

# THE HERALD OF CHRIST'S KINGDOM

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## The Sure Word of Prophecy

[Contributed]

*"We have also a more sure word of prophecy; whereunto ye do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts." - 2 Peter 1:19.*

THE Apostle in this verse gives a very simple 'but forceful illustration of the purpose of prophecy. He likens it to a light or a lamp shedding forth its rays to dispel the surrounding darkness. We can appreciate the force of the illustration when we recall the feelings of helplessness and despair that overwhelm us when we find ourselves suddenly plunged into darkness and have to make our way about in it until we can get some light, or when we are overtaken by night in some dangerous and unknown region with only a narrow path to follow, and pitfalls on every hand. O how we then crave a little light, if only a lamp, to show us our position and to guide us on our way! So the world too is a very dark place, ruled as it is by the Prince of Darkness, "Darkness covers the world, and gross darkness the people," and God has provided His people with the light of His Word which will guide them right through this vale of tears, until the day dawn. As the Psalmist declares: "Thy Word is a lamp to my feet, and a light to my path." "The path of the just is as the shining light, that shineth more and more unto the perfect day."

Another familiar illustration of the purpose and work of prophecy is that of a chart clearly marking out the true course with the necessary signs, landmarks, distances, nature of territory, warnings, etc. What is not on that chart does not interest the traveler who' is working to it; but what is on it certainly does, for he is absolutely dependent on it to check up his position and to get to his destination. It serves him in three ways: (1) Every time, he consults it, it reminds him of the reason for his journey by always pointing to the goal, and thus gives purpose and hope to every endeavor. (2) It determines his present 'position and course, and shows him things to come. (3) It strengthens his faith in the Author, by noting the marvelous accuracy of the chart, and how every landmark, sign, etc., comes due exactly as indicated, and he commits himself to His guidance with perfect confidence. So Jesus said, when mapping out for the benefit of His followers, not only His own immediate future course, but also that of the entire' Church and the coming Age: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

It was to this chart of God that Jesus; referred His disciples, and nothing else, when they had completely lost their bearings as the result of the death of the One whom they trusted would have redeemed Israel: "O fools, and slow of heart to believe all that the Prophets have spoken: ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." Jesus did not come in His own name or independent of the revealed purpose of God, but as part of that eternal purpose formed from before the foundation of the world. "Thus it is written," said Jesus; it is part of the Divine Program; it is here clearly indicated on the chart as due to occur; **therefore**, "thus it behooved Christ to suffer, and to rise from the dead the third day." It was as the fulfillment of the counsel of God that Jesus sought to declare Himself, and to this end He opened their understanding that they might understand the Scriptures and their testimony to the wisdom and knowledge of God, who alone can declare the end from the beginning. As an able writer has well said: "The fulfillment of the moral law, the ceremonial law, and the prophets, in the character and work of Christ, is a threefold cord of evidence that cannot be broken. He, and He alone, perfectly fulfilled the precepts of the moral law. He, and He alone, fulfilled the types of the ceremonial law. He, and He alone, fulfilled the predictions of the Prophets. By His fulfillment of the moral law He became a law. He translated its written precepts into living deeds. With His death the ceremonial system came to an end. And prophecy, since His Advent and the teachings of His -Apostles, has been silent."

Thus we see how the early Church were established and confirmed by the light or the chart of the sure word of Prophecy in relation to Jesus' First Advent. We too have the same lamp focusing its powerful rays of light on our position in connection with the return of the Lord. He has once again by His Spirit, and at the due time, opened our understanding that we may understand the Scriptures. And is not this in special fulfillment of the promise made through Daniel, that the wise would understand at the time of the end? "Thus it is written, and thus it behooved the entire Christian dispensation to intervene and all the events predicted thereof, before I could come again to receive you to Myself." These would be the words of Jesus to us now. But what prophecies and what events? Ah, that is the duty and privilege of every Christian to ascertain for himself. We note how the Evangelists do not give us any details of that discourse to them on the Scriptures, but just state that "beginning at Moses and the Prophets He expounded unto them the things concerning Himself." What these things were, and how they were fulfilled in Jesus, all believers rejoiced to make their own. They did search the Scriptures with prayer and faith to see if these things were so.

And Jesus has not left us without a teacher to expound all those *other things* written in the Scriptures which cover and explain His long absence, and which will also be necessary to know if we are to be prepared for His glorious return and our gathering together to Him. "But the Comforter, which is the Holy Spirit, whom the Father will send, in My name, He shall teach you all things, and show you things to come." (John 14:26.) The Holy Spirit, as it guides the minds of earnest students of the prophetic Word, and of these events in the course of history which have fulfilled it, has performed for the Church of these last days what Jesus directly did for the early disciples as they sat at the feet of their risen Lord. Our Father does not leave His children to grope in the dark, and to be of perplexed and doubtful mind: Satan does that. If our Father had not provided for our understanding of the times and seasons of His purposes as reserved in His Word, what grounds would we have for not concluding with the rest of the world that all things will continue as they were from the beginning of creation?

The Apostle Peter contrasts the two positions-that of the world and that of the Church-very clearly. One is: "The end of all things is at hand, so let us be sober and watch unto prayer." The

other is: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were and will do so." As regards the first clause, they are fundamentally correct. All things have continued as they were since the fathers fell asleep--wars and famines, pestilences and earthquakes, apostasy and persecution, iniquity abounding, violence and oppression--all have stalked the earth from the beginning of creation. They have continued century after century, with no interference or no direct judgment by God. They are of course willingly ignorant regarding the destruction of the first world, yet nevertheless things *have* continued since, and to their unbelieving minds, there is no valid reason for concluding that they will end now or at any other time. Then from where do the other class obtain their conviction -- for it must be a conviction or it is nothing -- that the end of all things is at hand after nineteen centuries of waiting for the promise of His coming? Surely only from a knowledge of the Divine system of times and seasons which mark the development of His purposes and which play such an important part in His Word to us. These have fixed long in advance the duration of this Age, beyond which it shall not go. Yes, Jerusalem shall be trodden down of the Gentiles, but only until the times of the Gentiles are fulfilled. This knowledge is indispensable at the end of a great dispensation, though unnecessary at the beginning, and that is why the Word of the Lord contains it.

### **Some Past Fulfillments**

Looking back, we note how chronologic prophecy has always been given to shed its solemn, helpful light at the close of the Age by revealing in the light of its fulfillment the appointed length in the counsels of God. This greatly stimulates faith and renews hope.

The first prophecy of this class ever given was that of the 120 years to elapse prior to the Flood and the end of that World. This must have been as a beacon light to Noah, and marked off those years as the time of the end, thus illuminating his whole position and giving point and purpose to all God's instructions to him. None of the wicked understood that their days were numbered, but continued eating and drinking, marrying and giving in marriage, until the flood came, on time, and swept them all away. "So also shall the coming of the Son of Man be."

The second was the 400 years given to Abraham. "And he said to Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge." (Gen. 15:13.) Thus God foretold the affliction, its duration, and the certainty of judgment and deliverance to follow. And as it was foretold, so it came to pass. "On the selfsame day it came to pass that all the hosts of the Lord went out of Egypt." (Exod. 12:41.) Little did Pharaoh and all Egypt understand the Divine appointment thus revealed in the more sure word of prophecy. And just as the deliverance came on time, so did the judgment. Suddenly and unexpectedly, in the short space of a few weeks or months, the ten judgment-plagues had broken the power of Egypt and filled the land with desolation. And we note in passing that these plagues of frogs, lice, flies, murrain, hail, darkness, death were all natural calamities, but never before visited on this scale, in this order, in fulfillment of the Word of the Lord, at the appointed time. We ponder with reverence and awe over these mighty fulfillments of the past, for were they not all written for our learning upon whom the end of this Age has come? Oh the blessedness of the realization, on the same evidence, that a much longer bondage is all but over, and once more we stand on the threshold of a greater exodus under the greater than Moses!

Similarly God gave the chronologic prophecies of the forty years wandering in the wilderness, the seventy years captivity in Babylon, the seventy weeks "unto Messiah the Prince," all of which

testify to His wisdom and foreknowledge and care for those who put their trust in Him. He makes full provision in this way for their continued faith in Him, for, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." - Amos 3:7.

### **Our Position**

Now what is the position of the watching Church of God today? We know that we have now been privileged to reach, in the providence of God, the consummation of the Age-the last point indicated by the greatest of all chronological prophecies, the seven times of Gentile dominion over Israel. We have seen these "seven times" close as they began-in an era of judgment; and that the critical dates and events in the rise of typical Babylon have corresponding ones at the close, separated by this great dispensational week. For more than a century of "the time of the end," the Church has been treated to miraculous fulfillments of the Word of the Lord, as judgment after judgment has been visited on Babylon the Great and the Gentile Powers *exactly* at the time predicted by these seven times, as they run out from events clearly marked in the downfall of Israel. We know that many of these dates were anticipated long in advance, in the light thus afforded, and were fulfilled to the year.

The foremost of these terminal dates before the final one, which this generation has witnessed, was the long anticipated one of 1914 A. D. This, and the immediate succeeding years, were clearly discerned, nearly a half century before, to be special years of crisis, and were eagerly looked forward to with much expectation as to what they would witness as marking the end of the Age and the realization of the Church's hope. Faith, hope, and love were stimulated as the Church approached this most important point in her history, which was so solemnly indicated in the more sure word of prophecy. Exactly on time the predicted judgment came in the form of a world upheaval with its center in Europe - "the body of the Beast." From an ordinary European war it quickly developed into severe national judgments of unprecedented nature which swept away in the resulting chaos and misery the strong despotic governments of Europe. The more we study the events of those critical years in the light of the prophetic lamp, particularly in their bearing on the deliverance of the Holy Land from its last desolator -the Turkish Power, the more we will be impressed by their true significance and terminal character. These fulfillments of chronologic prophecy which span the ages are miracles of the highest order, and no true child of God can afford, in these last days of sifting and trial, to be without their testimony. They could be regarded as special gifts of the Holy Spirit to the Church at the end, as aids to her sanctification and godliness, even as the same Spirit dispensed miraculous gifts for the same purpose at the beginning of the Age.

### **The Long Days of Tarrying are Over**

Again we must note, for it is a point so often overlooked by many in their reading of the signs of the times, that wars, famines, pestilences, revolutions, the collapse of empires, even on a world scale, are not in *themselves* and by themselves signs of the end. Expectations based on these are only half supported and seldom last, for the key which unlocks their meaning is missing. Such things have been "since the fathers fell asleep." Empires rise and fall in this way. What gives them their solemn significance to the Christian watcher is the-knowledge of the remarkable fact that they came at the predicted time, exactly when due, and thus the unerring finger of *time* prophecy points to these events as *the* signs of the Age-that the long days of "tarrying" are over. The time confirms the signs and so by the mouth of two witnesses, as it were, are the facts

established, and the Church can rejoice with confidence that her Lord is at hand, even at the doors.

But did we not expect that 1914 A. D. would mark the complete end of the Age and the glorification of the Church? And because events did not realize these expectations have not many lost all interest in the more sure word of prophecy and refused to give it any further serious consideration? The following extract from H. G. Guinness is very much to the point here:

"The fact that many premature anticipations of the end, have by the event been proved mistaken, is sometimes adduced as a proof that all expectations based on chronologic prophecy, are of the nature of vain and foolish speculations, deserving only of ridicule and contempt from sober-minded, practical Christian people. But when viewed in the light of the revealed purpose of God, to make known the future *only by degrees*, and only as the Church was able to bear it, the fact alluded to, is merely a proof that the symbolic language in which these chronological predictions were expressed, has answered its divinely intended purpose and disguised, till nearly the time of its accomplishment, the true meaning of the prophecy. To the early generations of the Church it was not given to understand these chronologic prophecies *at all*; later generations made a good guess at their general drift and scale; the Reformers obtained approximately true ideas of their scope and application; to many of the prophetic expositors and commentators of the last two centuries very clear light was granted, and (in spite of the obscurity which rash futurist speculations have cast over the subject) it may safely be said that in our own day the light has become so strong, clear, and bright, that the historic and doctrinal portions of Scripture are scarcely more simple and comprehensible than are its main prophetic outlines, to those who carefully study them."

In this clear, strong light, the true Church now rejoice full of hope. Once again the signs are thickening fast, but for the great events that are to inaugurate the Kingdom of Christ on earth, just at the time set by God's prophetic clock in His most sure Word. With what eagerness does our vision bridge the brief remaining period--"looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave Himself for us that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works."

### **"To You Who are Troubled Rest with Us"**

Many of the saints in the past rejoiced to see this day in spirit, knowing they could not expect to be amongst the favored who would be "alive and remain unto the coming of the Lord." They have labored, and we have entered into their labors. O let us be worthy of our great Christian inheritance, and use more fervently in the little time left us these Divine aids, so freely given, for greater holiness of life, that we may be presented faultless before the presence of His glory with exceeding joy.

In the inspiring words of another:

"Then we shall see Him, and be like Him, for we shall see Him as He is; we shall go in, clad in pure linen, clean and white, to the marriage supper of the Lamb; we shall, as His blood-bought Bride, sit with Him on His Throne, and share His glory, according to His Word, 'the glory which Thou hast given Me, I have given them.' Simple, clear, abundant, and unmistakable are the predictions with reference to our portion at the coming-of the Lord. 'It is a righteous thing with God to recompense tribulation to those that trouble you; and to you who are troubled *rest with us*

when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on those that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be *glorified in His saints, and admired in all them that believe in that day.*' (2 Thess. 1:6-10.)

Rest! that is to be one feature of our portion, rest with Christ, rest with the saints and martyrs that are gone before. Rest from conflict with the world, the flesh, and the Devil; rest from the life and walk of faith, in the more glorious life and walk of sight, for we shall behold His face, and *see Him*, whom not having seen we love; rest of heart in love's full fruition, in complete and eternal union with our Lord-the marriage of the Lamb; rest of mind, in perfect knowledge, for then shall we know, even as also we are known; rest from the burden of this body of humiliation, rest from laboring in vain, and spending our strength for nought, rest from all care and fear, from all strife, and all pain and sorrow; and from the heart-ache produced by the daily sights and sounds of ungodliness. The day of Christ shall bring *rest* to the weary! Nor rest only, but fulness of joy, and pleasures for evermore! The joy of seeing *Him* glorified and acknowledged by all, and the joy of being glorified and acknowledged ourselves by Him; the joy of perfect holiness, the joy of possessing a new and incorruptible spiritual body in which to serve Him as we cannot do here, and to enjoy His glory, as would now be impossible. 'Beloved! now are we the sons of God; but it doth not yet appear *what we shall be*; but we know that when He shall appear, *we shall be like Him* for we shall see Him as He is.' Ours shall be the joy, not only of being like Him ourselves, but of beholding all those we love, like Him also-the joy of seeing eye to eye, and of having every feeling in perfect unison, with all the children of God, the joy of meeting the saints of other days, the Patriarchs and Prophets and Apostles, and the noble army of martyrs; of seeing, crowned with crowns of life, those who loved not their lives to the death-the joy of unhindered communion and worship, the joy of perpetual and perfect service. And all these joys sweetened by the assurance that they are ours for ever, that we shall go no more out from the temple of the immediate presence of God, that we are to be for ever with the Lord! Earth's millennium is to end, like all previous dispensations, in apostasy and judgment; but to the risen saints no change, no apostasy can ever come. Christ is their life; because He lives, they live also, in Him and with Him indissolubly and eternally one."\*

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\* "The Approaching End of the Age." - H. Grattan Guinness

## Lord, Teach Us to Pray

*"After this manner therefore pray ye." - Luke, 11:1; Matt. 6:9.*

THERE is perhaps no other passage of Scripture with which we are more familiar than that of the "Lord's Prayer," recorded, as all are aware, in the sixth chapter of Matthew and the eleventh of Luke. Yet like all the inspired Word, this portion grows richer and more precious through study and reflection. Moreover, the nearer we come to entering into its full meaning, that much nearer will our lives be drawn to the heart of "Our Father" and to that of His Son, our great Elder Brother. Let us then take up these old, familiar words-this prayer we learned in childhood to "say"; this prayer which, please God, we shall continue to the end to pray, and as we do so, may the Lord grant us fresh inspiration and encouragement for the days that may lie ahead.

According to St. Luke's account, it was following a season of prayer in which our Lord had been personally engaged that this matchless prayer pattern was given to His disciples. Some of these disciples of Jesus had previously been disciples of John the Baptist, and had learned to pray as he had taught them. And that fearless preacher of righteousness and repentance had doubtless taught them well, according to his understanding and mission. But they were daily learning the surpassing excellence of our Lord, and on this rare occasion it would seem that they had been privileged to overhear Him praying. And what a privilege it must have been! He who spoke as never man spoke surely prayed as never man prayed. What energy of spirit the disciples must have witnessed! What ardent desire! Then, too, what a combination of filial reverence with courageous boldness, as, with no earthly cloud to come between, He gained immediate access into the presence of His Father, conscious of the fact, as in another place He said, that the Father would hear Him "always." And again, what largeness of petition! What self-abnegation and occupation with the plans, with the honor and glory of His Father! And what humility! What tenderness! What conviction and earnestness! Small wonder that when He ceased, one of His disciples, doubtless expressing the desire of them all, made request, "Lord, teach us to pray."

This request must have greatly pleased our Lord, for He at once proceeded to grant it. Beginning with the words: "After this manner therefore pray ye," He gave them this precious pattern of prayer which is ours today. It was, of course, intended only as a pattern. Not for a moment are we to suppose that He intended His disciples then or since to use these; specific words only, with - never a variation in them. Nevertheless, it is doubtful if a true prayer has ever been breathed that would not come within the embrace of one or other of these brief petitions. And what petitions they are!-so simple that they fit the lips and hearts of little children, yet so profound that it is a question if the mightiest intellects have fathomed their depths.

### Our Father

To address the great Jehovah as Father came easily and naturally to Jesus, and we, too, into whose hearts God hath sent forth the spirit of His Son crying Abba, Father, have learned the blessedness of this relationship, but it was a new experience for our Lord's followers then-one with which they were totally unacquainted. While God had, in sundry times and in divers manners, spoken unto the fathers in the Prophets, He had not been revealed except in the dimmest way as their Father. Only a few times in the Old Testament is He mentioned as Father, and then from the national, not from the individual viewpoint. We speak of George Washington as being

the Father of his country, meaning that he holds this relationship with respect to the country as a nation; with respect to its government, institutions, etc. In the same sort of sense, only of course very much higher and grander, was Jehovah regarded as the Father of Israel.

But Jesus revealed God as the Father of the individual. No man hath seen God at any time; "the only-begotten Son, which is in the bosom of the Father, He hath **declared** Him, or made Him known. Our Lord scarcely ever spoke of God by any other name. In the Sermon on the Mount alone He mentions Him by that name seventeen times. In the first recorded utterance of His, Jesus, as a boy, thus speaks of God: "Wist ye not that I must be about My **Father's** business?" And at the close of His earthly life His last utterance was "Father, into Thy hands I commend My spirit." The first word following His resurrection was "I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And then, as He was about to take His final leave of them, once more He reminded them of the Father, and instructed them to wait at Jerusalem, until they were endued with power from on high-until they had received the promise of the Father, the Holy Spirit, of which He had told them.

We may well pause a moment at this word, "Father." The rest of the prayer has been likened to a rich treasure house or vault, and the words "Our Father" to the golden hinges on which the door to this treasure swings open. If our hearts respond, if we can enter into an experimental realization of the meaning of this word, we may proceed with the rest of the prayer; otherwise, it would hardly be worth while. For the entire mission of Christ, including even His death on the cross, was for just this purpose-to reveal the Father to the hearts of men.

### **Fatherhood of God and Brotherhood of Man**

But the world has developed some rather "free and easy" ideas of the Fatherhood of God and the brotherhood of man. They overlook, or ignore, the fact, that to call God our Father, we must ourselves be sons, and that it is they who are led by -the Spirit of God, and they only, who are sons of God. Since our first parent, Adam, was created a son of God, sin has entered the world, and it is only through Christ, and by partaking of His Spirit, that men can recover this lost estate of sonship. "He came unto His own and His own received Him not, but to as many as received Him to **them** gave He the privilege of becoming sons-of God." "No man knoweth the Father but the Son, and he to whom the Son will reveal Him."

And how the Son did indeed reveal the Father during the days of His flesh! By every expression of **righteous indignation** against sin **wherever found**; by every **loving** word; by every **gracious** act He declared Him. And since His glorious resurrection and ascension He, by the power of His Spirit in our hearts and lives, has continued to reveal to us the Father. Yes, thank God, Jesus **has** shown us the Father, and it sufficeth us. God pity the man who knows nothing of our gracious heavenly Father. God be thanked for those who do. Happy the man, who having- entered the secret place, and shut the door, is able to look up into the face of God, and with deep conviction say: Father. Such a man has his feet standing on solid ground, and is in a condition to pray.

### **A Filial and a Fraternal Spirit**

The prayer which follows this opening address divides easily and naturally into two parts consisting of three petitions each. The first three, "Hallowed be Thy name, Thy Kingdom come,

Thy will be done," are quite evidently concerned with the honor and glory, with the plans and purposes of our Father, and are therefore to be offered in a filial spirit, the spirit of sonship. The last three concern themselves with our Father's family, His sons and daughters, our own dear brothers and sisters in the Lord. For them we are to pray that they may be fed, forgiven, and guided. "Give us this day our daily bread, and forgive us our sins as we forgive **our** debtors, 'and abandon us not in trial, but deliver us from the evil one.'" These three petitions, while still to be offered in a filial spirit, are to be characterized additionally by a fraternal spirit, a spirit of **brotherly** interest. Nowhere in this prayer is there a word of self, except, indeed, that though least and last of our Father's dear family, we are yet included therein, and may thus find our needs embraced in the petitions we offer for them.

### **Hallowed be Thy Name**

"Our Father, who art in heaven, hallowed be Thy Name." In this sentence there is both praise and petition-praise, in that we here and now do hallow His name, with a deep sense of satisfaction ill so doing; petition, in that we express a longing desire that His name maybe everywhere held in highest esteem and veneration.

What are we, to understand by the name of our heavenly Father? Names stand for character or attributes. Thus the name of Nero is synonymous with cruelty, because the record of his life was such. Similarly the name of Napoleon stands for military genius; that of Daniel fearless faithfulness. The name of Ford suggests the automobile industry; that of Rockefeller, oil or wealth. We speak of some who have good names, of others who have bad: of some who have honored, of others who have dishonored names. And there is probably no way in which one can harm another more than by injuring his name. Now there is no doubt but that the name of God can become much holier than it is in the minds of men and women. What unworthy conceptions of God and His character are still held by "mankind! This petition, then, is the expression of a desire that only worthy thoughts' and feelings should be entertained in reference to God: "Whenever Thou art thought of, whenever Thy name is mentioned, may it be with becoming reverence and veneration,"-such is the heart's desire here. Brethren, we are living in a day when there is little reverence for anything-, and we should be all the more watchful that we ourselves do not lose this spirit. It is easily possible to do so. Permit us to quote from a passage written by Brother Russell nearly thirty years ago on this subject. He wrote:

"Perhaps no quality of heart is in greater danger of being blotted out amongst professing Christians today than this thought of reverence for God. However much we may have grown in knowledge, and however much we have gotten free from superstitions and errors, and however advanced in some respects is the Christian's position of today over that of a century ago, we fear that reverence has been losing ground, not only in the nominal church, but with many of the members of the one 'Church of the living God, whose names are written in heaven.' Every loss of reverence is a distinct disadvantage, both to the Church and to the world, paving the way to various evils, and ultimately to anarchy."

### **"So let Our Daily Lives Express"**

How may we hallow His name? We answer: First of all in our hearts. Graciously our heavenly Father speaks to us, "My son, give Me thine heart." Yes, it is in the recesses of the heart that all true reverence must begin. And how rich is His promise to such as do thus reverence Him: "A

book of remembrance was written before Him for them that **reverenced** the Lord and that thought upon His name. And they shall be Mine saith the Lord of hosts in that day when I make up My jewels"; and again, in that same Malachi passage: "Unto you that **reverence** *My* name shall the Sun of Righteousness arise, with healing in His beams."

Then, too, we may hallow His name by our words. How much we may honor or dishonor, elevate or depress, a name, by our words, not only by what we say about the name, but by how we say it; by the manner in which we use it, by the tone of voice and general expression which may be ours at the time we utter it! May it always be ours to speak our Father's name reverently, in the spirit of adoration and devotion.

And then, we may hallow His name by our lives. In what way can children honor an earthly father's name better than by the characters they develop? What sheds such lustre on a parent's name as the virtuous character and life of his child? What so dishonors that name as unworthy conduct on the part of his children?

"So let our daily lives express  
The beauties of true holiness;  
So let the Christian graces shine  
That all may know the power Divine."

### **Thy Kingdom Come**

Once the name of God is hallowed, revered, within the depths of the heart, the Kingdom of God can be established there. For our Father needs only to be well known, in order not only to reign, but to be implored to do so. We are not surprised, therefore, to find the next petition being for the Kingdom of God to come. To the disciples who listened to this instruction of our Lord, the Kingdom of God could have meant but one thing, namely, the Kingdom of Messiah; that is to say, the Age to come; that Age, at the threshold of which we believe we stand today, as we sometimes sing:

"Within this century's swinging portal  
Breaks the new dawn-the thousand years."

Yes, it is this same Kingdom- about which they inquired when He took His last leave of them, just before the cloud received Him out of their sight. "Lord, wilt Thou at this time restore again the kingdom to Israel?" Ah! no!-it was not to be just then. But when it did come, it would shine with such a splendor as they had not dreamed. No, the Kingdom was not to be then. The vision was for an appointed time. It might seem to tarry, but not so in reality. But though it seem to tarry, wait for it. Yes, and not only wait and labor for it, 'out, as our Lord here explicitly teaches, **pray** for it.

Glorious Kingdom, when it shall come! To it there shall be no end. So said the angel Gabriel to Mary, when he announced the coming of the Babe from heaven. "He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." Scholars tell us that in an old Moravian version of the Scriptures this text is rendered: "And His Kingdom shall have no frontier." Some years ago we heard an aged Federal judge deliver a Lincoln's Birthday address. As a boy he had passed a Civil Service examination, and finally the time came for him to leave his home in Michigan and report for duty in Washington, D. C., and he spoke of meeting Lincoln then. And we remember, how, in the course of his address he remarked upon the fact that the

Mississippi was then practically the western frontier of the United States. Think of it! The Mississippi the western frontier of the United States! How that frontier has receded since! First it moved to the Rockies, then to the Pacific, then to the Hawaiian Islands, and now to the Philippines, which makes the 'western frontier of this great country stretch away round to the East! But of Christ's Kingdom there shall be **no** end -- His Kingdom shall have **no** frontier.

It was His faithful witness concerning this Kingdom, His good confession before Pontius Pilate regarding it, that cost our Lord His life. The Jews had accused Him of endangering Caesar's throne. What perfidy! As a matter of fact, had they thought it possible for Him to successfully endanger Caesar's throne, they would have rejoiced and crowned Him King. But Jesus assured Pilate that Caesar had nothing to fear from Him. "My Kingdom is not of this Age, else would My servants fight." The strength of Caesar lay in his armies and navies, but the strength of Jesus lay elsewhere. He was a King, indeed, but a King of Truth, of sentiment, of light, and love, of ennobling ideas, of principles. And slowly, steadily, Messiah's Kingdom is advancing. Oh! no! we cannot **see** it. It cometh not with observation. But slowly His Kingdom has advanced, from that day to this, diffusing light and love, taking full control, as yet, of only "just one here, one there." But now the "Kingdom class" is all but complete. Soon thereafter, the Kingdom will advance more rapidly, until at length:

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His Kingdom spread from shore to shore,  
Till moons shall wax and wane no more."

Meanwhile the language of our hearts has been well expressed by the poet:

"Lord, we would fain some little palm branch lay  
Upon Thy way.  
If but the foldings of Thy garment's hem  
Shall shadow them,  
These worthless leaves, which we have brought and strewed  
Along Thy road  
Shall be raised up and made divinely sweet,  
And fit to lie beneath Thy feet."

### **Thy Will be Done**

This petition, Thy will be done, is not given in St. Luke's account, but it expresses so admirably the state of things which will result from the establishment of the Kingdom of God over humanity, that there is no reason to doubt but that it is a genuine part of the prayer as Jesus uttered it. It is evident that the will of God referred to here, is His good pleasure, or what is sometimes spoken of as His preceptive will, as distinguished from His decretive will.. We do not need to pray that His decrees shall come to pass; His decrees are already done on earth even as they are done in heaven, but His good pleasure is not.

We desire to call attention here to the fact that the words, "on earth as it is in heaven," belong to each of these first three petitions, and not exclusively to the third. To understand the full significance of this we should read the petitions thus: "Hallowed be Thy Name, on earth as it is in heaven; Thy Kingdom come on earth as it is in heaven; Thy will be done on earth as it is in

heaven." Quite evidently, therefore this is a prayer, the answer to which is to take place here on earth or not at all. And it is also evident that this prayer assumes that God's name is not hallowed on earth as it is in heaven; that God's Kingdom is not yet established on earth as it is in heaven; that His will is not yet done on earth as it is done in heaven. No one who can pray this prayer, and put into these words the meaning Christ put into them, could suppose that it has had any real answer yet. Ask yourself the question Are conditions now prevailing on this earth such that He is now satisfied with them, and regards them as the answer to His prayer? Assuredly not! Ah! there is a day coming when all mankind will love God supremely; when each will love his neighbor as himself. Is this true today? Is every business transaction on earth conducted by the principles and in the spirit of Jesus? Happy would we be if we could say that even our own church business affairs were always so conducted! And what of other human relationships? Are they according to the heart and mind of Christ? Is it so between every husband and wife, parent and child, teacher and student, employer and employed, friend and friend? Moreover, what of our literature and art? Has all the filth and rubbish been destroyed, so that now there remains not a book or magazine that Christ would be ashamed to have written? Are all the pictures in the art galleries of the world such as He would have been proud to paint, or glad to gaze upon? Ah! dear friends, do we not know that when God's name is hallowed on earth as it is in heaven, when His Kingdom has come on earth as it is in heaven; when His will is done on earth as it is in heaven there will be a great change from present conditions. It will be a change almost as great (not quite, but almost), as when He shall change this body of our humiliation and fashion it like unto the body of His glory. Oh! what a change is coming to this earth of our's when this prayer shall be fully answered! Then, every realm of human thought and activity, everything that touches the life of mankind on this earth, shall be so permeated, penetrated, controlled, energized, uplifted, and transfigured by the Spirit of Christ, that the life of man on this earth will reflect the will of God as the unruffled lake reflects the face of the sun. This prayer is not yet obsolete, and will not cease to be appropriate, until as a matter of fact, as well as a matter of right, all things are put under Christ's feet, and when He Himself shall have delivered up the Kingdom to God, even the Father. After this manner, therefore, pray we: Our Father, who art in heaven, hallowed by Thy name. Thy Kingdom come, Thy will be done on earth as it is in heaven; and Father, so far as lieth in us, we will see to it that it shall be done in us, if nowhere else. Father, we are not in ourselves sufficient for these things; but Thy grace is sufficient; Thy strength shall be made perfect in our weakness.' And so we pray thus, in faith, believing.

### **How is God's Will Done in Heaven?**

A story is told of a Sunday-School teacher who put this question to her class: How is the will of God done in heaven? The Class had a week to prepare individual answers. At the appointed time they appeared with the following replies, each given by a different member of the class: God's will is done in heaven cheerfully; God's will is done in heaven completely; unitedly; lovingly; unweariedly; and, without asking questions. If this story be true, that class was being nurtured and brought up well in the faith and admonition of the Lord. And we, too, if we would ascertain most certainly how our Father's holy will may be done on earth, nay how it was, indeed, done on earth even as it is done in heaven, we have but to go to our own wise and patient Instructor, our Lord Jesus. We may learn of Him, the meek and lowly One. We know how patient He was. It was not easy for him to live on this earth. Even His truest friends hurt His heart oftentimes; by their dullness, or by their unbelief, or by their failure in friendship. But we know how sweetly He kept on His way of love with them. We know with what self-forgetfulness He served others, going at last to a cross for them. We know how quietly He turned His face from His active ministry when the time came, and set His face to go to Jerusalem to die. Christ Himself is our great Teacher.

Who but He can show us these things? In His own walk on earth He has shown us how God's will is done in heaven, and how we should try to do it on earth.

"My God, my Father, make me strong,  
When tasks of life seem hard and long,  
To greet them with this triumph song  
Thy will be done.

"Draw from my timid eyes the veil  
To show where earthly forces fail,  
Thy power and love must still prevail,  
Thy will be done.

"With confident and humble mind  
Freedom in service I would find;  
Praying through every toil assigned  
Thy will be done.

"Things deemed impossible I dare  
Thine is the call and Thine the care  
Thy wisdom shall the way prepare  
Thy will be done.

"All power is here and round me now,  
Faithful I stand in rule and' vow  
While 'tis not I but ever Thou,  
Thy will be done.

"Heaven's music chimes the glad days in  
Hope soars above death, pain and sin,  
Faith shouts in triumph, love must win,  
Thy will be done."

(To be Continued)

## **THE DAYTON CONVENTION**

The brethren who assembled at Dayton, Ohio, on Sunday, November 12, apparently realized largely their desires and anticipations in the way of happy Christian fellowship and the enjoyment of spiritual communion; upwards of one hundred were in attendance, who had come from surrounding points, such as Richmond, Ind., Cincinnati, Columbus, and Toledo, Ohio.

The heartfelt testimonies and various expressions of peace and joy, left no doubt that it was a day of truly sitting together in heavenly places in Christ Jesus, in contemplation of those spiritual truths including the exceeding great and precious promises of the Divine Word.

The addresses of the brethren serving on the program seemed of a seasonable character, dealing with questions and lines of thought pertinent to the present circumstances and experiences of the children of God, and such as to provoke unto love and good works—the love of God, the love of Christ, the love of the brethren. Manifest also it is that the brethren are appreciating the need for leaving the things which are behind, past trials, heartaches, sorrows, etc., and of applying themselves diligently to the study and consideration of those spiritual truths that alone can nourish the inner life, the new creature, and build up in the character likeness of Christ and in that holiness without which none shall be permitted to share in His resurrection and behold Him face to face. During the various seasons of the convention loving solicitude was expressed for God's dear people everywhere, and the thoughts of all were repeatedly turned in the direction of the great regathering of the children of God, when hope shall be exchanged for realization, and faith merged into sight.

## The Angel's Christmas Tidings

*"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." - Luke 2:10, 11.*

ONE of the most impressive and striking features about the Bible is that every prophecy from the first one in Genesis to the last one in Revelation relates either directly or indirectly to the great Redeemer. In so far as the Old Testament is concerned, this fact was not only stated, but strongly emphasized by our Lord when He gave utterance to the words, "Ye search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." His words after His resurrection to the two disciples whom He met on the way to Emmaus, further establish this thought "O thoughtless and slow in your hearts to repose faith in all things which the Prophets spake! And beginning at Moses and all the Prophets He thoroughly expounded unto - them in all the Scriptures the things concerning Himself."

Thus it is evident that the prophecies concerning the First Advent of our Lord run like a golden thread through every Book of the Old Testament, describing in minute detail every feature relating to His person-His birth, His childhood, His character, His ministry, His miracles, His rejection by His own nation; and many details connected with His sufferings, death, resurrection, ascension to heaven, and with the outpouring by Him of the Holy Spirit of God. From the predictions in Eden to those of Malachi, each succeeding promise added more and more to the weighty fact of His coming, until the Plains of Judea trembled with the swelling music of angelic testimony-"unto you is born this day in the city of David, a Savior which is Christ the Lord." As another has expressed: "The trend of thought upon this overwhelming subject accumulated in power and volume until the voice of the wilderness crier heralded the presence of the long-expected Messiah."

### In Expectation of the Messiah

It was evidently because the Old Testament Scriptures contained so many predictions of the Prophets concerning the coming Messiah,- that about the time of our Savior's birth "all the people were in expectation of Him." And in this connection Mr. Guinness observes that "wherever they dwelt, and however much they were Grecianized, the scattered Jews in east, west, north and south, were all one in their expectation of a coming Messiah: This especially united them amid many diversities of languages, custom., and thought. 'The links which bound them together were-a common creed, a common *life*, a common center, and a common hope. They all believed in the God of Abraham, in the law of Moses, in the observance of the Sabbath, and feasts and fasts of Leviticus; and they, all maintained synagogue worship. Jerusalem was the center of the world to the Jew, whether he lived on the Euphrates, the Nile, or the Tiber; and thither, whenever possible, the pilgrim proceeded, at least once in his life. The advent of Messiah to deliver and restore them all to Palestine was the common hope of Jews both in the East and in the West, and never was that hope stronger or so full of expectancy as at the time of the First Advent. The unrest and expectancy were heightened by the fact that the chronological prophecy of the seventy weeks from Artaxerxes pointed to the near future as the time of Messiah's manifestation. The hour at which the great Deliverer was due would soon strike. Daniel's prophecy was, it was true, mysterious, and did not say much about the glorious Kingdom which they anticipated from other

sacred promises and predictions. But still it fixed the time for Messiah's advent; and when He was come, He would restore all things. This prophecy of the seventy weeks would not seem to have been generally understood, but it was influential with the pious few who looked for redemption like the godly Anna, and waited like Simeon for the consolation of Israel."

### **Final Outburst of Prophetic Light**

"All glory to Jesus be given," wrote the poet, and to this all experienced followers of Christ agree. Truly no marvel if all such realize a burning interest in everything appertaining to the life and conduct of this holy One, and particularly in the occasion of His birth and the commencement of His existence amongst men.

When it is remembered that this One whom the Scriptures repeatedly refer to as the, Son of 'God, has received a Divine appointment to be the Redeemer of mankind and to abolish sin and death,. it is recognized that the pages of history contain no other name that for an instant can be placed along side that of Jesus of Nazareth under any one single aspect of His marvelous character and career.

His advent marked the commencement of the fulfilling of all previous prophecies: As the Seed of the woman He is to crush the serpent's head; as the Seed of Abraham He is to bring blessing to all the families of the earth; as the Seed of David He is to found a Kingdom that shall never be overthrown; as the Messiah of Israel, He is to "finish transgression and make an end of sin," and make reconciliation for iniquity and bring "in everlasting righteousness." In fulfilling a mission of such momentous character He is proving Himself to be the Prophet of whom Moses spoke as the great Deliverer for all people. In presenting a most interesting discussion of the truths of the atonement, the Apostle introduces the subject by eloquently referring to this glorious One: "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

It has been well said that "with the First Advent of Jesus Christ our Lord, came the final outburst of prophetic light as yet granted to our world. Through Him personally, and through His Holy Spirit in the Apostles, were revealed things to come -the closing section of the Divine programme of the world's history as far as it is at present unfolded. What additions may be yet made to it in the ages to come, who shall say? The infinitude and eternity of God forbid the thought that the section we have now to consider is the last in any absolute sense, but it is the last at present published to mankind.

"Previously to the first century of our era, the voice of prophecy had for four hundred years been perfectly silent, and it has been similarly hushed ever since. The century of the First Advent stands thus as the only one in the course of twenty-three hundred years during which the Omniscient condescended to reveal the future, and exhibit His Divine prescience for human consideration in future ages. Prophecy has no more been granted lavishly and at all times than miracle. Both have been restricted to special eras when they were needed to attest Divine intervention in the affairs of the human race, and when they could best subserve their all important ends."

## **Spoke of Future Glorious Times**

It does not surprise us that the heavenly messengers who announced our Lord's birth made mention only of the glories that were to follow and not of His sufferings and humiliation which were to intervene. It is not surprising that the angels did not weep for the sufferings and sorrows of the Savior, but proclaimed; "Glory to God in the highest, on earth peace, good will toward men"; setting forth clearly the culmination of the great Divine purpose which had its beginning in the Savior's birth. It was not then the due time for the angels to recount the sufferings of the Master nor of His footstep followers during the nineteen centuries that were to pass before world redemption would be realized.

It is recalled that in the Divine predictions of the Prophets of old concerning a coming Savior, attention is largely directed to the fact that He is to be a King, a Deliverer, a Savior. This point is made prominent because God appealed to mankind along the line of their necessities and hopes. The sacrificial feature of the Lord's ministry was made less prominent than His power and majesty and glory, because the sacrifice related especially to God and was to meet the demands of the Divine Law against the sinner-race. The question of how God would settle the matter consistently with His own sentence of death resting upon the race, would to the average human mind be much less important than the statement of the resultant glories, restitution, and blessings. Hence we find the references to the sacrificial features of our Lord's ministry, largely presented under types and symbols, intended to be comprehended only by those who, as sons of God, would be guided into the truth by the Holy Spirit.

It will be after the perfecting of the Christ, Head and Body, under the influence of the Spirit of the Father (and under which the Body of Christ groweth into an holy temple in the Lord, by the fitting, molding, polishing, and fashioning of each other) that Isaiah's prophecy concerning the government upon His shoulder and the increase of His government, etc., will have its fulfillment. (Isa. 9:6, 7.) As His highly honored Bride and Joint-heir, the Church will be associated with her Lord and Master in the exercise of all of His glorious and distinguished offices.

## **Glory to God in the Highest**

In view of the grand consummation represented in the perfection of restored Paradise, and in all the willing and obedient of humanity praising God from every corner of the globe, the angels included in their announcement of the Savior's birth, . "Glory to God in the highest." Surely the completed Plan of redemption will bring glory to God, even as it was designed to express His glory. On this portion of the text "Glory to God in the highest another has interestingly remarked: "This is capable of several meanings: first, in the highest praise, or in the highest possible manner; second, among the highest-that is among the angels of God; indicating that they felt a deep interest in this work, and were called on to praise God for the redemption of man; third, in the highest heaven-indicating that the praise of redemption should not be confined to the earth, but should spread throughout the universe; fourth, the words 'God in the highest' may be equivalent to the Most High God, and be the same as saying, 'Let the Most High God be praised for His love and mercy to men.' Which of these meanings is the true one it is difficult to determine; but in this they all agree, that high praise is to be given to God for His love in redeeming men."

## Encouraging Letters

Dear Brethren in Christ:

Greetings in His name. Please send to the above address 200 tracts as follows, 50 on "Where Are the Dead?" and 150 on "When the Morning Cometh." This tract seems to be encouraging to many. I still go to the cemetery twice a week. I find many sorrowing-ones who are glad to hear the Message, and are always ready to read after I have given them a talk on the condition and its outcome. I tell them I am anointed to preach, and then they ask me questions they had asked their preachers and got no satisfactory answers. After I had explained to them according to the Bible where their dead were, they were always ready to read. So I am busy doing what I can and very glad of the privilege to serve the Master.

I also visit the brethren and sisters and encourage them to faithfulness, for I want to see them make the Kingdom . . . . I am now in my seventy-sixth year....

I surely enjoy the help I get from the "HERALD" as I am isolated. I am alone but as our Lord said, "I am alone and yet not alone, for the Father is with me." We have fellowship with the Father and His Son. I am rejoicing more and holding fast my confidence firm unto the end. I would rejoice to go Home, but still bide His time. I pray for all the Lord's people and desire that 'you will remember me at the Throne of Heavenly Grace, for the prayers of the righteous availeth much, and we need them more and more as we near the end. Persecuted but not forsaken, cast down but not destroyed.

With much Christian love,  
C. W. B.-Ohio.

Dear Brethren

I wish to take this opportunity to tell you how much we, the little Class here, appreciate what you are doing for us in sending the dear Pilgrim brethren to us, with their messages of hope and comfort.

Brother Thomson's visit was a source of pleasure and profit from his arrival to his departure, and we can say no less of Brother Wyndelts' visit. May the Lord bless them and their efforts.

And now we see by the "HERALD" that just arrived, that Brother McKeown is to be with us October 16. Knowing Brother McKeown as we do, we can only say the Lord is showering us with blessings far in excess of what we merit.

With much Christian love, I am  
Yours in the Master's service,  
M. T. R.-COLO.

Dear Sirs

The other day I received at my home a wonderful paper that was given out by the Associated Bible Students of M When I found this paper I said to myself, this is just the thing I have been looking for, for a long time. I have read the literature, and I find that the Pastoral Bible Institute is giving every one the opportunity to become acquainted with the works of the Lord in the book, "The Divine Plan of the Ages." I have decided to get the book and follow the words of our Lord: "Follow Me and I will make you fishers of men."

I have tried to live a Christian life, but there, are little things that will hinder, and by getting this book, and more knowledge through the extra literature, I think that I can live a better Christian life.

Enclosed in this letter you will find thirty-five cents for the book, "The Divine Plan of the Ages."

Yours,

P. S.-TENN.

Dear Friends.:

Christian greetings in our Beloved's Name!

Thinking it would be of interest to all the friends who rejoice in the manifestations of the Lord's goodness to all His people, of all tongues and nations, I am writing a few words regarding the Polish Convention held September 2, 3, and 4 in Chicago. On the last day, some 700 assembled, beside 100 or more of the young people, to whom two addresses in English were given in a separate hall in the same building. The Chicago Ecclesia served lunch during the three days to the entire congregation; the sisters chiefly serving-an arduous service which however was cheerfully and lovingly rendered. A baptismal service was also had, at which seven symbolized their consecration of all. Many cities were represented, to mention some: Milwaukee, South Bend, Gary, Hammond, Michigan City, Harvey, Chicago Heights, South Haven, Grand Rapids, Cleveland, Detroit, Muskegon, Syracuse, Minneapolis, and some even from Winnipeg, Can., and Hartford, Conn. The discourses were as a whole, of spiritual tone, with earnest exhortations to a closer walk with the Master and the expressions of some of the friends, in the brief period allotted for this purpose near the close of the Convention, testified to the blessings received.

We rejoice in the Lord's favor and blessing to His people of Polish extraction, and though we make nought of numbers, still it was encouraging to see so many gather to feed upon the precious things in the Lord's Word and to fellowship and strengthen one another. The nucleus of these friends were those who have stood free and firm from all bondage since 1917. In those first few precarious years when one hardly knew which way to turn, the friends were bound together by their mutual love of the truth and Christian liberty, being assisted thereto by occasional visits of various elders whom the Classes would send. Brother Oleszynski, now deceased, was much used of the Lord in this important work, traveling even to Poland. In this way, the scattered sheep were gradually regathered in little groups all over the United States and in Poland. . . . While not slackening their hands in what they find to do, the accent has always been and still is -- the assisting of one another to the putting on of the spiritual graces and to prepare for "being with the Lord." A monthly periodical, called "Straz," serves to keep the Classes in touch... Dear friends, we ask your prayers on behalf of these, your Polish brothers and sisters in Christ, that . . . they may hold to the one great thing for us remaining here; namely to prepare to be ushered into the presence of our beloved Master and Head, the binding up of the wounded hearts, and the strengthening of the fainting spirits.

The Lord is able to make all stand in this evil day, who love Him in sincerity and truth.

And to you, beloved "HERALD friends, who also have "borne the heat of the day," we urge to continued trust in the Lord's leading grace, "knowing that your labor is not in vain in the Lord." We know not what awaits us but our times are in His hands and He is too wise to err and too good to be unkind. With loving greetings from Sister S----- and myself, I remain,  
In the bonds of the Beloved,  
W. J. S.-ILL.