

The Herald of Christ's Kingdom

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A MASTERPIECE OF WISDOM

It is related of a famous Brooklyn preacher, a man of large heart and great breadth of mind, that after years of earnest, devoted service of the people, and after his ministrations had circled the globe in their scope and power, some of his enemies--supposedly friends--who, because of their small-minded and petty jealous dispositions, could not appreciate the nobility of purpose and the grandeur of the work which he accomplished, resolved to injure and ruin the object of their hatred. Thereupon a slanderous story reflecting upon the moral character of this able minister was arranged and given to the public press.

Far and wide upon the wings of the wind ranged the murderous tale. The tongues of gossips, those vultures who thrive and gloat over the carrion and refuse of the world's reports, spread and magnified the slander.

The Sunday following the publication of the story, the large Church auditorium, one of Brooklyn's greatest meeting places, was thronged to the doors with the people who anticipated that a powerful and vigorous sermon would be delivered against those who had made the malicious attacks. When this preacher, who was renowned for his eloquence entered the Church, the audience was hushed, and waited breathlessly for what they supposed would be a torrential outpouring against his persecutors. Ascending to the platform, and entering the pulpit, he opened the large Bible, and turning to the 28th chapter of Acts, the third to the fifth verses, he read as follows:

"And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm."

After the reading of this Scripture, the great man went on with his regular sermon, making no reference to his adversaries, and dismissed his audience in the usual way. It is said that it would be difficult to describe the effect that this wise procedure had upon his enemies and it was conceded by all that it constituted the most powerful rebuke that could possibly have been administered. —
Selected.

THE COMING MEMORIAL SUPPER

"Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." "This do in remembrance of Me."--Matt. 26:26-28; Luke 22:19.

SACRED indeed are the memories that gather around the anniversary of our dear Redeemer's crucifixion. Every year this celebration of our Savior's death seems more full of meaning and more impressive. The very fact that the date changes, and must be reckoned after the Jewish method of calculation, adds to the impressiveness, and brings afresh to our minds the various details of the Passover type and their fulfilment in the death of the Lamb of God--"Christ our Passover is sacrificed for us."--1 Cor. 5:7.

The Supper which our Lord instituted as a remembrance of His great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different, means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death--especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works; such, for instance, as the awakening of Lazarus, or the stilling of the tempest on' the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King, the heir of David!

But our Lord chose as His remembrancer that which represented what was, in His and in God's estimation, His mightiest work-His sin-offering on our behalf; and that which His real followers, and they alone, would appreciate more than any other feature of His mission. True, His followers would have appreciated something commemorative of His wonderful words or works, but the worldly also could have appreciated those things. But not so the value of His death as our *ransom-sacrifice*, the basis of our reconciliation and atonement, which has never yet been fully apprehended by any but the consecrated Little Flock-the Elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop and went out from the others before the supper was ended; thus no doubt representing that in the close of this Age, before the Little Flock will have finished their part of having fellowship with their Lord in His suffering, the sop of Truth will Save become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the *ransom* accomplished by the Lamb of God for the taking away of the sins of the world.-1 John 2:19.

JEWISH METHOD OF RECKONING

The date of the Paschal Supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time; viz., lunar time. (Ex. 12:2-14.) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized every year by always beginning the new year with the appearing of the new moon about the spring equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the Apostles and the early Church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The new moon which comes closest to the spring equinox was reckoned by the Jews as the beginning of their ecclesiastical year, the first day of the month Nisan. Beginning with the first of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected, from the flock. On the fourteenth day (the full of the moon*) "between evenings" (at any time between 6 p.m. of the 13th and 6 p.m. of the 14th of Nisan.) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast, began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days or "high" days. (Ex. 12:16.) On the sixteenth day the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves. -Lev. 23:17.

SIGNIFICANT TYPES

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as firstborn in the antitypical Passover, they must accept Jesus *then*, five days before that

*As the Sun is a symbol of Christ's Kingdom, so the Moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. -Vol. II, p. 218.

Passover Feast, and four days before His crucifixion. And it evidently was on that very date that our Lord offered Himself finally to that nation when, as their King, He rode into the city on the colt. (Compare John 12:1, 12.) They, however, neglected to receive the Lamb of God, at once were rejected, and ceased from being the typical first-born.

The 14th day was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 p.m. Then followed the institution of the Memorial Supper of bread and wine, representative of the body and blood of the antitypical Lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by His followers instead of the eating of the literal lambs the commemoration of the antitypical lamb and the greater passing over of the antitypical first-born which His blood effects.

The waving of the barley sheaf of first-fruits on the 16th of Nisan ("the morrow after the Sabbath" or Passover of the 15th.--Lev. 23:5, 6, 11, 15, 16) typified the resurrection of Christ our Lord, as "the first-fruits of them that slept."--1 Cor. 15:20.

The two wave loaves offered on the fifteenth day, Pentecost, represented the presenting of the Church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the Holy Spirit at Pentecost. The Church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing. as the two goats presented on the Day of Atonement. It indicated that, although all presented were acceptable to God through Christ Jesus, He yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated-the overcoming Little Flock and -the Great

Company of the consecrated servants of God, the latter being those who do not make the High Calling theirs, by overcoming the world as they might and should do.

DIFFICULTY IN DETERMINING EXACT DATE

As has frequently occurred in the past, there is this year a choice of two dates, either one of which would seem equally appropriate. This happens by reason of the fact that this year the full of the moon occurs fifteen days after the new moon. Amongst other years in which this same discrepancy has been noted was the Year 1906. Concerning the discrepancy of that year our Pastor wrote:

"Unable to account for the discrepancy, or to see how it would require sixteen days for a new moon to reach its full we made inquiry of the Allegheny Observatory astronomers, who seemed unable to account for the matter and merely confirmed the facts as given in the almanacs. They in turn referred us to the United States Naval Observatory at Washington, D.C., from whom also we received confirmation of the almanac dates, but they could give no explanation of the peculiarity of the discrepancy why on this occasion it requires sixteen days for the moon to reach its full, while ordinarily it requires fourteen days.

"U. S. Naval Observatory, Washington, D. C.

"Mr. C. T. Russell,

"Sir--I am in receipt of your communication of the 31st ult. in which you state that you find in some 1906 almanacs the statement made that a new moon appears March 24, 6.52 p.m and that it fulls April 9, 1.12 a.m., and also that it occurs to you that there must be some discrepancy in this, as the time would amount to 15 days and six hours.

"In reply I beg to advise you that the data given above are correct, the time being given in Eastern Standard time. By reason of the eccentricity of the moon's orbit it not infrequently *occurs that the time between the two above-mentioned lunations exceeds 15 days.*

"Very respectfully,

"WALTER S. HARSHMAN

"Professor of Mathematics, U.S.N., Director Nautical Almanac."

"Although we went to so much particularity to ascertain exactly the proper date for the celebration of the Memorial we do not wish to give the impression that the exact date is of importance. We are not under the Law, but under grace. Our observation of the Memorial Supper is a privilege and opportunity rather than an obligatory command. The principal thing would seem to be that we have a uniform time for its celebration and that we celebrate it with the right thought in mind, viz., as a memorial of the fulfillment of the type of the Passover lamb with the death of Jesus, the Lamb of God, the ransom price for the world. Christ our Passover is slain for us, therefore let us keep the feast. This and not something else we do in remembrance of Him, and in confirmation of our covenant to be broken with Him and to give our lives with His in the sacrificial services open to us as members of His body in the present time. We conclude that the most appropriate time for the celebration of the Memorial will be Sunday night, April 8th [which in 1906 was 16 days after the new moon)."

This year we have a similar situation. The new moon following the spring equinox according to Jewish reckoning occurs on April 1st and fulls on April 15th. If, there fore, we wish to celebrate the Memorial the exact date on which the moon reaches its full, which is April 15th,

and reckon that as the 14th of Nisan, as Brother Russell frequently did in the past, that day, this year, would be April 15th, and the evening of the 14th, after 6 o'clock would be the beginning of Nisan 14. It was according to this method of reckoning, therefore, that in THE HERALD of January 1, page 13, in connection with one of the Sunday school lessons, we indicated the evening of April 14th as being the time for the celebration of the Memorial.

However, on the other hand, if we are to hold strictly to the method of counting the first day of the new moon as the first of Nisan, then this year the 14th of Nisan would be April 14th and the evening of the 13th, after 6 o'clock, would be the time for the Memorial Supper, though it would be more than twenty-four hours earlier than the full of the moon, but of course, it could be properly considered approximately at that time.

As a matter of fact all the records clearly show that Brother Russell followed both the above methods of reckoning. This year we find that the Jews have fixed April 14th as the Nisan, commencing on the evening of April 13th, and while we are not bound to accept the Passover date which they have indicated, yet in view of the fact that this year April 13th falls on Sunday, and from that standpoint is a more convenient and appropriate time for the Lord's people to assemble, we are recommending that the friends decide on the evening of April 13th after 6 o'clock as an appropriate and acceptable time to partake of the emblems, thus revoking our previous suggestion regarding the evening of April 14th. We believe, however, that either date above mentioned would be just as acceptable to the Lord. There is no law on the subject and we do not consider that the matter of the exact day and hour is of primary importance. On this our Pastor further said:

"The important features to be remembered are:

(1) That it be in the first of the year, approximately at the Passover season.

(2) That the date be uniformly observed.

(3) That it be observed in the evening to correspond with the original institution in Egypt and with our Lord's, subsequent Memorial institution."

We have given the details as to the counting as a general answer to various questions on this subject, -and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For

though desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when He said, "This do ye [every time you celebrate this yearly Memorial] in remembrance [lit for commemoration] of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions, and forgive the error and grant His blessing.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord, what I also delivered to you-That the Lord on the night in which He was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the new covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till He come."-1 Cor. 11:24-26.

The Apostles declare that in the lesson He gave in the Passover, Jesus spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this Remembrancer--His body, His *flesh* broken for us, and of its merits and life all who would have life everlasting must partake. Let none be deceived by any means, on this important question.

In order to appreciate how we are to eat, or to appropriate this living Bread, it is necessary for us to understand just what the bread signifies. According to our Lord's explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, in order that He might take our human nature. It was the fact that our Lord Jesus, was holy, harmless, undefiled and separate from sinners -without any contamination from Father Adam, and hence free from sin-that enabled Him to become the Redeemer of Adam and his race, that permitted Him to give His life "a Ransom for all, to be testified in due time."-1 Tim. 2:3-6.

When we see that it was the pure, spotless nature of our Lord Jesus that was laid down on behalf of sinners, we see what it is, that we are privileged to appropriate. The very thing that He laid down for us we are to "eat," appropriate to ourselves; that is to say, His perfect *human*

life was given to redeem all the race of man from condemnation to death, to enable them to return to human perfection and everlasting life, if they would; and we are to realize this and accept Him as our Savior from death. The Scriptures show us, however, that if God would consider all past sins canceled, and should recognize us as having a right to human perfection, this still would not make us perfect, nor give us the right to eternal life.

In order that any of the race of Adam might profit by the sacrifice of Jesus, it was necessary that He should *rise from the tomb* on the Divine plane of life, that He should ascend to -the Father and deposit the sacrificial merit of His death in the hands of justice, and receive from the Father "all power in Heaven and in earth."- As relates to the world, it was necessary also that in the Father's due time He should come again to earth, a glorious Divine Being, then to be to the whole world a Mediator, Prophet, Priest and King, to assist back to perfection and to harmony with God all who will avail themselves of the wonderful privileges then to be offered.

It is this same blessing that the Gospel Church of this Age receive by faith in their Redeemer; namely, justification by faith-not justification to a *spirit* nature, which we never *had* and never *lost*, and which Christ did not *redeem*; but justification to *human* nature, which Father Adam *possessed* and *lost*, and which Christ *redeemed* by giving His own sinless *flesh*, His perfect *human life*, as our Ransom-sacrifice. The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of *justification to human life-right--a right to human life-with all* its privileges, which our Lord at His own cost procured for us. Likewise the fruit, of the vine symbolizes primarily our Savior's, life given for us, His human life, His being, His soul, poured out unto death on our behalf ; and the appropriation of this by us also signifies, primarily, our acceptance of Restitution rights and privileges secured by our Lord's sacrifice of these.

DEEPER SIGNIFICANCE OF THE LOAF AND THE CUP

Now let us note that God's object in *justifying* the Church by *faith* during this Gospel Age, in advance of the justification of the *world* by *works of obedience* in the Millennial Age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to. have part with the Lord Jesus in

His sacrifice-as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come."--John 16:12,13.

This Spirit of Truth, the power and influence of the Father bestowed through Christ, speaking through the Apostle Paul, clearly explains the very high import of the Memorial; for St. Paul says, writing to the consecrated Church, "The cup of blessing for which we give thanks, is it not the participation of the blood of Christ? The loaf which we break, is it not the *participation* of the Body of Christ?"--the sharing with Christ as joint-sacrificers with Him even unto death, that thereby we might be counted in with Him as sharers of the glory which He has received as the reward of His faithfulness--"For we, being many, are *one loaf* and *one body*."--1 Cor. 10:16, 17.--Diaglott.

Both views of this impressive ordinance are very important, It is essential, first of all, that we should see our justification through our Lord's sacrifice. It is proper then that we should realize that the entire Christ, the entire anointed company, is, from the Divine standpoint, a composite Body of many members, of which Jesus is the Head (1 Corinthians 12:12-14), and that this Body, this Church, as a whole, must be broken-that each member of it must become a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. We do this by laying down our lives for the brethren as Jesus laid down His life-directly for His Jewish brethren, but really for the whole world, according to the Father's purpose.

It is not our *spiritual* life that we lay down, even as it was not Jesus' spiritual life that He laid down. As He sacrificed His actual, perfect being, His *humanity*, so we are to sacrifice our justified selves, *reckoned perfect through* Jesus' merit, but not *actually so*. Likewise the loaf and the cup represent *suffering*. The grains of wheat must be *crushed* and *ground* before they can become bread for man; they cannot retain their life and *individuality* as *grains*. The grapes must submit to the pressure that will extract all their juices, must lose their identity as grapes, if they would become the life-giving elixir for the world. So it is with the Christ company, Head and Body. Thus we see the beauty and force of St. Paul's statement that the Lord's children are participants in the one loaf and the one cup. But it is His blood, the virtue of His sacrifice, that counts. Our blood has virtue only because we are members of His body.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood; that is life-not life *retained*, but life *shed*, given, yielded up-sacrificed life. He tells us that this life poured out was for the remission of sins; and that all who would be His must drink of it, must accept His sacrifice and appropriate it by faith. They must receive life from this source. It will not do for any to claim an immortality outside of Christ. It will not do to declare that life is the result of obedience to the Law. It will not do to claim that faith in some great teacher and obedience to his instructions will amount to the same thing and bring eternal life. There is no way to attain eternal life other than through the blood once shed as the Ransom-price for the whole world. "There is none other name given under Heaven or amongst men whereby we must be saved." (Acts 4:12.) Likewise there is no other way by which we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and to be broken with Him as members of the one loaf, to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honor and immortality. -Rom. 6:3-5; 2:7.

"TILL HE COME"

"Till He come." What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our ransom sacrifice, and our consecration with Him to sacrifice. Rather, He is showing that it was not to be considered a limited arrangement, for a few years but was to be continually observed until the Lord's Second Coming. Looking down to and speaking of the Second Coming of our Lord, the Apostle includes in His expression the gathering and exaltation with Christ of His Church or Kingdom to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and Body, *is coming* to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then commences the change of-the sleeping members of His Body, the sifting of the living members, and their gradual gathering together unto Him.

Even though the Kingdom may be considered as *begun* from the time the King began the exercise of His great power (Rev. 11:17) in 1878, it will not be "*set up*," in the full sense of the word, until the last member of the Kingdom has been changed or glorified--until the breaking of the "loaf," the Church, Head and Body, is completed. While one member suffers the body suffers; while one member is unglorified the Kingdom is not fully come into power and dominion.

It is the coming of Christ as *including the full exaltation of His Church or Kingdom that the* Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this. cup, you declare the death of the Lord [as your hope and confidence] till He come." The same thought of the Kingdom glory being the *end* of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial--"I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's Kingdom."--Matt. 26:29.

Just what our Lord meant by this statement might be difficult to determine positively, but it seems not inconsistent to understand Him to mean that as a result of the trials and sufferings symbolized in His cup, there will be jubilation in the Kingdom. "He shall see of the travail of His soul and shall be satisfied." He will look back over the trials and difficulties endured in faithful obedience to the Father's will, and will rejoice in these as He sees the grand outcome--the blessings which will come to all mankind. This jubilation will be shared by all His disciples who have drunk of this cup, first in justification, then in consecration and sacrifice with Him. These have His promise that they shall reign with Him;- and when the reign shall have begun, when the Kingdom shall have been established, looking back they shall praise the way that God has led them day by day, even unto the end of their earthly course, and even though it has been a "narrow 'way," a way of self-sacrifice, a way of self denial.

Our dear Master's faith stood the test of all these trying hours which He knew to be so near the time of His apprehension and death. The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which ,the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

WHO MAY PARTAKE

The Lord's Supper is not for the world, not for merely nominal believers, but only for those, who (1) accepting of Christ as their Redeemer and sin-bearer, are (2) consecrated to Him and His service. But it is not for us nor for any man or set of men-to *decide* who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man *examine himself*, and then if he think proper, let him partake.--1 Cor. 11:28.

Now that God's people are emerging from the errors of the Dark Ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:

(1) Do I believe the Scripture teaching that I, as a member of the human family, was tinder that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the ransom sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe He gave Himself-His flesh and blood, His humanity--as my ransom-price, pouring out His soul unto death, making His soul a sin-offering (Isa. 53:10-12) on this behalf?

(4) Do I see that the consecration to death, made at Jordan when He was baptized, was fulfilled by His sacrifice of Himself for mankind, which, beginning there, was finished on the cross when He died?

(5) Do I see that the rights under the- Law, which He secured by obedience to it (the right of lasting life and the dominion of earth), were what He through that same sacrifice bequeathed to the fallen, dying race-to as many as shall accept the blessings under the conditions of the New Covenant?

(6) Do I see that His flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which *they* purchased for us?

(7) Do I see that the partaking of the bread and wine symbols of His flesh and blood signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept of the *ransom* thus memorialized, do I consecrate my entire being-my flesh and blood, justified through that ransom-to the Lord, to be broken with Him, to suffer with Him, to be dead with Him?

If we can answer these questions affirmatively we clearly or fully discern the Lord's body, give credit to His meritorious -sacrifice and may *eat--should eat--"Eat ye all of it."*

But let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling-block to many. So long as we are in the flesh, imperfection of word, deed and thought are possible-yea, unavoidable. St., Paul says that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who have been accepted into fellowship with Christ are encouraged to come to the Throne of Heavenly Grace in prayer. The Apostle says, "Let us come with courage to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) It was because of our needs that God opened up the way and made this arrangement for us.

Those, however, that deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith *they were* once sanctified not holy or an ordinary thing--such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the *Philosophy* of the ransom, who nevertheless did so with reverent appreciation of the *fact* that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the Truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTISED

But some brother may perhaps remark-You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree that baptism is necessary-that the Memorial Supper is only for *the* Church; and that baptism is necessary before one can belong to *the* Church. But we differ with some as to what *the* Church is. We hold that no human organization *is* *the* Church. It has been clearly demonstrated that all human systems organized and governed by fallen men, contain "tares" as well as "wheat," but *the* Church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the "wheat" and *no* "tares." But *the* Church, "whose names are written in heaven," *includes* all *the* "wheat," and has not a "tare" on its roll., This is *the one Church* which our Lord established, and of which all the elect must become members--the Church Passed-over--"The Church of the Firstborn ones, whose names are written in heaven."--Heb. 12:23.

Nor can we admit certain claims with reference to baptism. The Scriptural view is still more exclusive than that of the water test. There is in the membership of all human organizations, some who would be far from acceptable as members of the "Church of the First-borns." They passed the test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the Church whose names are written in heaven. The real baptism is a baptism into Christ's Body-the Church-by a baptism or immersion into Christ's *death*, and a resurrection therefrom in His likeness. Water immersion is a beautiful *symbol* of the real immersion of, the human will into the will of Christ, a beautiful *illustration* of a full sacrifice even unto death; but it is only an illustration or symbol-just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but *the Church*, the *immersed*, should partake of the Supper; but we recognize as *really* immersed all whose wills are dead and buried in the will of Christ, and who, as New Creatures in Him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death and their awakening as actual new beings in the First Resurrection. All such, whoever and wherever they may be, are the real members of Christ's' Body, *the Church*, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's commands *include* the symbol of water immersion or burial, as well as the burial of their wills, *they* will be glad to -follow and to obey their Head and Lord in all things-especially when as infants they were not "believers" and that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if *possible*, be buried in water also (as our Lord and His Apostles showed us) before partaking of the Memorial Supper.

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart nor separate the "wheat" from the "tares," we fulfill the whole duty when we "declare the whole counsel of God" as revealed in His Word on this subject, and should leave the decision as to whether or, not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

LET US KEEP THE FEAST

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them, and for the Truth should have led you to seek them out to bless them with the Truth shortly after you. yourself received it. If there are such with whom you can have communion and fellowship invite them to join you in the Memorial; but not if you know them to be deniers of the ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng *devoid of that spirit of fellowship and union in Christ.*

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion--in realization of His love, past and present, in renewing the pledge made to be His faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

It will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in His service and in the service of His people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

"ON CALVARY'S BROW"

Of the first Supper it is written: "They sang a hymn and went out." Let us do the -same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after meeting greetings, and all, commonplace remarks and thoughts, thus we may prolong our communion and fellowship with the Master. Keep within sight of Him throughout the next day. Hear the clamor of the people against the guileless one; see them incited by the clergy of Jerusalem; see Him before Herod and his soldiers; see Him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See Him crucified as a criminal, and taunted with the very gracious deeds which He had performed--"He saved others, Himself He cannot save." Remember that He could have saved Himself; that He could have asked for, and would have received, "more than twelve legions of angels" to deliver and protect Him; that He could have destroyed His enemies and villifiers, instead. of dying for them; and that our hope of a *resurrection* and everlasting. life depended upon His willing offering of Himself as our ransom-price. Considering His love for us and for all it will surely strengthen us as His followers to endure more and more hardness as good soldiers of the cross Aye, let us consider Him who endured such contradiction of sinners against Himself, lest we become weary and faint in our minds under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out for each a far more exceeding and eternal weight of glory.

THE REVELATION OF JESUS CHRIST

SERIES V. - THE MARTYRED ONES--JOINT-SACRIFICES

"For the great day of His wrath is come: and who shall be able to stand?"--Rev. 6:17.

THE FIFTH SEAL OPENED

AND when He opened the fifth seal, I saw tunder the altar the souls of those who had been killed because of the Word of God, and because of the testimony which they held. And they cried with a loud voice, saying, How long O sovereign Lord! the Holy One and true! dost Thou not judge and take vengeance for our blood from those who dwell on the earth? And there was given to them severally a white robe; and it was told them to rest yet for a time, till both their fellow-servants and their brethren, who were about to be killed even as they, should be completed. "--Rev. 6:9-11.--Diaglott.

It will be of special assistance to the student in understanding the visions of the book of Revelation, if he will keep in mind that the throne vision of Revelation 4 and 5 is continually before the Apostle's sight; he is continually beholding the Lamb as He breaks the seals and opens the Book. For a time his attention was diverted from the throne scene to the movements of the horsemen upon the earth. However, he was, during this time, continually hearing voices proceeding from the actors of the throne vision. As an illustration, the four "living ones" say to the horsemen, "Come;" and in connection with the opening of the third seal, he heard a voice proceeding from the midst of the "living ones," etc. And now in connection with the opening of the fifth seal his attention is taken away from the actions of the horsemen on the earth and turned again to the throne scene. A new object is seemingly for the first time seen by him. It is that of an altar, evidently an altar of sacrifice, as is shown in the symbolic transactions occurring in connection therewith. It was on the altar of sacrifice in the services of the typical Tabernacle that the "bullock," representing the man Christ Jesus, was sacrificed, was consumed. It was also on this altar that the "Lord's goat," representing the footstep followers of Christ was sacrificed. The altar in fact represents Christ's ransom sacrifice: "By faith in Christ's ransom-sacrifice, represented in the Brazen Altar." (T. 22.) Here in this vision we have a picture of the faithful -Christ's followers, accepted in the merit of His sacrifice, following in His footsteps faithful unto death--martyrdom; the fiery trials and persecutions they encountered in connection with their testimony, resulting in numerous instances in their suffering death. We are not to suppose, however, that all who were put to death by the great AntiChristian system were footstep followers of Christ-many of these, while doubtless believers, could not properly have any claim to be members of this class.

Let us bear in mind again that the faithful martyrs were really not there in person under the altar. While they were to St. John's vision real enough, yet it was all a vision, a picture of the faithful, suffering souls, pouring out their lives, which in the symbol, flows down to the base of the altar. We quote:

"Some of these martyrs of the past are pictured to us under the fifth seal. . . . This is a symbolical picture of justice long deferred, crying for vengeance, representing those who are actually dead, and know not anything, and cannot know anything until the resurrection."--Z.'07-233.

The "white robes" being given to them, indicates their righteous standing before God and their acceptance through the merit of Christ.

The "little season," during which they were told that they should rest, is interpreted by one expositor to be three hundred and sixty years. This does not seem to us the proper view and is not so applied here by our Pastor, as will be noted:

"The answer to this query before the seat of justice is given. We are told that it would be but a little while, until others are similarly maltreated, and the intimation is given that THEN [after the little while] the judgment will come which will compensate for the whole."--Z.'07-233.

The period *covered* by the martyr cry *would seem* to have reached its climax when the twelve hundred and sixty years of Papal dominion over God's saints ended, about 1799. The "little season" of "rest," according to this interpretation, covers the period generally understood as the "time of the end." The language, "till both their fellow-servants and their brethren who were about to be killed even as they," teaches that another brief time of persecution would occur, before the number of the elect ones would be complete.

THE SIXTH SEAL OPENED

"And I saw when He opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair, and the

entire moon became as blood; and the stars of the heaven fell to the earth, as a fig tree drops its untimely figs, being shaken of a great wind. And the heaven was separated from its place, being rolled up as a scroll; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the commanders and, the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, 'Fall on [over] us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb; because the great day of His wrath has come, and who is able to stand?'" Rev. 6:12-17.--Diaglott.

When the Lamb opened the sixth seal, St. John's attention was again directed to terrible occurrences both on the earth, and in the material heavens. That which first attracted his attention was a terrible earthquake, the effects of which were far-reaching. In connection with the great earthquake he beheld the sun and moon darkened, stars falling from heaven, and the heaven seemingly removed, as a scroll would be rolled up, and the mountains and islands moved out of their places. There is a disposition even among some historical expositors (Adventists) to interpret these events wholly as literal, forgetting' that the things seen by St. John were symbols of the things that were to transpire hereafter; "and He sent and signified [revealed by signs or symbols] by His angel unto His servant John."--Rev. 1:1.

All these occurrences, except perhaps that of the rolling up of the heavens, have been realized in a literal, local sense, and are matters of history. It is from such literal transactions that the symbols are taken. As the sixth seal begins to have its fulfillment in the time of the end, it is very significant that all these signs (darkening of the sun and moon and falling of stars) have occurred literally, and in the order mentioned, beginning about the time of the end. It seems evident that it was divinely intended to be so, in order to mark the close of a definite period in God's Plan. These literal events, however, were only symbols of much more significant and important transactions in the Divine purpose. The fulfillment of these symbols is to be looked for in the political, civil and religious world, and to begin, at the close of Papal persecutions.

LITERAL SIGNS OF THE END

This is the view held by our Pastor as we read:

"The early Church was persecuted by Civil Rome, while later, when Papal Rome secured control, all who refused to approve her abominations were persecuted by her (Jezebel) directly or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time--1260 years-until A.D. 1799. And this long persecution, in which 'many were purified and made white and tried,' and in which the Mother of Harlots was 'drunk with the blood of the saints and the martyrs of Jesus' (Rev. 17:6), ended as we have already shown, PRACTICALLY in 1776, and ACTUALLY in 1199 when the Pope and his authority were humiliated

before the world. Understanding clearly, then, that it is signs that will follow the tribulation 'of those days,' that our Lord refers to, we inquire respecting the very definitely described signs--the darkening of the sun and moon and the falling of the stars. Are these signs to be regarded as literal or as symbolic? and have they yet been fulfilled? We answer, that they have had a literal fulfillment, and are now having a symbolic fulfillment much more momentous."--Vol. IV, p. 584, 585.

The great earthquake at Lisbon in which no less than 60,000 persons perished, occurring in 1755 would seem to be the literal one referred to in 'this sixth seal. An area was affected by this earthquake almost beyond belief. The shock was felt on the eastern continent as far as the southern shores of Finland, and on the western it extended beyond the St. Lawrence River in Canada and was felt in some of the West India Islands--an area of no less than 7,500,000 square miles. In regard to the next literal sign, we quote again:

"On May 19, 1780 (still 'in those days,' the 1260 years of Papal power, but after that -power had begun to wane and the brunt of the tribulation had passed) a phenomenal darkening of the sun occurred, for which scientists of that time and since have never been able to account. That this was no ordinary occurrence is sufficiently established by competent testimony."--Vol. IV, p. 585.

In regard to the darkening of the moon we further quote:

"The darkening of the moon at its full the night following, seems to have been little less remarkable than this darkening of the sun. . . . This unaccountable day, except as a sign from the Lord, is reckoned to have

extended over 320,000 square miles-an area about twenty five times the size of Palestine, to which the signs of the First Advent were limited. Indeed, the fact that these signs were chiefly confined to the New England and Middle States need not surprise us, when we remember that the first movement amongst the 'Virgins' (Matt. 25-1-5) was chiefly in the same locality. And that God should use the 'land of liberty' for sending the message of these signs to the world, is no more wonderful than that He has been pleased to send from the same quarter, many of the modern blessings and inventions and lessons, recognized by the whole world, and aptly emblemized by the gift of the great French artist, Bartholdi, to New York harbor-the statue of 'Liberty Enlightening the World.'--Vol. IV, p. 587, 588.

FALLING STARS

In regard to the literal fulfillment of the next sign in the vision of this sixth seal we quote again:

"Half a century passed before the next SIGN appeared, the falling of the stars from heaven, as when a fig tree casteth her unripe fruit when shaken of a mighty wind. [Rev. 6:13.] Our Lord's words found a fulfillment (though not their complete and only fulfillment, as we shall see later) in the wonderful meteoric showers of the early morning of Nov. 13, 1833. Those inclined to quibble by urging that 'the FIXED stars did not fall,' are reminded that our Lord said nothing about the fixed stars falling, and that FIXED stars could not fall: their falling would prove that they were not FIXED. The Scriptures do not distinguish between stars and meteors as is commonly done in our day."--Vol. IV, p. 588.

The events symbolized by these literal occurrences of this sixth seal brings the history down into the period of the great tribulation, referred to in Chapter 7:14, the tribulation itself being briefly and symbolically described in the closing verses of Chapter 6:15-17. Before considering these it will assist to an understanding of the occurrences of Chapter seven, to briefly note that the symbolic transaction of the four angels holding the four winds of Chapter 7:1, has been having its fulfillment in this "time of the end." All these symbolic transactions of Chapter seven, occur in conjunction with the breaking of the sixth seal, and before the seventh is broken. In connection with these events St. John hears a voice proclaiming the complete number of the elect class--the overcomers, the result of the proclamation of the Gospel throughout the entire Gospel Age. He finally sees them as the temple class in

heaven, and also sees the Great Company passed beyond earthly scenes, before the throne and serving God in His temple. This closes the events seen in connection with the opening of the first six seals. When the seventh seal is opened, the occurrences of which cover practically the same period of time as the first six, before St. John's attention is directed to the earth again, there occurs a period of "silence" in connection with the throne vision and its surroundings: "There was silence in heaven about the space of half an hour." -Rev. 7: 1.

We call attention to this at this time for the purpose of locating, this symbolical "silence," as that of the beginning of the Gospel Age and not at its close as some have done.

SYMBOLIC FULFILMENTS

In the symbolical fulfillments we notice as first in order that of the "great earthquake." We must not confound this earthquake with that recorded in Rev. 16:18. In a literal earthquake the surface of the earth in a great section of country is violently disturbed; mountains, hills, valleys, forests and rocks being removed out of their places. The fulfillment can only be found in violent' political and religious agitations. The inevitable conclusion is that the French Revolution of 1789 is referred to It was the French government that, more than any other, for centuries, had upheld and carried out the Papal decrees of persecution of the saints, and as we now reach in the visions, the end of Papacy's power to do this, we would look for momentous-disturbances in the French government. A noted student of history and writer on prophecy has said:

"Taken as a whole the French revolution was a convulsion, in which the angry passions of men, set free from all restraint, manifested themselves with a force and fury unprecedented in the history of the world, against monarchial, aristocratic, ecclesiastical and religious institutions. Let these things be considered in the light of a mighty and successful revolt against, and overthrow of absolute monarchial power, and Papal tyranny and usurpation, and it will at once be granted that *nothing similar had ever* occurred previously in the history of the fourth great empire. Terribly iniquitous had been the career of the monarchial power thus rudely overthrown: and fearfully corrupt the priesthood and religion, thus utterly and with abhorrence rejected. A solemn character of retribution attaches to even the worst excesses of the French Revolution. The Papacy in the hour of its agony was exultingly reminded of its own similar cruelties against Protestants. Papists were treated according to the example set by Papists of other days, and the worst barbarities of revolutionary France could not out-herod the previous barbarities of Papal France."

We quote in connection with the fulfillment of this symbol:

"In the symbolic language of Revelation, the French Revolution was indeed a 'great earthquake'-a social shock so great that all Christendom trembled until it was over; and that terrible and sudden outburst of a single nation's wrath, only a century ago, may give some idea of the fury of the doming storm, when the wrath of all the angry nations will burst the bands of law and order, and cause a reign of universal anarchy. . . . A nation intoxicated. with Babylon's wine of false

doctrines in Church and State, and long bound by priestcraft and superstition, there vomited forth its pollution and spent the force of its maddened rage. In fact the French Revolution seems referred to by our Lord in his Revelation to John on Patmos, as a prelude to, and an illustration of the great crisis now approaching. It should be observed also that the same causes which operated to bring about that great calamity, are now operating to produce a similar but far more extensive revolution, a revolution which will be world-wide."--Vol. IV, p. 531.

This great revolution began with an outbreak of insurrectionary movement at Paris in July, 1789, including the destruction of the Bastille. On Jan. 21, 1793, Louis XVI was beheaded. It was brought to an end in 1794 when Robespierre himself suffered on the guillotine the fate to which he had condemned countless multitudes of his countrymen. Thus was fulfilled the first event of the sixth seal. Concerning the other symbols and their fulfillments we quote again:

"The sun as a symbol represents the Gospel light, the Truth-and thus Christ Jesus. The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The stars as symbols represent the inspired teachers of the Church - the Apostles. The heavens, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12:1) where the 'woman' symbolizing the early Church is represented as clothed with the sun, that is resplendent in the full, clear light of the unclouded Gospel. The moon under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown, represent her divinely appointed and inspired teachers-the twelve Apostles.

"With this outline of the meaning of these symbols before our minds, let us examine afresh this feature of our Lord's great prophecy [corresponding to these events of the sixth seal] of the signs which are to indicate the end of the age."--Vol. IV, p. 590, 591.

DARKENING OF SUN AND MOON

The sun, moon and stars and electrical disturbances in the heavens exert a marvelous influence in the physical world. For the sun to become black and the moon to become as blood, would change their

influence from good to evil. In the same manner, when the sunlight of truth becomes darkened, when those who are looked upon by the world in general as light (truth) bearers, substitute false pernicious doctrines for truth and become tyrannical persecutors, it can but result in great evil to humanity, and sooner or later bring the judgment of God upon the false light bearers. Concerning the symbolical fulfillment of this darkening of the sun and moon, the falling of the stars, and shaking of the powers of the heavens, we quote:

"Wherever we look we can recognize the fact that while God's consecrated people are being specially fed and enlightened at the present time, yet with the nominal Church it is not so. Its sun is being darkened; its moon is being turned into blood; and its stars are falling. The center of the Gospel light has from the first been the cross of Christ, the ransom, and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God, have always held fast to this blessed center of all God's promises, and of all His people's hopes. They have held to it, even though its philosophy has been almost entirely hidden from their view.

"True, there have been a few all along who, not understanding the ransom, and unable to harmonize it with other truths, and especially with their errors, rejected it. These, however, were rare exceptions to the rule. But since 1878--the very point of trial time indicated in the Scriptures--the parallel to the time of Christ's rejection at the First Advent, when the cross of Christ became to the Jew a stumbling block--the stumbling here has made great progress until today only a small minority of the professed ministers of the cross recognize its value or preach it. On the contrary, much, of the teaching now aims to disclaim and disprove that we were 'bought with a price, even the precious blood of Christ,' and substitutes for this the theory of Evolution claiming that Christ's value to the sinner consists in His words and example merely. "Thus the sunlight of the Gospel is daily becoming more and more obscure."--Vol. IV, p. 591, 592.

"As the sunlight of the ransom becomes obscured so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the bloody sacrifices of Israel, required by the law, as barbaric. Once, when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of 'better sacrifices' for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifices for it, the typical sacrifices are repudiated

also and esteemed barbaric. Thus the darkening of the Gospel sunlight results in the darkening of the moonlight. 'The moon shall be turned into blood.' And Joel (2:10) adds that the 'stars shall withdraw their shining,' which signifies that when the Gospel light is obscured, and the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the Apostles) will also fade from view cease to be recognized guides or lights.

"As we have seen, God has recognized or appointed twelve apostolic stars for the Church. From these and the moon and the sun, all the enlightenment of the Church was to proceed. But Papacy assuming ecclesiastical lordship of earth, has placed or 'ordained' various stars, lights, 'authorities,' 'theologians' in her firmament; and the various Protestant denominations have done like wise, until the whole number is innumerable. But God, while providing helps, evangelists, and teachers to His true Church, has not ordained them with the authority of lights or stars. On the contrary, all of His faithful followers are instructed to accept as light only those rays of truth seen to proceed from the sun and moon and twelve stars ordained for that purpose. . . . The word STAR (Greek, ASTER) is not used respecting any of the faithful (outside the Apostles) in referring to them in this present life; but it is used with reference to those who depart from the Truth, and become 'heady,' false teachers, 'vainly puffed up,' aspiring to be considered AUTHORITIES in the same sense as the Apostles, and who are styled 'wandering stars,' 'false apostles.'"--2 Cor. 11:13; Rev. 2:2; Jude 13.--Vol. IV, p. 593, 594.

HEAVEN DEPARTED AS A SCROLL

Another of the symbolical signs that is to occur in this "little season," the time of the end, the opening of this sixth seal is stated, "And the heaven-departed as a scroll when it is rolled together." Concerning the significance of this our Pastor shows that the fulfillment will be in connection with an attempt on the part of the Protestant and Catholic divisions of ecclesiasticism (the nominal heavens) to prevent the overthrow of the present order:

"Religious people in general, not discerning -that God's time has come for a change of dispensation, will ignore ,reason, logic, justice and Scripture in defending the present order of things. It will be of little consequence then that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll, (Isa. 34:4;

Rev. 6:14.) The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army [Joel 2:1-11], all the host of heaven [the Church nominal] shall be dissolved, and the heavens shall be rolled together as a scroll [the two great bodies which constitute the ecclesiastical heavens; viz., Papacy and Protestantism, as the two distinct ends of the scroll, are even now rapidly approaching each other, rolling together as we have shown.]"-Vol. IV, p. 551, 552. (See also p. 258.)

Concerning the fulfillment of the symbolism of verses 15-17, we further quote:

"As the trouble increases men will seek, but in vain, for protection in the 'dens,' and caves, the great rocks and fortresses of Society (Free Masonry, Odd fellowship; and Trades Unions, Guilds and Trusts, And all societies, secular and ecclesiastical), and in the mountains (governments) of earth; saying 'Fall over [cover protect] and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come.'"--Rev. 6:15-17--Vol. II, P. 139.

"In that time, financial institutions, including insurance companies and beneficial - societies will go down; and 'treasures' in them will prove worthless. These caves and rocks of the mountains will not furnish the desired protection from the wrath of this 'evil day,' when the great waves of popular discontent are lashing and foaming against the mountains (kingdoms).--Rev. 6:15-17. Vol. IV, p. 45.

This great collapse of present institutions is described by' all the prophets as well as Christ and the Apostles. It is called by Daniel (12:1) "a time of trouble such as never was since there was a nation." It is described by Christ (Matt. 24:21), "For then shall be great tribulation', such as was not since the beginning of the world to this time, no, nor ever shall be." It is referred to in connection with the opening of this sixth seal as "the great tribulation." (Rev. 7:14.) However, before this great trouble reaches its climax, we have another symbolic vision which gives a description of how it is held back for a time, and in connection with which St. John hears the number that constitutes the sealed and elect ones of the entire Gospel Age. These latter transactions which also are found under the sixth seal and which are recorded in chapter seven, will be taken up in the next of this series.

GOD'S WORKS

"In all God's works of nature, and of grace,
His wondrous love and wisdom we may trace,
The sky, the mountain, vale, the simplest dower,
May show to us the clothing of His power.

"And as a vesture they are changed! How blest
To know He giveth storm or giveth rest;
And all His works to be remembered are,
The falling leaves, the brilliance of a star.

"Sought out by those Who thus may pleasure find,
Searching the works of the Eternal Mind,
Though ever changing, yet He changeth never,
But yesterday, today, the same forever.

"The mountains may depart, the hills remove;
His kindness shall not leave thee, or His love
E'er fail.: the covenant of His peace is sure.
'Thus saith the Lord,' doth make our hope secure.

"O height, and depth, and breadth of Love Divine!
O gift unspeakable! this hope be mine.
Then, though these works dissolve, yet in that day
I shall be found in Him, safe, safe for aye.

THE CITIES OF REFUGE

-MARCH 16-

JOSHUA 20--Golden Text-- "*Blessed are the merciful:
for they shall obtain mercy.*"--Matt. 5:7.

NOW THAT ISRAEL had entered the promised land and taken possession of it, the time had come for the putting into effect certain provisions and measures for the general good and welfare of the people. One of these which is seen to be a, very wise one indeed was the Divine arrangement of Cities of Refuge. Six of these were designated, so scattered throughout the length and breadth of Palestine that they were convenient for the whole people. They were of Divine appointment and had already been referred to through Moses (Num. 35:9-34; Deut. 4:41-43; 19:1-9), and by him their purpose had been fully set forth. The six cities chosen as refuges were all of them cities of the Levites which would all the more insure their being free from all tribal bias or prejudice. The tribe of Levi stood separate and distinct from all the other tribes and was specially interested in all; as the religious representatives of the nation it was fitting, therefore, that these refuges from justice should be of the Levite's wards--under their protection.

From earliest times and in almost all countries the taking of life has been a capital offense calling for the death of the slayer. In almost all countries, too, particularly in the East, it is considered the bounden duty of the person next of kin to the one slain, to avenge his death; with some it is permissible to take money as a compensation for the loss of life, but with the Jews it was not so; the law "an eye for an eye and a tooth for a tooth" held with special rigidity in respect to a life for a life. We can see the wisdom of this general law recognized by the whole human family--that human life must be considered sacred and that he who would slay another must be shown no pity. Life was originally a Divine gift, although forfeited through sin, and whatever remnant of it is transmitted from parent to child is still, to be esteemed as so much of the original Divine gift, and no one is at liberty to treat it lightly.

The cities of refuge were a step in advance along the line of tempering justice with mercy; they were established, not for the protection of willful murderers, but for those who unintentionally, through error or accident, took the life of another; any one who even thus committed manslaughter was really worthy of death under the decree, "He that sheddeth man's blood, by man shall his blood be shed"--regardless of any excuse which he might be able to offer, either of aggravation or passion or self-defense or accident. The arrangement was that anyone

believing himself to be free from malice, willful, intentional murder, might flee to one of these cities of refuge and there be protected from the full demands of the law against his life-he might thus have a measure of mercy extended to him without the condoning of his offense. It was a further regulation that the routes leading to these cities of refuge should be built and kept in thorough order, free from stumbling stones, with bridges over water-courses, etc., so as to afford the guilty ones full opportunity for a rapid flight to secure safety. Moreover at frequent intervals sign boards were erected pointing in the direction of the city of refuge and bearing the word, "Refuge." It was also a custom among Jews that two scribes should accompany the refugee With the special object of persuading the avenger should he overtake the culprit, to permit him to reach the city of refuge and there have a proper trial of his cause to hear what could be said on his behalf. This was a recognition of the justice of vengeance, but it was also an inculcation of mercy. Apparently the whole people felt a sympathy for every person fleeing from an avenger to a city of refuge, as each one realized his own liability at some time to commit a similar offense and thus likewise need to seek refuge and mercy.

"JUST AND TRUE ARE THY WAYS"

Arrived at the city of refuge, the culprit was not free, but was obliged to stand for trial before the elders of the city representing the congregation of Israel. He was received into the city and protected until such time as the trial could take place. His cause was carefully investigated-Prof. Beecher remarks respecting these trials: "Much stress is laid upon the previous conduct of the slayer, and the relations between him and his victim, whether he lay in wait for the slain man (Deut. 19:11), whether he 'hunted' for him or not (Ex. 21:13; Num. 35:20, 22), whether he smote him 'in secret.' (Deut. 27:24.) Was it presumptuous, that is to say, malicious? (Ex. 21:14.) Was it with guile? (Ex. 21:14.), Especially, was there enmity previously between the two men? (Num. 35:21, 22.) Was there hatred of the slain on the part of the slayer? (Num. 35 -121, 23; Deut. 19:4, 6, 11 ; Josh. 20:5.) "

The fact that so many particulars were enumerated shows that the trial contemplated was to be a careful one; it was not therefore the intention of these cities of refuge to defeat the ends of justice, but that while serving the ends of justice, mercy might be extended to those who were proper subjects for it. If the man were found guilty of deliberate murder, intentional, premeditated, the city of refuge did not save him from the death penalty; and if he were acquitted of any malice, he,

nevertheless, was obliged to remain in the city of refuge or within its suburbs of 1,000 cubits beyond the walls (Num. 35:26, 28), for the remainder of his life, or until the death of the high priest. This was putting a heavy penalty upon carelessness, passion, etc., a penalty of separation from family, a restriction of liberty which, undoubtedly, would be beneficial, not only to the individual under restriction but, in its influence beneficial upon the whole people. The careless man is culpable, and when his carelessness results in serious injury to another it is but right that the matter should result in his own inconvenience-that it should cost him something.

The high priest was in some respects the most prominent individual in the nation, and his death, therefore, would be such a notable event as to be known throughout all the tribes, and on that occasion all refugees in all cities of refuge would be at liberty to return to their homes free from danger from the avenger, the avenger's opportunity expiring with the death of the high priest; and were he to avenge after that, he would be the murderer and be obliged to flee to a city of refuge. This unique arrangement, it will be observed, 'is the very reverse of our present-day arrangements of jails, penitentiaries, etc., and in some respects, at least, it presents advantages. The culprit himself was the one who sought the prison and who desired to stay therein for his own protection during the appointed time. This certainly avoided the necessity of building massive, walled, iron barred jails from which prisoners continually seek to escape. And instead of inciting the people to the pursuit of the offender under the presumption of his guilt even before his trial, it rather conduced to a reverse condition of sentiment-the supposition of the culprit's innocence and the desire and sympathy on the part of the people to assist him to safety and protection and mercy.

THE ETERNAL GOD IS OUR REFUGE

The heart of the lesson that is contained in this typical arrangement is well represented in our Golden Text: "Blessed are the merciful: for they shall obtain mercy." The provision of a refuge for the weak and the erring and such as had not intentionally infringed the Divine Law was indeed a manifestation of the quality of Godlikeness, known as mercy. One of the most important lessons for the New Creature to learn is love, sympathy, mercy. In the Divine arrangement under present circumstances, we must exercise this quality constantly. Our own imperfections continually require Divine mercy and should as continually impress upon us the merciful disposition toward those with

whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the Royal Priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom. "Blessed are the *merciful*; for they shall obtain mercy;" "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses;" "Forgive us our trespasses as we forgive those who trespass against us."

As in the Divine institution in typical Israel there were the cities of refuge, so amongst spiritual Israel there is provided the greater refuge, as saith the Scriptures: "God is our refuge and strength, a very present help in time of trouble." From the time we become acquainted with the real facts of our case, we realize that a death sentence has been issued which involves each one of us. We realize, too, that justice has a full right to pursue us unto death because we have "all sinned and come short of the glory of God;" and because the "wages of sin is death." The Apostle Paul points out this matter distinctly (Rom. 5:12), saying "By one man sin entered into the world and death by sin; and so [thus] death passed upon all men, for that all have sinned." From the moment, therefore, that we recognize that we are sinners that we could not stand approved in the Divine presence from that moment we realize that the avenger, justice, is upon our trail, and that it is only a question of time when we will be overtaken and destroyed unless we reach some place of refuge. As we flee we see finger-posts which God has set for our instruction pointing us to Christ as the only place of refuge, and to Him we have to flee.

We are abiding now within the hallowed precincts of this salvation, deliverance, refuge, which God Himself has provided for us; even as it is written, "It is God that justifieth; who is he that condemneth?" And yet it is with us even as it is shown in the type, a place of refuge not from willful and intentional violation of the Divine Law, but a refuge to cover our weaknesses and ignorance -the results of the fall. As a thorough investigation was made in the type, so we may be sure that in our cases a thorough investigation of motives, intention, etc., will be instituted.

Fortunately for us, this refuge in Christ is specially intended for those who are "new creatures in Christ Jesus," whose sinful course prior to coming to a knowledge of the Lord is accounted, not as intentional or willful, but, as of- ignorance. Our responsibilities for willful sin may, therefore, be said to begin with and keep pace with our knowledge of the Divine Law. Although acquitted as respects willful sin whose penalty would be the Second Death, it is necessary that we continue to

"abide in Him" -that we do not put off the robe of Christ's righteousness. If we leave the City of Refuge-if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of justice and that without mercy. Divine justice is represented in the avenger, as Divine mercy is represented in the City of Refuge, and he who would leave the City of Refuge necessarily falls into the hands of justice; as again the Apostle explains, "It is a fearful thing to fall into the hands of the living God"--to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits, through the Beloved One.

How long must we abide thus in the mercy of Christ and have no standing or liberty outside of His robe of righteousness, no safety outside His provision of refuge? We answer that we must thus abide "until the death of the high priest." This is already in a large measure accomplished-the Head of the antitypical High Priest, our Lord and Master, already has finished the work that the Father gave Him to do, and the members of the Body of the High Priest, His Church in the flesh, are filling up that which is behind of the afflictions of Christ, and soon the entire High Priest, its every member will have died. Then the new dispensation will be ushered in and no longer will we be obliged to own our own imperfection and the need of a covering before justice; from thenceforth having been made perfect by a share in the First Resurrection, having been made like our Lord and Master, we shall be presented before the Father blameless, unreprouable, without spot or wrinkle or any such thing, without any vengeance against us on the part of Divine justice.

The entire arrangement is of God-justice is the avenger of sin, and Christ is the refuge and deliverance; therefore, while acknowledging the Lord Jesus and appreciating very highly His work for us, the redemption accomplished through His sacrifice and all the blessings which come from the Father through Him, and thus honoring the Son as we honor the Father also, it is nevertheless appropriate that we should remember that all these blessings are of the Father through the Son, "God is our refuge, and strength, a very present help in time of trouble."

ISRAEL WARNED AGAINST COMPROMISE

-MARCH 23- JOSHUA 23:1-24:28

--Golden Text.--*"Evil companionships corrupt good morals."*--1 Cor. 15:33.

ALTHOUGH at the time of the incidents of this lesson the Canaanites were not wholly exterminated (Josh. 23:12; Judg. 2:2, 3), yet the war was practically ended. The conquest of the country had taken several years, not of uninterrupted warfare, but of wars intermingled with cultivation of the fields, and the making of homes and becoming citizens.

Joshua died at the age of 110 years. He had been watching the tendencies of the times, and knew well the character of his people and the peculiar dangers to which they would be exposed. Therefore he determined to make before he died, one more appeal to them, under the most solemn circumstances possible, with a view to bringing the nation to a state of more positive decision which is one of the most important elements of a strong character.

JOSHUA CALLS HOLY CONVOCATION

It is uncertain whether the last two chapters of Joshua are two different addresses, or two 'reports of the same address. The only importance of the question is its bearing on the structure of the book. The address to the people, at least, was made at Shechem, probably on the sloping sides of Mts. Ebel and Gerizim, where they had gathered 25 years before, on their first entrance into the Promised Land, and made the most solemn promises to God. (See Deut. 27, 28.)

It was now about thirty years since Joshua had succeeded Moses as the leader and law-giver, the judge of the nation. Under his able administration Canaan had been divided amongst the tribes, and a quarter of a century of prosperity in the new land had followed. In leaving the people Joshua sought to impress upon them not only 'the blessings and favors that they had received of the Lord, but also the obligations which they had assumed in becoming His people prospectively; heirs of the Abrahamic Covenant, and blessers of all the nations of the earth. He shows how Abraham's forefathers had been idolaters "on the other side of the flood," that is, on the other side of the great river Euphrates; and that God's favor had been markedly with Abraham and his posterity up to the time of which he spoke. In order to impress upon their minds what they might expect of the Lord in the

future, he calls pointedly to their attention his dealings with them in the past, the lessons in Egypt, the deliverances, the crossing of the Red Sea, the experiences of the wilderness, their crossing of Jordan into the land of promise, their conquest of the land against the various inhabitants. He would have them remember that these victories were not of their own strength or ability or wisdom, but that the Lord was on their side; calling attention also to one of the great battles in which their enemies were discomfited by great swarms of hornets, and then he comes to the exhortation which constitutes this lesson.

It is profitable, too, that the spiritual Israelite frequently take such a review of God's providences. He may look back not only to God's manifestations of favor and power during the Jewish Age to natural Israel, but he may see also Divine favor of another kind granted to spiritual Israel during the Gospel Age. Noting the differences of dispensations, he can see that God's blessings were of a temporal kind during the Jewish Age; that those who were faithful to the Lord were blessed in their flocks and herds and earthly advantages and health, while during this Gospel Age those who reverently obey the Lord and seek to walk in His ways are blessed in spiritual things; He opens the eyes of their understanding, feeds their hearts; grants them refreshment of the water of life, and light of the knowledge of the goodness of God which shines in the face of Jesus Christ our Lord, and makes known to His faithful the lengths and breadths and depths and heights of Divine love, wisdom and power. They now realize a protection from the world, the flesh and the Adversary, and the peace of God which passeth all understanding rules in their hearts, even though the same Divine providence may permit them to have various trials and difficulties, persecutions and disappointments and reverses, physical, financial and social. The spiritual Israelite's evidence of Divine favor on his behalf is in the healing of his soul from the sicknesses of sin, and in the invigoration of the new life, and in the victories over the weaknesses of the flesh and the oppositions of the Adversary--these are potent arguments with -the spiritual Israelite respecting the goodness and faithfulness of our God, as the temporal victories recited by Joshua were evidences of them to the natural Israelite.

As Moses before he died had called upon Israel to renew their covenant with the Lord, so Joshua desired at the close of his days to-make an appeal to his brethren on behalf of faithfulness to the Lord, that would long be remembered by them. He recognized the fact that God seeketh such to worship Him as worship Him in spirit and in truth-not of fear, not of compulsion, but of a willing mind, and his argument accordingly was along this line-Brethren, let us make a firm resolve that in view of God's goodness to us we will ever be faithful to

Him; let us fear Him in the sense of reverencing His commands, in the sense of fearing to displease one who has been so gracious to us; let us remember, too, that notwithstanding His graciousness, -He is dealing with us along the line of principle, and that if we depart from the principles He approves His blessing and favor will depart from us. Let us put away, therefore, the gods which your fathers served, and serve Jehovah only. It may have been that there was still a lurking of idolatry amongst the people, or it may have been that Joshua was merely guarding them against the idolatrous- tendencies which more or less assail all mankind--a tendency to forget more. or less the invisible God and to set upon earthly objects -idols- the affections and reverence which properly belong to Him. Joshua would incite the people to a good resolution.

Just so, too, we see that spiritual Israelites need frequently to incite one another to faithfulness to God, to an appreciation of what He has done for us and what He rightly expects of us, and to caution one another against what we recognize to be the tendencies of the world-the drawing away of our hearts and affections toward earthly things.

CHOOSE YE THIS DAY

The Israelites had come into a land whose people practiced idolatry accompanied by a lascivious form of worship, and there the laws of God upon them would necessarily mean restraint, against which their fallen natures would more or less rebel, and Joshua wished them to have these matters well before their minds and to decide the question of loyalty to God in full view of the facts as they already realized them, or would 'subsequently appreciate the 'in; on the one hand were the license and attractions of the sensuous forms of idolatry and the pleasures of sin such as they are, for a season, with Divine disfavor; on the other hand were the restraints of the Divine law accompanied by Divine favor, protection and care, relating not only to the present life, but to that also which is to come. He inquired whether it seemed evil that is undesirable-to them to be Israelites, to be God's people, to be under the restraints of His laws in order to have His favor and blessing. They would as a people now be tested along this line individually and nationally, and he desired to anticipate the coming tests and trials of their faith and obedience by fortifying their minds and leading them to make a decision one way or another. Then as a leader he took his own position most positively on the side of the Lord, saying, "As for me and my house [my' family] we will serve the Lord."

Many would be inclined to doubt the wisdom of setting before the people such a choice; they would be inclined, on the contrary, to leave no choice about it, but to insist and demand that the Lord be recognized and obeyed at all hazards. But really Joshua was merely emphasizing the choice which God puts before people continually; He leaves them open to choose good or evil-to serve Him, or to serve self or sin or wealth or other idols. As a matter of fact we have no right to attempt compulsion, because the Lord leaves the matter open for choice, as Joshua did; He is seeking those who desire to be His servants, His Royal Priesthood, His Holy Nation, His peculiar people; those who do not so desire He does not desire, and He is not calling them and drawing them now' Our Master emphasized this lesson in His preaching, saying to the Jews, "If any man will come after Me (as a disciple), let him take up his cross and follow Me;" He exhorts them furthermore to sit down and- count the cost of discipleship before undertaking to make a choice, just as Joshua in this lesson drew before the minds of his hearers something of the two sides of the question which he exhorts them to decide properly on the Lord's side-on the side of life and peace and blessing and the promises of God.

Although this matter of choosing was left open to the people during the Jewish Age, and under the still higher call during this Gospel Age, yet it will not be so left open during the Millennial Age; men will not then be invited to choose whom they will serve and worship; on the contrary, when the Kingdom has been established, the law shall go forth, and without asking for the preferences of any for good or for evil, obedience will be enforced and the evilly disposed will be forcibly restrained. Such a reign of law and order will be maintained and those who will not conform thereto will be chastened as well as instructed, and all who shall not come into accord with that Kingdom and its law of righteousness outwardly, and ultimately conform to it heartily, will be cut off in the Second Death.-Acts 3:23.

COVENANT WITH GOD RENEWED

The people responded nobly, that they appreciated God's care and blessings and that they would be faithful and loyal to Him; but realizing that promises are easily made and need to be deeply impressed, Joshua repeated the injunction the second time (v. 19) saying in substance: Ye cannot serve the Lord easily--you must not imagine that the promises you are making can be kept without considerable effort, neither must you imagine that a partial perfunctory observance of the Divine law will please the Lord or have His

blessing-He is a jealous God. As a husband or wife, having entered into the marriage relationship would properly be jealous of any intrusion or indifference or coldness, so the Lord having accepted Israel as His peculiar people would watch over them with a jealous care, would not be indifferent if they divided their affections or worship as between Him and others. And God is the same today and forever, and wishes His spiritual Israel to understand that to abide in His love means obedience to His regulations, all of which are reasonable service. He would have us understand, clearly, that while He has favored us by lifting our feet from the horrible pit and miry clay of sin, condemnation and death, and has reckonedly justified us, placing our feet upon the rock, Christ Jesus-although He has adopted us into His family as sons robed in Christ's righteousness, accepted in the Beloved One, nevertheless, having done these favors for us He would disown us and cast us off as unworthy of further favor if we deliberately prove unfaithful to Him.

As the Israelites re-affirmed their decision to be faithful to the Lord so let us spiritual Israelites engrave deeply upon our hearts our consecration, and let us frequently revive and review that consecration that the cares of life do not obliterate it to any degree.

But these two exhortations and two responses were still not enough for Joshua, for a third time, as still further and more deeply impressing-the lesson, he exhorted them not only to put away all thought of idolatry, but, on the other hand, to incline their hearts to the Lord. It is after we have become God's people through justifying faith, after He has called us no longer servants, but sons, that He speaks to us, saying, "My son give me thine heart." To give the heart to the Lord means a full consecration of the will and hence of every hope, ambition and interest; and this is really the only way in which we can assure ourselves that no form of worldly idolatry will have any place in our lives. This full consecration to the Lord is called by Him prophetically, "a covenant with Me by sacrifice"; that is, a covenant involving sacrifice; nor is this offering to be any small matter. The Scriptures are emphatic on this point, assuring us that the sacrifice which pleases God is a broken and a contrite heart--a heart completely discouraged with self and fully submitted to the will of God. Thus our Master, in outlining the terms of discipleship for His followers in the beginning of this Dispensation, made clear the fact of what the cost would be; telling us that neither father or mother nor brothers, sisters, houses, lands nor any earthly object should be allowed to stand in the way of the carrying out of our contract with the Lord. Every earthly matter must be made subordinate to the one great purpose of our lives-that of working out in our souls the elements of the Christ-character and of

thus pleasing God. If we merely attempt to serve the Lord in an outward way ceremoniously and nominally, it will be but a little while until insidiously the world, the flesh and the Adversary will draw our attention and energies away from the Lord to various things, entangling them in various earthly alliances and worships that will mean spiritual poverty and luke-warmness, if not absolute coldness of heart towards the Lord. Let us, therefore, like those addressed by Joshua, reach a positive decision once for all; and whatever it may cost and however seductive and beautiful the service and worship of self or Mammon may appear to us, let us, in view of the experiences of the past and the promises which reach into the future, decide that we will serve the Lord; not waiting for Him to raise His hands in judgments and denunciations, but listening for His voice that we may know His will and do it.

There were three witnesses to this contract or covenant. The first was the people themselves who would now long remember this 'covenant thrice repeated. The second was Joshua's declaration, in connection probably with the tables of the Law, that Israel's covenant was renewed by statute and ordinance—that the original covenant of Sinai had been ratified, reaffirmed. The third witness was a monumental stone which he "erected under an oak" (or oak grove) that was about (near) the sanctuary of the Lord. This also would be a witness to them of what they had done—of their pledge to the Lord in the presence of Joshua. So it is well for the Lord's spiritual people to do more than merely make a covenant or agreement with the Lord in their hearts and minds. That decision of the mind is important first; but it needs besides helps, such for instance, as a confession of it before the fellow-members of the Body of Christ, the Church; and it needs some memorial of it, as for instance in the baptismal memorial of consecration unto death.

Because of our weaknesses through the fall, and because of the seductions of the Adversary and the world, we need to hedge about the New Creature and its good resolutions so that we may be strong in the Lord and in the power of His might. Let every true Israelite adopt the words of Joshua, "As for me and my house, we will serve the Lord," and as this would mean no light matter for Himself, so, also, it should be no meaningless phrase as respects his household; it should mean that his children shall be trained in the nurture and admonition of the Lord; it should mean that minor children shall not be allowed to rule the house nor to discredit parents outside the home, but that the parental influence exercised in kindness, in love and in firmness, shall seek to bring the children of each family, so far as possible, into

covenant relationship to the Lord, instructing them in the way of the Lord, both by precept and example.

REVIEW: GOD'S HAND IN A NATION'S LIFE

-MARCH 30-JOSHUA 24:14-28

--Golden Text.-- *"Righteousness exalteth a nation; but sin is a reproach to any people."--Prov. 14:34.*

WE BELIEVE that none can read the history of the Jewish nation Without recognizing in them indeed a unique and peculiar people; and without recognizing that in the experiences of this nation we have the strongest proof as to the truthfulness of the claims of the Bible to 'be God's message and revelation of His plans and purposes. A portion of this history of vital importance is represented in the time from the birth of Moses till the time of the conquering of the land by Israel at the conclusion of Joshua's career. It is this that we have covered in the lessons of the past quarter.

In these lessons we have seen how one character stands out unique and supreme above all others. It is that of Moses. We have traced the hand of Divine providence unmistakably in the birth of this man and in the Divine supervision that was exercised over his life. In fact, among the great ones of earth, Moses stands out preeminent as a leader, law-giver and ruler. He really combined in himself the three offices, prophet, priest and king. As a king, the representative of the great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high-priest proper, yet in a still larger sense he performed his services under, and as representative of Moses-and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the Atonement Day in giving the atonement blessing to the people.

Forty years of his life had been spent as an Egyptian prince, in the court of Egypt, educated, trained, and in the public service as a general and a ruler. The second forty years of his life he was a shepherd in the wilderness, because of his love for the Lord, his appreciation of the Divine promise, and his preference to share these with his brethren, the Israelites, rather than continue in the favor of the Egyptians, their enemies and - oppressors. We have already seen how this wilderness

experience was probably valuable to him, enabling him to transform and transmute the knowledge and experiences already gained into a broad and deep philosophy, the foundation of which was faith in God and respect for His promises. Thus does God sometimes work by natural means to prepare the instruments for His service. The closing forty years of his life were devoted to the exercise of all the knowledge, experience and mental philosophy and faith previously gained, to the service of Israel as their leader, lawgiver, statesman-prophet, priest, and king. On finishing the work which the Lord gave him to do, another, Joshua, was to, take up the work of leader, and he, had already, by the Lord's direction, been formally and publicly ordained to this office when Moses was ready to die.

Joshua, at the age of eighty, was accepted by the Israelites as Moses' successor without murmur. They had, doubtless, learned some valuable lessons in their wilderness discipline. Joshua, it will be remembered, was Moses' companion when he went up into the mountain, Sinai, and there received the Law, and indeed throughout the wilderness journey he seems to have been the one above all others upon whom Moses could thoroughly rely. He and Caleb were the two spies who brought the favorable report, declaring that by the help of the Lord Israel might go up and assuredly take possession. In the change of leadership Israel learned another great lesson; viz., that their confidence and trust must not be in man; that so long as they recognized the Lord as their Leader they might feel safe and confident; because, although others might pass away, the Lord would abide faithful and could raise them up at any time just such leaders as he saw best.

Thus the lesson here set forth is found in the words , "Israel hearkened unto him [Joshua] and did as the Lord commanded Moses." *Joshua was to be followed only as the people could realize that he was following God's instructions, given through Moses-through the Law.*

A very profitable review of this quarter's lessons may be found in Deuteronomy, 8th chapter. There Moses, himself, summarizes the experiences of Israel's humiliations, and bases upon them great and important lessons respecting their future. He shows that the lessons properly learned and applied, will bring lasting blessings, riches and Divine favor; and these to be rightly enjoyed and really profitable, must continually draw their hearts to God in thankfulness and in acknowledgment of His providential care and guidance. Any neglect of such recognition of Divine favor would be sure to lead I to pride, and thus more and more toward sin and farther, and farther away from

the Lord, and ultimately to the cutting off of the supply of blessings because of separation from their fountain.

All of this lesson may well be applied to spiritual Israel. As the poet has expressed it,

"My highest place is lying low
At my Redeemer's feet."

The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of Divine goodness and our thankfulness therefore. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dearth, and if persisted in to spiritual death.

"Give me a thankful heart, from every murmur free,
A heart which always feels thy blood, so freely shed for me."

FULL CONSECRATION

O sacred union with the Perfect Mind!
Transcendent bliss, which thou alone canst give,
How blest are they this Pearl of price who find,
And, dead to earth, have learned in thee to live.

And thus, while dead to human hopes I lie,
Lost, and forever lost, to all but thee,
My happy soul, since it has learned to die,

Has found new life in thine infinity

With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self the life of God.

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REGARDING BIBLES

In response to inquiries regarding Bibles, we wish to advise that we have made arrangements to supply Cambridge and Bagster Bibles at cost. These we believe, are amongst the best that are on the market. In ordering, please state particulars as to size, quality, type, about what price, whether or not helps and concordance are desired, etc. This will enable us to fill orders intelligently.

A WAY THAT ALL MAY SERVE

While the HERALD subscription list has grown to good proportions and continues on the increase, yet we believe there is still a large number of the brethren throughout the land that should be receiving the regular visits of the HERALD. We of course are supplying the journal regularly to only those who are on the subscription list. The question is, how can we each and all cooperate so as to impress others and have them see the value of the HERALD?

Our suggestion is, all may have part, in this way: We have on hand a good supply of each issue of the HERALD since it was started, December 1. These we offer to furnish to our subscribers free as long as the supply lasts, to be used as samples to be given or mailed to friends or interest. If you prefer, you may send us list of names of such persons, and we will mail copies direct from this office without cost.

In sending in, kindly state which issue or issues you wish sent, if you have a preference, and the matter will have prompt attention.

CONVENTION AT BOSTON, MARCH 28, 29, 30

We have pleasure in announcing that arrangements are about complete for the Convention to be held in Boston, March 28, 29, 30, and the prospects now are that this assembly of the friends will be quite well attended. More and more the brethren realize the need for such gatherings in His name, for mutual encouragement and so much the more as they see the day drawing on.

All meetings on Friday and Saturday, March 28 and 29, will be held in Tremont Temple Building. The Sunday services will be in the Strand Theatre, 177 Huntington Ave. We would mention additionally that immersion services have been provided for all desiring to symbolize their burial into Christ's death.

Board and lodging can be had at moderate prices near the location of the Convention. Those desiring that accommodations be engaged for them should address the Secretary of the Boston Class--Jas. R. Donald, 16 Ticknor St., S. Boston, Mass.

Dear brethren, let us get read for the Convention properly. Let us strive with all diligence to have a heart prepared for a special blessing from the Lord by coming to the Convention in the proper spirit of disciples--as learners. This will mean that we will be intent on doing good as well as getting good, of consoling and encouraging others, as well as to be ourselves comforted. Above all, come realizing that the Lord Himself is the fountain of blessings, and remembering His Word--not by might, nor by power, but by the Lord's Spirit are we to expect the blessings we hope for. In making ready and en route do not forget this important item, for on it your share in the Convention's blessing greatly depends.

A PILGRIMAGE THROUGH THE STATES

We have planned a tour of the States, to be entered upon shortly by one of our prominent Pilgrim Brethren, in the interest of the Truth. The Brother will be prepared to serve in both private and public meetings. The itinerary includes the following States in the order named:

Ohio, Michigan, Illinois, Wisconsin, Minnesota, N. Dakota, Montana, Idaho, Washington, Oregon, California, Arizona, Utah, Colorado, Texas, Georgia, Virginia, Pennsylvania. But few stops will be made in each state.

The friends are requested to communicate at once with this office in reference to arrangements for meetings that they may wish to make. We trust that many of the Classes as well as the solitary and isolated ones may avail themselves of the privilege of these meetings, and that the rich blessing of the Lord may be upon our mutual endeavors to honor His name and to build one another up.

"BECAUSE THE DAYS ARE EVIL"

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."--Eph. 5:15.

[The following article, written and published by our Pastor in 1898, continues to be most searching and timely. We commend it to the careful consideration of *all*.-*Editorial Committee*.]

THE word "circumspect" is from *circum*, signifying *around*, and *spectus*, signifying to look, *to watch*. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one, that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but more than this, it requires that we be wiser than our fellow creatures of earth-wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and His Word.

At a center to which flow by mail the records of the trials and difficulties through which many of the Lord's people are called to pass, we are in position to know that their trials are now more numerous and more severe than for a long time at least. Appeals for prayer on their

behalf and for counsel respecting the way of the Lord come by nearly every mail from tried ones who are anxious to "walk circumspectly." These are gladly answered, to the best of our ability, pointing out the Scriptural lines that must guide all who would walk with the Lord.

We now wish to call attention to some general principles, applicable to every member of the Body of Christ, at every time; and especially necessary to be remembered and practised at the present time, because of the special activity of our Adversary; "because the days are evil." For it would appear that, as in the "Harvest" of the Jewish Age, so in the present "Harvest" of the Gospel Age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle-between parents and children, and husbands and wives-and among the Lord's people. And in proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offense either in word or in deed. "Walk circumspectly. . . because the days are evil,"--days, of special trial and testing.

HELPFUL RULES FOR OUR DAILY LIFE

The rules we have to suggest are as follows:

I. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths,- there -is something wrong with us that needs careful prayer and study of the Divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that *justice* must govern in our interferences with the affairs of others, though we may not require full justice in respect to our own interests, but exercise mercy.

II. We should exercise great patience with others and their faults-more than in dealing with ourselves and our own shortcomings.

When we remember that the whole world is mentally as well as morally and physically unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we cannot do less -than be "very pitiful" and of tender compassion towards others-even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults-earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

III. Do not be touchy and easily offended. Take a 'kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed-- covered with the mantle of generosity and love. A serious offense should be assumed to be *unintentional*, and inquiry should be kindly made in words that would not stir up anger, but in "speech seasoned with grace." In a majority of cases it will prove that no offense was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings"--imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife-of a corrupt mind, works of the flesh and the devil.--1 Tim. 6:3-5; Gal. 5:19-21.

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily, the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind.... is not easily offended, thinketh no evil.... beareth all things, believeth all things [favorably], hopeth all things, endureth all things." It may be urged that such a disposition would be imposed upon frequently, by the evilly disposed. We reply that those who possess

this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be cautious where there is even the appearance of evil, even while

avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord who has directed this course is abundantly able to compensate us for any losses experienced in following His counsel. He is both able and willing to make all such experiences work together for good to those who love Him. He places obedience to His arrangements first (even before sacrifice), saying , "Ye are My disciples, if ye do whatsoever I command you."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for, a heart impregnated with doubt, and suspicion toward fellow creatures is more than half prepared to doubt God: the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the New Creature and make of him a "castaway." On the contrary, if the new nature conquer, as an

"overcomer," it will be along this line" if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

IV. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one; no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges, remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

This is the Scriptural rule. We are to do unto others as we would that they should do unto us, and not as they do unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion --"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, IF WE FOLLOWED SATAN AND HIS DELUDED SERVANTS OF UNRIGHTEOUSNESS AROUND, TO CONSTRADICT EVERY ADVERSE CRITICISM AND EVIL

REPORT, WE SHOULD BE KEPT MORE THAN BUSY. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the Good Tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at His feet when we surrendered all in obedience to the "call" to run the race for the great prize of our High Calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with Him as so much endured for Christ's sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act; because the accuser of the brethren can find no real charges; and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant--our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the Church, and betrayed to them by one of His own disciples.

"Consider in who endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds" when attacked by the Adversary, whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of His cause--though that good may sometimes mean "siftings" of chaff and tares from the wheat.

V. Evil speaking, backbiting and slandering are strictly forbidden to God's people as wholly contrary to His spirit of love--even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out one only way of redress of grievances, in Matthew 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this Divine ruling, and hence professed Christians are often the most

pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, Ye are My disciples if ye do whatever I command you, its constant violation proves that many are not far advanced in discipleship.

Let us look carefully at this rule which, if followed, would prevent gossip, "evil-speaking," "backbiting." Its first provision, for a conference between the principals alone, implies candor on the part of the accuser who thinks that he has suffered; and whom here we will call A. It implies his thinking no evil of the accused, who we will style B. They meet as "brethren," each thinking his own course the right one, to discuss the matter; to see whether they can come to the same view. If they agree, all is well; the matter is settled; peace prevails; the threatened break has been averted, and no one is the wiser.

If they cannot agree, A may not start a scandal by relating his version--not even to confidential friends may he disclose the matter, saying, "Don't mention it; and especially don't say I told you." No; the matter is still "between thee and him [A and B] alone." If A considers the matter important, so as to wish to prosecute the subject further, he has but one way open to him, namely, to ask two or three others to go with him to B and hear the case from both sides and give their judgment respecting its right and wrong sides. These should be chosen

(1) as persons in whose Christian character and good sense and spirit of a sound mind A himself would have confidence, peradventure they should favor B's 'View of the matter. (2) They should be chosen as with a view to B's appreciation of their advice, if they should- give their judgment of the matter in A's favor.

It would, however, be wholly contrary to the spirit of justice as well as contrary to the spirit of the Master's instructions here, for A to "talk it over" with several friends from whom he desired to select these "two or three witnesses," to make sure that they favored his story (without hearing the other side) and would go to the conference *prejudiced-with their minds* -already determined against B. No; the matter is between A and B *alone*, until the two or three friends are brought in to hear both sides of the dispute in the presence of both parties.

If the judgment of the "brethren" is against B, he should hear them, should accept their view of the matter as the just, reasonable one;

unless it involves some principle in which he cannot conscientiously acquiesce., If the 'brethren' see the matter from B's standpoint, A should-conclude that in all probability he had erred; and, unless conscience hindered, should accept the position. And apologize to B and the brethren for the annoyance caused by his poor judgment. But none of the parties are at liberty to turn scandal-mongers and tell the matter, "confidentially" to others.

If the decision went against, A, and he still felt that he was injured and had failed to get justice through a poor choice of advisers, he might (without violence to the principles laid down by our Lord) call other advisers and proceed as before. If their decision were against him, or if he felt that he could not, trust to the judgment of any', fearing that all would favor B, he should realize that part at least of his trouble is self-conceit, and would do well to fast and pray and study lines and principles of justice more carefully. *But A has gained no right to tell anything to the Church nor to anyone, either publicly or privately.* If he does so, it marks him at once as disobedient to the Lord and exercised by A bad spirit, a carnal spirit --contrary to the spirit of the truth, the spirit of love.

If the committee decide partly against B, and only partly in favor of A, the brethren (A and B), should endeavor to see the matter thus, and to arrange matters amicably. In this case there would be nothing respecting the matter to tell-nothing that is anybody's business.

If the committee decide wholly against B and wholly in favor of A, and if B will not heed them and make reparation for the wrong or cease from injuring A, the latter is still not at liberty to become a scandal-monger

nor are the brethren of the committee. If A considers the matter of sufficient importance to justify further action, there is just one course open to him: he with the committee may lay the matter before the Church. Then the Church shall hear the matter, both sides, and *whichever* (A or B). shall refuse to recognize the advice of I the Church shall thereafter, be considered and treated by all as an outsider--as riot of the Church, not to be fellowshipped; as dead, until such time as he may repent and reform; a not very likely thing after, rejecting such faithful treatment.

Thus did the Lord guard His true disciples from the insidious sin of slander which leads onward to other and grosser works of the flesh and the *devil*, and stops growth in the Truth and its spirit of love. And let us note, too, that *those who hear slanders and thus encourage slanderers in their wrong course, are Partakers of their evil deeds*; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the *only* method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd explicitly,

If any Brother or Sister begins to you an evil report of others, stop him at once, kindly but firmly. "Have *no* fellowship with the unfruitful works of darkness, but rather *reprove* them.", Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the Brother or Sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15, and 1 Tim. 5:19. If the conversation is riot directed to you, but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the 'slanderer still persists in "evil speaking backbiting" and telling you his "evil surmisings" reprove him more sharply, saying as you go, I cannot, must not hear you; for if I did, I would be as 'criminal in the matter as you are-violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow His plan, of redress for grievances, shows so *little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's Words would not hesitate to twist and misrepresent the words and deeds of fellow-disciples.* -Then 'Withdraw fellowship from such until his error has been confessed with promises of reform. If to 'any extent you listen to such conversation or express "*sympathy*" with it or the gossipier or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more 'than likely to be one of 'those "defiled" by it.--Heb. 12:15.

A slanderer is a thief according to worldly standard: as Shakespeare wrote, "He who steals my purse steals trash; but he *who steals* my good name takes that which doth not make 'him rich, but leaves me poor indeed." According to the 'Christian standard, still higher, as voiced by the Great Teacher, *slanderers are murderers.* (See Matt.

5:22; 1 John 3:15, Revised Version.) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan.--John 8-44.

VI. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems-doubly needful to those who are blessed with the light of present Truth. This may seem strange: it may be reasoned that the, receiving of so much grander views of God's character and Plan would make His people feel the more insignificant, and humble, the more dependent on Divine goodness, and the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever; but alas, with very many it is not so.

Many get to feel that the knowledge of the Plan of the Ages proves them specially' wise or great or good: they seem to forget that God hides the Truth from the wise and great-that no flesh should glory in His sight. They love the Truth *selfishly*, 'as dealers love their, merchandise, for the sake of, what they can get for it. If they cannot hope for wealth in exchange for the 'Truth they can hope for small notoriety--to *appear wiser' than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity.* Such people do little to help circulate the present Truth.

If they cannot avoid it, they may mention MILLENNIAL DAWN or ZION'S WATCH TOWER or *TABERNACLE SHADOWS* or *Food for Thinking Christians* or *About Hell* or *About Spiritism*; but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things;" or tilt "*they pin their faith to no man's coat sleeve, but go to the Word of God direct;*" or that "the author isn't much, *merely reprinted what wiser people had written, and was endeavoring to make himself famous at their expense.*"

Beware of all such people; sooner or later they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve His Cause, and will surely permit their vanity to stumble them-however much their natural ability--and *it is generally people of real or fancied ability* who are thus afflicted with the spirit of pride and vanity. God opposeth the proud, but showeth His favor to the humble. We call every reader of our publications to *witness* that the

author has never boasted of his *wisdom* or *originality*, either publicly or privately. We have boasted in the *Truth*, and shall continue to boast of it-that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

If by the grace of God we have in any degree been used by Him in serving present harvest truths to others, we rejoice in the *service*, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein, as previously, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty. . . . and the things that are despised . . . 'to bring to naught things that are; that no flesh should glory in His presence."--1 Cor. 1:27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvelous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how hopeless the condition. It would, as the Apostle declares, be better for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

VII. Be pure: maintain a conscience void of offense toward God and men. Begin with the heart-the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, *have Christ Jesus as your pattern, well and much before your mind*. When evil is obtruded upon you either from without or from within, lift up your heart to Him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

VIII. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the *principles which underlie* the Divine

Law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathize with the principles of Divine Law, to that extent we are getting at the spirit of the Divine Word. -See Psa. 119:97-105.

IX. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ--contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's Cause if rightly and wisely directed; against sin, first in ourselves and secondly in, others; if used for the Lord and His people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and His people's liberties.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. *Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody the brethren more than the power of darkness-nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."*

Let us be on guard on this point. Let us first of all *judge ourselves* lest we cast a stumbling block before others: let us fight down in our own hearts *the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over littles and non-essentials.* "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defense of the Truth be not from motives of self glorification; but from love for the Truth, love for the Lord and love for His people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." *Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the cutting.*

X. *Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred.* Give these no place in your

heart even for a moment; for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all His creatures, the most fervent toward God, and proportionately toward all who have His spirit and walk in His directed way.

XI. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide. conscience. And still worse off than these are those mentioned in I Tim. 4:2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking *circumspectly* according to its light.

XII. Don't be bold, except for the right, the Truth. So far as yourself is concerned preserve a reverential *fear-of* sin, and of displeasing the Master,. and of losing the great reward--"the prize of our high calling." Nearly all who "fall away," first *lose all fear and become self confident*. They forget that it is only "If ye *do these things* ye shall never fall." (2 Pet. 1:5-10.) "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4:1.) Partly because of the loss of this proper *fear*, "It is impossible to renew them again unto repentance."

THE REVELATION OF JESUS CHRIST

SERIES VI. -- THE GREAT WHIRLWIND AND THE DIVINE SEALING

"And after this I saw Four Angels standing on the Four Corners of the Earth, restraining the Four Winds of the Earth, so that. no Wind might blow on the Earth, nor on the Sea, nor on any Tree. And I saw Another Angel ascending from the Sun-rising halving the Seal of the living God, and he cried with a loud Voice to the Four Angels to whom it was given to injure the Earth and the Sea, saying, Injure not the Earth, nor the Sea, nor the Trees till we have sealed the Bonds servants of our God on their Foreheads. And I heard the Number of the Sealed, a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel."--Rev. 7:1-4. Diaglott.

AS HAS BEEN SHOWN in the previous article of this series, the opening by the Lamb, of the sixth seal (Rev. 6:12-17) revealed a certain chain of events described in a series of symbols. We have seen that these events cover the period in history beginning about the close of the 18th century, and ending with the "great tribulation" (Rev. 7:14) called "the great day of His [the Lamb's] wrath." (Rev. 6:17.) The events referred to in the symbols we now consider more in detail, the account of which we find in chapter 7. Let it be borne in mind that they are seen by St. John in connection with the same sixth seal. The scene of the vision is, like the others, the earth and its surroundings. That which passes before his vision is a great and dreadful tempest, (whirlwind) about to burst in fury over the entire earth. This fearful storm is designed to describe the same "great tribulation" already portrayed by the Revelator under other symbols. -Rev. 6:15-17.

In connection with other startling scenes, St. John hears voices, which proclaim the full results of the ministry of the Gospel from Pentecost to the end of the "great tribulation" at the Second Coming of the Lord. The declarations of these voices are summed up as follows:

1. "And I heard the, number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." -Rev. 7:4.

2. And "after this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood *before the throne*, and before the Lamb, clothed with white robes, and palms in their hand. . . . And he [one of the elders] said to me, These are they which came out of [the] great tribulation, and have washed their robes, and made them white in the blood of the Lamb."--Rev. 7:9, 14.

HOLDING BACK THE WINDS

In these two statements we have a description of what is generally termed the "little flock" (the elect) and the ((great company," the two classes taken out of the world during the Gospel Age. While the full results of all evangelistic effort of the Gospel Age are declared in connection with the occurrences of this vision, yet the vision itself covers merely the period of those events described in Rev. 6:13 and extending to and including the events described in Rev. 6:14-17. The events of Rev. 6:13 had all been fulfilled when the Harvest period

began about 1874 A.D. The period symbolized by the "holding of the four winds," is evidently that space of time since the Harvest began. The teaching undoubtedly is that in order ,that the necessary and important work of the "harvest" may not be hindered, the awful "whirlwind" of the "great tribulation" is held in check-for after the whirlwind is let loose then will be the "night when no man can work."

In this connection the words of our Pastor are fraught with most solemn and striking significance at this time, as showing where he believed we now are in the fulfillment of this vision

"Revelation (7:1-3) teaches us that the wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for 'sealing' the Lord's consecrated people in their foreheads (intellectually) with the present Truth. We are therefore to expect that, when these WINDS of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)--prefigured by the mighty wind shown to Elijah, which rent the rock. But God's Kingdom will not follow the epoch of war: the world will not thus be made ready for the reign of Immanuel. No, a further lesson will be needed and will be given: It is represented in an earthquake. Throughout the Scriptures an earthquake seems always to represent a revolution, and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which follow such a war) that' revolution would be the next thing in order. If so, the earthquake made known to God's people is the one referred to in Rev. 16:18. But severe though those revolutionary experiences will be to the world they are not sufficient to prepare men to hear the voice of God. It will require the fire from heaven--an epoch of Divine judgments and chastisements, upon a maddened but unconverted world wild with anarchy, as other Scriptures show us. The results of their wars and revolutions and anarchy-the failure of their schemes and the lessons of Divine judgments will, however, have an exhausting and humbling effect and prepare man for God's revelation of Himself in the still small voice."--Z. '98-208.

While several points in this comment are especially interesting and significant, we call attention at this time, to only those that have a bearing on the vision under consideration. I

1. The period of time covered by the act of the four angels holding in restraint the four winds is the comparatively brief space commencing at about the time of our Lord's presence when the Harvest work opened, and continuing on to the close of the Harvest work.

2. That the winds represent the strife and contention, of the world in arms. In other utterances our Pastor enlarges on the meaning of this symbol showing that it also includes the restraint and loosing of the unseen demoniacal spirits (not, however, that they will be permitted to get in contact with His sealed ones.--1 John 5:18).

1 Referring to the dark night (the scenes of anarchy) in which no work can be done by the Harvesters-the feet members-our beloved Brother refers to this same Scripture--Rev. 7:1-3:

"The night of darkness and of intense opposition to the Truth will ere long be upon us, and will hinder you from engaging in the service. . . . WHEN THAT IS TRUE YOU MAY KNOW THAT 'THE DOOR IS SHUT,' that all the wise virgins have entered in, that all have been proved, and that all vacancies have been acceptably filled. All the special 'servants of God' having by that time been 'sealed in their foreheads' (given an intellectual appreciation of God's Plan), the four winds will be loosed (Rev. 7:1-3), and will produce the great whirlwind of trouble in the midst of which the Elijah class will be changed, and exalted to Kingdom glory."--Vol. III, p. 225.

Concerning the whirlwind in connection with which, Elijah was taken up, which, if a type, is the same as this, we quote our Pastor again:

"The whirlwind in the type should be interpreted in' harmony with general Scripture usage, as signifying a fierce trouble--a trouble, too, which would agitate the heavens or ecclesiastical powers, as an earthquake would represent disturbances of the social conditions. Thus read in advance of the fulfillment the type seems to imply that the end of the Elijah class will occur amidst great ecclesiastical commotions, accompanied by fiery trials--thus we think probably the change will come to the last members -of the elect 'body.'"--Z. '04-254.

It will thus be seen that it was our dear Brother's conviction that the great whirlwind described in Rev. 7:1-3 as held back for a time is symbolical of the period of anarchy yet in the future. There is also

implied in these interpretations the thought that he applied the symbol of tempestuous winds (whirlwind) to strife, not only of the warring nations, but to that also of the peoples; ecclesiastical and civil, striving in the period of anarchy which we believe is in the near future.

SIGNIFICANCE OF THE FOUR ANGELS

But who or what is represented by the four angels standing on the four corners of the earth who are commanded by the Angel from the sun-rising to hold back the symbolical winds from blowing? And who, after the sealing work is accomplished, 'Were - given power -to let them loose? One recent, expositor of the Revelation, represents them to be the "little flock" of Christ's faithful followers.- Let us examine this interpretation. First, we inquire, Is the "little flock" anywhere else represented in the vision? The, answer is, They are referred to in plain literal language as "the servants of God," on the earth who are to be sealed. It is further noted, that after the advent of the Angel from the sun-rising, these servants become associated with him in the work of sealing Also: "And He [the Angel from the sun-rising] cried with a loud voice . . . saying, Hurt not the earth, . . . till we [plural] have sealed the servants of our God in their foreheads." On this point we quote concerning who are to do this sealing work:

"While the glorified members of the Kingdom beyond the veil are doing a work in shaping the current of present events, and preparing for the glorious reign, those on this side the veil have also an important work. It is their mission to gather together the elect and to seal them in the forehead (intellectually) with the knowledge of the Truth. (Rev. 7:3)"--Vol. 3, p. 303.

The Angel from the sun-rising would therefore represent our Lord Jesus Christ, and His faithful saints. There being no other deduction to be drawn, it is manifest at once that the four angels who hold back, and then finally loose the four winds, cannot be the "little flock," for these are engaged in the work of sealing, while the four angels are represented as having been commanded by the Angel from the sun-rising to do an-entirely different work; namely, to hold the winds in check and to loose them after the Lord's servants have finished their work of sealing. Again we inquire, What do the four angels represent? As assisting in the elucidation of this point, we note that at a certain period in the vision these four angels, were about to let loose the winds, and were commanded to still hold on for a time. Be it noted, too, that these- four angels are therefore closely associated with

the winds, indeed, *they cause* the winds (whirlwind). Let us keep in mind what is 'represented by the symbolic winds, and this. will assist us to discover who caused them. In the language of another,, these symbolic winds represent "combinations and masses of men under the influence of new and exciting opinions; multitudes and nations roused to passion and uniting in a violent demolition of social and political institutions, and the destruction of those who obstruct their ambition or repress their madness like the whirlwinds driving in every direction over land and sea, stripping the trees, *of* leaves And boughs, and whirling them into the air, prostrating dwellings, wrenching the sturdy forests from their seats, and Strewing the earth with ruin, and the ocean with wrecks."

These four angels must refer to these forces of evil called by one of the prophets (Joel 2:2-11), "the Lord's great army." The same troublous time is doubtless referred to by this symbolic whirlwind. In commenting on' this Scripture our Pastor has said:

"Can it be that 'the sword of the spirit, which is the Word of God' (Eph. 6:17), in the hands of the people of God, who are filled with His spirit, shall accomplish the great work of overthrowing all the kingdoms of the world and giving them to Christ? . . . It is evidently not the saints who are to constitute the Lord's great army, referred to by the prophets, for the overthrow of the kingdoms of this world: nor are the weapons of their warfare sufficient to this end. Their weapons are indeed mighty, as the Apostle says, among those who are influenced by them. Among the true people of God, who diligently apply their hearts unto instruction, His Word is sharper than any two edged sword; . . . but not so do the weapons of this warfare operate upon the world. The army of the saints is, moreover, not a 'great army,' but a 'little flock,' As 'our Lord Himself designated it.--Compare Luke 12:32; Joel 2-11."--Vol. IV, p. 542, 543.

The angels that arouse these tempestuous winds do not represent 'the "little flock," for this is not their work, nor is their work *on this side the veil* to overthrow the present order; although their work of declaring the truth, of God's Plan may be a factor in the "increase of knowledge" (Dan. 12:4) that causes indirectly the discussions -of these new problems of life. The four angels represent rather the "authors, the propagators of these opinions; the fomenters and directors of the violence which they excite. That they are not to, enter upon their work till the Angel from the sun-rising can seal the servants of God implies that though the elements of devastation, are already in existence, yet their being blown upon by a whirlwind is to be a consequence of their

sealing. It is by that process that the religious and political atmosphere is to be brought into the requisite state for the generation of the great destructive tempest." We quote again our Pastor concerning this time of sealing before the great whirlwind of tribulation comes:

"The present is the time for the sealing of the servants of God in their foreheads, before the storm of trouble bursts (Rev. 7:2, 3); and every wise virgin should appreciate this privilege of the present, both for his own intellectual sealing with the present Truth, and also for engaging in the Harvest work of sealing others of the wheat class and gathering them into the barn of security, before the night cometh and the door of opportunity to labor is shut . . . Observe that, when this night cometh, when the reapers MUST cease their labors, it will prove that the final work of the Gospel Age is accomplished; . . . for God will not permit anything to put an end to His work until it is finished."--Vol. III, p. 211, 212.

"Between the time when Babylon is cast off, falls from favor (1878), and the time when the plagues or troubles come upon her, is a brief interval, during which the faithful of the Lord's people are all to be informed on this subject, and gathered out of Babylon [we may add, and tested] . . . This same interval of time, and the same work to be accomplished in it, are also referred to in symbol, in Rev. 7:3. To the messenger of wrath the command is given, 'Hurt not the earth, neither the sea, nor the trees, until we have sealed the servants of our God in their foreheads.'"--Vol. III, p. 165.

The *four* winds denote that in the climax of the trouble all the various combinations and masses of men will be acting at one time. The *four* angels represent all the powers that excite and direct their violent action. The earth represents organized society; the sea, irreligious, restless, unsettled masses of men; and trees, men as individuals.

THE SEALING OF THE SAINTS

"And I heard the number of them which were sealed: . . . an hundred and forty and four thousand of all the tribes of the children of Israel."--Rev. 7:4.

Various interpretations have been given concerning who the hundred and forty-four thousand represent. The interpretation most, general

among Historical expositors of the Revelation is, that they represent the entire "election" out of the Gospel Age from Pentecost to the Second Advent. This is the one taught by our Pastor and seems to be the only reasonable one that harmonizes with other Scriptures concerning the same class. We quote:

"As a grand lesson of the Divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place 'of honor (as 'the bride, the Lamb's wife and joint-heir,'--Rev. 21:2, 9; Rom. 8:27), not angels and cherubs, but some from among the sinners redeemed by the precious blood of the Lamb.. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto."--Vol. V, p. 395.

"He [the Father] ordained also that a certain specific number should be chosen from amongst men to be His joint-heirs in the Kingdom-participants with Him of the New Creation. We have every reason to believe that the definite, fixed number of-, the elect is that several times stated in Revelation (7:4; 14:1); namely, 144,000 'redeemed' from amongst men."--Vol. VI, p. 179.

Some Futurist expositors cite as an objection to this interpretation (that these, 144,000 represent all the elect ones) that this number is stated by St. John as being the number selected in the comparatively brief period in the symbolism of the holding back of the four winds. Our reasoning to the contrary is, that St. John simply states that he heard the entire number of the sealed ones, not necessarily that they 'Were all sealed during the Harvest period. As the vision appeared to St. John, it was as *though* the entire number had been taken out in that brief space, whereas it was merely the last members of the 144,000 that experienced the sealing while the winds were being held back; and the sealing of these last ones had associated with it, the impartation 'of Special knowledge of the Divine Plan, which was deemed -necessary for them to have in order to enable them to overcome the many perils and dangers to be encountered and thus be enabled to make their calling and election sure. This is the same time described by the Master as fraught with special snares and pitfalls, making it necessary for, God's people to *take heed*.-*Luke 21:24, 25.*

Let us consider the significance of this sealing work referred to in this vision. One has truthfully said:

"To seal the servants of God, is not to constitute them *as such*; it is as His servants, not as His enemies, that they are to be sealed, and the change wrought by their sealing is not so much in their character but their aspect. The symbol denotes, therefore, that the servants of God, ere the whirlwind of ruin begins, are to be led to assume a new attitude towards the nominal Church and AntiChristian rulers, by which, and in a manner never before seen, they are to be shown as His true people."

SOME OF THE RESULTS OF SEALING

The question concerning the authority of God over the faith, worship and methods of service of His true people, as distinguished from the claims made by a man, or a man-made Church system or religious or business organizations, will *become so thoroughly discussed-and made so clear by Scripture interpretation, that the last faithful company of true believers on earth will understand and appreciate them, and will feel called as though by a voice from heaven, to separate and keep separate from all those who make and endeavor to force such claims. To rise to such a relation and fill such a position, has never been assumed and maintained by any body of believers since the "falling away" in, the early centuries.* It is one of the special tests that began to be applied to the Lord's consecrated at the beginning of the Harvest period--this time during which the tempestuous winds have been held back. *It is a test that' has, recently Peen applied again by the Great Head of the Church, and continues even., I 'Unto this present moment.* Let us ever keep in mind that when a Church or organization assumes the right of determining what the faith of its adherents shall be, they at once assume jurisdiction over them. When they claim that they are the channel, the *only* channel, through which truth must flow, *they are asserting the powers of Christ and the twelve Divinely appointed channels.* When they go further and seek to compel in any manner or degree a submission to themselves, they usurp the authority and rights of God, and would *compel an homage to themselves which is due only to Him.* To perceive and appreciate these things is to discern the rights of God in their greatness and sanctity. To publicly assert and vindicate them, in opposition to those who claim them, *and to withdraw from such, will be to rise to an attitude towards them, and toward God, that His servants as a body are now called upon to assume.* Let him that readeth understand!

Thus do we have depicted one- of the characteristics of the sealing work of this, Angel ascending from the sunrising. This sealing is accomplished by imparting through the Holy Spirit of - Truth a clear understanding of the Divine Plan. This understanding will cause the Divine attributes of wisdom, justice, love and power to become fixed principles of action in all our dealings with our fellowmen. We shall again meet this elect company in our studies of the Revelation (14:1-4), where they are represented as standing with the Lamb on Mount Zion, and there, their peculiar relationship to the Lamb, describes more definitely the characteristics of the Divine sealing. In regard to this sealing let us not make the mistake that one modern, expositor has made-that of making the, seal of the living God, in possession of the Angel from the sun-rising, to be the same as the seals that were on the Scroll. The significance of, the two uses of the word seal is not the same. This will be considered more fully when in our examination of chapter 8, the breaking of the seventh seal comes before our attention.

The reader's attention is now called to the significance of the expression: "An hundred and forty and four thousand of all the tribes of the children of Israel." We will be greatly assisted in our understanding of this if we keep in mind God's purposes and methods in the bestowment of His elective favors. In conferring His favors, He has chosen that it shall be to the Jew first. (Rom. 3:1; 9:4, 5.) We quote out Pastor:

"The great favor of becoming joint-inheritors with Messiah, which Israel, except the faithful 'remnant' (Isa. 1:9; 10:22, 23; Rom. 9:28,29; 11:5), thus missed by their blindness and hardness of heart, was offered to believing Gentiles: not Gentile nations, but to justified believers of every nation-though the favor was at first, for three and a half years [after Pentecost], confined exclusively to believers of the nation of Israel. Blinded as a people by national prejudices, the GREAT PRIZE, which they were offered first, but of which they were unworthy, goes to a holy nation, a peculiar people, composed of a worthy 'remnant' of their nation, -with others called out from Gentile nations, whom in their arrogant pride they once despised as 'dogs.'"--Vol. II p. 215.

"Israel indeed desired and sought the best God had to give, 'but Israel hath riot obtained that which he seeketh for- but the election [the 'little Rock' selected from both Jews and Gentiles] hath obtained it, and the rest were blinded.'"--Vol. IV, p. 625.

Thus Gentile converts are compared to wild olive branches grafted in where the natural branches had been broken off the original cultivated olive tree, Israel the twelve tribes.-Vol. IV, p. 651.

"Blindness in part' was to continue only 'until the fullness of the Gentiles be come in' (Rom. 11:25), or in other words, until the full number from among the Gentiles, who are to be members [with the remnant of Israel] of the body or bride of Christ, would be fully selected."--Vol. II, p. 77.

Briefly summing up the facts of Scripture contained in these comments, that have a bearing on the interpretation *of* the passage under consideration-Rev. 7:4, the inevitable conclusion is:

1. God predestinated that the number of the joint-heirs should be 144,000, *but did not* predestinate *who* the individuals should be.
2. According to previous arrangements God's own chosen people, Israel, should have the first offer. While He knew that there would not be enough faithful ones among them to make up the full number, He predetermined. to leave the individual responsibility with them; and granted them sufficient time so that all the "elect" could have been of that nation, the quota *of* each tribe being 12,000.
3. When the period of special favor ended, the call or invitation had not secured the requisite number to fill the quota of each tribe.
4. God still retained the original cultivated "olive tree," but their rejection of this chief favor, except -by, a "remnant," left but few of these special branches on the olive tree.
5. The call was then extended to those who would *believe* of the Gentile nations (wild olives), for a sufficient length of time to obtain the required number of special branches in each tribe.

"And I heard the NUMBER of the SEALED, a Hundred and forty-four Thousand sealed, out of Every Tribe of the Sons of Israel [twelve thousand out of each tribe]." -Rev. 7:4.

REPORT OF THE BUFFALO CONVENTION

PSALM 133

ANOTHER SEASON of sweet fellowship in the Lord is in the past. During the three days of February 21, 22, 23 at Buffalo, N. Y., a company of Associated Bible Students enjoyed much, the privilege of conference in holy things-an occasion long to be remembered. The different sessions were held in the halls and auditorium of the Hotel Statler one of the best conducted hotels in America. The management extended every courtesy that could be desired to visiting brethren, whose appreciation was expressed by a rising vote of thanks during the closing services of the Convention.

The conference seemed to have more of the aspect of a "family reunion" than that of a formal Convention, as the brethren And sisters gathered in little groups in the interums between meetings to compare notes and to discuss the blessings and trials of the years elapsing since the large Conventions of former days. A number of those in attendance had not met in, Convention for several years, and how pleased and joyful they were to greet one another once again. While it may be said that the Convention was not a large success numerically, yet it was indeed a pronounced success in the enjoyment of spiritual blessing, new hope and encouragement in the Narrow Way. Portions of Canada and several of the eastern States were quite well 'represented.

In their discourses the brethren earnestly sought to stir up the pure minds of all by way of remembrance, by pointing out from the Scriptures what is the hope of our calling, and what is primarily the mission of the Church on earth-that of preparing herself to meet the Bridegroom in the Kingdom. The friends were indeed exhorted to renewed steadfastness in the true faith once delivered to the saints, and in the acquirement, by continued perseverance in well doing, of the Christian graces. The expressions were all of a kindly, loving nature, with no thought of bitterness or strife. Having such an abundance of spiritual good things from our Father's great storehouse of Truth-the Divine Word, there were no efforts advanced of a speculative nature, no straining to wrest from the Scriptures some new and strange ideas with which to dazzle the minds of others; and consequently there was real enjoyment of things which, make for peace and happiness:

The spirit of love and good will'-the Holy Spirit of -the Lord--prevailed throughout, while the discourses were interspersed with devout petitions to the God of all grace and love, that His loving favors might more and more abound upon all who name the name of Christ, and who are consecrated to do His will.

As the result of the sessions and conferences of the three days, there seemed to be a keen realization on the part of all that the most important thing at this time for each one is to listen attentively to what our Father's Word has to say to His children, and to be intensely alive and alert in giving heed to the words of wise counsel. The words of Heavenly Wisdom were shown to contain admonition to all footstep followers of Christ, that they zealously guard their liberty in Christ and be not entangled in any yoke of bondage, no matter what the cost might be in maintaining their liberty. Additionally it seemed to be recognized by all that the ultimate intent of all the Heavenly Messages is that His faithful people might be fully instructed in living the godly life-the Christ life, preparatory to seeing Him face to face.

Another happy result of the Convention of those of like precious faith, was the renewed determination to "follow peace with all men and holiness without which no man shall see the Lord," and of letting the broad mantle of love cover a multitude of sins-mistakes and misunderstandings-of the past and which may yet arise. It was more than ever realized that to preserve the unity of the spirit in the bonds of peace and love, it is essential that full liberty and judgment *and* conscience should be exercised by all in regard to the minor features of our faith and practice. On the splendid basis of Christian fellowship-faith in Christ as the world's Redeemer, and sanctification through the Truth-'all may be one, as our Heavenly Father and our Lord are one, no matter how widely we may differ as to the significance of --the parabolic and symbolic expressions of the Scriptures.

The predominating sentiment of the entire Convention was that of "love based upon justice"--how this was exemplified in all of the Divine arrangements, and should be reflected in the lives and characters of the "sons of God."

As the friends assembled on the last day in praise and testimony, it was touching indeed to observe how they were mindful of others of the Lord's faithful flock who could not be gathered with us on this occasion. These all were earnestly remembered in prayer and by

unanimous resolution passed, the Convention wished to convey its love and greetings to the Lord's dear flock the world over, and particularly to those dear ones scattered, lone and isolated, who have not such privileges of meeting with others of like precious faith; for all such the Convention wished to express its, most kindly solicitude, and to convey to all the loving exhortation to fortitude and loyalty to God now, knowing that soon the faithful shall meet in Heavenly glory to part no more.

The public meeting Sunday afternoon in the fine auditorium of the hotel was attended by a number of. strangers who listened with deep interest to an address on the topic, "The Millennium Near at Hand." Several expressed the desire for additional information as they wished to know more of "this way."

Another item worthy of mention was the publicity given our Convention by the newspapers. They were really anxious to get all information possible regarding the Convention and showed true consideration in the honest and respectful manner. in which they reported the meetings.

Following the public service was the "Love Feast." It was difficult to draw apart after the happy associations of the Convention days, but much comfort was derived in the thought that other Conventions were being arranged for, and further that it would not be long until all. if found worthy, would be at the Grand Convention arranged by the Heavenly Father, and which shall last a thousand years in the New Jerusalem, the City of the Great King.

GOD OUR HEAVENLY FATHER

-APRIL 6--MATTHEW 6:24-34--

Golden, Text.-Our Father who art in heaven, hallowed be thy name.-Matt. 6:9.

THE central theme of the first lesson of the new quarter is found in the introductory statement of the model prayer that Jesus taught His followers "Our Father who art in heaven."

The Bible points out Jehovah God as the great first cause of all things. It addresses its counsels and promises only to those who recognize their Creator with the eyes of their understanding, 'and declares that those who do not recognize this great first cause, God, are so degraded, have their intellects so perverted, that they are *non compos mentis*--fools. (Psa. 14:1.) It further declares that God will not in the present Age deal with any who are so depraved; but that "He that cometh unto God [acceptably] must believe that He is, and that He is a rewarder of them that diligently seek Him." -Heb. 11:6.

Amongst those who acknowledge a Creator there has come to be a wide difference of opinion respecting His Word and His work. Some accept the Bible testimony as a Divine revelation, relying upon it accordingly. Others, with a larger amount of self-confidence, deny the Bible is God-inspired, go to the rocks an

study them, forming their conclusions in harmony with their findings. Both acknowledge God and that His power and wisdom are manifest in His creation, yet the latter, leaning more and more to their own understanding (Prov. 3:5), tend to question the personality of God, and seek, if possible, to prove that there are what they term "Laws of Nature" in operation now which have been in operation from time immemorial, and they query whether or not these laws must of necessity have had an author. They see life in its various manifestations, and admit intelligence, but claim that this intelligence was attained through a process of evolution--attained without a Creator, as evolutions from inert matter. In other words, they have been seeking for some time to see whether or not in their theory a. God is absolutely necessary, with a view to dropping Him entirely from their theories, if possible.

However, the learned, worldly-wise, do not generally reach that "fool" condition; for the majority admitting that while they could reason out all manner of changes as respects conditions, admit that they cannot produce a satisfactory theory of the origin of matter, nor of the origin of the first spark of life, nor of the origin of the first gleam of intelligence. Hence scientists as a class still admit that there must be some kind of a God, but the Scriptures assure us that, looking in the wrong direction, they fail to see the real God, fail to discern His real character and Plan. "The world by wisdom knows not God."--1 Cor. 1:21.

While the leaders, amongst natural men are searching for God and for truth in the rocks and in the sands, the children of God, begotten by His spirit, are seeking the wisdom that cometh from above, and are finding and knowing Him whom to know is life eternal. Yea, and more than this, the "spirit of a sound mind" which they receive, and the guidance of the Holy Spirit, enable them to see "the deep things of God," in those things which were written aforetime for their admonition-in the holy writings which by Divine arrangement have been gathered and cemented together, and which are known to us as the Bible-the Book of all books. In thus doubting their own wisdom and the ability of themselves and others to master the deep subject of creation and the Divine will and Plan associated with it, these whom the world counts unwise are really wise, in that they look to the Lord for their instruction respecting these things; they manifest a faith which is pleasing to Him, and put themselves into a position of heart in which they may be "all taught of God," and thus know things which the natural man cannot know -thus seeing and appreciating things which "eye hath not seen, neither hath ear heard, neither hath entered into the hearts of [natural] men, . . . but which God hath revealed unto us by His spirit; for the spirit searcheth all things, yea, the deep things of God."-1 Cor. 2:9, 10.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

We are not meaning to say that God has given great revelations respecting the earth and its creation; yet while admitting that the things that are revealed to God's people by His spirit pertain chiefly to the things that are to come, we hold, nevertheless, that in respect to the things that are past, the creation, etc., the Word of God is sufficient, that the man of God may be thoroughly furnished unto every good work.--2 Tim. 3:17.

To those who have been brought into close fellowship with the Lord through a knowledge of His Plan of the Ages, all His works of creation should be viewed with a keener sense of appreciation-from the tiniest organism seen through the microscope, to the worlds revealed by the telescope.

With the Psalmist our hearts exclaim, "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens;"-for however grand and glorious are the wonders of creation, they proclaim only the superior grandeur and greatness of their Creator.

THE LOGOS NOT THE CREATOR

While the Scriptures teach that Christ as the Logos in His pre-human existence was associated with Jehovah in the great creative work, we are not to get the thought that He is included in the term, Creator, our Heavenly Father; for this title is appropriate to God alone as the first great cause, and as the One who designed and planned all the work of creation. Nor do we consider that Christ's association with Jehovah in the creative work was as a member of any so-called trinity of gods. To the contrary the Bible teaching is that there was a time when the Logos Himself did not exist, that He was "the firstborn of every creature," that He was the beginning of God's creation. (Col. 1:15; Rev. 3:14.) Moreover it is also set forth that He was the only direct creation of God. (John 3:16.) In St. John's Gospel (1:1-3) we are told that Christ as the Logos was with- God -in the, beginning of the creative work, having Himself been created first by God, and that the Logos was a god (a mighty one). We are taught that as a mighty or powerful one, the Logos was honored as a special representative and agent of Jehovah in the creation of all things, and that nothing was created except through His instrumentality. (Col. 1:15-18.) We thus have the assurance that the only begotten of God, the beginning of the creation of God, was the superintendent of the various affairs connected with the creation of the earth-and its inhabitants.

But nothing in the above statements nor in any other Scripture should lead us to believe that the Logos and the Heavenly Father are one and the same person. The Savior, during His ministry, taught to the contrary. He acknowledged Jehovah as His Father (life-giver) and Himself as merely the Son (off-spring) of God, and said, "I can of mine own self do nothing." The oneness that He said existed between God and Himself was not a oneness of person or individuality, but a oneness of heart, sentiment, purpose, etc. Such oneness the Master prayed should exist between Himself and His followers. (John 17:21.) The Master truly said, "He that hath teen Me hath seen the Father." Here also He was referring not to Himself as being God, but that He so fully displayed the character likeness of God, His disposition, etc., as that He could thus express the matter.

THE GLORY OF GOD

While we readily note that the two attributes, Wisdom and Power, were especially active in the creative work, yet in pursuing our study in the light of the Divine revelation we have also clearly seen the other two attributes justice and Love-working most harmoniously together with Wisdom and Power in the accomplishment of the Divine purposes. For six thousand years our race has experienced most unmistakably the exercise of God's justice in the positive enforcement of the, death sentence and the assurance of the revelation is that there can be no change, no lifting of this penalty until the requirements of Justice have been fully met.'

Aside from the testimony of the Bible we have most convincing evidences of the existence of the quality of love in our Creator, in that this quality is displayed more or less in God's creatures upon the earth, even in their fallen condition. Human 'mercy, sympathy, pity, compassion are but reflections of the Divine character, and these qualities are found in the natural man. Mercy is the fruit or the result of love, and therefore represents love. The Scriptures, repeatedly refer to the long-suffering and mercy of God. Psalm 103 is a matchless expression of this thought of God as being the merciful preserver of what He had created. It pictures the Creator as forgiving iniquity, healing diseases, satisfying His creatures with good things, etc. No wonder the Psalmist cries at the beginning and end of the Psalm: "Bless the Lord, O my soul." Other Scriptures remind us forcibly of how Jehovah is a kindly Ruler over all men, as for example in the 33rd Psalm-, where He is represented as exercising His wisdom and power for the comfort and blessing of all. Such Scriptures as the above can be harmonized with conditions as they have prevailed in the earth for the past six thousand years, only by recognizing them to be prophetic-pointing forward to the time when the Divine purpose, shall have been sufficiently developed to permit, of the display-of His love and mercy toward mankind. That there will be such an exhibition of Divine benevolence and sympathy toward the world of mankind we are well assured.

TRIUMPH OF LOVE OVER JUSTICE

At first thought there would seem to be an inconsistency in this view: for how could love triumph over justice, since the Scriptures, as well

as reason, assure us that justice must be the very foundation of all Divine government; and that to ignore it would mean the destruction of government and order-anarchy, disorder. It is when we inquire of the Lord's Word, how His love gains a victory over justice, that we gain an insight into the beautiful harmony and coordination of these Divine attributes-Love and justice. The Scriptures assure us that "God is Love," and that "Justice is the foundation of His throne," or government. (1 John 4:16; Psa. 89:14.) Since God Himself is Love, He can do nothing that can be derogatory or opposed to love; and since His government is founded upon strictest justice He can do nothing that would not be in harmony 'therewith. His own character and law are the bulwarks on either side of the subject, each as high and as strong as the other.

How, then, can love and mercy gain a conquest and rejoice over justice and the sentence? The Apostle answers the question, assuring us that our justification from the sentence is by Divine grace , "through the *redemption* that is in Christ: whom God sent forth to be a propitiation [satisfaction of justice] through faith in His blood that He might be just, and [yet be] the Justifier of him which believeth in Jesus."--Rom. 3:24-26.

Here, then, is the triumph of love and mercy, not through a failure of justice, not through conquering it, but through a satisfaction of justice, its appeasement by the payment of a ransom price, a corresponding price--a man's life for a man's life: the man Christ Jesus for the man Adam and those who were involved in his disobedience and its sentence or curse. From this standpoint alone would it be possible for love and mercy to triumph over Divine justice and its sentence; a triumph in which the justice of God, can equally rejoice.

Tracing the stately footsteps of our God throughout the ages and noting in the light of the Divine Plan the perfect coordination and working together of the Divine attributes, we see that all of -God's dealings and proceedings from first to last, are along lines of strictest holiness and righteousness. It is worthy of note, too, that all persons with whom, God has had dealings in the past have been impressed with regard to His immaculate and holy character. The Prophets of old especially lived in the thought of a holy God, and nowhere is this thought more majestically set forth than in Isaiah's wonderful vision of Jehovah "sitting upon a throne, high and lifted up," while the attendant seraphims cried to one another, "Holy, holy, holy, is the Lord of hosts."

In the realization that -our God, our Creator, is perfectly holy, we are prepared to recognize how reasonable are His requirements that all His children shall be like Himself. He assures us that the only ones who will be permitted to abide forever in His favor are such as attain a state of holiness--"without which no man shall see the Lord."

In line with the foregoing the united testimony of the Bible teaching is that Love and justice are most prominent factors in all of God's ways and purposes. These qualities must be so developed in all of His children no matter on what' plane of existence they dwell, that they will be animated and dominated by them; this will result in bringing about the state of oneness and harmony described by St. Paul, when looking down to the coming dispensation he exultingly assures us, "That in the dispensation of the fullness of times He might gather together in one all things in Christ." (Eph. 1:11.) Again a writer of old speaking prophetically of the saints of this Gospel Age whom God is calling to joint-heirship with Christ in the coming Kingdom, inquires: "Who shall ascend into the hill of the LORD? or who shall stand in His holy place? He that hath clean hands and a pure heart."--Psa. 24:3, 4.

AFTER THIS MANNER PRAY YE

"Our Father which art in heaven, Hallowed be Thy name." This addressing of God as our Father, as has been seen in the foregoing, does not imply the Fatherhood of God to 'all mankind at the present time; for on the contrary, we remember that our Great Teacher declared to some, "Ye are of your father the devil." And the Apostle declares that we, were children of wrath even as others still are. We have "escaped the condemnation that is on the world." In advance of the Millennial Age, when the world will be given the opportunity to escape this' condemnation -- become sons of God and recognize Him as their Father-it is given unto the consecrated believer now to be translated out of the kingdom of darkness into the Kingdom of God's dear Son-out from among those who are children of wrath, into the family of God, so that now as sons of God, all who believe in Jesus may pray, "Our Father which art in heaven." All such delight to express their petitions as an address of reverence and acknowledgment of God's greatness, which implies that they recognize their own humility and littleness. Such an attitude implies that the worshiper reverences God, and is not undertaking to address Him in a light or

irreverent manner: even His name is revered as holy by the true worshiper.

It was, no doubt, on the basis of the conception of God, as set forth in the foregoing, that our Lord gave utterance to the various expressions contained in the verses cited at the head of this lesson-Matt. 6:24-34. The lesson is, that of the necessity Of a knowledge of and acquaintance with God so that the heart trusts in and relies upon Him in all of the affairs and experiences of life. These exhortations of the Master relate to and set forth what from God's standpoint represents practical consecration to Him and His cause.

It is impossible for us to, read each other's hearts and to know positively the mainsprings of activities in each other's lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business" fervent in spirit, serving the Lord;" he is also commanded to provide things needful for those dependent upon him; thus required to labor for his daily bread, he is brought in contact with others. Not begotten of the Heavenly Spirit like himself, but who have as the mainspring of activities the love of money--Mammon. It may be difficult from the world's standpoint to note the difference in the two spirits in the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as servants of Mammon. Wherein then lies the difference? Which are the servants of God? and how-can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the motive of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness, and that he is a servant of Mammon. But if, on the other hand, the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service, in the service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of "the groaning creation;" -if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of

selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

CHILDREN OF GOD PLOW IN HOPE

The great argument which the Adversary uses to enlist servants for Mammon, and to get the, servants-of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distresses. In our lesson, therefore, the

Lord takes up this feature first, urging His followers, not as verse 34 would represent the matter, to be thoughtless, indifferent and careless in -respect to our food and clothing, but, to be, without worry--not anxious and fearful and troubled about tomorrow and its affairs. The plowman; when he breaks up the land, and the sower, when he scatters the grain, are taking thought, for the morrow, in a proper, legitimate manner that has the Divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, He nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to, exercise their confidence in His goodness, and, to expect that all the lessons of life are profitable ones in preparation for the eternal life, if they will be rightly exercised by them.

Our Lord's words in this lesson in which He encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general--not addressed to the "children of wrath," but addressed to those who have become "children of God" upon the terms of His Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the Divine Word are not theirs and will never become theirs until such times as they come unto God in His appointed way, and take upon them His prepared covenant. All His promises are yea and amen only to those who are in Christ Jesus.

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others, because the Lord Almighty has covenanted with them that He will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice-,

"In every condition, in sickness, in health,
In poverty's vale or abounding in wealth."

The Lord's people, while active in, the affairs of life, are not working for the things of this life, but -are seeking the Kingdom of God: it is the first thing, the principal thing, the principal object of life. and energy. God has promised His people a share in an everlasting Kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the Kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will love God's Kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's Kingdom and ,its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied: "I am preaching the Lord Jesus Christ, and selling hardware for ----- & Co. to 'meet my expenses." This is the -relationship between God's people and their earthly occupations that should be recognized and fully lived tip to by all who win the prize.

Our, Lord assures us that if the main thought of our hearts is His service and the promotion of righteousness and an attainment of the Kingdom which God -has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples, we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk the Narrow Way.', Sufficient for each day will be the evil of itself ; and thanks be to God also, we have the promise that daily His grace shall be sufficient for us.

CHRIST OUR SAVIOUR

-APRIL 13- -JOHN 1:35-51-

-Golden Text.-God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.-John 3:16.

CHRIST'S entrance upon His ministry was fittingly marked with a declaration of His mission and character by the great herald of

Christianity, the noble prophet, John the Baptist. He was preaching and baptizing at Bethabara on the east of the Jordan, and saw Jesus, whom he had baptized the day before. Turning to two of his disciples, John uttered the memorable words, *Behold the Lamb of God!* ("that taketh away the sin of the world," he had added the previous day-verse 29). He used "the lamb" as the symbol of sacrifice. Here, he says, is the reality of which animal sacrifices were the types.

St. John's Gospel was written after the other three, and quite evidently with a view to setting forth matters not recorded in the other Gospels. Thus we find that it does not attempt to give a full history of the Lord's ministry in all particulars, but chiefly deals either with matters omitted or with details not given by the others. Our present lesson furnishes details respecting the gathering of the first apostles to the Lord. Much of its interest centers in the fact that it well illustrates the diversity of the Lord's dealings and providences as these are still exercised in the world in the drawing of others to Himself, some in one way and some in another.

While the Scriptures inform us that at the time of the Lord's presentation "All men were in expectation of Him," of Messiah, nevertheless we are to remember that all were expecting something totally different from what the Lord presented. They were expecting a personage of high rank, of great influence, of striking and commanding character; and our Lord, if He had been an impostor, would have sought to fill this public expectation. Either He would have given them to believe He controlled wealth and influence, or He would at least have been boastful and heady, thereby making up for any deficiencies along the line of their expectation. By a studied exclusiveness of manner, and haughty disdain of the poor and the sinful, an impostor would have sought to rank himself in the public estimation by claiming the possession of every noble and lofty sentiment above others. He was of the royal tribe of Judah-more than this, He was of the royal family of David-and had He been an impostor we may be sure that this relationship to the kingly line, and references to Divine prophecy respecting the same, would have been flaunted on every possible occasion. - On the contrary, we find our Lord "meek and lowly of heart"--not bombastic, not boastful, not self-obtrusive. Bearing these things in mind we see all the more clearly why. He attracted special characters for His disciples, and why He failed to attract the masses: we see that it was the Father's design that He, should attract to Himself as disciples the meek and lowly of heart, the reverential, the sincere, and that He should more or less repel the worldly wise, the rulers, and the masses who subsequently crucified Him. Let us note, too, that these same principles of attraction and

repulsion have persisted throughout this Gospel Age and are still operative.

LOVE BOASTETH NOT-VAUNTETH NOT ITSELF

Notice the quiet, unostentatious, meek manner in which our Redeemer began the announcement of His mission. Quietly He presented Himself to John for baptism, and after receiving there the anointing of the Holy Spirit He went into absolute seclusion in the wilderness for more than a month, for forty days studying what the Divine Plan had arranged to be His course. True, He did not have the Bible, but He had the perfect memory, and for

thirty years He had heard the reading of the Law and the prophets in the Synagogue and was thoroughly familiar with them. He had the entire matter before His mind, and under the light of the Holy Spirit He weighed the various declarations of the Law and prophets, noted the course of sacrifice which these meant, His temptation lying in the suggestion that easier, less sacrificing courses seemed to present themselves as feasible. He triumphed over all the Adversary's allurements and blandishments determined not to do Satan's will, nor even follow His own judgment, but strictly and implicitly follow and obey the outlined program which the Father had laid down in the Word. He returned to John, seeking -companionship with those who were nearest to the Lord and waiting for Divine providence to guide in His affairs.

It was at this time, in the presence of his disciples, that John prophesied of Jesus, saying, "Behold the Lamb of God which taketh away the sin of the world." Andrew and John were disciples of John the Baptist, and when they thus heard his testimony respecting Jesus and the declaration that he had a witness from God that Jesus was the Messiah, they sought the Lord's acquaintance. They followed after Him, overtook Him, and inquired where He was stopping. Apparently their object was to learn of Him, to ascertain what further blessings the Lord had, and what further service than that they had engaged in with John the Baptist. They wanted the best that was to be had. They had not the partisan spirit to say, "We belong to John the Baptist and must stand up for him," as some of the Lord's dear people are inclined to do in respect to the various denominations. There were some of John's disciples who heard his testimony who did not seek to become followers of the Lamb of God, but who were quite content to remain John's disciples. We may properly enough suppose that being content

with the lesser blessing and privilege implied that they were not so worthy of the higher privileges and blessings. They doubtless never became apostles, though some of them, probably, became followers of Jesus after the imprisonment of John.

John does not mention the other disciple that went with Andrew on this occasion, but this seems to have been his modest style of omitting special mention of himself. The two spent the remainder of the day with the Lord, and doubtless "learned of Him," much to their comfort and joy and the establishment of their faith. The record is, "They abode with Him." This may refer to the temporary stay of one day, but it may with equal propriety be understood to mean that they remained with the Lord as His disciples thereafter-to the very end of life. We remember on one occasion, when some took offense at certain teachings of our Lord which they did not understand, how our Lord, addressing the twelve, said, "Will ye also go away?" But Peter answered, "Lord, to whom should we go? thou hast the word's of eternal life," we must abide with you. So it should be with all of us who have become the Lord's followers. We are not His disciples for a day, but for all eternity. We abide with Him in loyalty of heart whether we go to seek others or whether we listen to words at His feet, and He abide% with us, as expressed in his own statement, "Lo, I am with you always, even to the end of the Age."

"Not a brief glance I beg, a parting word; But as thou dwell'st with thy disciples-, Lord: Familiar, condescending, patient, free, Come, not to sojourn, but abide, with me!"

On the basis of that brief acquaintance, John and Andrew started forthwith to find others and bring them to the Master. The intimation of the Greek text is that Andrew and John both started out, each to find his own brother and bring him to the Lord, and that Andrew found his brother first, implying that John found his brother, James, a little later.

TO HIM THAT HATH AN EAR TO HEAR

There are some points here that are well worthy of our attention:

(1) Andrew and John were not content to have the great blessing of fellowship with the Lord alone; they desired to make known their great find.

(2) They did not attempt to influence others until they were fully satisfied themselves and could give a definite, positive message, saying, "We have found the Messiah"--the Christ. (Messias is the Greek spelling of the Hebrew word Messiah, and is the equivalent of the Greek word Christ, which means the Anointed One.)

(3) They did not go to benighted heathen, speaking a different language. They did not say, "Our brethren and all the Jews here are already God's people and good enough and instructed enough by the Scribes and Pharisees, and we will go and hunt up some outside Gentiles." They did not even say, "We will go and look up some of those sinners who are coming to John for baptism, and who ought to know about Messiah, the great Sin-Bearer." They did better than either of these things--they thought first of all about their own brethren, brethren according to the flesh, and in this case brethren also in religious faith and effort. There is a lesson here for us, easily applied: Our first duties lie toward those who are near to us, as neighbors, friends, and especially as members of our own family circles. We should begin the proclamation of the Messiah whom we have found, with them; then, after they fail to hear, or after they have heard the way of God, proclaim it to the next in turn, and so on and on.

This is the very plan we are pursuing at the present time, and to which some of our dear friends in the various denominations object. They say, "Take your tracts and books to the sinners, or go to the heathen." We reply that the message ought to go first of all to those who ought to be the most ready for it. They answer us that they have Moses and the prophets and the doctrines of the Dark Ages, but we reply that these only obscurely disclose the real character and the Plan of God, and the real Messiah and His great work. We fain would tell all of them who have ears to hear and hearts to appreciate the lengths and breadths and heights and depths, -that they may appreciate with us the love of God which passeth all human understanding. This is our proper course,

too-, whether they hear or whether they forbear, and as the testimony goes on, the circle will widen.

KNOWING JESUS AS THE MESSIAH

Many have seen or heard of Jesus as those who were with John the Baptist heard of Him, but have not learned to know Him as the Messiah-the Christ. This word Messiah covers a particular thought that today is very generally ignored amongst the Lord's professed followers. Remarkably few Christians know Jesus to be the Messiah at all. The word Messiah, as already pointed out, signifies the Anointed.

The Jews, under the great promise made to Abraham, had been expecting a Messiah, a King, a Deliverer, who would exalt them as His special people and assistants, and use them in presenting the law of God to all peoples,

nations and languages, and as authorized and empowered co-laborers to enforce those laws with rewards and penalties.

The word Messiah, or Anointed, thus signifies the great King who was looked for-the great Prophet, Priest and King-for prophets, priests and kings under the Divine arrangement were anointed to their offices, and thus signified that in due time Christ would combine all three of these qualities in Himself.

Well indeed, may we marvel as we hear unmistakably the Divine call, to the Church to be associated with Christ in the exercise of the various offices-as His joint-heirs in the Kingdom. But before we can share with the Saviour in these unspeakable riches, we, like Him, must go by "the way of the Cross." We with Him must enter into the relationship as New Creatures, in all of which experiences lie vouchsafed His presence, His spirit and providences, to the end that we might be perfected in His character.

The Scriptures show us that Israel as a nation was found unworthy to enter into all these blessings and privileges, and that, after selecting the Israelites indeed from that nation, the Lord has been gathering to Himself and associating with Him as His Church, as His spiritual

Israel, the faithful ones who have ears to hear and hearts to obey the same message from every nation, kindred, people and tongue.

Thus we see that to recognize and speak of Jesus as the Messiah means to speak of Him as the great King who ultimately shall reign to bless the whole world, as the great King whose joint-heirs in the Kingdom we hope to be-members of His Bride. This grand work of the Redeemer and the grand privileges to which the elect are being called have been lost sight of under the delusions and misrepresentations of the Dark Ages, which have worked the minds of many of the Lord's people into a frenzy of confusion and fear of eternal torment, and led them to believe that escape from that torment was the salvation offered, causing this erroneous idea to take the place of the gracious hopes set before us in the Gospel, that if faithful we shall be heirs of God, joint-heirs with Jesus Christ our Lord in the great Kingdom for which He taught us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

JESUS FOUND PHILIP

Note the varying methods of bringing the blessing to different persons. John the Baptist announced Jesus. Andrew and John heard him and sought the Lord. In turn, they sought Peter and James, and now note a third method in Philip's case-the Lord Himself found Philip. Particulars are not given, but we may be sure that in all these various findings the Lord had a hand, He was supervising. We are not to imagine that the Gospel work is left to chance. The Lord knoweth the heart, the Lord knoweth them that are His, and the Truth is specially sent to the Truth-hungry. We may safely say, all of us, that the Lord found us, else we should not be where we are or what we are. The poet has expressed this, saying,

"Yet He found me; I beheld Him bleeding on the accursed tree;
And my wistful heart said faintly, 'Some of self and some of thee.'"

Nathanael's case was still different. Philip found him, but he was naturally skeptical, fearful that his friend was being led astray by a false hope to follow a false Messiah. Philip's message to him briefly summed up was, "We have found, Him of whom Moses in the Law and all the prophets did write." His name is Jesus, and He comes from

a place called Nazareth. Nazareth did not have a very savory reputation for wisdom and piety. On the contrary, the Nazarenes were looked upon as rather a fanatical people, and Nathanael skeptically answered his friend Philip, Did you ever hear of anything good coming out of Nazareth?--what you say of this man seems to contradict any reasonable hope or expectation you may have.

All along, in every sense of the word, the Lord has allowed His Truth and His Plan to come, through instruments more or less impaired. Our Lord Jesus seemed to have something of this kind in mind when He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight." (Luke 10:21.) The Lord hides His Truth in the sense of permitting it to come through unpopular instruments. Sometimes the unpopularity is deserved and sometimes undeserved, but it always serves to keep away those who are not in the right attitude of heart. They are not, however, stumblings to the pure in heart, because the Lord will help them over these difficulties as He did in the case of Nathanael, under consideration.

A WORTHY MAN'S CHALLENGE

Philip's answer was, "Come and see;" test the matter for yourself if you are not satisfied--I have nothing more to say. Although nothing is said specially respecting Philip's character, we may reasonably assume from this incident that he was a man whose word and manner and general character had weight, that he was not given to foolishness of thought or word or conduct, otherwise Nathanael would have said within himself, if he had not said it to Philip, "I know you anyway to be rather flighty, always going off at a tangent," or, "I know you to be a man of poor moral character, and the thing which would commend itself to you would be discredited in my judgment in advance."

Alas, that such arguments should be forceful as against some of the Lord's followers who presume to invite others to Him. In several instances we have known of the Present Truth being much injured by being advocated by some who were not of good character as well as by some not wise. It would be in the, interest of the Truth that any such who have given their hearts to the Lord, and therefore have passed from the foolish and sinful condition to the justified relationship, should make well known the fact of their radical change, of their

thorough conversion from sin to righteousness, from folly to wisdom, before they begin to invite their neighbors and friends to the Lord.

Repentance and reformation are therefore placed in the forefront in the instructions given us through the Lord's Word respecting our coming to Him and our discipleship and service. "To the wicked [the unrepentant, those not seeking to live according to the Lord's way, those walking after the flesh and not after the spirit] God saith, What hast thou to do to take my name into thy mouth, seeing thou hatest instruction and casteth my words behind thee."

"THE MEEK WILL HE GUIDE IN JUDGMENT"

When Jesus saw Nathanael He made the way very clear for his faith to accept. His salutation was, "Behold an Israelite indeed.. in whom there is no guile." This gives us a suggestion that it is entirely right for us to express at proper times our confidence in the religious character of those' with whom we are conversing. We are to realize that any one whom we may expect to find interested in the message we have to present must beforehand be an Israelite indeed, without guile, without hypocrisy--otherwise the Truth would not appeal to his heart and the Lord would not bless him in connection with our service and message.

Nathanael evidently took it that the Lord was flattering him, and he rather repelled at first this forwardness on the Lord's part to speak of him in such praiseworthy terms without a knowledge. of him, and he answered, "Whence knowest thou me?" Our Lord's answer shows clearly the Divine care over all who are in the right attitude of heart, and how the Lord Himself has the direction of His Message and His ministers that they may And -all the true wheat. With this in mind we have every assurance that not a single grain will be left with the tares in the field that all will be gathered into the "barn" condition of glory.

The Lord's answer was, "I saw thee under the fig. tree before Philip called thee." How much that meant to Nathanael! He doubtless had already heard about his friend Philip having accepted one who was proclaimed the Messiah, he doubtless was fearful for himself as well as for Philip; and under these circumstances went to a fig tree as a closet for 'prayer, for the fig tree has foliage which hangs low and would constitute it quite an arbor or shelter and a very suitable place for privacy and prayer.

We are not told of what took place under the fig tree, but we are at some liberty to imagine that an Israelite indeed in whom was no guile there prayed to the Heavenly Father for wisdom, for guidance, for instruction, for protection from deception, whether it came through his friend Philip or however it might come, that he might not be misled into following a false Messiah. And now to hear this one refer to his very prayer, his very petition, of which not a soul in the world had knowledge, and to tell him that this was before Philip had called him, meant to Nathanael that the Lord had supervised in the matter and had full knowledge of all his affairs, and therefore he had the assurance that the one he had come to under the guidance of Philip was none other than

"THE SON OF GOD, THE KING OF ISRAEL"

Addressing Nathanael, and the other disciples incidentally, our Lord said, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater works than these. Verily, verily, I say unto you, hereafter ye [all of my disciples, all who will follow Me in the Narrow Way] shall see heaven opened and the angels of God ascending and descending upon the Son of man."

Our Lord evidently by this expression called the attention of His hearers and of all His followers back to the days of Jacob and the vision which he had at Bethel, in which he saw a ladder reaching from earth to heaven on which angels of God were ascending and descending. Our Lord would have us understand that Jacob's vision was a pictorial illustration of the methods of Divine grace: that our Lord Himself was the ladder upon which communication between heaven and earth would be reestablished. And so, as our eyes of understanding open, we increasingly see this is the case. Upon this ladder, upon this connecting link between heaven and earth, between God and man, have descended to us the angels of Divine favor, messages of love and mercy, forgiveness and adoption, and on this same ladder are messages returned to the Father, our prayers. We are accepted in the Beloved, we enter into the holies by faith, we receive the incoming and send back again the outgoing messages and messengers, and all of them upon the ladder, the connecting link, the Son of man, our Lord and Master, through whom alone we have access and relationship to the Father, and receive from Him the exceeding great and precious things not only of this present life, but also of that which is to come.

