

Old Theology Quarterly

No. 28—Why Are Ye Last to
Welcome Back the King?

Bible Students'
1895
TRACTS

OLD THEOLOGY QUARTERLY

WHY ARE YE LAST
TO
WELCOME BACK

The King?

"Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?"

"Inquire for the o'd paths."—Jer. 6·16.

BIBLE STUDENTS

1895

TRACTS

NO. 28.—JULY, 1895.

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WHY ARE YE THE LAST

— TO —

WELCOME BACK THE KING ?

“And King David sent to Zadok and Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren; ye are my bones and my flesh: wherefore, then, are ye the last to bring back the king?”—2 Sam. 19:9—12.

IN the scrap of history here recorded we find an illustration of a very similar condition of things in the world to-day. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people.

Absalom had cunningly managed to alienate the hearts of the people from his father David.

and had finally headed a revolt. And David, in fear of the consequences, fled from the city and country to the region beyond Jordan, accompanied by a few loyal and faithful subjects. A great battle took place, which resulted in the prompt subduing of the rebellion and in the death of Absalom, the would-be usurper.

Afterward King David did not attempt to repossess himself of the Kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, says the record, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. *Now, therefore, why speak ye not a word of bringing the king back?*"

Just so it is in the world to-day. Earth's rightful King is not upon its throne, nor has the world recognized his right to it or desired his return. Men have been busy with their own schemes and plans of government. They

have anointed various kings of their own choosing: in fact, they have tried every experiment of self-government; and, one after another, all have ended in failure. And now, after six thousand years of human experiment, the whole world is on the verge of a revolution, in the outcome of which they have nothing to expect but anarchy.

In times past the civil and religious powers of the world have been yoked together for mutual support, and have defended each other. It mattered not, so far as the state was concerned, whether the religion were a true or a false one, so that it kept the people in subjection to the ruling powers. Civil rulers have always favored most the religion that best served this end. Ecclesiastical rulers have also in turn looked to the State for compensating favors; and in the days of their power they exacted much. Thus the two were in close affiliation. Around each there has always gathered a privileged aristocracy of wealth and brains and education, which has ever kept them at the head of social influence and power. But the overruling providence of God has in recent times

been bringing about a change, so that knowledge and general enlightenment have been brought within the range of the common people. The printing press, common schools, daily newspapers, the multiplicity of books, cheap and rapid means of travel and communication by steam and electricity—all of these and minor influences have waked up the masses of the people and set them to thinking and planning and studying and traveling and acquiring and aspiring to higher if not to better things.

So general has this tendency of the people become, that the favored aristocratic classes, who have long enjoyed a monopoly of this world's good things, are in fear lest their glory may suddenly depart. And well indeed they may be; for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter what hoary-headed authorities may stand in their way. The struggle is already on, and the threatening aspect of things forebodes an early fulfilment of that prophecy of Daniel (12:1), "There shall be a time of trouble such as never was since there was a nation."

The Scriptures also indicate the character of

the trouble—that it will be one in which the animosities of the masses will be exercised with violence against the rich, and the specially favored aristocratic classes,—political, social and religious. (Jas. 5:1-6; Ezek. 7:19, etc.) And what intelligent observer of the signs of the times cannot see the rapid development of just such a trouble in the present proportions of the socialistic and anarchistic movements, and their aggressive disposition? Indeed, the civil and social condition of the world is appalling, from every standpoint, whether it be that of politics, social order, finance or religion.

In every land the tendency of politics is to corruption, both in civil and ecclesiastical circles; not because people are really worse than formerly, but because enlightenment is so much greater and more general, that temptations to cupidity are a hundred times greater than ever before. Social order is continually menaced; the strain between capital and labor is unprecedented; and true religion, the religion of the cross, is at a very low ebb. Many who begin to realize the seriousness of the present situation, as they forecast the outcome of all these things,

in substance disconsolately say, as the Prophet Jeremiah (8:15-19) foretold they would—“*We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. Is the Lord not in Zion? is her King no more in her?*”

In the religious situation there is little to be seen in the way of encouragement: the clash of conflicting creeds and their discord with the notes of divine revelation are most painfully manifest. In consequence of this, and of the general awakening and mental activity of our day, we find Infidelity, bold and outspoken, rampant in every denomination of “Christendom;” the truths and the errors of hoary creeds of men are being discarded in fact (though not by admission, for fear of the effect); and the general tendency is to ignore the Bible doctrine and terms of salvation, and merely to hold out *morality* as the hope of everlasting life, alike to believers in Christ and to unbelievers. A proposition so much in harmony with the pride of the natural man (which always prefers to pay its own way, and feels that it is “*nearly good*”

enough") is bound to be popular; while the cross of Christ has always been a stumbling-block, and its preaching unpopular and a cause of division to them that stumble at the word, being disobedient.—1 Pet. 2:8.

Infidelity—*i. e.*, unbelief in the sound doctrine taught by the Lord and his inspired apostles—sits in the pews, declaims from the pulpits, rules in the assemblies, and is even finding its way into the Sunday School literature.—in the interpretations of the International Lessons. It is ably seconded by Doubt or Agnosticism; and together these strike with increasing determination against the very foundation doctrines of Christianity—the fall of man and his redemption by the vicarious sacrifice of Christ. Discrediting the Bible account of the fall of the race in Adam, and hence the necessity of its redemption through Christ, it substitutes the entirely antagonistic theory of Evolution—that man was evolved from lower animal forms, by his own effort, that he has now reached a higher plane than was ever before realized, and that he will continue to so make progress indefinitely, and needs neither redemption nor restitution.

It institutes what it is pleased to term a "higher criticism" of the Word of God, by which the sacred record is being gradually whittled and trimmed to fit the present state of development of human philosophies and science—often falsely so called—thereby to lend its seeming sanction to the idea that the philosophy and science of the nineteenth century are the very climax of perfection and the essence of wisdom. It slashes its ruthless scissors into miracles, calls them all incredible, and believes only those things for which it has tangible evidence. It claims that at most the apostles and prophets of the Bible had an inspiration of thought, which they clothed more or less imperfectly in language of their own choice; and that therefore each reader has the liberty to whittle out of their words such thoughts as best suit his own conceptions of truth, relying on an inspiration of his own mind, equal to theirs with the advantages of present-day higher criticism. The apostles tell us, to the contrary, that they were inspired as to the words they spoke and wrote, and not as to the thoughts or sentiments. (See 2 Pet. 1:21; 1 Pet. 1:12.)

It places the Bible and its writers on a par with all profane history and historians, and says that much of the Bible is fiction, and that it is impossible to discover the dividing line between truth and fiction.

Under the various disintegrating influences of our peculiar day the old creeds are fast crumbling into ruin, and the old institutions which they held together are being terribly shaken; and the various attempts at reorganization on other grounds are all open to a thousand objections. The faith of all is being tested, and many who really care to have a faith, and who long for a firm establishment in divine truth, are indeed in dismay.

Nominal Christianity is fast losing its power over the masses; for the general awakening of the human mind has loosened the reins of superstition, so that the most illiterate begin to realize that they are men, with all the prerogatives of men, and that the king and the priest are nothing more, except as the superior advantages of wealth and education have developed in them the faculties which are common to all mankind. And the unreasonable and unscript-

ural doctrines of the divine right of kings and of the eternal torment of a large proportion of humanity, and kindred absurdities, are coming more and more into disrepute, and have less and less of a restraining influence upon the masses of men, who rightly reason that since "the earth is the Lord's and the fulness thereof," and since "God is no respecter of persons," the peasant has an equal right with the king or the priest to share its bounties.

To the awakening masses the only apparent way to obtain their ends is by revolt against the existing arrangements;—they see not the Jubilee of "restitution times" which God has promised. (Acts 3:19-21.) And the hearts of all classes being under the control of selfish principles, it is only a question of increasing unrest from increasing knowledge and liberty, and of divine permission (Rev. 7:1-3), when the terrible crisis of trouble will consume the present order of society.

It is in view of this clearly discernible trend of present events that the thrones of earth are trembling, and that statesmen are greatly perplexed in seeking measures of policy to avert

the impending disaster. The sea and the waves (the restless masses of humanity) are roaring, and the mountains (kingdoms) are shaking with the swellings thereof.—Psa. 46:3.

Six years ago Prince Bismark called attention in the German Reichstag to the fact that great national crises occur about every twenty years, and urged that such contingencies should be prepared for. And more recently, in justification of the last army bill, he recounted the special dangers to Germany, lying, as she does, in the center of Europe, exposed to the hostile powers of France on the east, and of Russia on the west, as well as to the dangers of their coalition, and the lack of cohesion among her own people. Again he said, "European countries have something more important to attend to than making war upon each other. They should unite in suppressing the crime of socialism." But that is more easily said than done; for the nations are not ready to unite on anything. And where is the power of resistance which the rulers would call to their aid in such a contingency, when the armies upon which they depend are permeated with socialistic sentiments?

The power of the churches was relied upon once, when the churches demanded and got a superstitious reverence for civil potentates and ecclesiastical dignitaries; but that day is almost past; and the reins of superstition are growing more and more slack. The time was when a German Emperor stood for three days and nights barefoot in the snow, waiting for Papal absolution, that the dreaded Papal interdict might be lifted and his authority in the empire established by the word of the Pope. And glad indeed would some of the crowned heads be to-day to see that power restored to the control of the public mind, for the support of kingly authority. This is illustrated by the fact of Germany's repealing the law that expelled the Jesuits. Although those infamous allies of Papal power have been a menace to good government in every land, and have been alternately expelled and re-instated again and again in almost every land, their influence is felt to be a necessity now against the increasing influence and power of Socialism and Anarchy.

Dynamite plots and assassinations are getting to be common occurrences. Several bills look-

ing to the suppression of Socialistic movements have been presented and favorably considered in the French Chamber of Deputies; and since the assassination of President Carnot one of the most stringent of these has passed into a law. Similar regulations are before the governments of Austria and Spain; the latter, indeed, proposes to all civilized governments common laws for the suppression of Anarchists, their literature and their sympathizers.

The wonderful mechanical inventions of this "day of the Lord's preparation" for the Millennium (Nah. 2:3), the manufacture of which has for a time brought great prosperity to the whole world, once gave promise of *great* future blessing to all mankind, by a general increase of wealth, and a lessening of the drudgery of earth. But the masses are awakening to the fact that they were dreaming when wasting good wages in extravagance or dissipation or sloth, thinking that the "good times had come to stay." There were others not so short-sighted, who, by economic prudence, temperance, etc., accumulated a little money, and who foresaw that *machinery* would make the best of all slaves

—requiring less for maintenance and doing the work of many. Some of these frugal, thrifty, far-seeing ones, by the aid of their *mechanical slaves*, have become wealthy—immensely wealthy; and one half of the world is now striving to serve these and to manufacture more slaves for them. Thus after the point of demand has been reached there comes a halt all around—a stagnation. And since human muscle and brain cannot *compete* against these mechanical iron slaves, all are dependent upon these and their millionaire masters, that they may work *with* these slaves. Under these circumstances, nothing can prevent the decline of human labor in every channel to a lower and yet lower level, until the common, unskilled laborer will scarce be worth his board, and must be supported by the charity of his fellow-creatures better equipped for the battle of life. Unskilled muscle is being crowded out by mechanical slaves, and even skilled muscle is beginning to feel its pressure. Brains, backed by machinery and money, are already masters of the situation, and the increase of machinery and of wealth is marvelous. On the other hand, the population of the world is

increasing rapidly, and the increase of intelligence increases the skilled workmen of the world and their competition with each other for the luxuries and necessities of life, to be had only by serving the slave owners, the world's masters.

Poor world! This is a gloomy outlook, yet one which all who can and will reason must see is a true view, *if* something does not occur to alter results by changing conditions or causes. All thinking people see this; but many stifle reason and reflection, and swim along as near to the cream and as far from the dregs of society as they can.

It is useless to reason with the wealthy owners of these iron slaves, for they will get the best of the argument,—reasoning upon the generally accepted basis. Their answer to those who would reason with them is a correct one. They say:—

We are acting upon the same principles upon which you act;—we are no more selfish than you;—we give more generously than you to the support of educational and benevolent institutions;—we pay our employees better wages than others can afford to pay;—we pay more taxes than

do others ;—indeed, as society exists at present, our brains, capital and iron slaves are necessary to the well-being of the world ; —we could get along without others, but they cannot get along without us ;—if we, the masters of the world, should combine to stop our iron slaves, and close our establishments, the world's affairs would be thrown into chaos. We do not claim to do our business on principles of love and benevolence any more than do the farmers and mechanics. Each is trying to do the best he can for himself. We, like others, are ruled by selfishness ; but a selfishness less narrow and mean—more generous—than that which is exercising many of our employes and others less successful than we. You can make no laws to hinder our success ; for of necessity such laws would injure others as much as they would injure us, or more. We are independent, others are dependent. So long as selfishness is recognized as the rule of life, we must be conceded to be as generous under that law as any.

Socialism and Nationalism reply that the remedy is to do all, *large* business on a communistic scale for the public benefit. But they fail

to see that selfish ambition for wealth, power and honor, which at present is pushing the world with lightning speed, would, by their program, be set aside—with nothing in its stead to supply the actuating force. It is but a chimerical fancy, that if selfish ambition were rendered powerless, loving benevolence would step forward in its stead and push the world along. Alas! too few of the human family have any knowledge of love as a *motive power*. Indeed, we may be sure that if selfish *ambition* were bound hand and foot, selfish *indolence*, and not love, would take its place amongst poor and rich, until necessity would compel the release and re-en-thronement of selfish ambition to keep society from miserably perishing in sloth.

Indeed, the Scriptures indicate that this will be the very course, that anarchy will finally result, and that

RELIEF WILL COME ONLY WITH THE RETURN OF THE KING.

We wait not for the King as the sweet babe of Bethlehem, nor yet as “the *man* Christ Jesus, who gave himself a ransom for all;” but we

wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—who was raised from death a spirit being—highly exalted above his condition as a man, higher even than his condition as a spirit-being before he humbled himself to become a man,—highly exalted, even to the divine nature, far above human nature and angelic nature and every other nature. Such is the nature and majesty of the King for whom we wait, and whose presence and Kingdom we are assured can and will bring order out of earth's confusion, and bring to the world the blessings purchased with his own precious blood, given when he was a man, once for all as man's redemption-price.

The same King whom Herod and his soldiers crowned with thorns, and in mockery clothed in royal robes, and hailed, "King of the Jews!" the same whom Pilate crucified between two thieves, and over whose head he placed the inscription, "Jesus, the King of the Jews"—this same King we look for now, but no longer in a body of flesh, a body of humiliation, a body prepared for our sin-offering. He comes in power and great glory, the express image of the

Father's person, and in the glory and majesty of the Father, "whom no man hath seen, nor can see" (1 Tim. 6:16), the same whom Saul of Tarsus saw, but whom his companions saw not. The same wise, sympathizing, loving soul (person) that wept and died; but greatly changed—resurrected and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not dishonored, but honored,—possessing "all power in heaven and in earth."—See 1 Cor. 15:20, 42-44, 50; Phil. 3:10; Matt. 28:18; Heb. 1:2-8.

Some have dreamed that selfishness is being rapidly swallowed up of love, throughout the world; but not so: it alters its outward form to meet changed circumstances and conditions, but under the surface selfishness is still to be found everywhere; and in almost every heart it is the actual motive power of life. And so strong is the selfish power in mankind, so deep seated, that it is a vain delusion to presume that the mere preaching of the gospel will ever convert the world from the motive power of selfishness to that of love.

True, some are thus converted ; but altogether they are but a " little flock ;" and so different from the masses that they are and always have been " a peculiar people," zealous, not for self-interest, but for good works, for God's glory and for the welfare of others, regardless often of personal prosperity or interest.

Man's experience is now being so arranged for him as to bring to the masses the *proof* that, the welfare of all being considered, selfishness is not the proper motive power ; because, in the present condition of physical and mental inequality, the mentally and physically strong would get all there is, while the weaker and imbecile would be wholly dependent upon their charity for existence ; and as the ratio of difference would continue to increase, it would mean that ultimately the wealth and government of the world would all be in the hands of a few intellectual giants. And even if all men were mentally and physically perfect and equal, the result of the operation of selfishness would mean a continual strife for mastery, greatness, power and advantage, which would mar the bliss of a Paradise.

The light of invention in this, our day, is intended to have this very effect;—to let things take their course, and thus cause people to see the consequences of allowing selfish principles to go to seed. Many whose senses are exercised can already foresee the result, and many are seeking the remedy, but in a wrong direction. They want the motive power of love substituted for the motive power of selfishness *in those who have control* of governments and large enterprises. They are seeking in others the character and methods of Jesus, but have never adopted his character and methods as their own. They admit the superiority of love over selfishness, and would like to have the wealthy adopt the principle of love, while they would, for a time at least, continue the policy of selfishness, until they too had become wealthy;—then they would forget their former socialistic theories; for none are so autocratic as the poor who suddenly become rich.

They forget that love cannot become an element of daily life, and its controlling force, until it has first become an element of character in the individual heart. Only those whose hearts

have been thoroughly converted to the Lord, and who are seeking and praying to be dead to self, realize what a fight is necessary to keep this strongly entrenched element of the fallen character under the control of the Word and spirit of Christ, our Redeemer and Pattern. Others see not the folly of their hopes to introduce by laws the rule and motive power of love, and to oust the rule and motive power of selfishness, while the hearts of the vast majority know nothing whatever of such a change of principle as a personal experience. As men come to realize, by further experience, the folly of such hopes and efforts,

AN INCREASING NUMBER WILL SPEAK OF BRINGING BACK THE KING.

Ah, yes! That is the remedy, and the only remedy at all adequate to the cure of the disease of selfishness, its eradication from the body—social, political and financial.

~~But~~ while the King of Earth (whose right the government is, and who will shortly take unto himself his great power and reign, and bring order out of confusion) is called the "Good

Physician," let none assume that by this is implied that he will cause his patient no pain when he lances his boils, amputates those parts where mortification has set in, rebreaks bones previously improperly set by the patient himself, or when he cauterizes the proud flesh of his sores: let him not suppose that he will give no bitter medicines. To be a Good Physician and a Great Physician means that he will cause no *needless* pain; but it also implies that he will spare no pains to make the treatment effective to the patient's recovery to perfect health.

And so with Christ's rule and Kingdom: it will first of all lay bare, and cut, and scrape, the evils of selfish society, down to the very bone, exposing depths of corruption never before realized by the patient; and it will be a fearful ordeal—"a time of trouble such as was not since there was a nation." The patient (the world) will suffer and groan, and for a time prefer the disease to the cure, and seek to be released, but he will be helpless, bound hand and foot; and the exposition and eradication of selfishness must progress until the patient shall have fully realized the sinfulness of sin and the selfishness of selfishness. Then the balms and ointments of love and righteousness will be applied; and although they will smart, they will begin to heal and strengthen. Then the cooling, refreshing, "peaceable fruits of

righteousness" will begin to be relished, and the patient will soon be on the way to recovery and prepared for the stronger meat of knowledge of God's perfect will.

Yes, the coming of the King of Earth means much of trouble and a general overturning of the Kingdoms of this world, which, although nominally kingdoms of God, are really under the control of the prince of this world—Satan—who now worketh in the hearts of the children of disobedience. (Eph. 2:2.) It means the shaking of society in a manner and to an extent it was never before shaken, and so thoroughly that another shaking will never be necessary. (Heb. 12:26, 27.) It means the breaking in pieces of the Kingdoms of earth as a potter's vessel. (Isa. 30:12-15; Psa. 2:9; Rev. 2:27.) It means the shaking and final passing away of the present ecclesiastical heavens, and the fall of many of its bright ones (stars), and the temporary obscuring of the true sunlight of the gospel and the moonlight of the Jewish law by the thick clouds of worldly wisdom. It means tumult and raging amongst the waves of the sea (the masses of mankind in anarchy). It means the shaking of all the mountains (kingdoms); and the *melting* of some to the level of the people (socialism); and the carrying of others into the sea (revolution and anarchy). Thus the way will be prepared for the Heavenly Kingdom.

But while many would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, they seem to realize that so just and impartial a Judge and law might cut off some of their long-cherished sins, and might pain them by touching some of their personal selfishness. And they are right: He will bring to light all the hidden things of darkness, and correct private as well as public sin and selfishness. He will lay justice to the line, and righteousness to the plummet, and the hail [hard truths] shall sweep away the refuge of lies, and the waters [of truth] shall overflow the hiding places [of error].—Isa. 28:17.

“BUT WHO MAY ABIDE THE DAY OF HIS COMING? AND WHO SHALL STAND WHEN HE APPEARETH?”—MAL. 3:2.

The coming of the King will mean a personal, as well as a national and a church examination, judgment and treatment. “Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire and like fuller’s soap.” (Mal. 3:2.) It will mean the curtailment of vice to a degree never attempted by any earthly reformer. There will be no *license* to be or to do evil in any form or degree. The only liberty then granted will be liberty to do right.

Ah! No wonder that so few to-day look and speak for the coming back of the King! To some it would mean the curtailment of present advantages over the remainder of their fellows. To some others it would mean to check their anticipated rising to a point of advantage or preference or honor above their fellows. To others it would mean the curtailment of sins now indulged and enjoyed.

Nevertheless, both the King and the Kingdom—for which the King taught his Church to pray, “Thy Kingdom come, thy will be done on earth as it is done in heaven”—are coming. In fact, they are *here*; and present troubles in church and state are the results of influences emanating from that King and Kingdom. Though men know it not, it is the smiting by this Kingdom of God that is even now preparing for the wreck of all the kingdoms of earth and the preparation thus of the hearts of men for the true King and his righteous government. Thus it was foretold by the Lord through the prophet.—Dan. 2:34, 35.

Worldly men know not of this, because this Kingdom cometh not with *outward show* or display: because they cannot say, Lo here, or Lo there, they do not realize it at all. (Matt. 24:23.) But God's children, enlightened by his Word, know that thus it is written, and that the Day of the Lord will come as a thief and

a snare upon the *world*; and that only God's people, his fully consecrated Church, will be in the light and will not be taken unawares. And many of these have been deceived by looking for the King again in the flesh—forgetting that his only object in becoming flesh was “for the suffering of death” as man's corresponding price; and that, this over now, he is highly exalted, and “dieth no more.” They forget that “Though we have known Christ after the flesh, yet now henceforth know we him [so] no more;” and that *we must be changed* that we may “see him as he is,”—not as he was. We now know him as the King of glory—the same who was dead, but who is now highly exalted—the same seen by Saul of Tarsus, a spirit being shining above the brightness of the noon-day sun. (See Heb. 2:9; Phil. 2:9; 2 Cor. 5:16; 1 Cor. 15:51; 1 John 3:2; Acts 26:13–15.) Another matter which the Lord has permitted to becloud this subject of the Lord's second coming, so that none except those who hunger and thirst after the *truth* might know, is the translation of the Greek word, *parousia*, by the English word, *coming*, whereas it should be rendered *presence*; for that is the thought. Note the wide difference in the sense of the following texts where the Greek word *parousia* should be rendered *presence* in every instance:—Matt. 24:3, 27; 1 Cor. 15:23; 1 Thes. 2:19; 3:13;

4:15; 5:23; 2 Thes. 2:1, 8; Jas. 5:7, 8; 2 Pet. 1:16; 3:4; 1 John 2:28.

True, there is to be an earthly phase or representation of the Kingdom of God, visible to the natural eyes of men, as the spiritual government will be recognized by the eyes of their understanding; but it will be established later, as it is written, Ye shall *see* Abraham and Isaac and Jacob and all the prophets—all the overcomers of the past—in the Kingdom. (Luke 13:28.) The unseen Kingdom will be Christ and the apostles, and all the faithful overcomers of the Gospel age—the body of Christ.

All that needed to be done to inaugurate the present strife for wealth and power, and to bring the festering sore of selfishness to a head, was to lift the veil and let men see the possibilities surrounding them. The lifting of the veil of ignorance from men's minds is a good thing of itself: only the selfishness of the human heart causes it to bring forth evil fruit. And the evil fruit is only partial and temporary: the sharpening of men's wits, possibly supernaturally as well as by the competitive strife for wealth, is preparing some of the inventions which will be ready for the quicker blessing of the world when the new King and his Millennial Kingdom shall have assumed full control.

But the King of Glory waits to be prayed to assume the control. He will let the various