the more excellent rule of searching the Word of God, for what it teaches will be the character of the one who has, received it. To do this we properly begin with Pentecost. We have a rightful share in that eventful day when the Spirit came upon the Church, "For," said Peter, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.) We can not get too far away either in time or distance to get beyond the individual need of Pentecost. The promises made by Jesus require our personal participation in Pentecost in order to experience their fulfillment. "When the Spirit of truth is come, He will guide you into all truth"; and again, "Ye shall receive power after that the Holy Spirit is come upon you." The genesis of spiritual life begins as did the genesis of earthly life, with the word, "let there be light." The revelation that shines in the face of Jesus Christ must first illuminate our minds, revealing the way of reconciliation, sonship, and sanctification. And if the promise is for all, then there is also a meaning for all in the command, "Tarry ye in Jerusalem until ye be endued with power from on high"; for as we shall see, such power becomes the evidence of our participation in the eternal life given by the Father, through the Son.

The power received at Pentecost was real. Witness its effect upon Peter, and note its influence upon the hearers of his message -- three thousand souls added to the Church in one day. Admitting, as we must, that some special manifestations of miraculous power accompanied the ministry of the Word on that occasion that we could not expect today, nevertheless, all the subsequent ministry of the Apostles bears unmistakable evidence that they did receive power after the Holy Spirit came upon them, and the evidence is equally clear that the same invigorating, transforming, and enlightening power came upon many of their converts in after days.

### **Have Ye Received the Holy Spirit since Ye Believed?**

What would be our reply to this question if it were directed to us personally, by the Apostle? Would our faith "stand in the wisdom of men," or "in the power of God"? How may we know? The Scriptures would answer, "Ye have received an unction from the Holy One, and ye know it." Yes, know it, by an



experience that cannot be denied. We are not now dependent upon Paul to tell us that the Gospel is "the power of God unto salvation to every one that believeth"; **we know it**. The goodness of God **has** led to repentance, and His love **has** captured our hearts; transformed our lives, filled us with new hopes, new visions, new aspirations, until of a truth old things **have** passed away and all things **have** become new. How precious to know by such a blessed experience that we have been thus washed by the water of the Word; that the power of God has been at work in our own hearts as a living, effective reality, proving conclusively that the principles of eternal life are already manifest in us, for now, the holiness of God, the perfections of His character, become the great goal toward which we bend our every effort.

Again we read, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." (Rom. 8:11.) Can we conceive of the mighty energy displayed in raising Jesus from the tomb? -- if so, the Apostle wants us to understand that not in any theoretical way, but in a definite, positive manner, we are now the subjects of that same power. The power of "God who quickeneth the dead" is really at work in our hearts, affecting not only our hearts, but also our mortal bodies. Our inner life and our outward conduct are bearing testimony to the fact that our participation in "His resurrection" has already begun. This is proved by our quickened zeal for God, our devotion to His will, our hunger for righteousness, our fervent appreciation of spiritual things, and because of a blessed realization that, as the behold "as in a glass the glory of the Lord we **are being changed** into the name image from glory to glory, even as by the spirit of the Lord." There is no longer a listless drifting with the tide, no compromising with perversions of God's Word, no lowering of the lofty standards of truth and righteousness, but a loyalty to God that vindicates the assurance given, that "he that is begotten of God [who has received the life that is in His Son] keepeth himself, and that wicked one toucheth him not."

### **Strong in the Lord and in the Power of His Might**

Strength, courage, victory, are words frequently used by the Holy Spirit in designating Christian character. These elements distinguish the matured child of God from the vacillating weakling who lacks that stamina of character that will "dare to be a Daniel" at any cost. In proportion as these admirable qualities are displayed by us, in that same measure we are again manifesting the life which God gives to His obedient children. Thus we are told, "God hath not given us the spirit of fear, **but of power**, and of love, and of a sound mind." -- Tim. 1:7.

Nothing is more beautiful than a character well developed in these qualities. On the other hand, nothing is more pitiful than a vacillating, compromising, slavish man or woman, deficient in the moral courage to stand alone if need be, for that which is right. Heaven admires the heroic soul that will suffer the loss of all things for the sake of a clear conscience. Earth may be slow to recognize their worth in the passing moment, but will later place the names of such on her roll of honor. Who would not much rather be a faithful prophet of God, an object of the wrath of an offended usurper, than to be an Obadiah, at heart more in sympathy with the champions of truth and liberty, but afraid, or unwilling to jeopardize their "membership in good standing" in that which their protesting conscience declares to be wrong. How precious is the thrill of that eternal life that surges through our being, annihilating the

fear of man that bringeth a snare, and "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:5.) To experience this, is to know the power of God, and to know the record true, that "God hath given us eternal life, and this life is in His Son." "If the Son therefore shall make you free, ye shall be free indeed." -- John 8:36.

### **"Gladly will I Toil and Suffer"**

"In Him was life" and from Him we receive our life. The water of truth with which He satisfies our longings does become "a well of water springing up unto everlasting life," bubbling over with, the "joys of salvation," so that "we cannot but speak the things we have seen and heard." "Let this mind be in you which was also in Christ Jesus," writes the Apostle, and the mince of our blessed Master was so full of delight and joy in the Father's will, that it became His meat and drink. Is there not a deep significance in His words, "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself." (John 10:17, 18.) His was a wholly voluntary laying down of His life. He needed not to be admonished, and exhorted, and warned, respecting the meaning of His consecration covenant. Within His heart there burned such a fire of consuming love that the sweet incense of His devotion ascended continually as a sweet perfume to God. The Father did not have to take His offering from Him, it was freely and gladly surrendered, needing only to be **received** by the Father.

This is all of vital importance to us. We have been invited to follow Him, to share with Him in sacrificial self-denials, cross-bearing and suffering. Plainly we have been taught that it is only as we suffer with Him, that we may entertain any hope of reigning with Him in glory. What then is the character of our reaction toward this necessary suffering? Are we so filled with the spirit of appreciation and joy, because that "unto us it has been given on the behalf of Christ not only to believe on Him, but also to suffer for His sake," that we can say with Him that our offering is laid down wholly of our own free will? If we honestly search our hearts, will we not have to confess that generally speaking there is more of the submissive "grin and bear it" element in our sacrifice than of the joy experienced by Jesus? Will we not have to admit that we more often think of our trials and self-denials, etc., as heavy crosses rather than our "meat and drink" as they were with Jesus? Oh, can we say with Him that our life, our offering, is not **taken from us**, but that we lay it down of ourselves? Must God take away from us that which we have claimed to lay on the altar, or can He rejoice in a sacrifice so wholly voluntary and so fully given, that He needs only to receive it as He did with Jesus?

### **If the Spirit of God Works in Us**

How we need to remember that after all, our self-denials do not have their greatest value in God's sight, as many seem to think, from the measure of pain, or suffering, of sacrifice they represent. No indeed! Very, often the pain, or strain, experienced is caused by some remaining reluctance to joyfully make the sacrifice involved. Such things have their highest value with God when borne in a quiet, meek, and even joyful acquiescence, which counts nothing a sacrifice for His sake, and can experience surprise when others magnify the greatness of the sufferings involved in discipleship.

Thus we might continue to examine every feature of our new life in Christ, and observe that the secret of growth in grace, and the power of the Spirit's ministry in our experience, depends entirely upon our knowledge of God working in us to will and to do of His good pleasure. What an array of texts we would find which plainly teach us that if the Spirit of God may work unhindered in our hearts, we will experience such a vitalizing, energizing, impelling power, as will set our souls on fire with fervent zeal and joy.

Let us then, dear brethren, not rest content until we can testify out of a living, happy experience, that the record **is true**, that God **hath** given us eternal , and that we **have this life** because we have the Son. Let us pray most earnestly, that while we are still limited in our enjoyment of this life to the narrow confines of "this treasure in an earthen vessel," that it may nevertheless receive through us its fullest possible manifestation. The how rich and blessed will be our joy, when the hindering flesh is left behind, and the eternal life, of which the present life is but little foretaste, will find its worthy expression, when we are "clothed upon with out house not made with hands, eternal in the heavens."

## WHEN SATAN FELL FROM HEAVEN

*"I beheld Satan as lightning fall from heaven." -- Luke 10:18.*

THOSE WHO have carefully studied the subject of Satan's history and his relationship to creation on this earth have no difficulty in understanding the Bible explanation that the Adversary in his original creation was amongst the righteous, the perfect and holy, and that his deflection occurred as the result of the exercise of his own will in pursuing a course contrary to the will of God. Nothing in the Sacred Record teaches that God created Satan an evil, wicked opponent to Himself and His righteous government. Such a thought would be entirely inconsistent with the Divine character; for if God had constituted Satan an evil being in his original creation, then the responsibility for the reign of sin and death would rest largely with God Himself. Whereas the Scriptures most definitely affirm that Jehovah is an infinitely holy God. He can do no evil. More than this, His Word proclaims that all "His work is perfect." Another has remarked: "To be created perfect, and to remain perfect, are two entirely different propositions. God has not been pleased to create any of His intelligent creatures mere machines, incapable of change of motive and conduct. On the contrary, He has been pleased to create all the morally intelligent of His creatures after His own likeness or image, with perfect liberty to follow the right, the true, the pure, the good, according to His own example and precept; but with power also to alter or reverse their course in these respects, and to become rebels against His law of righteousness."

### Satan's Expulsion from Heaven Long Ago

Whatever the process by which Satan left his holy state of harmony and fellowship with God, he has remained in opposition to God all along down the stream of time since; and as the Scriptures teach, he has been joined in his deflection and disobedience by others of the angelic host. (2 Pet. 2:4; Jude 6; Luke 8:30, 33.) This sympathy and assistance have no doubt given encouragement to the great Adversary and helped him to establish and fortify

himself at the head of a great system and empire of evil, which at the set time in God's Plan is doomed to overthrow and destruction.

Some endeavor to maintain that, Satan was not cast forth from heaven or the presence of God at the time of his rebellion, but that he has remained in heaven during all the ages since he became opponent of Jehovah, and that his casting does not take place till near the fall of his in the end of this dispensation. Such as hold this view base their conclusions upon the vision of St. John recorded in the twelfth of Revelation; of Michael, Christ, and the Satan. It is contended that St. John seeing vision some sixty years after our Lord's First Advent, proves that Satan was still in heaven and in contact with the heavenly court. It is urged that this war between Michael and the dragon is a prophetic picture of the events and developments that are associated with the overt Satan's empire just prior to the establish the Kingdom of God; in other words, that the war in heaven was symbolic of the last great conflict between Christ and Satan in the end of this dispensation.

We do not believe that this view is found to be the Scriptural one when all the testimony of God's Word is brought to bear upon the subject. The Scriptures truly refer to the end of this dispensation when Satan is to be cast out, when he is to be bound and his empire overthrown, but none of these statements can refer to his being cast out of heaven or out of God's presence. Satan's empire is not in heaven. It is referred to as being connected merely with this earth; therefore, the fall, the casting out, the overthrow that Satan is to experience in the close of this dispensation has no reference to nor connection with the time when Satan originally became a rebel and was evicted and cast out from the heavenly court. The words of Jesus should be sufficient on this point: "I saw Satan as lightning fall from heaven." Surely our Lord in this language is explaining respecting His own knowledge, in His pre-human condition, of Satan, that there and then He was a witness of Satan's fall from high glory and privilege and position to his present attitude of chief adversary of God. In other words He beheld Satan as a bright one, cast forth from the heavenly realm. It matters not to us that we did not ourselves see Satan fall from his glorious condition; our Master did, and He has borne testimony not only respecting Satan's personality, but also respecting his fall from brightness and honor.

There are other facts bearing upon this matter that would not admit of the idea of Satan as an adversary dwelling in heaven. For instance the holiness of Jehovah, His stability in righteousness, is throughout the Scriptures proclaimed with great emphasis. Those who spoke as God's mouthpieces in ancient times were constantly announcing that the God they served was infinitely holy and righteous and could never under any circumstances be swerved or moved from that attitude in the slightest degree. (See Exod. 3:5; Psa. 22:3; 60:6; 99:3; Isa. 6:3; 57:15; Matt. 5:8.) Not only so, but those same mouthpieces, who wrote as they were moved by the Holy Spirit, are ever telling us that sin separates from God, that sin cannot dwell with God; nor can those who willfully practice sin have any abiding place with Him or even have access into His presence. (2 Chron. 24:20; Psa. 66:18; Prov. 15:2-9; 28:9; Isa. 59:2; 64:7.) Under the circumstances of Satan's rebellion, therefore, it is utterly unthinkable that the Adversary has had any contact whatever with the heavenly court. For as God Himself is holy and His dwelling place holy, it would be entirely incompatible with reason to think that God would allow an unholy and depraved being to have any occupancy in His presence.

## **The War between Michael and the Dragon**

As for the Apocalyptic vision of the war between Christ and Satan, it appears not to be a picture of the end of this Age, nor of the final overthrow of Satan's kingdom. It is not a prophecy of the last great struggle between truth and error, light and darkness, by any means. Nothing is said about Satan being overthrown at the time of this symbolic war, nothing about Satan being restrained or bound at that time, nor is there anything recorded about Christ's Kingdom superseding that of Satan at the time of the war. To the contrary, the context shows (verses 12-17) that the Adversary after this war with Michael continues very active in the earth. The true interpretation of this vision of the war between Christ and Satan is found only as we examine and view it in connection with associated visions; for it is one of the links in the great chain of symbolic pictures, and if we attempt to lift the link out of its place in the chain and to fit it in somewhere else, we will be doing violence to this great symbolic prophecy as a whole.

In our exposition of the Book of Revelation there is set forth what we regard as a harmonious and satisfactory interpretation of the war between Michael and the dragon.\* First, it is important to remember that we are dealing with a description that is highly symbolical. We find the setting of the picture not in connection with events in the end of this Age, but to the contrary, in close proximity to those developments and circumstances that quickly followed the Apostolic period.

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\* See "The Revelation of Jesus Christ," Volume II, Chapter 3

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The vision of the war in heaven is closely associated with the vision of the woman clothed with the sun, having the moon under her feet, upon her head a crown of twelve stars, and travailing in birth "to be delivered of a man child." The picture, as many expositors will concede, represents the Church early in the Age, and embraces a description of those circumstances that led to giving birth to the Papal system and the exaltation of the Roman bishop as the chief religious ruler of the world -- Pontifex Maximus.

## **The Conflict between Christianity and Paganism**

To our understanding the dragon having seven heads and ten horns, described as the Devil and Satan, is symbolical of the Pagan Roman Empire with its seven different forms of government and its ten kingdoms into which it was finally divided. The angels associated with the dragon would represent those elements and forces of Paganism, priests and rulers under the direction of Pagan Rome. As the name Michael is one of the titles of Christ, we would understand this designation as used here to represent the Gospel movement, Christianity; and Michael's angels would be those various agencies and forces of Christianity on earth at the time under consideration. The war of the vision is symbolic of the bitter conflict between Christianity and Paganism that took place in the first three centuries of the Age.

We pause here to note that the suggestion made by some in this connection is not unreasonable, namely that the symbols of this picture may have been drawn from an actual scene and conflict that may have taken place between Michael and Satan in the far remote antiquity in connection with Satan's original deflection and rebellion, at which time he was deposed and cast out

of heaven. However, we need not speculate as to this, since the Bible is silent as to the details of just what occurred. We have merely the bare statement of our Lord already referred to, that He **saw** Satan fall from heaven.

"We have in this symbolic vision, then, an obedient archangel, and the holy angels, his followers on the one hand; and the great fallen angel, Satan, and the unholy angels, his followers on the other, represented as engaging in a conflict, a war with one another, in which Satan, unable to hold his ground, is at length cast out of heaven, and dejected with his angels to earth. That these holy and unholy heavenly hosts are **employed as symbols** of men, is very evident from the fact that the overcomers among the 'many called' ones in the conflict are described as not loving their lives unto death, which could be said only of men and of martyrs, not of heavenly angels. This is also seen from the fact that they are described as overcoming in the war -- not through the use of worldly weapons, but 'by the blood of the Lamb, and by the word of their testimony.' Satan and the fallen angels symbolize unbelievers, Pagans, antagonists to Christ and His cause, who endeavor by persecuting Christ's followers to suppress their testimony, and thus to maintain the supremacy of the Pagan religion."

It has been further observed that Paganism, being at the time of the vision's fulfillment the highest type of idolatry, is the religion through which he, Satan, succeeded to the greatest extent in blinding and deceiving humanity. "After the cessation of persecution which took place under the Pagan rulers, the Roman government became what is generally termed by historians, Christian Rome, and continued in Eastern Rome for over a thousand years, and in the Western, for over two centuries. At the close of the latter time the Western Empire had become divided, Papacy had come into existence, and had begun to exert a controlling influence and rule in and from the city of Rome over the kingdoms into which the Western Empire was divided. It was during these two centuries that a paganized form of Christianity gradually developed" out of which there was established the great Papal apostasy.

### **The Fall of Paganism**

The victory of Michael over the dragon and the casting of the dragon out of heaven to the earth is symbolical then of the triumph of Christianity over Paganism ; the deposing and casting out of the Pagan rulers from the position of spiritual control. The warning of verse 12 concerning the wrath of the dragon, as he is deposed on earth, would represent 'the activities of those elements and forces of Paganism under Satan's direction. "Incapable of repentance," says Mr. Elliott, "that evil spirit is represented in Scriptures as only gathering fresh malice against Christ Himself, and Christ's cause and Church, from each partial victory they might have gained over him; and the terrible consciousness of the ceaseless shortening of his respite from the sentence of God's final judgment . . . . **Knowing** that his time is short,' may here mean simply, persuaded . . . . Now it is reasonable to suppose that the Devil knows not, any more than the angels in heaven, the exact time of the last judgment; and might thus anticipate, as the early Christians did [erroneously], that it would follow speedily on the breaking up of the Pagan Roman Empire."

The dejection or deposing of Satan and his angels was to be a woe to the earth in the sense that the decline of the Pagan party into a minority was to exasperate the priests and rulers and lead them to more violent methods to overwhelm their antagonists and reinstate themselves in authority. History

clearly shows that this is exactly what followed, and that the Pagan priests and their abettors who had been defeated in their attempt to maintain their idol worship, and who had fallen into a minority were represented by the dragon following the woman. "Their following after her denotes their attempt to join her society by a profession of Christianity . . . . Eusebius asserts, 'that two great evils distinguished the reign of Constantine -- the violence of profligate and insatiable men, who harassed every condition of life; and the indescribable hypocrisy of those who entered the Church and deceitfully assumed the Christian name. And he represents their promiscuous assumption of the new religion as occasioned in a large degree by the Emperor's treating the mere profession as a satisfactory proof of a genuine conversion . . . . It was natural that crowds of the worldly should be drawn to the Church when Christianity became the religion of the court, and a profession of it a passport to office and honor."

Even from the brief review given above it seems quite evident that there is nothing about the symbolical war of St. John's vision to indicate that Satan had maintained his place in God's presence in heaven up to the time of the vision's fulfillment, subsequent to Christ's First Advent. Nor is there anything about the vision of the war that has any reference to either Satan's original fall and expulsion from God's presence or to his final overthrow, and the downfall of his kingdom in the end of this Age; but as above noted was intended as a symbolic prophecy that had its fulfillment in the early part of the Age.

### **Now is the Judgment of this World**

Some have seized upon our Lord's words: "Now is the judgment of this world : now shall the prince of this world be cast out," and have taken them to mean that at that time in connection with the giving of His redemptive sacrifice Satan was cast out of heaven from God's presence. But the words of the Master would not seem to bear out such a thought. Jesus made no reference to Satan being cast out of heaven. Rather He had already acknowledged Satan as the prince or ruler of this world, and without doubt had reference to the fact of his dethronement from his present position as world emperor, and of his being bound and completely restrained. Evidently the words of Jesus above noted, were prophetic, and by the use of the word "now," He meant the same as in His previous expression, "**The hour is come.**" But a little space of time **now** intervened until this would be accomplished. The judgment of this world, so to speak, was in the balance and would speedily be decided. The first trial took place in Eden, Father Adam being the one who was on trial, and the world of mankind, still in his loins, was in a certain sense on trial, in the balance, with him. That trial, as we know, resulted in disaster to Adam and all his posterity. "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men for all [through inherited weaknesses] are sinners." (Rom. 5:12.) That judgment (trial and sentence) of the world was unto death; and Adamic death had reigned up to the time that our Lord spoke, for more than 4,100 years. But now under Divine providence, under the grace of God, a Substitute or Ransom had been found, acceptable to God, and willing to give His life as such for Adam and his race. This One was now on trial, and the fate of the whole world was in the balance and depended upon His victory. Hence as our Lord expressed it, **now** the world's "krisis" or trial. was at its climax, and His decision to be faithful to the Father's will, and to despise the present life in obedience to that will, determined that trial

favorably to the world; for the Apostle declares that as the world's condemnation was unto death through Adam, so the world's justification is unto life through Christ -- that so far as the Divine law was concerned Jesus paid the full penalty for the whole world, and hence will have both the right and the opportunity, not only to rescue mankind from the tomb by an awakening, but also to rescue fully and completely so many as will accept the favor, by raising them up fully out of sin and death to perfection and harmony with God during and at the close of the Millennial Age. -- Rom. 5

### **The Prince of this World Cast Out**

Our Lord's other statement is quite in accord with this: "Now shall the prince of this world be cast out." That is to say, the trial now in progress in My own person will result not only in a reversal and cancellation of the Divine sentence of mankind unto death, but it will also result in the overthrow of the present rule of evil in the hands of Satan; the prince of this world. He shall be cast out; he shall be chained for the period of My Millennial reign, and shall subsequently be destroyed. Since the whole matter of the world's judgment and the removal of its present captor through sin was dependent upon our Lord's victory, it was quite proper that He should date all those results from that "hour," notwithstanding the fact that it would be centuries before these things would be accomplished -- the binding of Satan, the release of mankind from the Adamic sentence through the instrumentalities of the Millennial Kingdom (Christ and the glorified Church), into the glorious liberty (from these things) which belongs to all sons of God, whatever their plane of being. Not that we are to suppose that all men will avail themselves of these heavenly mercies and privileges, but that all are to have a full opportunity to do so; so that whosoever will die the Second Death will die for his own sins and not through inherited imperfections -- not because the fathers ate the sour grape of sin. -- Jer. 31:29, 30; 1 John 5:16.

### **When He shall be Bound**

The fulfilling therefore of the words of Jesus concerning the casting out of Satan will mean the fulfilling of that other symbolic picture mentioned in Revelation 20:1-3. The binding of Satan with the great chain, and his imprisonment in the abyss is all figurative; but the figures are all meaningful. To us they signify a complete restraint of Satan and all his powers of evil. The great chain represents restraint. The word abyss, in our common version rendered "bottomless pit," represents oblivion. The seal upon it represents Divine care that none shall interfere with God's arrangement, but that it shall all be carried out strictly in accordance with the Divine pre-arrangement. Our suggestion respecting the influence of the increased light of the present time is that a preliminary restraint of evil results from turning on the light of truth, which makes the evil the more manifest and the less able to deceive. But this is not all, by any means. The thought is that the great King, who is now about to take full control of the world, has full power to bind, to restrain Satan and every evil power and influence, that nothing may hurt or injure that which is good throughout the Millennial Age, as has been the case during the present Age, when the Kingdom of Heaven (the Church in its incipient state) suffereth violence, and the violent take it by force, misusing the members of the Body of Christ, even as they misused also the Head of the Body -- our Lord.



As the picture in Revelation goes on to show, Satan will make another attempt to lead mankind astray from the path of obedience and loyalty to God in the conclusion of the Millennial reign and at that time the judgment of God will be quickly manifest in the complete destruction of the Adversary and all who are in sympathy with him.

### **"As an Angel of Light"**

Who of all those who now love God and love truth and righteousness will not acknowledge the wisdom and justice of God in the ultimate complete removal of every influence and person that would work injury or do violence to others of God's creatures! St. Paul addressing the Church calls attention to the fact that the Adversary was the source of much of their trouble and distress. Yet, it is to be remembered that Satan never appears, to God's people as their enemy. The Apostle puts us on our guard rather than we are to expect the Adversary's temptations along the line of an angel of light -- a minister of the truth. He always affects to be a helper and not a hinderer of the Lord's people. He would show them how to get along in the world much more smoothly and much more happily. He would bless them. He would turn their narrow, rugged path into a path of roses. He would be their friend, their counselor, their guide. Only after they had followed him awhile would they find, when well under his power, that he is a murderer from the beginning and abode not in the truth. It is most important, therefore, that all those struggling in the Narrow Way shall be vigilant and intensely on guard against the wily and ingenious deceptions of the Evil One. But the same Apostle bids the Lord's people lift up their heads hopefully, saying, "The God of peace shall bruise Satan under your feet shortly." Yea, surely, the night is far spent, the day is closely approaching; and with the dawn of the morning comes first the deliverance of all the faithful Church. That deliverance will forever place them beyond every influence and attack of Satan. And joined to their Lord in His all-powerful dominion they shall have the blessed privilege of assisting all others of mankind to full freedom from all the evil effects of the darkness and blindness of Satan.

## **A VISIT TO THE LAND OF PROMISE**

### **ON THE MEDITERRANEAN CRUISE**

#### **SERIES I**

Many of the "Herald" readers will remember a series of letters that were published in this journal in 1925, written by a Sister, a member of the Toledo Class, who early in that year visited the Holy Land. The articles giving an account of her travels proved most interesting. This Sister has again within the past few weeks had the great privilege of visiting Palestine and at our suggestion has submitted another series of articles reporting the tour, which we are sure will be read with deep interest by all. -- Editorial Committee.

OUT FROM her moorings at one of the piers of the great Metropolitan City, through the New York harbor to the wide expanse of the sea, our vessel, "The Mauretania," in the early hours of February 20th, while it is still dark, starts on her Mediterranean Cruise. I am again on my way to that "Land of the Book"; a vision of the end of the way engages my mind and dims the realization that I am leaving home and friends behind and venturing out upon a mighty ocean -- a venture concerning which I seem to instinctively feel a sense of dread.

We awake to find sunny skies, balmy air, and a blue and dancing sea, and with a thankful heart for such favors we enter into the somewhat monotonous, but restful routine upon the deep, made just a little quieter by but half the normal quota of passengers. The depression in business in our own country will be felt in every land, for all are bound together very closely in these last days. By great ocean liners, by cable, by wireless, by common interests, God hath gathered the nations; He hath assembled the kingdoms.

In humbler quarters aboard the Mauretania some fifty Jewish emigrants, proteges of the Zionist Movement, are on their way to Palestine to swell the Hebrew population of that new, yet old land. I pause at the open, gate -- guarded doorway and glance out on the deck reserved for them. A young mother stands at the rail, her child in her arms, gazing longingly, it seems, not toward the land of promise far ahead, but backward to the home and associations which every throb of the mighty engines pushes farther away beyond the horizon; just a few ordinary emigrants, such as may be seen on almost any ocean crossing liner, but the eye of faith beholds in them a tree, blasted and withered throughout long centuries, now putting forth its first, tender leaves. A prominent Jewish gentleman of Canada on board, tells me that one of the problems of the new movement is to convince the Jew of the possibilities and probable future of Palestine. Long centuries of disappointments, suffering, and persecution have made him suspicious of promised good, and he is not easily won.

Each day brings its blue ocean and its glorious sunset, an hour best spent in some quiet corner of the deck, alone. The golden curtain flung high by the departed sun glows in the west, deeper and richer than on land. Soft, narrow rolls of dove-covered cloud stretch away on either side along the horizon and the rolls of heavy black smoke, pouring from the four great red funnels of the ship, join as one just beyond the rail and cast a wide, dark, velvet shadow far across the water, now like some finely-blown roughened glass except for constant changing. The ocean is God's -- beautiful in its quiet moods, awful in its anger, and kept for Himself by its very majesty, its depth, and its mighty power. No mark or bound has man ever set upon it, neither with all his ingenuity has he harnessed the power of a single wave. The ocean belongs entirely to its Creator.

### **Madeira**

Five days of sailing and we are skirting the dark mountainous mass which is Madeira. When I reach the deck the sun is already well up in the sky and I have missed the first glory of its appearing, for the island is famed for its sunrise. Just ahead is the city of Funchal whose white buildings with roofs of orange-red hug closely the shore of its blue bay, then sprawl loosely and gracefully up the mountain-side. This island, one of a chain of five, the others save one, mere rocky wastes, is earth's fairyland. Some great convulsion of nature in past ages hurled a mountain upward from the bottom of the sea until its peak stood above the waters. Its first settlers called it Madeira from its luxurious woods, since destroyed by fire. Here Columbus married and here, it is told, received from the pilot of a disabled ship the charts that gave him his knowledge and his desire to seek a way west. As we drop anchor the many small boats of the diving boys are hurrying out to us. We watch them for awhile as they skillfully dive and catch the silver coins flung into the water for them. On shore we enter canopied, bullock-drawn sleds which slip quite easily over the smooth, round stones which pave the

city, and which are gathered in plenty along the shore, until we reach the small railway that runs up the mountain-side through the lovely foliage and flowers. Children all along the way toss flowers into our laps for the coins they hope to receive. We are aware that something has been done to stop much of the begging that so beset us on a former visit, and we are happy to feel that perhaps conditions are growing better on this priest-ridden small island where all but two per cent of the people are illiterate.

### **Gibraltar**

A day's sail and we enter the Straits of Gibraltar. To our right the dark shore line is the coast of Africa and to our left that of Spain. Soon the great, natural fortress of Gibraltar itself is before us. All crowd to the front decks and cameras click and whir.

At first sight the Rock is always something of a disappointment. To most people its name has been the symbol for strength, stability, and great endurance, but it seems just now such an ordinary sort of a hill, rocky and barren. At its base is the military town, and war-ships are at rest in its expensively-built inner harbor. An aeroplane flies over us and the boom of cannons reverberates again and again through the adjacent Spanish hills. At first we think they are saluting our English liner, but we find they are aiming at a red target that the plane is towing many feet behind it in the air. It is not easy to hit that mark and they fire again and again. This stronghold, once so impregnable, so absolutely in control of the Mediterranean, with any fleet at its mercy that dared to enter the Strait, has a new foe now to fear, and a most formidable one. Guns commanding the waters are not enough in this new and strange day; new fortifications have been built upon the very top with guns that sweep the sky. After walking through some of the great galleries, built by the Moors, which honey-comb the Rock, we drive through the gate, patrolled by British soldiers and across the strip of neutral ground, a "no man's land," and visit the Spanish town nearby. The contrast between this and the neat, orderly English town is painful. Sad has been the lot of those masses where the great system pictured in such startling terms to John on Patmos has long controlled and enslaved the people.

### **Algiers**

From Gibraltar we cross the Mediterranean to Algiers through a rough and rather unpleasant sea. We think of Paul traversing this same body of water in the small frail crafts of that day, "in perils of waters," and thrice ship-wrecked, counting not his very life dear, so absorbed was he in his mission.

This African city, from earliest times an important center of trade, has its fine bay today quite filled with boats of many kinds and from many countries, and its wharves are piled high with crates and casks. Built upon the steep side of the mountain that slopes even to the water's edge, with the creamy red-roofed buildings common to eastern cities semi-circling its deep bay, it is a pleasing view from our boat. Even before we land we can see, if we look closely, rather high up to the right a not large, very compact section where the houses shoulder to shoulder climb above each other as though to get a better view out over the sea. Less than a century ago this was the headquarters of the cruelest pirates the world has ever known. It behooved them well to watch every coming sail from these housetops for fortune or disaster might be theirs with any advancing fleet: Their own might come,

rich in stolen goods and Christian slaves, but again it might be the ships of some outraged nation come to bombard their stronghold. This Arab quarter, now just an unhealed sore of a beautiful modern French city, but once rich with the loot of the sea, is visited always by tourists. They pick their way through its narrow, tortuous streets, so steep they often become stairways to climb the hillside, so narrow that one must hug the wall to let pass some tiny, loaded donkey or barefooted old Arab bearing, perhaps, two carcasses of sheep across his bent shoulders. The slippery stone paving is wet and filthy; there are horrible odors in these dark alley-like ways to which the sun never comes, for high are the solid walls of the buildings, and the upper stories are extended, at times meeting across the way. The shops are dark hole-like dungeons in the wall and in front of the shelf stretched across an opening which serves as a butcher shop we pick our way cautiously around a heap that lies in our way-the heads and feet of slaughtered calves. It is after all a trip of unpleasantness, even of suffering to the sensitive, yet it is well that those from smoother walks of life have their attention directed by such experiences as this toward the realization that the world is groaning in pain and in sore need of a deliverance.

Just inside the entrance door of an old church in Algiers, once a Mohammedan Mosque, stands a marble sarcophagus, the tomb of a Christian martyr. Long years ago in the annals of a priest it was told how one, refusing to renounce his faith for that of the Prophet, was thrown into the fresh concrete of a huge building block to die in the hardening mortar. The story in time, being but partially believed, became a tradition only. Some years ago workmen demolishing an old building found the concrete stone, the fragments in its hollow center a proof of the truth of the old story. Five years ago I had seen in some other place in the city a plaster cast of the stone's center, the form, that of a human body writhing in hopeless agony.

### **The Riviera**

Our next stop is Nice. I am not writing at length upon these Mediterranean cities which are but stepping stones along the way; our best interest is centered upon a rock far ahead, for we are coming to Mt. Zion and Mt. Moriah.

The drive along the French Riviera from Nice to Monte Carlo is one of the finest in the world. These cities, gleaming white, are monuments to wealth and leisure. The latter place is unique in that its inhabitants pay no taxes. All municipal expenses are met out of the receipts of its gambling place. Standing on the steps of the Casino inside of which, at the long tables filling its lofty halls sit the wealthy and the poor, venturing often a fortune or sometimes a last franc upon the whirling wheel, their hard, set faces oblivious to all else, I view the lovely parks and gardens and mansions about with nothing of admiration and something of a shudder for to Monte Carlo is well applicable the Scriptural words, it is a "whited sepulchre . . . full of dead men's bones."

### **Naples**

We cross the sea again, this time to Naples. Its famous bay is as beautiful as it has so often been described in song and story. Standing beside it, dark and sullen, old Vesuvius, deeply-cleft where, the former crater was torn away in the catastrophe that buried Pompeii and other cities, is rolling its smoke still menacingly upward. We have visited the uncovered ruins of Pompeii before

and this time we take the cog railroad to the crater, the new crater as it is called, and watch its cloud-like breath that becomes pale, amber, and rose in the morning sun.

Naples is a changed city. Filthy streets and beggars and titter lack of refinement have given way to an air of self-respect. Uniforms, the greenish drab of the Facisti, together with the dark blue capes, red-striped trousers, and cockade hats of the police are everywhere. Some one humorously remarks that there are no beggars because Mussolini has put them all in uniform. How it has been accomplished in so short a time I do not know, but we leave Naples with a better understanding of and a deepened respect for its premier.

### **Athens**

In the center of the present city of Athens rises a high rocky hill very slender compared to its unusual height. This spire-like rock is known as the Acropolis, Upon its head, a broken diadem of its former glory, sits the classic ruins of the Parthenon built by the early Greeks to their goddess Athena.

This is being gradually restored and workmen are busy upon it. Standing here, we look a little to the side down upon the Areopagus, or Mar's Hill, where once the Apostle Paul addressed the Athenians. It lies there a dark grey, empty mass of rock, but upon it in Paul's day, I am told, was a square platform edged about with chairs or benches -- the Court of Justice. Explorations are under way here and there throughout the city, slow and expensive, for each precious fragment must be carefully dislodged from the earth and cleaned. They are wondering if they may not chance to uncover that altar "To the Unknown God" whose inscription the visiting Paul so wisely used in his declaration.

But the glory of ancient Greece was, as in other similar cases, the glory of the few. Around the wealth of marble whose ruins we may view something of today -- Theater of Dionysus, Erechtheum, with its famous Porch of the Maidens, Temple of Jupiter, the Market Place, and others -- were the hovels of the poor, the slaves of the fortunate. Our hearts are made glad as we journey here and, there today by the gradual movement toward the uplift of the masses, much more evident now than ever before -- not so much because man is less selfish but the downtrodden are awake and demanding their rights; a "shout" growing louder and louder is going round the earth. "Hills" such as France and England have been gradually melting "as wax." but in Italy only the strong hand of a Mussolini held off the fate that befell Russia. So the new day brightens though yet dark with heavy clouds. -- G. M. H.

*(To be Continued)*

## **CONVENTION ECHOES**

### **At Lynn, Mass.**

The Convention held at Lynn, Mass., April 19 and 20, surely came up to the expectations of the home Class as well as of those who were in attendance from outside points.

Several discourses and praise and testimony services filled up the two days in which "the brethren realized they were sitting together in heavenly places. Quoting from a brief report received from one of the brethren in Lynn:

"All the discourses were very helpful and encouraging, and the public discourse on the subject 'The Return of the King of Glory Soon,' was especially noteworthy. The audience listened most attentively and there was a good number of strangers in attendance. This service as well as the 7:00 o'clock service was preceded by a musical program of vocal and instrumental selections which was well received.

"The Lynn friends were much enthused with the result of this convention, and feel that their efforts were especially blessed of the Father. This Class was organized only last September and their hearts were so filled with thanksgiving because God had led them again into the freedom that belongs to His children that they felt they would like to hold this convention as an expression of their appreciation"

### **At Dayton, Ohio**

A Brother in Dayton reports the Convention there as follows:

"The brethren who attended the Convention in Dayton, April 20th, feel that it was a most blessed occasion, and one which brought much of spiritual joy, love and peace to all present. Our expectations were more than realized as we gathered in fellowship with our Lord and with one another and feasted together upon His precious Word. There were 100 or more present, about one half of these coming from other sections of the State. A number of those who came from a distance and some who live in Dayton had just recently been delivered from bondage and had come to realize the joys and blessings of true Christian liberty. Their hearts overflowed with joy and gratitude for having found their way out of the confusion and perplexity of human-speculation, so prevalent of recent years, and we rejoiced together giving thanks to God for the liberty wherewith Christ makes free. "Where the spirit of the Lord is, there is liberty."

"The Convention closed by a symposium in which six brethren emphasized the importance of the Christ life, and of letting the light that has enlightened us shine out to others, helping them out of darkness into the light of the truth."