

The Herald of Christ's Kingdom

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OUTLOOK FROM THE WALLS OF ZION,

A LEAGUE OF CHURCHES

BIBLE Students who have their lamps trimmed and burning recognize with keen interest, the solemn import of the movements and events of our day. This disposition on the part of the Lord's followers to thus watch and note the signs of the times is in full accord with our Master's admonition : "What I say unto you I say unto all, Watch." (Mark 13:37.) Additionally, it is remembered that the Lord reproved some in His time because they were not able to discern the signs of the times.

The general trend of events both in the world and in so-called Christendom presents to us increased evidences of the correctness of our expectations with regard to the **close proximity of the new order of things-the coming of God's Kingdom.**

Among the items that have attracted special interest of late is one that was recently published in many of the leading newspapers of the country which speaks of new life about to be given to the Church Federation movement, more recently called a League of Churches. We quote the New York **Sun, March 3rd**, as follows:

"Practical steps toward the formation of a world-wide union of all Christian Churches under a plan outlined in 1910, execution of which was suspended with the outbreak of the war, will be resumed this week, when three American bishops will leave for Europe to lay before the Pope a suggestion for a conference having for its object the creation of a League of Christian Churches.

"Bishop Charles P. Anderson, of Chicago; Bishop Reginald H. Weller, of Fond du Lac, Wis., and Bishop Boyd Vincent, of the diocese of Southern Ohio, are the prelates who will leave Thursday on their mission to submit to the Catholic Pontiff the plan for Church unity. In Europe they will be joined by Bishop Charles H. Brent, chaplain general of the American Expeditionary Forces, who will accompany the commission during the three months' stay in Europe,

"Bishop Weller, who for nine years has been working on a plan to bring the Church together, and who hopes to be able to bring Protestant, Catholic, Greek and Russian into a world-wide organization, discussed the plan yesterday in an address at the Church of St. Mary the Virgin, 139 West Forty-sixth Street.

THINKS LEAGUE PRACTICABLE

"The people here may think that it is impossible for such a league to be brought about,' he said. 'They may believe us engaged in an impossible task, though hoping that our mission will not be futile. The idea of a League of Nations was laughed at, yet our beloved President Wilson said it was not an impossibility and

the conferees at Paris actually agreed upon a proposed constitution for such a league.

"Bishop Anderson, who is chairman of the commission, said that an effort would be made to place the proposal before the heads of the Scandinavian, Russian and Greek orthodox Churches, as well as the Roman Catholic.

.-The General Church Conference, which met in Cincinnati in 1910, undertook to promote a conference of all Christian Churches to discuss the things which separated the Churches as well as united them,' said Bishop Anderson. 'It was the belief that such a conference would be the first step toward the unity and moral efficiency of the Christian Church.

"ENGLISH CHURCHES AIDING

"The Conference secured the co-operation of all the English Churches and all of the leading Protestant Churches in the United States and the Non-Conformist Churches of the British Empire as well as that of the old Catholic Churches in Europe. A deputation was about to visit Europe and the Near East when war broke out. This stopped proceedings in the meantime, but while the war has delayed the work, it has created an atmosphere which brings it more nearly within the bounds of practicability.' "

Faithful watchers taking heed to the more sure Word of prophecy, recognize that this drawing together of the ecclesiastical powers of the world in what is called a League of Churches is looking indeed strongly toward a fulfillment of the prophetic Word which speaks of such a union of the organized religious bodies in connection with the end of this dispensation.

It is supposed and claimed of course that this Church Federation will be for the advancement and betterment of society in general, as it is argued that such a union of forces is necessary in order to enable the Church as God's Kingdom, to cope with the present evils that confront the world; but in addition to this it is urged that such a union of Churches would be approaching the ideal condition for which Jesus prayed-that His followers might attain a state of harmony and oneness. While giving due credit to all the good intentions in this matter, as students of the Divine Word we must disagree with both of the above arguments: First, the Church in the flesh has not been commissioned to organize the Kingdom of God and attempt to cope with the powers of evil on the earth, Her commission remains the same-to bear the Message, to sacrifice and suffer with her Lord and to continue to pray, "Thy Kingdom Come," in the assurance that soon, as His Bride and joint-heir she shall be exalted in resurrection power and have a part with Him in the inauguration of His Kingdom in all the earth, which will then subdue all the evils of the world; evils and problems which at the present time baffle the world's wisest men.

THE UNION TAUGHT BY JESUS

As for the claim that the proposed League of Churches is a scriptural arrangement: The viewpoint of the Bible student is that it would be merely "a form of godliness

and denying the power thereof;" Neither our Lord nor the Apostle Paul referred to a union of denominations. They preached an individual union with Christ, and a consequent relationship of all justified and consecrated believers to each other in the one Lord, one faith and one baptism. This union already exists, :except that certain man-made boundaries fence off and separate the Lord's sheep. Wherever and whenever the Lord's sheep meet they may and do quickly identify themselves to each other, and the heart union and fellowship and joy in the Lord they experience cannot even be imitated by creedal bonds. The union of the Church to which our Lord referred in His prayer, "That they all may be one," was this union of heart already and always experienced by the true members of the "one body," and additionally He referred to the actual union of all such with Himself by the resurrection "change" from flesh and blood to spirit being to be with Him and like Him and to share His glory and power and great work for the world, which He mentions just following, viz.: "that the world [during the Millennium] may believe."

But a denominational union, a union of the religious organizations such as has been agitated for a number of years and now more recently urged as indicated in the above clipping, would not be a union based upon a harmony of doctrine, but would be a union at the expense of the truth. Such a union would give prestige to doctrines which cannot be sustained either by reason or Scripture. Such a union would give greater political power, and lead ultimately to the suppression of the Truth as unsettling and antagonistic to the peace of error and errorists. But the Truth has naught to fear, and the Truth people see clearly that only the Truth can produce that real heart-union which the Lord referred to in His prayer for His people--"that they all may be one." Another part of our Lord's petition was, "Sanctify them through thy Truth." Wherever the sanctifying of the

Truth goes, there true union goes, proportionately. Not worldly union, however; not denominational union,, for the Truth separates from the world and from denominationalism and unites all developed children of the Truth to each other, by uniting each to the Head-our Lord. Such are taught of God; such hear their Head; such are thus made one in Him and in His Truth.

Many Bible students will readily remember that our Pastor for many years called attention to a number of Scriptures which clearly point out that in the end of this Age there would be a general uniting of the ecclesiastical powers of Christendom--a rolling together of the heavens as a scroll (Rev. 6:14; Isa. 34:4; 8:12), and that such a religious combination would be recognized by the civil powers and be given authority to speak and command.

As pointed out by our Pastor and as seen from the pages of history, such an ecclesiastical power established, would result unfavorably to God's faithful people, meaning ultimately the suppression of the Truth and the suppression of those who would faithfully persist in standing for truth and righteousness, and who would fearlessly proclaim the Message, the true Gospel, the Message of the Kingdom.

We may not know, dear brethren, how near at hand such a federation of the ecclesiastical powers may be, nor just how soon it would effect those who would remain loyal to the Lord and His Word. We will not do any prophesying or

speculating upon the subject, but wait upon the Lord and look for Him to go before us, and lead the way, remembering that whatever comes there is nothing for us to fear, for our God is at the helm. It is rather for us, in noting the signs of the times to lift up our heads and rejoice, knowing that our redemption draweth nigh. The Psalmist prophetically declares the attitude of safety and security of the Lord's people living in these last times: "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."--Psalm 46:2.

WISDOM IN THE WORK OF THE -MINISTRY

"Let all things be done decently and in order."--1 Cor. 14:40.

THE above language of the Apostle, familiar to all, sets forth a line of wisdom which, if more generally heeded by the Lord's people, would mean the safeguarding of their interests and their increased blessing. It suggests a principle that may be clearly traced down through the ages in all the steps of the Divine Plan. In other words, "Order is heaven's first law." The lifework of our Pastor furnishes strong evidence that he, too, was an ardent admirer of this principle and that he diligently endeavored to carry on the work of the ministry strictly along lines of system and order--"decently and in order."

Looking soberly and humbly unto the Lord in these last times for wisdom and guidance in connection with whatever opportunities of the ministry there may be, the brethren of the PASTORAL BIBLE INSTITUTE believe that they do well to follow closely the voice of Heavenly wisdom--the **wisdom that others of God's servants have heeded** in the past and whose labors have had the Divine blessing in rich measure.

As we have earnestly sought to know the mind of the Lord with regard to the ministry of the Word at this time, we believe we have had unmistakable evidence of the Lord's approval and guidance in connection with the establishment of what is known as the PASTORAL BIBLE INSTITUTE. This we say not boastfully, but we trust, in humility, recognizing our dependence upon the Lord and, that without Him we can do nothing.

A number of inquiries have come, asking more particularly regarding the nature and mission of the PASTORAL BIBLE INSTITUTE, expressing a desire to have a part in the work and requesting information as to how they may obtain membership in this arrangement; we are herein giving a further brief review bearing upon the matter.

In reply to these queries we would recommend first of all, the reading of the two articles in the first issue of this journal, December 1, 1918, under the caption, "Inquire for the Old Paths," and "A Holy Convocation at Providence, R. I." We still have a supply of these issues of THE HERALD, and they will be, mailed free upon request. In the explanations above referred to, attention was called to the fact that many of the Lord's dear sheep during the past year have found themselves in such circumstances that have caused them to look earnestly in the direction of some concerted action whereby they might be kept in touch and in fellowship with

one another and by which they could unite their efforts in carrying on such branches of the ministry of the Word, according to apostolic simplicity, as would be open to them, such as the issuing of a periodical, conducting Pilgrim work, issuing free literature, etc.

WORK PLACED ON LEGAL FOOTING

It was ascertained that practically the unanimous sentiment and desire of the brethren was that there should be at least some simple reorganization of their forces whereby the above mentioned purposes might be executed. It was realized at once, of course, by thoughtful brethren, that no headway could be made without first of all having an orderly business arrangement by which to transact business incidental to the ministry, just as our Pastor early in the Harvest work had seen the need for, and made provision for such an arrangement in connection with his efforts then. Thus we quote his published statement in 1894:

"The Society was formed in 1881, at the time of the free distribution of 1,400,000 copies of the pamphlet, 'Food for Thinking Christians'--now out of print. It consisted of five of the Lord's children, and its affairs were entirely in my charge. **Later, 1884, at the instance of the friends of the cause, who advised that matters be put upon a legal footing so that the work might not be interrupted in case of my sudden death, the Society applied for a Charter under the laws of the State of Pennsylvania, and received one dated December 13, 1884.**"--"A Conspiracy Exposed," April 25, 1894.

Twenty-five years later when under the Lord's providence the headquarters of the work was transferred to New York our Pastor found it necessary to form another business corporation in order to conduct business in the State of New York. Thus he wrote:

"When we moved here to New York, we were informed that the Watch Tower Bible and Tract Society could not hold title to property here. We were told, 'You can do business in a personal way, but not as a Society. So if you want to do any business here, you must be chartered as an Association.' 'Very well, then,' we said, 'we will organize the Peoples Pulpit Association! This is merely another name for the Watch Tower Bible and Tract Society, for New York business. Later on, in Great Britain, we were informed, 'Your American Charter does not count for anything here.' Consequently we took out a Charter there for the International Bible Students Association. This reads practically the same as the Charter of the Watch Tower Bible and Tract Society. These three different Societies were made necessary by the law of different states and countries. . . . The Peoples Pulpit Association is the only one of the three that can do business here in New York. . . . The International Bible Students Association has no legal status except in Great Britain; the Peoples Pulpit Association has none except in New York State.'"--Z.'15-359.

All are familiar with the fact of the Lord's abundant blessing upon these various business concerns thus effected by our Pastor by which under his wise judgment and management the ministry was carried on. It is worthy of note that our Pastor recognized that there was no law in the Bible as to forming business corporations; no instructions or law in the Word as to some particular kind of corporation to be

based upon some specific Charter. Hence, our Pastor used the spirit of a sound mind and arranged the corporations above referred to, so that each would be in full conformity to the statute of the state or country in which it was to operate; and such provision was made in the Charter of each, as the circumstances and conditions of the times necessitated.

The friends therefore now, desiring to make necessary business arrangements to carry on the ministry, have *for the same reason* that moved our Pastor, seen the necessity of having a simple business corporation by which to conduct the affairs of the work decently and in order; and just as the various business corporations that our Pastor formed were not an attempt at organizing the Church in any sense, but merely business concerns not for pecuniary profit, so likewise, this is all that has been undertaken at the present time. In fact, it was found to be the unanimous advice of the friends that nothing elaborate or intricate in the way of a business corporation be undertaken at this time, but that it should be of great simplicity, and such only as, would be found necessary in a business way. Accordingly, the Charter of the PASTORAL BIBLE INSTITUTE was written with this end in view, and in full conformity with the statute of the State of New York in which the headquarters of the work are established.

We call attention here to the fact that the law of New York regarding membership corporations, allows but one vote to each member, which is different from companies formed for profit. Many companies formed under it are entirely secular and are in no sense carrying on a religious work. The Peoples Pulpit Association was formed under it, and, unlike the Watch Tower Bible and Tract Society corporation, each member in the Peoples Pulpit Association *has but one vote*. Likewise the Charter of the PASTORAL BIBLE INSTITUTE corporation formed under the same corporation law, provides in harmony with that law that each member shall have but one vote.

NONE AUTHORIZED TO ORGANIZE CHURCH

What we wish impressed upon all is that there is no thought in the minds of any of the brethren connected with our work, that we should attempt to organize a Church. We think it needless to here explain that none of God's people are now authorized to attempt anything of this kind for the only organization that relates to this Age is that which was instituted by our Lord and the Apostles, and this arrangement was not a *sect* nor an *organization*, in the usual acceptance of that term. The organization created in the beginning of the Age, as the Apostle explains consisted of the appointing of "some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-16.) This, the established order of the early Church, was intended to be sufficient, and the only organization of the entire Age. Even this apostolic arrangement was to be but a temporary affair, in the sense that it is not the final organization, but relates merely to the experiences of the Church while on trial now in the flesh. The final and ultimate organization of the Church is not yet, and

will not be until the Kingdom or glorified state is reached. Thus our Pastor presented the matter in 1908:

"God's Church, when completed and **ORGANIZED**, will, be all that is given above as the Catholic or Episcopal view. But it is not yet completed, and **hence NOT YET ORGANIZED**. When organized, it will be clothed with power, and will be, not a democracy, but an empire; not a republic, but a kingdom. As such it **WILL** come to **MAN**, the world-during the Millennium with **DIVINE AUTHORITY** and with power to back up that authority. Its officers are then to be under oath to the Eternal King, and they are to minister to man in His name, and for Him. All this, it is to be noted, fits exactly to the coming **REIGN** of the Church, when it shall 'bless all the families of the earth;' but it does not fit at all to the present. state or condition. There is no organization today clothed with such Divine authority imperiously to command mankind. There is no organization doing this today; though we are well aware that many of them in theory claim that they ought to be permitted to do so; and many more would like to do so.

God's Church is not yet ORGANIZED. On the contrary, the Gospel Age has been the time for calling out and testing the volunteers willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4, 5, 21; 2 Tim. 2:11, 12; Rom. 8:17) to be organized as joint-heirs in His Kingdom at the close of the Gospel Age, when He shall 'set up' or organize His Kingdom in power and great glory, to bless and rule the world with 'Divine authority.'

"In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the Kingdom (2 Pet. 1:10; 2 Cor. 5:9), are '**A VOLUNTARY ASSOCIATION OF BELIEVERS**,' drawn together for mutual assistance in seeking to know and to do the Master's will, that they may be accounted worthy the honors and glories promised, and not now to rule men by Divine authority; for they have as yet no such authority. In this '**VOLUNTARY** association' of the consecrated, there is no imperial authority of one over another; and no lording over God's heritage should be permitted; for the one and only **Lord has left the instruction, 'Be** not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. -- 'Matt. 23:8.'--Z.'08-119, 120.

The brethren of the PASTORAL BIBLE INSTITUTE View the matter of the Church organization in the light of our Pastor's explanation, and desire that it be clearly under-, stood that our corporation is not a religious organization, nor an attempt to organize another Church sect. To state the matter in other words, this Institute is as a corporation, secular, and is merely the machinery by which Christians who are members of the various Ecclesias may be associated together in mutual upbuilding and witnessing to the Gospel of the Kingdom, and whereby the various Ecclesias of God's people may be kept in touch with one another and unite their efforts in the ministry. The control of the Institute is entirely in the hands of the brethren themselves who become members, in that they have the electing of the managers or servants of the Institute, who are designated a Board of Trustees or Directors, consisting of seven members, and who, by the Charter of the Institute, are made entirely subordinate to the wishes of the members themselves, so that in the event of any dissatisfaction with any Trustee, or all

seven of the Trustees, the difficulty may be remedied, as an entirely-new Board may be elected each year. Thus, it is seen that the brethren entrusted as Directors with the affairs of the Institute are enabled to operate according to the will of the majority, and in order that it may be the will of the members expressed by the majority, each member has *but one vote*, as the law of New York provides.

Such brethren thus elected go forth in the name of Christ as ministers or servants of the brethren, but the Institute as a business corporation, is merely used to carry on such business as our presence on earth, tabernacling under modern conditions, seems to require. It is not an attempt to be a Church, because it is no test of one's standing with the Father to be a member or not to be a member, even though the Institute reserves the right to accept or not to accept an individual into membership. In view of the fact that both the Directors and members have imperfect judgments and may err in the matter of deciding who shall be members, the Institute can not, of course, claim to be a Church, but does operate as a business servant of certain members of Ecclesias.

We believe that all can see that in view of the above explanation, the work of the ministry will be carried on not in the name of any individual, nor to be controlled by a *self-appointed leader*, nor yet by a clique of individuals, but in the name of the Lord and of the brethren, and to be controlled by them. Thus everything in the nature of headship and of lording it over God's heritage

is prevented. A careful study of the Lord's Word clearly reveals that such a business corporation is in harmony with the Divine Word and has the Lord's approval.

PROPER TESTS OF FELLOWSHIP

Some may still ask if membership in the PASTORAL BIBLE INSTITUTE is to be made in any way a test of fellowship. Our reply is that no thought could be farther from the mind of the brethren connected with this work than that of making such a test. The Scriptures indicate the only lines or tests of fellowship, namely: faith in our Lord and Redeemer and full consecration to Him and His service. We are authorized to apply no other tests than these, nor should we desire to do so. Therefore the failure of anyone to become a member of this INSTITUTE has no bearing whatever upon his stand among the brethren nor upon his membership in the Church of Christ. Such a position would be utterly absurd and contrary to the Scriptures. Nor is it necessary to become a member of the PASTORAL BIBLE INSTITUTE in order to have a share in the work and to co-operate in the work of the ministry. The arrangement for membership in the INSTITUTE is, as explained above, merely for the purpose of giving those who co-operate, a voice in the management and control of the various lines of the ministry that are undertaken, as it would be supposed that those who put their time and means in the work would desire to have some expression or voice as to the policies and lines of service to be put into operation. In our January 1 issue of THE HERALD under the caption, "The Charter of our INSTITUTION," We have published the articles of the Charter which set forth the government of the INSTITUTE and the simple regulations by which membership in the Institute is acquired. To those who become members, a Certificate of Membership is issued,

but this involves no obligation whatever. It is merely in the nature of a memorandum or receipt.

But let not any for an instant think that in becoming a member of the PASTORAL BIBLE INSTITUTE they are joining anything in the nature of another sect or Church organization, nor that they are being tied or being bound up in anything. To the contrary, we urge upon the Lord's people everywhere that they remain free from all human bondage and that they guard their liberty in Christ with great vigilance, that they be not entangled again with any yoke of bondage. But while so doing, let us follow the spirit of a sound mind and make use of such natural ways and means at our disposal for uniting our efforts in the work of the ministry for the glory of the Lord and for the building up of one another in the most holy faith.

We believe that all will be glad to learn that the brethren laboring together in the arrangement of the PASTORAL BIBLE INSTITUTE have been doing so most harmoniously and have realized largely of the Lord's favor and have been greatly encouraged over the results of their endeavors thus far to comfort and assist the brethren. If under the Lord's providence the friends shall have larger opportunities to proclaim the message and of bearing testimony to the Truth, this side of the veil, all will no doubt rejoice in the same. On the other hand, if it is the Lord's will that our opportunities and privileges shall be more and more curtailed and narrowed down into the dark night wherein no man can work, let us equally rejoice, conscious that the work is the Lord's and that nothing can hinder His Message till His purposes are accomplished. Let us remember, too, that it is ours to look forward with fond anticipation to the glad day near at hand when in the resurrection life, in glory, if faithful, it shall be given to us to enjoy the exceeding riches of His grace, and to speak of the praises of our King throughout endless ages.

THE REVELATION OF JESUS CHRIST

SERIES VII.

ARRAYED IN WHITE ROBES BEARING PALM-BRANCHES

"After these things I saw, and behold! a great Crowd which no one could have numbered, out of Every Nation, and of all Tribes and Peoples and Languages standing before the Throne, and in the presence of the Lamb, invested with White Robes and Palm-branches in their Hands; and they cry with a loud Voice saying, 'The salvation [be ascribed] to That God of ours who Sits on the Throne and to the Lamb.' And all the Angels stood around the Throne and the Elders and the Four Living ones, and they fell down on their Faces before the Throne, and worshiped God, saying, 'Amen! the Blessing and the Glory, and the Wisdom, and the Thanksgiving, and the Honor, and the Power, and the Strength, be to our God for the Ages of the Ages.' And one of the Elders answered, saying to me, 'These who have been Invested with White Robes, who are they? and whence did they come?' And I said to him, 'My Lord Thou knowest.' And he said to me, 'These are those coming out of the Great Affliction, and they washed their Robes, and whitened them in the Blood of the Lamb. On this account they are before the

*Throne of God, and publicly serve Him Day and Night in His Temple; and He who Sits on the Throne will tabernacle over them. They will hunger no more, neither will they thirst any more; nor will the Sun fall on **them**, nor Any Heat. Because That Lamb which is in the Midst of the Throne will tend them, and will lead them to Fountains of Waters of Life; and God will wipe away Every Tear, from their Eyes."* Rev. 7:9-17. *Diaglott.*

SUBSEQUENT to the vision during which St. John heard the number of the elect, seated ones, his attention was diverted for a time from earthly objects, to witness a wonderful scene in the vast expanse, before the rainbow encircled Throne. He beheld an immense throng, an innumerable company standing there, and recognized them as a band of saved ones from the earth; of all nations and tribes and tongues and peoples. They are represented as clothed in white robes. The white robes, representing personal purity, completeness, perfection, shows their public acceptance before the Heavenly Court in the presence of the angels and of the Lamb. They have in their hands palm branches, symbolizing no doubt, the ultimate victory they experience, their great JOY because of their wonderful deliverance from the destructive elements of the great "whirlwind" of trouble, which came after the sealing of the Elect was completed. They ascribe all the glory and honor of their salvation to God and to the Lamb, thus showing that their salvation is fully realized at last, and that their days of trouble and trial are over. Their conflict with sin and the powers of darkness is ended—they have entered into the bliss of the Haven of Rest. That their salvation is finished is shown by their having been assigned stations before the Throne, thus entering into the joys of the service of God in His Temple. Whatever may have been the depth of their sorrow or the extent of their bitter disappointment and anguish, as they found themselves in the midst of the terrible scenes of the great trouble, their trials, afflictions and sorrows are now all in the past, and the remembrance of them will only serve to increase their gratitude to their Deliverer, and add *to* their happiness. Their robes have been made spotless in the blood of the Lamb. Their forgiveness is complete; they will never need forgiveness again, as they will never more be stained with sin. Their full reconciliation to the One who sits upon the Throne is shown by the fact that He takes up His abode in their midst. Nevermore are they to experience want, for the Lamb that is in the midst of the Throne is to feed them and lead them beside the fountains of living waters of **truth**.

Some one has most eloquently portrayed the bliss of this innumerable company of saved ones: "How glorious their change! How vast and majestic a change from the weaknesses, the sins, the conflicts, the miseries that before marked their existence, the agonies of death and the darkness and ruin of the grave, to which they were doomed because of their offenses! And in what harmony with this is the homage of the angelic hosts who witness their acceptance. They bend in prostrate homage and ascribe to Him the blessing and the glory and the wisdom, and the thanks and the honor, and the dominion and the might forever and ever, which implies that the redemption of this innumerable multitude is finished, and indicates their understanding of its nature, their sense of its greatness and beauty."

The angelic host, and the elders and the living ones, who witness their acceptance know the honor and dignity of the service they perform in the Temple in which God Himself is to take up His abode.

"WHO ARE THESE INVESTED WITH WHITE ROBES?"

As we carefully note this description of this great multitude, their blessedness, their joys, as they stand before the Throne and the welcome they receive from all the actors of the vision, there cannot help but arise in our mind the inquiry, What more could possibly add to their bliss and happiness? And in replying, we would have to say that, if it were a question, simply of their own satisfaction with their blissful state, we could think of nothing that could be added to their enjoyment. However, we are not having described in this picture the "little flock," the "joint-heirs," who inherit the glory that excelleth and who will be kings and priests unto God and the Lamb. The description of the future happiness and of the **station** these latter occupy and of their employment in the coming Kingdom is reserved to a future vision.-Rev. **20:4,6; 21:9-27.**

Who, then, are these? or to express this inquiry in the words of one of the elders who performed an important part in the vision, "These who have been invested with white robes, who are they?" St. John to whom the inquiry was addressed was unable to answer, but while endeavoring to restrain his eager desire to know, replied, "My Lord, thou knowest." Then the elder who seemed to have an understanding of everything connected with the Divine purposes, replied, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." (Vs. 13, 14.) It would be perfectly reasonable to understand from these words:

1. That the four angels had loosened **their hold of the** four winds (Rev. 7:1), and the great whirlwind had spent its force-that the "great day of wrath" (Rev. **6:17**) **had** come and its terrible scenes were passed.
2. That when the great tribulation (a more literal description of the great whirlwind) had swept in, following the sealing of the 144,000, it found a great company of the Lord's consecrated ones on the earth, to pass through the trials and afflictions of those terrible scenes in which the Anti-Christian powers are destroyed.
3. That their white robes (imputed righteousness of Christ) which, when the great tribulation began, were found to be spotted, would have to be washed in the blood of the Lamb before they could enter the Heavenly **Court.**

This would imply that the scenes of the great tribulation were necessary to them, to complete the development of character and the purification required to enter upon the enjoyment of their final state in glory.

In our endeavor to discover more particularly who are represented by this great multitude, let us again caution the reader to keep in mind that the **whole scene is symbolic--that what St. John saw represented an occurrence** in the distant future from his day; also, that that which was symbolized by the great whirlwind, and referred to more literally as the "great tribulation" *has not yet occurred.* The fulfilment is yet future, though doubtless in the *near* future. More than this, a considerable number of these represented in the vision *are now here living upon the earth.*

THE INNUMERABLE MULTITUDE NOT THE ELECT

There have been several views held by historical expositors of the Revelation concerning who are represented by this innumerable multitude. We believe, however, that those who have made the most careful and thorough examination of this text clearly recognize that this class represents a separate and distinct body from the "elect ones," "the one hundred and forty-four thousand." Some have held that the 144,000 represent those who are living at the Second Advent, and meet their "change" without dying. These expositors understand that the great multitude represent those of the saved ones, who have lived throughout the Age, and are at this time resurrected, and together with the 144,000 constitute one class. The general description, however, will not harmonize with this interpretation, for one is evidently an elect class and the other is not. Other Scriptures teach that the "dead in Christ shall rise *first*," which would conflict with such an interpretation. There are other reasons why this interpretation cannot be the true one. The fact that they are described as serving God in His Temple, distinguishes them from the "elect class," who are symbolized by the Temple itself. (1 Cor. 3:16, 17; 2 Cor. 6:16.) We quote our Pastor's words concerning this "great company":

"While the number of those who wear the robe of Christ's righteousness, is as compared with the number of the world, small indeed, yet how large a proportion of these are not walking in white, but have their robes greatly spotted by contact with the world, the flesh and the devil by unfaithfulness or by carelessness, worldliness. . . . Is there no hope for these, who fail to be overcomers, who fail to walk in white, who fail to gain the crown and the immortality to be bestowed only upon the 'elect,' 'worthy,' 'overcomers?' Yes, thank God! We rejoice that there is hope for these, **BECAUSE they have** not cast off their wedding garments, even though they have gotten them sadly spotted and soiled by contact with the world. . . . After telling of the sealing of the elect class, the spiritual Israel, the peculiar people zealous of good works, the Little Flock, the bride, the overcomers, a definite, predetermined number, 'a hundred and forty and four thousand,' gathered out of Babylon, before the winds of the great tribulation are let loose upon the world, all of them bearing the seal or mark -of God's favor in their foreheads--a noticeable INTELLECTUAL evidence of Divine favor, the impress of the spirit of the Truth, as well as the Word of Truth, our Lord shows us the 'great multitude' of His followers, 'whose number no man is able to tell' (that is, it is not a foreordained or fixed number--none were called to be of this company), who will eventually stand before the Lord, 'clothed with white robes, and palms in their hands,' crying, 'salvation to our God, which sitteth upon the Throne and unto the Lamb.' Who are these who are not of the Bride, the elect class, the overcomers, is the question? The answer is, 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. THEREFORE [on this account] are they before the Throne of God, and serve Him day and night, in His Temple.-Rev. 7:9, 10, 13-15.--Z'97--160,161.

Those who have studied and weighed carefully the words of our Savior in the Gospels, and those of the Apostles in their epistles, cannot have failed to note that a distinct and definite destiny, as a reward is to be realized by those faithful overcomers who in full *loyalty* follow in the Master's footsteps to the end of their

race. Likewise we find in these utterances plain statements that teach unmistakably that some, because of a lack of zeal, etc., will lose the great reward, the prize, the most faithful ones obtain, and yet be saved, but so as by fire. (1 Cor. 5:5; 3:13-15.) The Savior's words, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36), are among the exhortations that teach this same line of thought.

The Apostle John's words: "Look to yourselves, that ye lose not the things which we have wrought, but that ye may receive a full reward" (2 John 8 R. V.) is another warning that well supports this view. The Apostle Paul evidently teaches the same in his exhortatory letter to the Corinthians, as we read: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build [character] upon this foundation gold, silver, precious stones [Divine truths and corresponding character or], wood, hay, stubble [traditional errors and corresponding unstable characters] ; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."--1 Cor. 3:11-15.

"WASHED IN THE BLOOD OF THE LAMB"

That our Pastor connected this last Scripture with the great company class there can be no doubt:

"Other Scriptures (Rev. 7:9, 13-17 and I Cor. 3:15) show us that there will be 'a great company' who during this Age have entered the race for the grand prize of joint-heirship with Jesus, and who fail to 'so run' as to obtain it. These, though 'castaways,' as regards the prize (I Cor. 9:27). are nevertheless objects of the Lord's love; for at heart they are friends of righteousness, and not of sin: Hence by His providences through the circumstances of life, the Lord will cause them to come through 'great tribulation,' thus accomplishing for **them** **THE DESTRUCTION of the flesh**, that the spirit may be saved in the day of the Lord Jesus.' (1 Cor. 5:5.) They consecrated their justified human life, and God accepted that consecration and **RECKONED** them, according to their covenant, dead as human beings and alive as NEW--spiritual--creatures. But by their failure to carry out the contract of self-sacrifice, they cut themselves off from the 'Royal Priesthood'--from membership in the **BODY** of Christ."--T-69.

"The marks of distinction between this 'great company' and the 'little flock' are very pronounced, both as respects their present course and their future blessing. The faithful overcomers watch and keep their garments unspotted from the world. And this is given as one of the special conditions of acceptance as 'overcomers' to joint-heirship with the Lord--'they have not defiled their garments.' (Rev. 3:4.) They have kept 'their garments unspotted from the world.' They have not been willing to permit sin to contaminate them and to separate them from the Lord, but have quickly applied for and obtained the precious blood to remove every stain. They are so heartily opposed to sin and so earnest about the keeping of this garment unspotted, that the Adversary gets no hold upon them--the wicked one

catcheth them not.' (1 John 5:18.) All of this indicates a full submission of their wills to the will of Christ-they are 'dead with him,' hence could not willingly practice sin. Their reward is the crown of life, immortality, to be seated in the Throne, and to constitute the temple of which our Lord is the cap-stone, the chief cornerstone.

"Now contrast with these the 'great company,' lacking the intense love and zeal of the overcomers, they do not keep their garments with sufficient care, and as a result they lose all the rewards promised the overcomers; and, having failed in the race, they would get nothing, if it were not for our Lord's grace.

"But God's grace cannot admit to heavenly perfection those who 'have not robes of spotless righteousness; and hence we are shown that these who have not cared for their garments and kept them white must be put through a severe experience before they can in any sense of the word be sharers of heavenly favors. These severe experiences are shown in the symbol as **WASHING THEIR ROBES, in a great TRIBULATION.** But to show that not the penances or sufferings would cleanse the robes, though these might be necessary as proper punishments and disciplines, it is particularly stated that the efficacy for the cleansing is the 'BLOOD of the Lamb.' Many will thus be purged, purified and their garment, now sullied by contact with the world, often in the garb of nominal churchianity, will be cleansed of every guilty stain, when they, realizing the folly of their course, shall repentantly appeal to the Lord and use His help.

"But sad disappointments attach to the experiences of this company; it is because they FEAR the reproaches of Christ, that they shirk present privileges and opportunities for walking with Him in white in the 'sufferings of this present time:' behold, they not only miss the present joy and rejoicing of those who are faithful, but eventually they must come through STILL GREATER sufferings, if they would attain even to a lower place....

"Probably the majority of this 'great company' of tribulation saints are living today; for at no time in the past was there the same degree of knowledge of God and His Word, except in the early Church of apostolic times: never did so many profess to be the Lord's by consecration; and never were there so many subtle seductions from the 'narrow way' of self sacrifice."--Z'97-161,162.

THE QUEEN AND HER VIRGIN COMPANIONS

The distinctions between the "little flock" and the "great company" are pictured in the wonderful prophecy of the King's Son, His Bride and the virgins her companions of Psalm 45. Concerning this we further read:

"It is appropriate that we should remind ourselves afresh of the beautiful suggestion laid before us through the prophet David, respecting the wedding garment of the Bride. (Psa. 45:9-14.) Here the Lord, through the Prophet, tells us that the Bride as the Queen shall be presented before the King in 'raiment of fine needle work' as well as in 'clothing of wrought gold.' The -gold clothing, as we have heretofore seen, represents the immortality (an element of the Divine nature) with which the Church shall be invested in her resurrection glory. The raiment of fine needle work can be none other than the fine linen garment, clean and white,

mentioned in Revelation. But here we have the additional suggestion given, that this garment will be finely embroidered. The robe that was merely loaned to us at first, and which constituted our invitation to the marriage, to joint-heirship with the King's Son, was not at first our own, it was merely loaned or imputed to us. But it became a permanent gift from the Bridegroom to as many as accepted the invitation to union with Him; and examining it carefully, they found upon it in delicate outline a stamping in graceful lines, corresponding to the embroidered robe worn by the King's Son. The suggestion of copying His robe was not only thus hinted at, but it was plainly declared that 0.11 who would be accounted worthy to be His 'elect' companions, should in all respects be copies of the Bridegroom.--Rom. 8:29.

"The careful setting of the stitches in the embroidering of this wedding garment has been the chief duty and constant occupation of the espoused virgin while waiting for the nuptial feast, at the return of the Bridegroom. True, much of the embroidering now done by us is very imperfect, because of first, our unskilfulness, secondly, our imperfections, and thirdly, the disturbing influences about us (the world, the flesh and the devil). Nevertheless, we can well understand that it is the blessing of experience that is designed, and that every painstaking effort is strengthening

character, and bringing us into fuller sympathy with our Lord; and that He, when He inspects His Church, will take pleasure in even our imperfect results, if they give evidence, that we have bestowed EFFORT, because desirous of bringing all into conformity with His will; and He will accept of our imperfect work as though it were perfect, and in the resurrection He will grant us ideal bodies with ideal powers and the ideal character embroidered perfectly upon the new robe, which will be OURS through His grace.

"And even here, the great company, the foolish virgins, not worthy to be the Bride, and hence rejected from that place of the 'elect,' are nevertheless pictured, in verses 14 and 15--"The virgins her [The Queen's] companions that follow her shall be brought to thee; with gladness and rejoicing shall they be brought [even though it be through great tribulation, they shall ultimately shout Hosanna]; they shall enter into the King's palace."--Z.97-162,163.

Another distinction between these two classes will be noted by the careful Bible student:

"These two classes, we remember, are distinctly shown in Rev. 7. The little flock--144,000, the spiritual Israelites -represent the faithful members of the Body of Christ, glorified; the other, a great multitude whose number was not fixed or predestinated by the Lord, which will come through tribulation,, and receive palm branches as servants before the Throne rather than crowns as overcomers in the Throne."--Z.'07-231.

SUMMARY

At this point in our study of the seven-sealed Scroll and its unfolding, we believe it will specially help to an understanding of the visions that follow, to briefly summarize our conclusions:

1. We have seen the Lord Jesus, the only one found worthy, given power by the Eternal One to open the seven-scaled Scroll. Up to this point of our studies, six seals have been broken by Him, the seventh yet remains. The breaking of the six seals, was, to the Lamb, a revelation of the future history of His followers embracing the whole Gospel Age. The particular time that this knowledge was given Him was after His resurrection, before His ascension when all power in heaven and in earth was committed to Him.

2. To St. John, who was a spectator of the Divine drama, it meant simply to see the symbolic transactions themselves.

3. To the followers of Christ at this time it signifies that they have the privilege of seeing that the actors and events which the symbols foreshadow, have been graven very distinctly on the pages of history, and only a small measure now awaits fulfillment.,

"And when [we read next] the Lamb opened the seventh seal," the complete Scroll of Jehovah's purposes was made known to Christ. This must have taken place before His ascension. It is at this time that the words, "There was silence in heaven about the space of half an hour," had its fulfilment. It *began* at Christ's ascension to heaven. This symbolic silence is followed by St. John's beholding seven angels standing in the presence of God to whom were given seven trumpets.

HITHERTO AND HENCEFORTH

Hitherto the Lord hath helped us,
Hitherto the Lord hath loved us,
Guiding all the way;
Caring for His own;

Henceforth let us trust Him fully,
Henceforth let us love Him better,
Trust Him all the day.
Live for Him alone.

Hitherto the Lord hath blessed us,
Crowning all our days;
Henceforth let us live to bless Him,
Live to show His praise.

OUR RISEN LORD.

--APRIL 20 -- MATTHEW 28:1-10--

Golden Text.-*He is risen, even as He said.-Matthew 28:6.*

IN NO Christian doctrine does there seem to be a greater confusion in all denominations than on the subject of this lesson-the resurrection of the dead--the resurrection of our Lord. 'Nevertheless, as with one voice, all Christendom unites

in declaring that our Lord's resurrection was an indispensable necessity to our salvation, in this agreeing perfectly with the plain statement of the Apostle, "If Christ be not risen then is our preaching vain, and your faith is also vain; - -. Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (I Cor. 15:13-18.) How strange that a subject of so vast importance as this should be so obscure! How strange that, recognizing its importance, thinking minds should treat it so lightly, and be willing to accept theories respecting it, the absurdity of which are manifest to all upon the mere statement of them!

HE Poured OUT HIS SOUL UNTO DEATH"

Those who claim that our Lord Himself did not die, but that merely His flesh died, are totally unable to answer or harmonize the Scriptural declarations on this subject,' which are most pointedly to the effect that "He poured out His soul unto death;" "He made His soul an offering for sin." It was Adam's soul (being, existence) that came under the sentence of death through disobedience. It was not merely a sin of his body, but, as the Scriptures declare, "The soul that sinneth, it shall die." It was Adam's soul that needed to be redeemed, and not merely his body, because if the soul were redeemed God could give it a new body as it pleased Him. God's proposition is not to give back, atom for atom, the same bodies that moulder into dust. On the contrary, it matters little what becomes of these mortal bodies, for, it was not these that were redeemed, nor these that are to be restored. It was the soul that needed redemption; it was the soul that was redeemed; it was the soul of our Lord Jesus that was given as a ransom price for the soul of Adam; and the result is that the souls of Adam and his posterity are all guaranteed a resurrection.

This central thought of the resurrection is wholly overlooked by Christian people in general, who leave the soul out of the question-out of redemption and out of the resurrection, whereas it is all-important. It is because the Apostle Paul recognized this matter so clearly that he stated himself so positively on **this subject in his great chapter on** the resurrection, 1 Corinthians, 15. He recognized that it was Christ's soul that died-that His very existence had ceased in death; that not merely His body, but Himself, was absolutely dead three days, and this is **our Lord's own** statement, "I am He that liveth and was dead." He does not say, I am He who lived always and who never died, but whose body died for the brief space of a few hours. It was because Christ's soul (being) was dead that the Apostle could declare that unless His soul, being, was made alive again by a resurrection there could be no hope in Him as a Savior and a Life-giver--there could be no hope of His ever exalting His Church to joint-heirship with Him in His Kingdom nor of His and their blessing all the families of the earth during a Millennial reign of righteousness-if He were dead, extinct, if He had not risen from the dead.

he Apostle Peter also marks this point well, that it was the soul of Christ that was dead-that went to *hades*, the grave, the state or condition of death. Note how the Apostle Peter, on the day of Pentecost, quoted from the inspired prophet David, the words, "Thou wilt not leave

My soul in hell [Heb., *sheol*, Gr., *hades*, English, the state or condition of death]." St. Peter informs us that the Prophet spoke not of his own soul, but of Christ's

soul, that it was not left in *hades*--that, on the contrary, it was raised up from the dead on the third day. (Acts 2:27, 30-33.) Whoever sees that it was our Lord's soul that went into the state of death can see abundant evidence for all the stress which the Apostles in their writings lay upon the fact of His resurrection. If Christ be risen, it is an evidence of Divine favor, and Divine favor is an evidence of His perfection--that He did the work of sacrifice which He undertook, and in a manner acceptable to the Father; and these things being true, it follows that His exaltation to the Father's right hand of power means that we have in this a full assurance of faith that all the exceeding great and precious promises of God to the world and to the Church, centered in Him, shall have a fulfillment in due time.

WOMAN HONORED AT JESUS' TOMB

Woman had the honor of being first to be made acquainted With the fact of our Lord's resurrection, and to receive His first message thereafter. Perhaps this was in part because the feminine mind seems naturally to grasp such subjects more quickly than the masculine mind, by what is sometimes termed intuitive faith, in contradistinction to what might be termed analytical faith. Or this may have been as a special recognition of woman's tender sympathy, which sought the earliest opportunity to bring balms and spices and to otherwise show sympathy and love for the deceased. At all events the women, who were earliest at the sepulchre, had a rich reward for their service, and for the love which prompted it.

They were fearful and surprised when they received the angel's message that Jesus was risen; yet they grasped the fact by "intuitive faith." As they eagerly ran to carry the joyful news to the brethren, Jesus met them in the way, revealing Himself in such a body as they could recognize. They worshiped at His feet, and held Him fast, as though fearful that He would leave them; but the Master consoled them, and sent them on their journey as bearers of His message to His disciples.

His words, "Touch Me not, for I am not yet ascended to My Father . . . and to your Father, to My God and to your God" (John 20:17), were doubtless uttered at this time, and need examination; because they have been sadly misconstrued. Professor Young's Lexicon shows that the word here rendered touch has the significance of "*hold on.*" *Mary* evidently had already *touched* the Lord, for, as Matthew declares, they were holding the Lord by the feet. They evidently were fearful that the power which had raised our Lord would transport Him elsewhere. Probably, too, from the time the angels told them that He was risen, they had been discussing the matter and remembered that He had so told them and had said that He would "ascend up where He was before." So, now, when they saw Him and really embraced His feet they feared to let go, lest they should see Him no more. From this standpoint of view our Lord's words plainly meant: Do not hold Me as though fearful that you will never see Me more; My time to ascend to your Father and God and mine has not yet come. Go carry the news to the brethren. And remember that My God is your God, My Father in heaven is your Father in heaven.

In view of the fact that our Lord thus sent women as His special messengers, we may well consider it as an indication to us that while the Lord and the Apostles

never commissioned women to take the chief public place in the preaching of the Gospel, yet they have a good place in this great service of the Truth, a not less noble, though less public mission in connection with the promulgation of the Gospel. It is safe for us to suppose that the natural tenderness and love supplemented by the Holy Spirit of love, fits and qualifies her for many important though less obtrusive and aggressive services for the Lord and His people. And happy are the brethren, and happy the sisters in the Church of Christ, where their mutual helpfulness in the service is recognized, and where each co-operates with the other, and seeks to follow as nearly as possible the Divine order and custom in the use of their respective talents.

The narrative of the sealing of the sepulchre and the setting of the watch, lest the disciples should steal away the Lord's body, seems to show conclusively that the religious leaders of the Jews were thoroughly blinded, and that our Lord's character, works and teachings, had no influence whatever upon them-that they had not the slightest suspicion of who He was, nor of the fulfilment of His prediction that He would. arise from the dead. Their only thought was that a fraud might be perpetrated by His disciples. But their evil suspicions were overruled by the Lord for good., and became a testimony of the truth, and an assistance to faith on the part of believers.

MADE ALIVE IN THE SPIRIT

It was not necessary to our Lord's resurrection that the stone before the sepulchre should be moved, and the body from within also be removed; because the body which He has now is no more His former body of flesh than that body of flesh was His former spirit body, which He had before He became a man: nor were the atoms of matter composing this earthly body transformed into spiritual atoms to compose His spiritual body, any more than our natural bodies will be our spiritual bodies, if we have part in the First Resurrection, or their elements be required from which to construct our spiritual bodies. The Apostle Paul makes this very clear by his statement, "There is an animal body and there is a spiritual body."

These two kinds of bodies are dissimilar. A fleshly, an earthly or animal body is composed of flesh, blood and bones; but, as our Master declared, "a spirit hath not flesh and bones," etc. As our Lord could not use His heavenly or spirit body, when He came to be man's substitute and ransom price, and as He was therefore obliged to lay aside the glory of that higher nature and humble Himself and take "the form. of a servant, for *the suffering of death*," so, when He had finished the suffering and death, finished the work that the Father had given Him to do, and was to be received up again into the glory which He had with the Father before the world was, the human body would no longer be suitable. He must have again a spirit body. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The form of a servant would not be suitable for Him whom the Father delighted to honor and to highly exalt, even above His former glorious station--"far above angels and principalities and powers and every name that is named." He therefore must be given a glorious body, "the express image of the Father's person;" and such His resurrection body was.

It is difficult for some, because of long-established habits of incorrect thought on this subject, to realize what the Apostle Paul means when he says, "Though we have **known** Christ after the flesh, yet now henceforth know we Him [so] no more;" or what the Apostle Peter means when he says, "He was put to death in the flesh, but quickened in spirit." just what this means may be seen with greatest clearness, perhaps, from the words of the Apostle Paul, in describing the resurrection of the over coming Church, "the first [chief] resurrection," in which all the members of the Body of Christ are to share, with their Head and Lord. Since we are to know "the power of His resurrection" as members of His Body (Phil. 3:10), it follows that any description that we can obtain of what our resurrection will be, must of necessity be a description also of His resurrection, since we are to share His resurrection--the First Resurrection.

Concerning this First Resurrection, the Apostle teaches that not the body that is sown will be raised, but another body, according to Divine arrangement. And contrasting these two bodies, the one which we now have, and the one which we shall have, he declares that the body which dies is sown in corruption, the body which shall be is raised in incorruption; the body which dies, dies in weakness, the body which shall be raised will be raised in power; the body which dies, dies in dishonor, the body which is raised will be raised in glory. The body which dies is a natural body, an animal body, an earthly body; the body of the resurrection will be a spiritual body, a heavenly body, not flesh and blood-not a human body.

WHY JESUS APPEARED IN *BODY OF FLESH*

The point of connection between our Lord's earthly body and His spiritual body is confused in the minds of many by reason of a certain fact which is not generally taken into consideration, namely, that our Lord, after His resurrection, had a work to do with His disciples to establish their faith in His resurrection, and to prepare and equip them for the work before them, of proclaiming the Gospel to every creature. Because they were still *natural men*, and had not yet fully received the baptism of the Holy Spirit which came upon them at Pentecost, after Jesus was glorified, therefore they were not prepared to understand or appreciate spiritual things; as the Apostle Paul declares, "The *natural man* receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." But it was necessary that the disciples should believe in the Lord Jesus Christ, before He ascended to the Father, in order that they might be in the proper attitude of heart to be made the recipients of the Holy Spirit at Pentecost, for it was not to come upon unbelievers, but upon believers.

In choosing how He would reveal Himself to His disciples and make known His resurrection from the dead, our Lord surely chose the best method; and yet His method was different from that which He afterward adopted in dealing with the Apostle Paul. To St. Paul He showed His real body, the brightness of which affected his eyesight, making him blind, and felling him to the earth; shining, as he declared, with greater brightness than the sun at noonday. Had our Lord appeared thus to the women when they went to the sepulchre, or to the disciples, as He met them subsequently, the effect would have been much less favorable than by the method which He did pursue; they were already astounded enough, at the wonderful things which had transpired in the preceding few days. He therefore

adopted the method which had been in vogue previously, the method used by angels sent on special missions to men, and by our Lord Himself on some of these missions, before His nature was changed -before He "was made flesh"--while He was still a spirit being. For instance, He appeared as a man to Abraham, and talked with him and ate with him; but that appearance to Abraham was not a change of nature, but merely a veiling of the heavenly nature in a body of human flesh. Thus veiled, He could talk with Abraham and Sarah **and -do so without alarming them. just so it was after His** resurrection; although **He was no longer a man, but had become a** partaker of the Divine nature, and the express image of His Father's person, yet he appeared *as a man* and in different forms at different times; once as the gardener, to Mary; again as a stranger, to the two who went to Emmaus; and again, in the upper room, He appeared in a body like to His former self, bearing marks of the nails and of the spear. This was to convince Thomas, who declared that otherwise he would not believe in the resurrection; nevertheless with the desired evidence the Lord gave a gentle reproof to the effect that others, who could believe without demanding that physical test, were the more blessed.

Even as it was, with all these precautions and evidences to the "natural man," we are informed that though they worshiped Him, *"some doubted."* If he had appeared to them as He appeared to Saul of Tarsus later, can we doubt that they would have been perplexed more than enlightened? They would have been unable to recognize that it was the Lord who had previously been a spirit being, and who became a human being for our redemption, who had now been revived from death, no longer a man but a spirit being; that now He possessed all -the powers of a spirit being, to appear -in any form found desirable-as a burning bush or as a man, as a fisherman, or as a gardener, or as a wayfarer, or as His former self. As the Apostles had time to gradually take in the situation, they understood that it was He, their Lord, yet that He was now *changed*, and totally unlike His former self, and without human limitations. They were not prepared to understand the meaning of the teaching that we must all be "changed," in the twinkling of an eye, during the last trumpet, in order that we may "be like Him, and see Him as He is"--not as He *was*, nor as we *are*.

FRUITAGE OF CHRIST'S RESURRECTION

In the 15th chapter of 1st Corinthians, St. Paul declares the entire result or fruitage of our Lord's death and resurrection. After reviewing the proofs of Christ's resurrection, he states- that "He became the first fruits of them that slept." Our Lord Jesus was. certainly the *first fruit of all*. If we were speaking of summer fruit and would say that strawberries are the first fruit of the season, we could also pick up the first ripe strawberry and say, *This is* the first fruit. So it is true of our Lord Jesus, the first fruit, and also true of the Lord and the Church *together*, that they are the "first-fruit unto God of His creatures."--James 1:18.

Verse 23 refers to the entire Church (the Christ, Head and Body) as the first fruit, because the discussion is with reference to "every man in his own order," and not with reference to our Lord Jesus personally. The Lord Jesus and the Church, which is His body, united in glory will constitute the first fruit, the first resurrection (the overcomers being partakers of His resurrection. Phil. 3:10; Rev. 20:4. Compare 2 Pet. 1:4). "Afterward they that are [who shall become] Christ's at [during] His presence;" that is, after the close of the Gospel Age and the glorification of the Christ will come the second order or class of those to be "made alive."--Vs. 22. This verse takes in all who shall be "made alive;" that is, all who shall ever come to perfection of life, eternal life. It declares that these shall attain this life by virtue of being "in Christ," even as all men who were in Adam lost life. These verses ignore entirely all who, when brought to a knowledge of the Truth, reject it and willfully choose sin; and they are in harmony with other Scriptures which declare that "He that hath the Son hath life, and he that hath not the Son of God hath not life."--1 John 5:12.

The description of verse 23 relates, therefore, entirely to the Millennial Age, Which will begin with the glorification of those who have become Christ's during the Gospel Age and including the perfecting of the remainder of those who shall during the Millennial Age accept Christ and the life which is in Him. Verse 23 reaches, therefore, down to and beyond the final trial at the end of the Millennial Age, represented in Rev. 20:7-10; and verse 24 represents the everlasting condition after the world shall have been blessed with the knowledge of the Truth, and the opportunity of coming into Christ as the "City of Refuge," and after all who would corrupt the earth (all not in full accord with the Divine spirit of truth and righteousness.-Satan and his servants) shall have been destroyed in the Second Death. Then the Mediatorial Reign of Christ will terminate, and He will deliver up the Kingdom to the Father.

Notice that, in harmony with the context, verse 22 should read, "As *all in Adam* die, even so *all in Christ* shall be made alive." This passage is very frequently misused to prove the everlasting salvation of all men irrespective of their acceptance of Christ as their Redeemer and King. But, thus translated, this passage is in perfect accord with the remainder of the Bible, which everywhere declares that, "He that hath the Son hath life; he that hath not the Son of God hath not life." (1 John 5:12; John 3:36.) The Greek text also supports this rendering, and no other view of verse 22 could be reconciled with the context, verses 23, 24 .

The difficulty with many, however, is that they have never noticed the full sense of the words *life* and *made alive* in the Scriptures. The whole world is reckoned as already dead-because under sentence of death through Adam; and unless they eat (assimilate and appropriate by faith) the flesh (sacrificed humanity) of the Son of Man, they have *no life* and can have *no life*. (John 6:53.) And those who do so "eat" are said to pass from *death* unto *life* now, reckonedly, but the *actual making alive* of such, as stated in our text, will be in the Resurrection Morning. And so it will be with the world in general during the Millennium: they will be *awakened* by the great Redeemer in order that each may have the offer of everlasting life, on condition of becoming Christ's, accepting His gracious work for them in the past and His regulations for their future. Thus they may "eat" His flesh-appropriating His merit and receiving thereby His strength and life. They will be accounted or reckoned. as beginning to live from the time that they begin to "eat," but they will not be fully *alive*, perfect, until the close of the Millennial Age of trial or testing.

DOUBT HIM NOT

Fighting, waiting, struggling, trusting,
Fearest sometimes that thy Father
Is He sure to bless?
Hath forgot?
Prophets, fathers, martyrs, Christians,
Though the clouds around thee gather,
Answer, Yes.

Always hath the daylight broken,
Doubt Him not.
Always hath He comfort spoken!
Better hath He been for years,
Than thy fears.

THE HOLY. SPIRIT OUR HELPER

-APRIL 27-JOHN 16:7-15; Acts 2:1-18--

Golden Text.-If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?--Luke 11:13.

OUR Lord's long conversation with His disciples just before His trial and crucifixion (John 13-16) was the climax of His teaching, reaching to the most profound depths and the loftiest heights. The crown of all this wonderful discourse is the revelation of the Holy Spirit.

Our Lord, on the way to Gethsemane on the night of His betrayal, gave the discourse of this lesson to His disciples. He had been telling them what they must expect as His followers; that they would be misunderstood, persecuted, reviled, because of their faithfulness to Him and to the brethren, whom He represented, "But these things have I told you that when the time shall come ye may remember that I told you of them." (V. 4.) He had not told them of all that they might expect,

intimating this when He said, "I have many things to tell you, but ye cannot bear them now." The same may be said to be true of all that ever become the Lord's disciples. They see a sufficiency of light for one -step at a time, but the trials and difficulties future are graciously held from them that they may not be overwhelmed by them. "Sufficient unto the day is the -evil thereof." This was not deception, not the alluring of His disciples into doing something contrary to their wills. At the very outstart the Master assures us that unless we take up our cross and follow Him we cannot be His disciples. if we take this step honestly and sincerely we see plenty of difficulty in connection therewith, without knowing particulars of the troubles to come. Indeed, if we knew of our future trials we should be unjustly overwhelmed thereby, since at first we could but imperfectly appreciate the meaning of our Lord's words, "My grace is sufficient for thee; my strength, is made perfect in your weakness," and the assurance that He will not suffer us to be tempted above that which we are able, but will with every temptation provide a way of escape. (2 Cor. 12:9; 1 Cor. 10:13.) Hence, as the Lord's people take one step after another they find these promises quite true; they find themselves sustained, they find they have no more than they can bear, and that although their trials are indeed severer than at the beginning of the way, yet these can be overcome, because of growth in grace and knowledge.

The power by which the Lord would grant His aid to His persecuted followers during His personal absence was something difficult for them to understand. In our lesson the Master makes the matter as plain as possible, calling the power, the influence which He would exert on their behalf the Holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of the Truth. As the influence thus to be exerted upon them would be sustaining and comforting, the Lord denominated this Spirit or power a comforter, a sustainer, a helper. He did not say that He would send another person to deal with them; no other person could deal with them better than Himself. It was a spirit, an influence, a power which He would send, and this would fully represent the Father and fully represent Himself, so that in having the Holy Spirit they would be having the fellowship of the Father and the fellowship of the Son. This Holy Spirit is properly enough spoken of in the masculine, even as the Father and the Son are represented in the masculine. As it stands the propriety is obvious.

THE HOLY TRINITY

During the Dark Ages a great deal of confusion of thought prevailed and the clear teachings of the Scriptures were lost sight of. Indeed, the Bible for a time was little in use. The Bishops were credited with being the equals of the Apostles in inspiration, under the doctrine of the Apostolic Succession. Hence when these met in councils their vote or decision on, a doctrine was accepted as apostolic, authoritative. Seemingly it was overlooked that the Lord chose but twelve Apostles and said nothing about any successors to them, and that in Revelation He intimated there would be no successors when He pointed out the New Jerusalem with twelve foundations only, and in those twelve foundations the names of the twelve Apostles of the Lamb.-Rev. 21:14.

Quite clearly in the second century the influence of the Grecian philosophy upon the Church is quite noticeable, and various errors became prominent. One of these

especially related to our Lord, practically putting Him on a par with the Grecian philosophers, Socrates and Plato, and denying His special birth and His pre-human existence. In combating those errors some, loyal to the Lord, went to the other extreme and declared Him, contrary to His own words, equal to the Father. (John 10:29; 14:28.) Next came disputation respecting the Holy Spirit, and these same extremists took the ground that there are three gods, the Father, the Son and the Holy Spirit, "equal in power and glory."

Peculiarly enough, after claiming that they were equal, which implies that they are not the same in person, but different persons, the claim was made that they are really *one in person*. Of course, such unscriptural, illogical reasoning cannot support itself, and hence those taking this position were driven to various expedients and subterfuges of argument. At times some of them claimed that there are really three Gods in one person, while others claimed that there are really three persons in one God, and not being able to explain either of the nonsensical statements, they have resorted to that word so useful to error and superstition, namely, "Mystery," "Mystery." They tell us that the matter of the Trinity is so mysterious that neither they nor anyone need to understand it. If they do not understand it, they, indeed, should not discuss it; but this should not hinder others who can understand it, and who see most clearly that the entire mystery is of their own making; that the Bible teaching on the subject is most clear, simple, harmonious and satisfactory.

When the Apostle discusses the question of God, he says to us, There is one living and true God, not three! He proceeds to say that this one living and true God is the Father; then he adds that there is one Lord Jesus Christ. (1 Cor. 8:6.) As we have already seen, this same Apostle declares that the Father highly exalted the Lord Jesus and gave Him a name which is above every name; that all men should honor the Son even as they honor the Father. (Phil. 2:9, 10; John 5:23.) This means that there are two persons, for in no other way could one exalt and honor another; and if the Son is to be honored as is the Father, it follows, as other Scriptures show, that He is now partaker of the Divine nature and that He was exalted to this high honor and dignity--"far above angels, principalities and powers"--as a reward for His obedience to the Father's will, in having come into the world and redeemed mankind at the cost of His own life in pursuance of the Divine purposes. This we have already seen from John 1:1--that our Lord, before He came into the world, before the world was made by Him as the Father's agent, was the Logos, the Word, the Messenger of the God, Jehovah, and that He was a God, a mighty one, superior to angels, the **One "by whom all things were made** that were

made; and without Him was not anything made that was made."

It will be noticed that the Apostle, in speaking of the Father and the Son, refers to them as separate persons, and that He does not refer to the Holy Spirit as another God, nor as the third part of God. Not that the Apostle ignores the Holy Spirit, however, for throughout all of his epistles it is recognized as the Spirit of the Father and the Spirit of the Son, representing both Father and Son in the Church. Nor are we to understand that the Holy Spirit is a spirit being-as when we read, "God is a spirit" -but that the word used signifies the spirit of a being, the power, influence, will, purpose, strength or whatever proceeds from the person. The Holy Spirit is said to proceed from the Father and from the Son as an influence or power, and this influence or power in the Church of consecrated believers operates in turn upon those with whom they mingle. It is always a good and holy spirit or influence, and is thus clearly distinct from the spirit of the world, the disposition of the world, the influence of the world, the spirit of sin, the spirit of anti-Christ, etc.

"THE HOLY SPIRIT WAS NOT YET GIVEN"

Our Lord gently broke to His sorrowing, bewildered disciples the news of His prospective departure to the Father who sent Him. They did not ask where, for they believed His word, that He had come forth from the Father and that He would return to the Father who sent Him. But sorrow had filled their hearts. What would they do without the Lord! How could the promise of the Kingdom ever be fulfilled if He went away! Had they been following a delusion for three years? They would not doubt the Lord, but they were perplexed. Our Lord, therefore, explained that if they understood matters properly, it would relieve them of much of their distress, as it really was to their advantage, in their interest, that He should go away. Had He not gone away it would have been impossible for the Father to beget them of the Spirit and recognize them as sons of God; hence it would not have been possible for them ever to be more than human beings, ever to become spirit beings or partakers of the Divine nature, together with its glories and honors. Indeed, without the departure of our Lord it would have been impossible for them to attain even to human restitution, for the entire work of salvation, both as respects the Church and the world, was dependent upon our Lord's fulfilling the demands of justice. On the following day, as the Lamb of God, He died for the sin of Adam, which rested upon the entire race, and on the third day the Father raised Him up by His own power. In this great transaction on our behalf a most important work was accomplished: but the benefits of that work, under the Divine arrangement, could not come either to the Church or to the world, until first our Lord would ascend on high and appear in the presence of the Father and present the merit of His sacrifice as an oblation on behalf of His people. Had Jesus remained with His followers all through this Age, even as a spirit being (as He was with them during the forty days), no one could have been begotten of the Holy Spirit. It was necessary for Christ to ascend and present the merit of His sacrifice before we could be accepted and adopted, before we could receive the Holy Spirit.

When the Apostles received the Holy Spirit at Pentecost, they said, "This is that which was spoken of by the Prophet Joel"--not, This is he who was spoken of by

the Prophet Joel. They called it a baptism with the Holy Spirit! - A baptism with a person is not a conceivable or proper thought; nor could it be a proper thought that the Holy Spirit as a person is personally present in each believer's heart! Whenever we attach the thought of personality it implies place. Thus we see that God is a spirit, not that God is spirit; but we do not speak of the Holy Spirit as being separate, as though it were a person separate and distinct from the Father and from the Son; it is referred to in the Scriptures as the Spirit of God, belonging to God, emanating from God; a Spirit of Christ, emanating from Christ; a Spirit or* influence or power which is all pervasive, which can exercise itself in any place or in any number of places at any time and perform any kind of work or mission. How much more satisfactory is the true thought respecting the Holy Spirit than the absurd and unscriptural ones! We might remark in this connection that the word "him" of verse 7 in the Greek could, with equal propriety, be translated, "it"--"I will send it unto you"--nevertheless, we have no objection whatever to urge against the use of the word Him, since this Holy Spirit or influence is of or from Him, the Father. Similarly the word "he" in verse 8 could, with equal propriety, according to the Greek, be translated "it."

NOT THE SPIRIT OF THE WORLD

Among the various false ideas of the operations of the Holy Spirit is one which claims that the Holy Spirit as a person has been busy going hither and thither all through this Gospel Age convincing people of sin and converting them to righteousness. Some go so far in the erroneous thought as to tell us that no one could be converted from sin unless God's Holy Spirit miraculously operated upon him. If these thoughts approximated the truth in any degree they would imply that God alone is responsible for the fact that the world is not converted today, because the Holy Spirit has failed to do its part in converting and reproving and convicting. But all this is a serious mistake.

The Holy Spirit does not operate at all in the hearts of the world; but, as our Lord declares, It shall be in you, His disciples, the Spirit of the Father, the Spirit or disposition of the Son, the spirit of the Truth, the spirit of a sane mind, the spirit of holiness to the Lord. None of these qualities of the Holy Spirit is found in the sinful world; they belong to and are intended only for the "sanctified in Christ Jesus." The power of God operates upon the hearts that are fully consecrated to Him, energizing them, cleansing them, separating them from the spirit of the world and using them in the Divine service. The spirit of the world is the spirit of sin and selfishness; the Spirit of the Lord is the spirit of holiness and consecration to the Divine will.

"HE WILL REPROVE THE WORLD"

How, then, will the Holy Spirit in you reprove *them*? We answer that all of the Church, begotten of the Holy Spirit and thus enlightened, are to let their light so shine before men that it will reprove the world. That which reproves the world is the holiness of the Church. The Spirit of the Lord, the disposition of the **Lord in His** people, brings reproof to those who are living in sin. It was so in our Lord's case, as He declared. The Father's Spirit was imparted to Him in this special sense at the time of His baptism; as John testified, "I beheld the Holy Spirit descending

and resting upon Him **and abiding.**" He received the Father's Spirit without measure, without limitation, for, as the perfect one, in the image and likeness of God, He could receive the Spirit of God in full measure. We, on the contrary, imperfect, defective through- the fall, can receive the Spirit only, in limited measure because of our defects-some more and some less; but, thank God, it is the privilege of each to be more and more filled with the Holy Spirit and sanctified by it as the days go by. Our Lord's light, which He let shine before men, was a great one. Our lights are feeble in comparison; but we are to emulate our Lord's example, and be more and more filled with the spirit of the Truth, the light of the Truth, and let it shine forth with wisdom upon all those who are in range of our influence.

The effect of this will be threefold, as stated in verses 8-11.

(1) "It will reprove the world of sin"--that is to say, it will make the world conscious of its sinful condition; it will show to the world more and more the exceeding sinfulness of sin. Many of the world have so lost the image of God and are so devoid of conscience that they cannot with great distinctness discriminate between honesty and dishonesty, between truth and falsity, between righteousness and sin. The world has been in the habit of measuring itself with itself; but now in Christ and His Church the Lord has established a new standard for the world; and the Church, not only by its words, but also by its actions, is to uphold the glorious standards of the Lord's words along the lines of justice and love.

(2) It is not enough that the world be convicted of sin; it needs to understand something about righteousness, the opposite of sin; that a considerable measure of righteousness is possible and that the difficulty in attaining it is due to the fallen nature. The world is to be convinced that righteousness is the proper standard, the only one which God could recognize, and that in His wonderful Plan He has arranged for eternal life to be granted only to the righteous. In this connection it is unavoidable that those who give the instruction, the spirit-enlightened ones, will find it necessary to make clear that no one can come into accord with the' Father through any works of righteousness of his own, but that the forgiveness, the covering for sins provided through the merit of Christ's sacrifice is necessary.

(3) The Spirit of the Lord in His people will convince their neighbors, all who come within the range of their light and their message, that the present life is not all that there is, that there is a trial purposed in God's arrangement for the whole world of mankind, a judgment, a test. Whoever hears this message must concede its reasonableness, and it becomes a basis for joy and hope to all those who desire eternal life. Such as are rightly and deeply exercised by these convictions will seek the Lord and His various means of grace in the present life that they may also have their judgment and trial as part of the Church. But such as are not thus exercised or influenced are to be instructed through the Church; in proportion, however, as they have light or knowledge they have responsibility. In God's Plan He has provided a day of judgment in the future for the world, in which all shall have full opportunity of being judged, of being tested along the lines of their loyalty to the Lord. Nevertheless their conduct in the present life has to do with that future judgment or trial. In proportion as they may disobey their conscience and fail to follow the leadings of the Truth in the present time, they will have

stripes, difficulties to overcome in the future, and to whatever extent they now seek to live in accord with righteousness they will lay up for themselves a blessing which shall assist them in that day of judgment.

"BECAUSE THEY BELIEVED NOT"

The Holy Spirit of Truth in the Church will make known to the world that their continuance in the attitude of sinners, "children of wrath," is because they do not believe in and accept of **Christ and His** meritorious sacrifice for sin. The Holy Spirit in the Church will make known to the world that there is such a thing as righteousness, an imputed righteousness which has been secured by our Lord Jesus through His sacrifice, which He presented before the Father. The Holy Spirit in the Church will instruct the world that the present order of things cannot continue, that a new order of things will be ushered in at the Second Advent of our Lord, as He has already redeemed the world, thus securing the legal right to dispossess Satan, the prince of the present order of evil.

"HE WILL SHOW YOU THINGS TO COME"

Our Lord prepared His followers for a still larger amount of instruction after His ascension than they had received from Him during His presence. He explains that the necessity for this was their unpreparedness until they should be endued with power from on high. Until this they would be natural men, and, as the Apostle points out, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." This is the explanation, then, of why our Lord Jesus did not present as deep teachings along spiritual lines as did some of the Apostles. It was not inability on His part to present them, but those truths would have been meat out of season to His disciples, which might have choked them, injured them. Hence the deeper things of our Lord's teachings were stated considerably in parabolic form, which would not hurt them at the time and which later they would come to appreciate and understand. Thus He said again, "I have told you earthly things and ye believed not [are unable to receive them], how would you believe if I told you of heavenly things ?"--John 3:12.

But the Spirit of Truth, when it shall come, will guide you into all Truth, yet it will be only a channel and not an authority, for it will make known to you various features of the Divine Plan, and these will include things not yet made manifest to you, but which in due time will be brought to your attention through the Word and through the influence of the Holy Spirit. I shall be glorified by this Holy Spirit, for it will be My things that will be shown unto you, for all things that the Father hath are Mine; "therefore, said I, that he [it] shall take of Mine and shall show them unto you." Note in this statement the prominence of the Father. All things are of the Father, but the Father hath made the Son joint-heir with Him, His associate, and nothing is said to belong to the Holy Spirit, because it is merely the Divine channel or agency through which communications, blessings, instructions, etc., will be communicated. The Holy Spirit is not a person, but the spirit or influence or power of the Almighty God and His everlasting Son, our Lord.

"GIVE YOU ANOTHER COMFORTER"

Our Golden Text is beautiful, helpful. It speaks to us of the love and tenderness on the part of our Heavenly Father, and assures us that the most precious of all gifts is His own Holy Spirit. Indeed, our Lord explains that the Holy Spirit as a comforting influence, as a guide, as an instructor and helper to the Lord's people in the Narrow Way would be a gift from the Father. This agrees with the Apostle's statement in the record of the Pentecostal blessing. Explaining the matter, the Apostle Peter said that our Lord, having been exalted to the right hand of Divine power, received this Holy Spirit, power, from the Father and shed it forth or sprayed it forth upon His followers at Pentecost. These descriptions fit well to the right view of the Holy Spirit, but are very much out of line with the, wrong view, that the Holy Spirit is a person. How **could a person be sprayed or shed forth!** How **could one equal in authority pray to another that a third one equal to either of them should be shed forth as a gift!** The inconsistency of the error is very manifest as soon as our eyes open to its falsity. But how beautiful is the true thought; that as soon as our Lord Jesus had appeared before the Father as our Advocate and had presented at the Mercy Seat the merit of His sacrifice on our behalf, the Father was well pleased to grant His Holy Spirit, His holy influence and power upon us, and adopt us into His family and treat us as sons!

How precious is the thought that the Pentecostal blessing was not merely for those who received it, but for the entire Church, as shown in the type! The kings, as well as the priests, in the olden times were anointed, set apart to special service, and Christ and His Church are the true Kings and the true Priests of the Melchizedec order, through whose ministries as Kings and Priests all the families of the earth will be blessed. Our Lord is the Head, we are His members in particular. The coming of the Holy Spirit upon Him to fit and prepare Him to be the, King, to fit and prepare Him to be the Priest of the **Melchizedec order**, was symbolized in the type by the anointing of oil. Thus the Prophet speaks of this anointing **as being poured upon Aaron's head and running down** his beard even unto the skirts of His garments. This, as we see, represents the adoption of the Holy Spirit, which came upon our Lord Jesus the Head at His baptism, and which was shed forth at Pentecost upon all those who were ready and waiting to be accepted as His members, and we who since have believed on Him through their word have come into membership in the same Body and have received of the same anointing; and "this anointing which ye received of Him abideth in you," and shall be in you. This anointing did not represent a person, but an influence and blessing.

What a satisfaction, what a comfort, has come to the Lord's people through their privilege of being used by Him and adopted into His family by the begetting of the Holy Spirit, the adoption of the Holy Spirit, the anointing of the Holy Spirit, the Holy influence, the blessing of the Father and of the Son, guiding our judgments, guiding our hearts, opening to us the Scriptures, causing our hearts to burn within us as we are brought to a still greater appreciation of the lengths and breadths and heights and depths of our Father's glorious Plan of salvation for ourselves and all the families of the earth!

This abiding was not to be a temporary matter, for a day, a month, a year, but to the end of the Age, age-lasting, for the entire period. How glad we are that this, is so, and how blessed are the instructions and guidance which we have enjoyed!

Truly, as our Lord said, the Holy Spirit shows us things to come, and explains to us, things that are past. How many of our blessings are along the line of appreciation of coming things-the Millennial Kingdom, the times of restitution, the uplifting and strengthening of all the families of the earth!

ENCOURAGING LETTERS

REJOICES IN OLD PATHS

DEAR BRETHREN:

Please find enclosed -money order as subscription to THE HERALD for one year. Have just seen sample copy for December 1st issue, and must say that the general style and get-up of same does the Committee great credit. More important, however, in my estimation, is the message which it contains and the general spirit and policy of same. So far as I can judge, it is an honest attempt to get back to the old paths and to be free from all trammels and delusions. So long as this spirit and outlook is maintained, you can reckon on my fullest support. . . .

Like yourselves, I have had to come through the fire . . . and I praise the Lord, for His guidance and care over me in all my ways. With love in the Lord.

Yours in His service,

W. C., Eng.

REMAINED CLOSE TO FIRST TABLE

DEAR BRETHREN IN THE LORD:

A dear Sister sent me a couple of copies of THE HERALD OF CHRIST'S KINGDOM-the first I knew of its publication. I am so remote from any of God's people, but now can get in touch with those of like precious faith.

Have been so bewildered and perplexed . . . but have remained close to the first table of the Lord, spread by that wise and faithful servant.

Am enclosing \$1.00 for THE HERALD. Please send all back numbers. The Lord bless the Pastoral Bible Institute.

MRS. I. V. O., Ariz.

DESIRES TO CO-OPERATE

DEAR BRETHREN:

I have greatly enjoyed reading THE HERALD, Number 1, and would be glad if you will kindly forward copies regularly to the following: . . . Foreign money order for 1 pound enclosed herewith, and should you care to send me a few copies of Number I issue it will be a pleasure to distribute same amongst friends, who, I feel sure, would enjoy the reading.

I should like to express my deep appreciation of the spirit in which the articles in your journal are written and also of the resolutions you have formed respecting the

conduct of its future management. If there is anything I am enabled to do on this side of -the Atlantic to help forward your good work I Shall be glad to undertake it.

Wishing for you and your labors the Lord's continued guidance and blessing, believe me,

Your brother in His bonds,

H. J. S., *Eng.*

OBEDIENCE BETTER THAN SACRIFICE DEAR BRETHREN:

We are writing today to tell you of our appreciation of the **HERALD** and its message. We want to assure you of our loyal support of its publication so long as it continues to carry the message of "glad tidings." We wish to add to this our personal testimony and if you deem this of profit to the readers of the **HERALD**, you have our permission to publish same.

A year and a half ago when the great change came in our midst as a whirlwind of confusion, seeing that a personal stand for truth and liberty in Christ Jesus was the only honorable course for us to take, my wife and I strongly resented having our liberty curtailed, and fought for our rights and the rights, of others of the Lord's dear people, and above all for the Truth as we had learned it, and had been assured of for years, not realizing at the time that we were taking a stand for the right thing in the wrong way.

We have come to realize since then that we were very severe and had wounded some who had not seen eye to eye with us in this matter, and having come to a realization of our wrong, and knowing "that to right a wrong is quite as creditable as doing right," we took advantage of a large Convention held here by the brethren just recently, to "go to our brother" and acknowledge our mistake in the testimony meeting. In doing this, a misunderstanding has arisen to the effect that we had acknowledged that we were in error as to our stand. This is a mistake, as we still stand loyal to the Truth and to the voice of the Good Shepherd who knows His sheep and are, known by His.

My testimony (which included my wife's), was simply to ask forgiveness for having wounded anyone in the strong stand we took to preserve the Truth in its purity, and the liberty which Christ gives us and which He admonishes us to hold fast to. Having followed the Master's injunction in this, we expressed our desire and readiness to continue to follow His guidance, and to take whatever steps Divine providence led us to.

To comprehend fully that "whatsoever we do unto one of the least of the Lord's brethren we have done it unto Him," would speedily start a reformation amongst the Lord's people world-wide that would be marvelous. "May God help us to "awake to righteousness [justice] and sin not"--is the-prayer of Your brother and sister in Christ,

MR. AND MRS. C. W. HATT--*Mich.*

The Herald of Christ's Kingdom

VOL. II -- APRIL 15, 1919 -- No. 8

HOLDING FAST TO THE LORD AND THE TRUTH

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.--2 Thess. 2:15.

THE light of the truth upon the Christian pathway has gradually increased throughout the Christian Era as foretold in the Scriptures: "The path of the just [the righteous] is as the shining light, that shineth more and more unto the perfect day," until now in the end of the Age, and in the dawning of the new day of the Lord -the perfect day, the household of faith is illuminated with the knowledge of the entire Plan of God.

With the understanding of the Divine purposes as they relate to the ages and dispensations of the past, present, and future, every doctrine of the Holy Scriptures has been clearly made known so as to be thoroughly understood by the Lord's saintly ones. The Holy Spirit as promised, has guided the devout followers of Christ "into all truth." (John 16:13.) And not only has the truth, the doctrines, been made known, but additionally there has been a revelation of "things to come."

In all the history of the Church there has not been such a bountiful feast of spiritual good things as in these days of the presence of the Son of Man, our glorified Lord and Savior. Oh, the blessedness of these times when the mysteries of the Kingdom of Heaven have been laid bare! Through the faithful ministrations of the Lord's chosen instrumentality, who shunned not to declare the whole counsel of God, we are permitted to behold what the holy men of old, the prophets, patriarchs, and many righteous and devout servants of the Lord endeavored to look into, and were not able. Yea, and which even the angels from on high desired to understand, but which they were not granted the privilege of knowing. -1 Pet. 10:12.

No wonder we are exhorted to guard the Truth with a jealous care, for so great and marvelous is the Lord's Message, and so highly valued by Him that He places it on a parity with Himself, saying, "He that is ashamed of Me and My words, of him shall the Son of Man be ashamed." We are warned that it is an easy matter to let go of the Truth, and that we should with great care endeavor to hold fast to it, as the Apostle says, "Therefore we ought to give the more earnest heed' to the things which we have heard, lest at any time we should let them slip [escape from these leaky vessels]." See margin. (Heb. 2:1.) The warning of our Master should never be forgotten: "If therefore the light that is in thee be darkness, how great is that darkness ! -Matt. 6:23.

GOD'S TRUTH OUR SHIELD AND BUCKLER

The Scriptures clearly teach that the saints now living in the light of present Truth are sealed in their foreheads (Rev. 7:1-3), with the knowledge of the Plan of God,

that during the stirring times of these closing days of the Gospel Age when strong delusions are, abroad, in the world,

and when, if it were possible the very elect would be deceived, they would be able to stand firmly in the faith. Thus the 91st Psalm prophetically describes the means of security and protection for the Lord's people in these last times, "the evil day:" His Truth shall be thy shield [protection] and buckler [defense]," so that "thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." It is remembered that the **Apostle Paul** refers to the same means of Divine grace when he exhorts the faithful, saying, "Wherefore [because of the. fiery trials and tests of this evil day] take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.) Thus the power of the Truth, the knowledge of God, rightly applied both to the head and the heart is to have largely to do with our remaining faithful unto the end.

From what has been previously stated in these columns we believe that all will understand that 'the PASTORAL BIBLE INSTITUTE has been organized and this journal published chiefly for two reasons: First, that these might be made a means of assisting the brethren to hold fast to the Truth and to maintain a proper poise and balance spiritually, amidst all the perplexities and confusion of the present hour; and, second, that the brethren might the better unite their efforts in the work of bearing testimony to the Truth and carrying on the work of the ministry to whatever extent the Lord may be pleased to provide in the remaining days, while we sojourn in the flesh.

If any are inclined to ask, by what authority do we undertake such a ministry, or, have we the ordination of any human system or arrangement? Our reply is that as Bible students we have been taught that all consecrated believers are ordained to the ministry-anointed of the Lord to preach, and we are instructed that such need look to no human anointing or authorization to bear the Message. All who have the spirit of the Lord God upon them as members of the Christ are anointed to preach; that therefore no brother or group of brethren could be said to have a monopoly over the ministry of the Word.

KNOWN BY THEIR FRUITS

If any are inclined to ask, how will others know that our ministry is of the Lord, and such as they would be safe in accepting as having the Lord's approval? Our reply is that we believe that *faithful* ministers of the Lord will not need to make any announcement or proclamation regarding themselves, that they are being used of the Lord. We believe that they will need to go into **no system of argument** to establish their identity as the Lord's servants or as His instruments of bearing His Truth to others; neither will it be necessary for them to issue any commands or threats. to others to coerce them **into recognizing** their authority as the Lord's mouthpiece. To the contrary, all who have been anointed of the spirit of the Lord, and who are properly ordained to bear the Message will so display the same *in their conduct*, and in *the kind of message* they give out that others will understand that they are truly representing *the Master and His spirit*. Thus as it was said concerning the Apostle's that the people perceived that they had been with Jesus and learned of Him; so this is still true of the representatives of the Lord. We are

to recognize those whom the Lord uses, by *their example*, and by *the spirit and message* that they are giving out.

As bearing further on the authority and ordination of those who represent the Lord, we urge upon all a careful reading of the article presented on another page of this issue: "THE ANOINTED ONLY ARE COMMISSIONED TO PREACH," which is a reprint from our Pastor's writings.

Since the starting of this journal, four months ago, we have been put in communication with brethren in all parts of the world; many tell of their pain and heartaches during the past two years, and of the grace of the Lord that has so marvelously sustained and kept them through all of their experiences. These also write of how they appreciate more than ever the Truth, the knowledge of the Lord, the knowledge of *the principles of truth and righteousness*, received mainly through the ministration of our Pastor while he was with us, and that this knowledge is truly their shield and buckler -at the present time. Others there are who, finding themselves passing through the mists and shadows of these latter days and confronted with many perplexities, ask us to point them to some human channel or instrumentality on whom they can lean and trust, and in fact, inquire if the PASTORAL BIBLE INSTITUTE or the HERALD claims to be a special channel on which they may rely. Our reply to these is, that we have entertained no thought whatever of this kind. To the contrary, we should regard any such claims, whether made by us or others, as *presumptuous* and *entirely unscriptural*. We believe we can do no better than remind our readers of the Savior's instructions on this point: "ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHERN." The Master thus taught His followers to recognize no supremacy amongst themselves in the sense that any of their number would have authority and predominance over the others, except that the Apostles themselves were divinely ordained to be the twelve foundation stones, and the mouthpieces for the entire Age. Thus as we read over the record of the experiences of the early Church we cannot but be impressed with the purity and great simplicity of the arrangements by which all in the early Church were recognized together as brethren of the one Master. This very fact should teach us that any device or arrangement that we might set up in the way of a human headship would be contrary to the Lord's Word on the subject, and would be sure to work injury sooner or later.

LESSONS OF THE PAST

Notwithstanding the fact that all the warnings of Holy Writ are against anything in the nature of human headship-leadership amongst God's people, the history of the Gospel Church shows that her greatest failures have been along this very line. Let us, therefore, dear brethren, note well the lessons of the past and profit by them. Do not the Scriptures teach that the Great Head of the Church, Himself, is our only source of help? and He has promised to guide and be with His people even unto the end of the Age. Concerning the Lord's arrangement for the guidance of His Church our Pastor said:

"Divine truth is never found except in the divinely appointed channels; and those channels are the Lord and the Apostles and Prophets. To continue in the

doctrine .set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in **the Word of the Lord.**"--Z.'03-61.

Some dear brethren have written us indicating that they are inclined to grow tired and impatient as well as doubtful to some extent, because all of the various features and developments that our Pastor was expecting have not come about as rapidly as we supposed they would some years ago. We desire to encourage all such to lift up the head, that they grow not weary in well doing. All the signs about us indicate that the Kingdom of the Lord is even at the door. If it has pleased our Father to permit us to Sojourn here for a little longer time than that we had supposed, let us rather be glad and rejoice in the further opportunity of bearing testimony to the Truth, and of proving our love for Him by serving Him and the brethren. Let us consider that if out of gratitude and thankfulness to God we have consecrated our lives to Him, that this consecration is not unto a certain date to **which** we may look forward, but until our sacrifice is consumed in death-"Be thou faithful unto death and I will give thee a crown of life."-Rev. 2:10.

Still there are brethren who write us, advising that we should now repudiate many of the precious truths that our dear Pastor brought to our attention, such as relate to *the Mediator, Covenants, and the part that the Church has in the Sin-Offering.* We are sorry to disappoint any in this respect, but must plainly state that We have no thought whatever of repudiating any truth. We still regard our Pastor's teachings on the subject of the Sin-Offering, Covenants and Mediator, as well as on other points during the latter days of his life, as being most *clear, scriptural and convincing*, and it is our intention to present reprints of these in this journal from time to time as opportunity and space afford.

Some have appealed to us to open the columns of the HERALD to all who wish to present their views, no matter how contradictory they may be, or how visionary and farfetched. Again we must express our regret to disappoint some along this line. We are living at a time when there is much confusion existing everywhere. Many voices are appealing to the Lord's people from various directions. We do not believe that it would be pleasing to the Lord to encourage this confusion by helping to sound these conflicting voices and printing in these columns all the personal notions and speculations of various brethren, however well meaning they may be. To the contrary, we believe that the Lord's leading rather is that we should exercise great care in whatever is presented before the Lord's sheep. The spirit of the Lord itself would go dictate. We cannot imagine our Lord or the Apostles taking part in furthering any line of teaching that they did not regard as truth.

OUR MESSAGE THE OLD, OLD STORY

In this connection we would say that some have wondered why we do not undertake to publish some new light on the Bible-why we do not bring forth something *fresh and startling that our Pastor never thought or heard of.* We would say on this point, dear brethren, that we are presenting the truth of the Lord's Word as fast as we see it. We do not believe that the Lord wishes us to be looking for and craving something new and startling. The story of heavenly love is

not new: It is many centuries old. It is the same truth announced by the angels and taught by Jesus and the Apostles and Prophets.

Nothing in these remarks, however, is intended to discourage the Lord's people from walking in the light, which they are exhorted to do-of seeing more and more clearly the various details of the Divine Plan for the establishing of their faith, and to assist in character building. Far be it from us to put the slightest hindrance in the way of the Lord's people, as they journey in the path of light that is promised to grow brighter all the way. However, looking at the example and teaching of our Lord and the Apostles we recognize that the advancement in the, light was to be a *gradual* matter, as promised by the Master, Himself: "He [the Holy Spirit] will guide you into all truth and show you things to come." Likewise the Apostle Paul calls our attention to the gradual unfolding of the truth, in praying for the early Church that "the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints."-Eph. 1:18.

As for the special revelation of truth in this Harvest time which we have experienced, this is in keeping with the foregoing, and with our Lord's promise to gird Himself and to come forth at His Second Advent to serve the household of faith with things new and old. And have we not had most convincing evidence that the Lord has already fulfilled this promise? Cannot all those who have been spiritually enlightened see that at the present time the one glorious Message to the one true Church of Christ was made substantially -complete in the life work and ministry of our Pastor? *Does this wonderful Message of truth require further elaboration by still other special messengers? Sanctified reason would seem to assure us that none others are needed.* Therefore in the light of what has been revealed, the types and symbols of the Bible together with the Revelation of Jesus Christ will gradually unfold before the wondering gaze of the Lord's dear people as *the events foretold come to pass.* On this subject of craving and preaching new light, our Pastor said in an address to the Pilgrims at a Convention:

"I suggest to you, dear friends, that the thing we are to preach, the message we are to deliver, is a very- important one, and that the Adversary would like very much to get our minds diverted from it. Some he might tempt to go off on to some side issue that was new, so that the class might think they were getting new light. I do not think you want Any new light. I do not think the Lord wants any new light. I do not think there is any new light, my dear friends. Our great light was started eighteen hundred years ago. The difficulty with us has been that that light has become obscured by the traditions of the elders, and we are trying to get the globe washed clean so the light can shine out. We are trying to get things so that the great truths that Jesus and the Apostles enunciated are understood clearly by ourselves and all the flock of God over which He has made us overseers. Hence we should avoid anything like trying to manufacture some, new light, dangerous to ourselves and dangerous to the flock. Is there not plenty in the Gospel Jesus preached? Is there not plenty in the Gospel the Apostles preached? How much more do we want, I would like to know? I do not think, my dear friends, that it is necessary for you and me to turn in to be manufacturers of new light and I think there is a danger in that direction, therefore I am seeking to guard you. I believe that the message of the Lord Jesus, the message that the angels announced, is the

message that the world needs to understand-the great love of God, and the great love of the Lord Jesus Christ, and how He died, the just for the unjust, and the class He is now calling, and how we must make our calling and election sure."

Finally, it is well for all to remember that while the Scriptures admonish that we seek for the Truth and to make progress in the same, the Word of the Lord just as truly disapproves of our striving to be *wise above what is written*. Let us not forget the solemn warning in the last chapter of the last book of the Bible: "IF ANY MAN SHALL ADD UNTO THESE THINGS, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK." This warning would seem to be against everything in the nature of *unsound* doctrine-of that which is visionary, speculative or fabulous. Nor are the Lord's people to give heed to those teachers who are unsound in the faith. We believe that the Apostle Peter tells us what sound doctrine is when he states that "*We have not followed cunningly devised fables*, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." (2 Pet. 1:16-18.) Neither our Lord nor St. Peter nor any of the Apostles proclaimed their own guesses or fancies. They gave only what they were sure was the Divine Message, and such as they were authorized to bear to others, as they well knew that it was only the truth that would sanctify and set apart for the Divine service. Therefore all the brethren are admonished to "Prove all things, hold fast that which is good." "Try the spirits [doctrines, teachings]." (1 Thess. 5:21; 1John 4:1.) No saint should allow another to do his thinking for him, but each should seek to be such a developed Christian, and to exercise the spirit of discernment, that he will be able to detect the difference between good and evil, and discern between the spirit of truth and the spirit of error.

THE SERVANT OF THE LORD MUST NOT STRIVE

Some of the brethren have appealed to us, asking if we shall not undertake to reprove and condemn others who may disagree with us or who may be laboring against us. Our reply most emphatically is that we shall undertake nothing of the kind, as this is positively not our mission; not only so, but such a course is entirely contrary to the Holy Spirit of the Lord. Do we forget the lesson that our Lord gave to His disciples when they asked Him if they might not call down fire from heaven to destroy some who did not agree with them? The Master replied: "Ye know not what manner of spirit ye are of. **For the Son** of man is not come to destroy men's lives, but to save them." (Luke 9:55.) Let us call to mind, too, our Master's further instructions on this point: "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged."-Matt. 7:1.

Let us not therefore be of the disposition to find flaws in others or to criticize and judge them. The world is already too full of sorrow. The pathway of the Christian is difficult and thorny enough, made so by our great Adversary, without our making each other's experiences still more unpleasant and difficult. If there are other brethren with whom we cannot agree, let us not enter into any quarrel with them, nor undertake to persecute them, nor judge them at all, remembering the Apostle's words, "The servant of the Lord must not strive; but be gentle unto all men." (2 Tim. 2:24.) Let us rather seek by every holy method, precept and example to show them the better way-to point them to our Great Head and the

Apostles, whose example of meekness, humility and long-suffering should ever stand out before us as living epistles, warning, rebuking, encouraging and staying us in the right way. Thus emulating these, we shall indeed be bearing one another's burdens and so fulfilling the law of Christ.

THE LORD SHALL JUDGE HIS PEOPLE

In the first article of the initial issue of this journal, December 1, 1918, we stated that the spirit and policy of the HERALD would be strictly in accordance with the principles and precepts of the Great Founder of Christianity who gave us the one universal rule of action, viz. : "A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER" (John 13:34.) We have no thought or intention of departing from this standard. Accordingly as stated in that issue of this journal, we will not enter into any quarrel or controversy with those who may choose to view matters differently from us; neither shall we in the columns of the HERALD undertake to warn others against such. We believe that we need not be troubled about any one who may be striving against us that we should warn others respecting them. If we have a proper focus on the precepts of our Father's Word we should see that the prerogative of judging others is not one that is given to any of the Lord's people at the present time. If others, therefore, differ from us in their methods of teaching and service, *we shall not judge them into the Great Company class, nor into the Second Death*, nor into any condition of disfavor. *We shall not judge them at all!* We are sure the Lord is abundantly able to judge His people; and He assures us that in due time He will bring to light the hidden things of darkness and make manifest those of whom He approves. Hence it is not for us to even attempt to say what the standing or condition of any one is, before the Lord. He is the one who is dealing with His people, and His Word assures us that He knoweth them that are His. On this point our Pastor wisely said:

"It is not for us at the present time to pass judgment upon any one. It is **NOT FOR US TO SAY THAT THIS -ONE OR THAT ONE BELONGS TO THE LITTLE FLOCK OR TO THE GREAT COMPANY.**

According to the Scriptural instructions, we know that the Lord will not make public His decision of this matter until the end of this Age. Then He will make a decision as to those who will receive the higher nature and those who will receive the subordinate nature. We are all 'called in the one hope of our calling (Eph. 4:4), and it is for each of us to make our calling and election sure. Our trials, our difficulties, our **weaknesses, are** so different that **ONLY THE LORD WILL KNOW OR CAN DETERMINE WHO ARE WORTHY.** The Apostle declares that He would not even judge himself, let alone others. There is one that **judgeth, even Christ.**" Z. '14-38.

In consideration of all the circumstances, dear brethren, and standing at the threshold of the Kingdom, what manner of persons indeed ought we to be in all manner of conversation and godliness. In view of these things, shall we not admonish one another, yea, all the brethren, to diligence, carefulness and to patient endeavor to preserve the unity of the spirit in the bonds of peace. Above all, *we exhort to great loyalty to the Word of God, and loyalty to sound doctrine, and to the great and holy principles of truth and righteousness therein laid down;*

not forgetting that *humility* and *meekness* and *patience* and *love* are most important essentials, and *only as we have these largely developed* as the controlling factor's of our lives, will we be judged more than overcomers and be given an entrance abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

REPORT OF THE BOSTON CONVENTION

THE, rich blessing of the Lord was indeed very manifest in connection with the Convention held in Boston, March 28-30. Though we were expecting the number in attendance to be somewhat larger, yet it is presumed the extremely unfavorable weather conditions during the days of the Convention had to do with preventing some from attending. We were assured, however, that there were many who greatly desired to be present in person and were indeed with us in spirit. Some of these sent messages of love and good wishes.

The gathering was made up principally of friends throughout New England, but other States of some distance, such as Virginia, New Jersey, Pennsylvania and New York, were also represented. Best of all, the Lord was with us by His Holy Spirit, which was manifested in the faces, the words, the conduct of the brethren throughout all the sessions of the Convention; and various were the expressions of appreciation of the fellowship, such as, "It is indeed good to be here;" and "I am so glad the Lord permitted me to come," etc. One dear brother remarked in the testimony meeting at the close of the Convention that two years ago he had concluded that all the good Conventions were in the past, but since being present at Boston, he was compelled to change his view, and declared that he had been very much benefitted spiritually and that it was just what he needed to give strength and courage to continue on in the Narrow Way.

As usual, the dear friends declared this to be the best Convention they had ever attended. No doubt personal growth in grace and in knowledge and the Spirit of the Lord has much to do with this greater appreciation of our opportunities as they are coming to us year by year and day by day. To the impure nothing is pure. To the discontented nothing is happifying. To those who have come into personal relationship with the Lord and who are resting in His promises there is a blessing, a refreshment, a strength, an encouragement, every time the precious things are touched, handled, mentioned. We thank God as we notice the various manifestations of growth in grace amongst His people.

The arrangements indicated on the printed program were carried out with very little deviation. The baptismal service held Saturday evening was indeed an impressive one, six persons symbolizing their consecration to the Lord, their burial into Christ's death, and their purpose to walk in newness of life. In this service and in the faces of those immersed, there were marked indications that the door has not yet closed, but that the Lord may still be accepting some into fellowship with Him in His sufferings. Sunday afternoon brought the largest attendance, when in addition to the Conventioneers there were present about 200 of the public for whom this service was principally designed, as some advertising had been done. Very close attention was given to the discourse throughout, and

from the expressions of appreciation at the close of the service, it was evident that many were deeply impressed by what they had heard with regard to the rolling of the curse from the earth as the result of the coming of the Lord and the establishing of His long-promised Kingdom.

Many of the friends had been looking with particular interest toward this meeting, desirous of noting therefrom any indication the Lord might be pleased to manifest as to His leading at this time with regard to giving a public witness to the Truth. We believe that all were of one mind in recognizing the evidence that there are at the present time many hungry hearts, many who seem to be in a favorable condition to hear the Message, and that therefore all should zealously labor on to make known the Glad Tidings to all who have ears to hear.

An interesting testimony meeting, followed by the Love Feast Sunday evening, concluded the Convention program, and as the friends parted, it seemed with renewed determination to walk in the ways of the Lord that they might ultimately realize an abundant entrance into the joys of the Kingdom.

THE REVELATION OF JESUS CHRIST

SERIES VIII.

THE HALF HOUR'S SILENCE

"And when He [the Lamb] opened the Seventh Seal, there was Silence in the Heaven about Half an Hour."-Rev. 8:1. Diaglott

THE last occurrence described by St. John under the sixth seal was that of the innumerable multitude in heaven standing before the Throne. They are described as having just passed through the great tribulation, which was caused by the four angels letting loose the four winds.

This event evidently closes the first series of visions, and it is seen that their fulfillment covers the whole Gospel Dispensation, and the New Dispensation is introduced. The seventh seal is here recorded as opened by the Lamb; the symbolic transactions that occur under it, in the order described are as follows:

1. The symbolic silence.
2. The giving of seven trumpets to seven angels.
3. The symbolic Angel taking much incense for the prayers of the saints into the presence of God.
4. The filling of the censer with fire from off the altar, and casting it to the earth.
5. The result of this last transaction caused voices and thunders to be heard by the Revelator, and also an electrical storm-flashes of lightning and an earthquake to be seen by him.
6. The seven angels are next seen making preparations to sound their trumpets.

7. Finally, the sounding of the trumpets consecutively.

It will be well for the reader to bear in mind that, as verses 15 to 19 of chapter eleven plainly state, the events occurring in connection with the sounding of the seventh trumpet, beginning with the events of the close of the Gospel Age the Harvest, cover the entire thousand-year period of Christ's glorious triumph, which includes the resurrection of the dead and the restitution to Paradise of all the willing and obedient. The events of the seven trumpets are thus briefly referred to by our Pastor:

"The seven trumpets of **Revelation are all** symbolic, and represent seven great periods of time and their events."-Vol. II, p. 148.

LOCATING EVENTS OF SEVENTH SEAL

Some seem to be under the impression that in view of the fact that the seventh seal is described as being opened after the first six therefore the events of the seventh must necessarily follow those of the preceding six seals. The fallacy of this reasoning is discerned, at once, however, when we bear in mind that the transactions and occurrences of the six seals bring us down to the introduction of the Millennial Reign, while the nature and character of many of the events of the seventh seal are such that we *must* find their fulfillment somewhere during the reign of Satan and evil, and before the opening of the New Dispensation. In other words, the unavoidable conclusion is that the *events under the seventh seal cover much the same period as the preceding six seals, viz.: the whole period of the Gospel Age, and have their fulfillment in the order given above.* Many of the Lord's consecrated have in some way obtained the impression, that the events of this seventh seal did not begin to be understood until the Harvest time-until about 1878 A.D. Our conviction is that this is not the correct thought; neither was it that of our Pastor. We quote:

"During the Christian Age, some of the saints sought to understand the Church's future, by examining this **symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Rev. 1:3.)** **The book kept opening up to such, and** in the days of the Reformation was an important aid to Luther in deciding. that the Papacy, of which he was a conscientious minister, was indeed the 'Anti-Christ' mentioned by the Apostle, the history of which we now see fills so large a part of that prophecy. Thus gradually God opens up His Truth and reveals the exceeding riches of His grace; and consequently much more light is due now than at any previous time in the Church's history."-Vol. 1, p. 27, 28.

The visions studied by Luther that enlightened his mind concerning the Anti-Christ, are recorded under this, seventh seal.

More than this, let it not be overlooked that the subject matter of the visions of the seventh seal, is *the same* as that of *the six preceding seals*-the toiling, suffering, persecuted Church of Christ, as it bears testimony to the Gospel, encountering opposition and tribulation at the hands of the Anti-Christian powers. The chief difference between the events portrayed under the symbols of the first six seals and those of the seventh is, that under the seventh, the Church's eventful career is

described more in detail. The six seals are more in the nature of a general outline or picture, the seventh sets forth many details, and is a more complete view, in which we have revealed to us the various activities of the Church in giving her testimony to the Truth, and its effect upon the various systems of error, and her triumph and victories over the same, foretold. Several very prominent epochs: are described, particularly those of the "time of the end," and the "harvest" period. It will, therefore, be seen that the fulfillment of the first recorded visions of chapter eight, which are stated to be under the seventh seal, are to be looked for *at the beginning of the Gospel Age*, and not at its close. Let him that readeth understand!

In view of all the facts and circumstances, the logical conclusion is that the breaking of this seventh seal by Christ, signified that He had, at the same time, disclosed to Him all the various features of the Divine plans and purposes. The fulfillment of this scene in which the Lamb breaks the seventh seal must have occurred at or soon after His resurrection. The fact that on the occasion of His last conference with His disciples on the mountain in Galilee, just before His ascension, He told them that all authority and power was given to Him, implies also that a perfect understanding of all matters in connection with which that power was to be exercised, was committed to, Him at the same time.

His resurrection from the dead, proved that His great sacrifice was acceptable to the Father (Acts 17:31), although the merit of it was not applied in behalf of any, until His appearance in the presence of God in heaven. (Heb. 9:24.) The very fact of His resurrection by the Father, proved conclusively that He was *then* worthy to understand and carry out the Divine will and purposes. It did not require the application of that merit in behalf of the Church to make Him worthy to understand and' worthy to execute all the Father's purposes. The fact of the acceptability of His sacrifice, therefore, makes clear bow it was that this wonderful power and knowledge was given to Him before His ascension. However, before, St. John himself saw the symbolical transactions of the seventh seal, before He saw or heard anything more, He informs us that a period of "silence" followed, lasting "*about* a half hour."

Up to this time St. John had been continuously hearing voices and witnessing symbolical occurrences, either before the Throne or upon the earth, etc.; but when the Lamb opened the seventh seal, there came a cessation of activities, both in the scene of the Throne vision and on the earth. Concerning the symbolical significance of this ,(silence" there are two very important things that must not be overlooked in our investigation, viz.:

1. The very fact that a *half* hour is mentioned implies that symbolic time is referred to.
2. That while the expression, "half an hour," would of itself refer to an exact definite period of time, yet the fact that the word "about" is used, meaning a little more or less, changes the complexion of the matter somewhat and leaves us to look for something that would be either a little more or a little less than a half hour of symbolic time. When symbolic time is employed in the Scriptures, a year of 360 days invariably is represented by a "day;" an hour being one twenty-fourth part of a day would, therefore, represent fifteen days;. a half hour would be seven and a half days; and "about" a half hour would be either a little more or a little less

than seven and a half days. Expositors of the Revelation have searched in vain for a period in history in which there was a cessation of activities in connection with the work of carrying forward the Divine purposes. Whenever an application has been attempted the time feature has been ignored. One eminent **expositor has explained the** symbolic "silence" to be a brief but indefinite period when no new agents were to go forth to work important changes in the world. This interpretation is founded upon the fact that as this "silence" precedes the sounding of all seven of the trumpets, the fulfillment of it must also precede the events symbolized by all the trumpets. We believe **that this is** the only logical conclusion **to be reached in locating the** (silence."

LOCATING THE SILENCE

Keeping in mind the fact that Christ opened all the seals, including the seventh *before* His ascension, which evidently teaches that *He* understood, *then*, all the Father's purposes and plans, but that St. John himself did not have disclosed to him the symbolic occurrences of this seventh seal until the "silence" ended, enables us to locate the symbolic, "silence," as the period beginning at Christ's ascension, and ending with the descent of the Holy Spirit on the day of Pentecost. This period was, as is stated in the Scriptures, ten days in length, which would fulfil the requirements of the symbol, "about a half an hour"--seven and one-half days. Immediately preceding His ascension to heaven, Christ commanded the disciples, that before beginning their work they tarry in Jerusalem *until* they were endued with power from on high. (Luke 24:49; Acts 1 :4.) Thus we see that according to a Divine command all activities on the part of the disciples were to cease during this period--they were to wait and tarry in silence. The reason for this command is very apparent:

1. They needed to be endued with Divine power and illumination from on High and thus be qualified to execute the Divine commission.
2. He must appear in the presence of God and there arrange for the imputation of the merit of His sacrifice in behalf of His followers, before this Divine power and illumination could be given them to enter upon this work. "And when the day of Pentecost was fully come," the Gospel Age was fully opened and the Divine commission began to be carried out, *and the symbolic "silence" ended.*

"And I saw the Seven Angels who stand in the presence of God and Seven Trumpets were given to them."--Rev. 8:2. Diaglott.

The seven angels standing in the presence of God represented, as will be seen later, the various agencies, animate and inanimate, that are at His disposal, and which He designed to be used in the further fulfilment of the visions. These symbolic angels being given seven trumpets would symbolize that everything was now in readiness for the work to proceed. The seven seals represented, as has been shown, Jehovah's plans unfolded *to* Christ.' The seven angels with their trumpets represent the events and developments of the Gospel Age in greater detail, as gradually unfolded *by* Christ. However, before the seven angels make their preparation to sound their trumpets (Rev. 8:6), another vision is seen by St. John.

ANGEL WITH THE INCENSE

"And Another Angel came and stood by the Altar having a golden Censer; and to Him much Incense was given' that He should give. it for the Prayers of all the Saints on That Golden Altar which is before the Throne. And the Smoke of the Perfumes went up for the Prayers of the Saints out of the Hand of the Angel in the presence of God. And the Angel took the Censer and filled it from the Fire of the Altar, and threw it on the Earth; and there were Thunders and Lightnings and Voices and an Earthquake."-Rev. 8:3-5. Diaglott.

We believe that it will be observed by the careful consecrated reader that we have set before us in this scene the most important matter connected with God's great Plan of Salvation. Bible students familiar with the typical Atonement Day services of ancient Israel will be caused to note at once the very evident correspondence. In those typical services *the High Priest alone* was permitted to do what this Angel is, represented as doing.' Bible students know that this High Priest in Israel's arrangement represented Christ. No imperfect human being or agency can possibly be represented by this Angel with **the censer. Indeed, our Pastor** has been known to have remarked on one occasion, when this vision was under discussion, that "*it would be blasphemous to apply this Angel and His work to any imperfect human being or agency.*" The vision is of course symbolical. It is designed to picture our Lord Jesus offering His sacrifice in behalf of His Body members, the Church. So far as He personally was concerned it began at His consecration. It was completed at the Cross. Its acceptableness was proven by the fact that He was raised from the dead by the Father. Its formal acceptance in behalf of the Church was manifested after His ascension to heaven. The "incense" represented the perfection of the man Jesus:

"The High Priest took with Him (along with the blood) fire from off the altar, and His two hands full of sweet incense to cause the perfume; and so our Lord Jesus' fulfillment of His vow of consecration, during the three and a half years of His ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration, and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus."---T-56.

This is, in brief, the significance of that part of the vision described in verse 3.

THE PRAYERS OF THE SAINTS

The Common Version reads that the "much incense was given Him *with* the prayers. of the saints." The Diaglott renders this "*for* the prayers of the saints." The thought evidently is that before the prayers of the saints on earth could be answered, the merit of His sacrifice must be accepted and applied for them. We thus see that as the prayers, offerings, devotions, of the saints throughout the whole Gospel Age, the antitypical Atonement Day, are offered up to God, the merit of Christ's sacrifice would be there to make their offerings, prayers, etc., acceptable.

The fragrance of Christ's acceptability to Jehovah gives efficacy to His people's prayers. "And the Smoke of the Perfumes [incense] went up for the Prayers of the Saints out of the Hand of the Angel in the presence of God." -Rev. 8:4.

CHRIST (THE ANGEL,) BEGINNING HIS ACTIVITIES

"And the Angel took the Censer and filled it from the Fire of the Altar and threw it on the Earth; and there were Thunders and Lightnings and Voices and an Earthquake."-Rev. 8:5.

As we now enter upon our consideration of the symbols of this verse, and their fulfillment, let us call to mind two matters, we have previously emphasized and which will assist to an understanding of the whole book of Revelation:

First, In the opening of the seven-sealed **Scroll we have pictured**, Christ beholding the earthly history of His suffering, witnessing Church. This **foreview was given** to Him by the Father.

Second, In the words **cited above-"And the Angel took the Censer** and filled it from the Fire of the Altar," etc., there is described, Christ beginning His activities in behalf of His Church.

The first event in connection with the beginning of these activities is described in the symbolism: the filling of the censer with fire from the altar and casting it to the earth. The effects of this commencement of these activities is described in the symbol by St. John hearing **the thunders** and voices and seeing the lightnings and an earthquake. In brief, this symbol describes, among other things, judgments poured out. These judgments are of course to be looked for at the beginning of the Age. Upon whom were judgments poured out at that time? The answer is, the Jewish nation, which at that time was a part of the Roman "earth," or order of things. Some might object to this application, because these judgments began before St. John had the vision. It will be remembered that the Apostle hearing the voice behind him (Rev. 1:10) , represented according to our Pastor, that some of the visions of the Revelation had already had a fulfillment before St. John had given to him the visions. The vision we are now considering we believe is one of these. Let us briefly note some of the particular symbols:

The "Angel" who came to the altar and filled His censer with fire therefrom was the same as the One who offered up the incense-Christ. The censer would represent God's Word. In the words of the prophets and Christ, Himself, we find threats of punishments to be meted out to the Jewish nation, because of transgressions against the Divine requirements. The rejection of Christ by that nation was the great transgression, which brought upon- the nation the long-deferred judgments, punishments. The altar would represent Divine justice. In its use here, it would seem to represent Divine justice in the act of inflicting punishment upon violators of justice, the Jewish nation. Fire invariably represents destruction or agencies of destruction. The fire that was cast to the earth by the Angel was to eventually destroy the Jewish polity.

BAPTIZED WITH FIRE

"Earth" symbolizes organized society or government. In this symbol, it represents the Jewish government, which at the time of Christ was a part of the Roman earth. Israel as a nation had been threatened with judgments. The nation was called to repentance by John the Baptist. "Bring forth fruits meet for repentance," were his words addressed to them as they came to his baptism.. He further said, "And now

the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He [Christ] that cometh after me is mightier than I. . . . He shall baptize you [the Israelites indeed] with the Holy Spirit and [the rest of the nation] with fire: Whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."-Matt. 3:8-12.

Christ began His ministry to the Jewish nation with the words, "Repent, for the Kingdom of heaven is at hand." (Mark 1:15.) He continually warned them of judgments impending. He foretold the destruction of the city of Jerusalem and its temple, and their dispersion among all nations. He told them that He would send unto them prophets and wise men, who would be His mouthpieces (voices), and some of them they would kill, and some of them scourge in their synagogues, and persecute from city to city. And then foreseeing that they would not give heed to his messengers, He said, "Behold your house is left unto you desolate."-Matt. 23:34, 35.

"Voices" in the visions of Revelation represent human agencies who speak for God, or as, in some instances, for others. In the instance under consideration, it **represents the inspired teachers** of the early Church beginning at Pentecost. "Lightnings" symbolize flashes of truth, proceeding from these divinely chosen human agencies. Thus do we have pictured before us the wonderful illumination of truth concerning the Divine Plan that broke the symbolical silence. Thunders symbolize controversies. Here we have depicted the effects of this apostolic preaching, causing discussions and controversies especially amongst the Jewish leaders and peoples. "Earthquakes" symbolize revolutions, or the overturning of governments. Several revolutions in different periods of the Gospel Age are described by earthquakes. While the meaning of the symbol is always the same, they are to be applied to different periods of the Church's history. As an illustration, in connection with the pouring out of the seventh vial (Rev. 16:18), which, as will be seen later, depicts the final scenes of the Church's history, all of these symbols are employed-"voices, thunders, lightnings and a great earthquake." The "earthquake" there, however, describes the complete overturning of the present order of things. It is described as "an earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

The "earthquake" in the vision we are now considering, however, refers to the overthrow of the Jewish polity in the years 70-73 A.D. These judgments, however, did not reach their full termination until 135 A.D. We quote International Encyclopedia:

"The suppression of Bar-Cochba's insurrection (135 A.D.) marks the final desolation of Judea, and the dispersion of its inhabitants These last attempts to throw off the Roman yoke . . . were defeated after enormous and almost incredible slaughter."-Vol. VIII, p. 307.

We quote from Mosheim's Eccles. History:

"The God who had for so many ages protected the Jews with an outstretched arm, withdrew His aid. He permitted Jerusalem with its famous temple to be destroyed

by Vespasian and his son, Titus, an innumerable multitude of this devoted people to perish by the sword. . . . From this period the Jews experienced, in every place, the hatred and contempt of the Gentile nations, still more than they had formerly done. And in these their calamities, the predictions of Christ were amply fulfilled, and His Divine mission further illustrated."-Vol. I, p. 66, 67.

THE ANOINTED ONLY ARE COMMISSIONED TO PREACH

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might, be called trees of righteousness, the planting of the Lord, that He might be glorified."--Isaiah 61:1-3.

[Reprint from our Pastor's writings]

W

HEN the Prophet Isaiah uttered these words he spoke by the power of the Holy Spirit. As the Apostle Peter tells us, "Holy men of old spake as they were moved of the Holy Spirit." Further he says, "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace which should come unto you, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow; unto whom it was revealed, That not unto *themselves*, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel, with the Holy Spirit sent down -from Heaven." -- 2 Pet. 1:21 : I Pet. 1:10-12.

In our text the word anointed is used in the sense of ordination. The high priests of Israel were successively anointed, or ordained of God, the anointing oil representing the Holy Spirit. Their kings were anointed to reign over the typical kingdom of God, the oil here also representing the Holy Spirit. And so Christ, the great High Priest and King, was ordained of God by the anointing of the Spirit. It was no, an anointing of men or by men.

In our Lord's case we -know exactly when this prophecy was fulfilled. It was when He came to John at Jordan to be baptized, and there presented Himself in sacrifice to God. The Divine acceptance of this sacrifice was manifested by the impartation of the Holy Spirit. John the Baptist saw the Spirit as a dove descending upon the Lord, the sign given to John, but seen by no one else. Jesus recognized that He had received a special anointing and unction from the Father-and others from that time perceived it. We are not to suppose that Jesus performed miracles before He was anointed, but this does not signify that He did

not speak kind words and do kind acts before that time; for as a perfect man He possessed -the Spirit of God in the full measure that a man in the image of God would possess it.

The fact that our Lord Jesus waited until He was thirty years of age before making His special consecration and receiving His ordination and commission to preach, does not mean that His followers should wait until they are thirty before they begin to preach. It was necessary that Jesus should conform Himself to the requirements 'of the Law of Moses, given by God to the Jews; for Jesus as a man was a Jew, born under the Law and subject, therefore, to its every feature. Full manhood under the Law was not attained until the age of thirty. Our Lord came to give His life as a substitute for the forfeited life of Adam. Adam was a complete, perfect man, and our Lord must attain maturity as a perfect man before He could be a perfect substitute, a corresponding price.

THE "BODY" OF CHRIST NO PART OF THE RANSOM

With the disciples of the Lord Jesus during -this Gospel Age, the matter is quite different. Consecration is appropriate to whoever has the maturity of mind to realize clearly what he is doing-to realize the merit of Jesus' death and the significance of becoming a joint-sacrificer with Him. The giving of the Ransom is *not shared by the followers of Christ. That was His work alone.* But His disciples are permitted of God, in the opulence of His favor, to be counted in with Jesus as a part of the Sin-Offering **for the world, after** His merit has been imputed to them and they have become members. of His Body, which gives to their offering a virtue which it could not otherwise possess. His merit is all-sufficient, and it is His merit that purchases the world, through His Body, the Church.

The anointing that was upon Christ Jesus continued with Him throughout His earthly ministry-the fulness, or completeness, of God's favor rested upon His every word and act. God was manifest in His flesh; for He was the perfect human representation of all the qualities of Jehovah's glorious character. This was demonstrated in His resurrection from the dead after His sacrifice had been finished. Otherwise His work of sacrifice would have been a failure and He would have remained in the congregation of the dead, and there would have been no benefit accruing to mankind from His death. Jesus was begotten of the Holy Spirit and anointed at His baptism, and was born a completed Spirit Being of the very highest rank at His resurrection. No other being had ever been created on this plane of life. Hitherto Jehovah alone had possessed Divine, incorruptible life.

OUR TEXT APPLIES TO THE ENTIRE CHRIST

We might have inferred without any direct statement that the words of the Prophet in our text apply to our Lord Jesus, but no doubt is left in our minds when we find that He Himself quoted these words in His sermon in the synagogue at Nazareth, where He was brought up. He there stood up and read a part of this prophecy aloud. Then closing the Book He said, "This day is this Scripture fulfilled in your ears." (Luke 4:16-21.) He pointed out that He was the one referred to by the Prophet. And we see the appropriateness of this application in every way.

But while the prophecy was primarily fulfilled in Jesus, and applied especially to Him, we understand that it applies also to the members of Christ. These by becoming His Body, thus became a part of Himself. It is not because of any merit of their own.

This. anointing that is on the Church comes to -us through Christ, flowing down from the Head over all the Body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist. (Psalm 133:2.) The Lord Jesus is our great Advocate with the Father, and in Him alone have we any standing before God. We are thus received of the Father as spirit-begotten sons, even as was our Head. We are begotten of the Spirit, as was He.

Our vital - union with our Lord as members of His Body is also further shown by the Prophet Isaiah. Read care fully the 49th chapter, vs. 7-9, and their interpretation by the Apostle Paul in 2 Corinthians 6:1, 2. This same Apostle further declares, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." Again, "The cup for which we bless God, 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? For we, the many, are one loaf and one Body." "Now ye are the Body of Christ, and members in particular."-1 Cor. 12:12; 10:16, 17; 12:27.

Again, the Apostle Paul declares of the Church, "Whereunto He [God] called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." How the deep sayings of the Savior become luminous in the light shed upon them by the Apostles after their anointing of the Spirit! How the Master fulfilled to them His promise made just before His crucifixion! He said, as We remember, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of Truth is come, it shall guide you into all Truth, for it shall not speak of itself; but whatsoever it shall hear, that shall it speak, and it will show you things to come." (John 16:12, 13.) These were the deep things of God, which only the spirit-begotten, spirit-taught children of God can understand.

We are, if faithful, to be made *like Him* and share His exceeding glory. No wonder the Apostle exultingly declared, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God."-1 Cor. 2:10.

APPLICATION OF OUR TEXT NOW

The Apostle John says that "the anointing which we have received of Him abideth in us." Again, "Hereby we know that we dwell in Him [God] and He in us, because He hath given us of His Spirit." The Apostle Peter declares that Jesus "having received of the Father the promise of the Holy Spirit [for the Church], hath shed forth this." (1 John 2:27; 4:13; Acts 2:33.) It is *from* the Father and *by* the Son. This corroborates St. Paul's statement that all things are *of* the Father, and all things are *by* the Son. (1 Cor. 8:6.) The Scriptures tell us that we were begotten and anointed of God.

The anointing of the Church is for a work yet future. The Work of Christ and the Church will not be accomplished in this present Age. But God gives to those whom He has accepted, opportunity to use in His service in the present life, talents which He has entrusted to them. They are, as far as they are able, to bind up broken hearts and give "the oil of joy for mourning," and thus to help to allay the sufferings of others, especially of the Lord's Household, though they are to assist any as they have suitable opportunity. But their special work in blessing and comforting the world will be in the Kingdom. All mankind will be brought back from the tomb and will have all the blessed assistances of Messiah's Reign. Everything evil will be uprooted, and everything good will be fostered and blessed.

While the anointed of God are on this side of the veil they are, as His ambassadors, to show forth His praises by telling others of the coming Kingdom and the blessings then to be showered upon all, when the favors of the Lord shall be poured out upon *all men*. They are to tell -that these blessings are both for those now living and for those who have gone down into the grave. God's great Plan for the world is much broader and grander than once we thought. It is worthy of such a God as ours! Then let its tell to all who have an ear to hear, that **the Lord is now pouring out His Spirit upon His servants and** handmaidens, and soon will pour it upon all flesh -- **all mankind**.

We are instructed that this anointed class are to preach to "the meek." They are not to preach to the rebellious or the indifferent; these are to be dealt with by and by. The judgments of the Lord will forcibly break their hearts, and will effectively deal with all. The ambassadors of the Lord are to seek especially all those everywhere who manifest that they are feeling after the Lord, who are not satisfied with the things of the world, but who-are longing for better, nobler things, who have and manifest a teachable disposition.

WHO MAY SPEAK IN THE LORD'S NAME

The text intimates that nobody is to speak in God's name except those who have been Divinely commissioned to do so. Others may tell the story so far as they have learned it, but they are not authorized to speak in the name of the Lord. We are inclined to think that such do more harm than good, mixing error with Truth; for those who do not understand the Message have not been commissioned of the Lord to be His ambassadors. *With God, human ordination counts for nothing*. In human ordination, each denomination qualifies its own ministers. But the ordained ministers of God are servants of God and not of error. They are servants of His Truth, not of the traditions of men.

What we have said as to speaking in the Lord's name does not mean that we are to carry the matter so far as to say that no one but those who see the real Plan of God should even sing a hymn. In fact, the children of God are not to endeavor to hinder any from declaring the Truth. Jesus gave a -good illustration of this principle when His disciples told Him that they had found some who were doing a work in His name and that they, had forbidden them, because they did not follow Him. The Lord replies, "forbid them not." And so with us; we *are not to interfere with any who are preaching the Gospel, even through strife*, for they may do. some

good. *Neither are we to endeavor to stop any who preach what they believe to be the Gospel. This is not our present commission, or any part of it. We are not as yet judges of the world; but we are to recognize the difference between such and those who are the true ambassadors, or ministers of God.*

God says of some who profess to be His mouthpieces, but whom He calls "wicked," "What hast thou to do to declare My statutes, or that thou shouldst take My Covenant into thy mouth, seeing thou hatest instruction, and castest My words behind thee?" (Psa. 50:16, 17.) Why should any undertake to give out the Message of God when He has not recognized them by granting them the anointing of His Holy Spirit, when they have not been taught of Him, and are not doing His will? Let all others do whatever they like in *co-operation* with the Truth, but only those who have been ordained of God in this one way should preach the Gospel. All who have received the Divine commission should rejoice in their wonderful privilege of proclaiming the Good Tidings.

One of the features of our commission as ambassadors of the Lord is "to comfort all that mourn." The children of God, who have learned the true Source of comfort, are the only ones properly qualified to be real comforters, in the Scriptural sense. These have had their own hearts bound up and healed by the great Physician, and hence they know where to direct longing hearts who need the balm which only God can give. As the Apostle says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:3, 4.) So then, whether while still in the flesh or after we have come into our inheritance beyond the veil, we are to be comforters, to lift up those who are oppressed with sorrow and care, to bring to them "the oil of joy," the Message of grace.

We are to be comforters at this particular time of "them that mourn in Zion." This is a work that the saints of today, who have been enlightened and blessed by the Message of Present Truth, are eminently qualified to do. Many of us were mourners in Zion before this refreshing Message came to us, mourning because of the confusion and worldliness and dearth that prevailed in the nominal systems wherein we were bound. But *now we are free*, and no more are "our harps hung upon the willows of Babylon." They are attuned to the harmonies of Heaven, and we can now sing with the spirit and with the understanding the glorious "Song of Moses and the Lamb." So let us be zealous in carrying this glad news to all the mourners in Zion not yet delivered, that they may join with us in this glad song.

The entire Message as given in our text is now due to be proclaimed. We remember that on the occasion when our Lord read from the prophecy in the synagogue, He omitted the words, "and the Day of Vengeance of our God." That part of the prophecy was not due to be proclaimed; and Jesus could not have said of these words, "This day is this Scripture fulfilled in your ears," for He was not to proclaim as then at hand the Day of Vengeance. So he read only the parts of the prophecy whose fulfillment was then due to begin.

But today the passage is due to be given as a whole. We are on the very eve of this great Day of Vengeance. We are now proclaiming in the words of the Prophet

Zephaniah, "The great Day of the Lord is near; it is near and hasteth greatly, even the voice of the Day of -the Lord; the mighty men shall cry there bitterly. That Day is a Day of wrath, a Day of trouble and distress, a Day of wasting and desolation, a Day of clouds and thick darkness, a Day of the trumpet and alarm against the fenced cities and against the high towers [strong and well-entrenched governments]. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. And their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the Day of the Lord's Wrath; but the whole land **shall** be devoured with the fire of His jealousy."-Zeph. 1:14-18.

In that Day of terror and darkness men shall come to learn their need of a strong arm to deliver them. Their pride and self-sufficiency will be humbled into the dust. But out of that awful trouble mankind will come forth chastened and broken, and will be ready to be led out of the ruin and defeat of their own schemes and hopes, out of the darkness and chaos which in their ignorance and selfishness they precipitated upon themselves, out of the power of evil angels, into the light and blessing and deliverance then brought to them by the establishment of the Kingdom of God's dear Son, long promised for the .blessing of all the families of the' earth.

It will be a lesson never to be forgotten. The sons of God, then exalted to the rulership of the Kingdom, will begin their work of healing and blessing, of binding up the crushed and broken hearts of men. Their own experience in the present life will have taught them how to sympathize with the poor, sin-sick world; and they will be able to pour into humanity's wounds the blessed balm of Gilead, "to give beauty for ashes," to wipe away all tears, and to lead all who will, step by step up the grand Highway of Holiness then cast up for the people. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10.) Only the incorrigible shall again have pronounced upon them the penalty of death-the Second Death, titter destruction. "These shall go away into everlasting cutting off, but the righteous into life eternal."-Matt. 25:46.

MAN MADE IN THE IMAGE OF GOD

-MAY 4-GENESIS 1:26-28; 2:7-9

Golden Text.-God created man in His own image. -- Genesis 1:27.

THE careful student of Divine revelation will recognize that the Genesis account of man's creation, in the image and likeness of God, is quite distinctly different from its account of the creation of the lower animals, and must necessarily mean something much higher than that advocated by evolutionists, who claim that man, through thousands of years of evolutionary processes, finally reached the place where the first gleam of moral sense was man's image and likeness to his Creator. Thus, as claimed by evolutionists, the state of our first parents was finally attained. The account in Genesis to the contrary declares a direct creation. The

words "image" and "likeness" signify a great deal more than a mere first glimmer of moral sense. To us these words signify a likeness of mental conception, a harmony of sentiment-that man was, in the flesh, a copy of his Creator, who is a spirit-that he was not a brute with a mere glimmer of intelligence. Nor could we imagine how such a being but one remove from the brute could be justly placed on trial for life, eternal life, so that by one act of disobedience he could be justly sentenced to death; nor could we see how such a being could with any propriety be said to fall, without losing the little spark of intelligence possessed, and becoming again a mere brute. The fact that the fallen man was possessed of such character and qualities as possessed by various of the patriarchs before as well as after the flood, as described in this very book of Genesis, proves conclusively either that the monkeyman and his posterity fell upward at a very rapid rate indeed, and not in any sense of the word downward and into sin and death, or else it disproves totally the Evolution Theory, on this subject.

On the contrary, all the Scriptures declare that man is fallen; that he has forfeited his Creator's favor and blessing, and the original grant of life everlasting; and teach us that this "condemnation" upon the first man and his posterity has been inflicted ever since; and that the "wrath of God" as manifested in the sentence of death has been upon the race as a "curse;" and that the only means of removing this "curse," or sentence, and recovering the lost man to the original position of harmony with God and to the right to eternal life, was through the redemption in Christ Jesus. The message of Jesus and the Apostles was along this line; viz.: that the promise of God that the race should be succored from its fallen condition by a Savior and a great one, able to save unto the uttermost --able to recover out of the horrible pit and out of the miry clay of sin and death, and that He made this recovery possible by giving the ransom price, His own sacrifice, and that as a result of the sacrifice He was to be the great King who, during a future age, the Millennium, would exercise Divine power and authority, binding Satan and all the evil influences at present operating upon mankind and holding it in subjection to the curse of sin and death, would be removed, hindered, while the great King Immanuel should lift up and bless the **race under restitution** processes, bringing all the then willing back to the Paradise lost, and to all the favors that were lost-even fellowship with God, the Divine likeness and the everlasting life.

MAN ORIGINALLY KING OF EARTH

Our lesson specially deals with the creation of man. Verse 26 tells us of the purpose of God in advance, and we would render it, "Let us make mankind in our image, and after our likeness let them have dominion over the fish of the sea," etc., making the word "image" to apply to the character-likeness of God, in which man was created, and the word "likeness" to refer to the dominion -that mankind should have dominion over the creatures of earth, even as God has dominion over all things. In a word, man was intended to be the king of the earth, the lord of the earth; and it was to this end that he was crowned with the glory and honor and majesty of the Divine image-in the moral and intellectual features of his being, a flesh image of his invisible spirit Creator. It is to this high exaltation of man, as God's representative in the earth, that the Prophet speaks, saying, "What is man that thou art mindful of him, or the son of man, that thou visitest him? Thou

made him a little lower than the angels; *thou crownedst him with glory and honor*, and didst set him over the works of Thy hands." (Psa. 8:4-8.) So far from being only a little removed above the beast, this Scripture declares that man was created in the very highest position of earthly creatures, but a little removed in intelligence, etc., from the angelic hosts. What we therefore read respecting the fall of man from this **grand position and the necessity** of his redemption before he could be restored to it, is in perfect accord with the declarations respecting the glory and honor of the image in which he **was created**.

Verse 27 declares that that which God purposed was accomplished, and that this glory and honor in its full, complete sense, was not represented by one of the sexes alone, but by them both unitedly. This holy, happy pair had the blessing, the favor of God, and, contrary to the views of many, their fruitfulness was not the result of sin and the fall, but, as here distinctly declared, was in the **intention of the Almighty respecting** them before their disobedience and condemnation to death. The fact that God said to **them**, "**Be fruitful and** multiply, and fill the earth," contradicts the unscriptural thought that the propagation of children was in any sense or degree a transgression, or *the* transgression on account of which the "curse" came upon our first parents, and upon all through them. The Lord's people are not to be wise above what is written, nor to permit idle speculations **to twist and warp** their minds; but, on the contrary, are **to rightly divide the** Word of Truth.

The word "replenish," in our common version, is manifestly incorrect, as the word implies that the earth had once been filled, and was now, for some reason, empty and to be replenished or refilled. A more correct rendering would be "Fill the earth."

There are intimations that the fall took place one and a half years after father Adam's creation, but for what portion of that time he had his beautiful and loved companion, Eve, we are not informed. It is clearly intimated, however, that he was alone for a sufficient period to realize that there was no companion suitable for him amongst all the beasts, cattle and creatures under his dominion; and when, finally, the Lord gave him a wife of his own flesh and bones, of his own nature, he evidently found in her that complement to himself for which he had so greatly longed. And now when he perceived that Eve had eaten of the forbidden fruit and that she must die, the poor man evidently felt that without her, life would lose its charms, and determined that whatever the cost he would share it with his bride-therefore he partook of the fruit at her instance, with the full knowledge that it would mean his death. He not only knowingly and willingly disobeyed the Divine command, but did it intentionally - he suicided.

LEARNING THROUGH EXPERIENCE

We must not censure our first parents too severely, but.. remember that, although they were perfect in their capacities, created in the image of God, they were not perfect in knowledge. They should have been wise enough to know, to realize, their limitations of ignorance and to have trusted to the Lord. Lack of faith was mother Eve's difficulty, and had father Adam possessed a sufficiency of faith and maintained his obedience, no doubt God would, have arranged some way for the

recovery of his companion, but for their undeveloped condition the trial was too strong; they succumbed, as no doubt nearly all of their children would have done under similar circumstances. We blame them not, yet we see that God, foreknowing what course they would take, preferred to allow them to take that course rather than to interfere with them, intending to ultimately overrule their disobedience for a higher and wider development of His own gracious purposes through the redemption and ultimate blessing which **the Divine Plan centers in** Jesus.

What do we see today but similar disobedience, notwithstanding the fact that we have larger experience than our first parents as respects contact with sin and its penalty? In how many instances today does ambition, love of knowledge, lead to disobedience of Divine restriction to, the serious injury of the disobedient one? One would think that the lesson before us would be so powerful, so convincing, that all who have a knowledge of it would flee from temptation in such directions and resolve that at any cost they would be obedient to the Word of the Lord. How many today, like father Adam, would be willing to sacrifice their eternal interests for the joys and pleasures of earthly companionship, even to the extent of disobedience to the Divine requirements?

WHOM SHALL WE BELIEVE?

Whoever may be inclined to condemn mother Eve for hearkening to the voice of the serpent should reflect that the great majority of the world today are believing Satan's lie, rejecting God's message. The heathen, numbering 1,200,000,000, almost without exception, believe Satan's lie, "Ye shall not surely die," so that when their friends die they claim that they are not dead, but more alive than ever. Nor is this the worst of it: so-called Christendom, representing 400,000,000 of our race, have very generally accepted the same lie, and similarly believe that none are dead-that all in the moment in which they appear to die really become more alive than ever before. How can we blame mother Eve on this score while we see the deceptions spread abroad far and near, notwithstanding all the lessons which she learned and which her children should have learned through her example. As to believe God always leads us in the right direction and brings blessings, so to reject God's counsel, to receive the serpent's counsel, always means to bring injury in some sense or degree.

SATAN'S DECEPTIONS STILL PREVAIL

Look about over the world today-see the heathen worshiping their ancestors, and imagining that they hold communion with those whom the Scriptures declare are dead and know not anything, and never would know anything had it not been for the redemption accomplished at Calvary by Jesus, and who would not in any sense of the word be conscious until awakened by our Lord at His Second Coming in resurrection power. Look at Christendom, and perceive that two-thirds of these believe in the doctrine of a present purgatory, in which their relatives and friends are suffering from the moment of death. See them praying for the dead and paying for masses for their relief from pain. Think of the thousands of injurious, superstitions that are built upon this error, and reflect that Spiritism, which is already having a great influence and, according to the Scriptures, will shortly have

still wider and more baneful effect; and note how it has all its power from this false doctrine which the Adversary originally started in Eden-that the dead are not dead, but alive, and ready to communicate through mediums, etc. Consider how Satan has used this error all the way down through the ages, and how, through the fallen angels, the demons, he has personated the dead and sought thus to entrap the living. Let us learn the lesson; let us say, with one of old, "Let God be true, though it make every man a liar." -Rom. 3:4.

Our first parents must have understood the concluding portion of the Divine sentence imposed -- "It shall bruise thy head, and thou shalt bruise his heel." It was a very indefinite, vague promise of a future triumph of mankind over the Adversary, over sin, over all the evils connected with sin and its penalty, death; but we do not yet see such a victory. We see the race still blinded by Satan; we see him still "prince of this world," working in the hearts of the children of disobedience, who, alas! are vastly in the majority. But the faith enkindled by the Lord's word of promise has **since grown and developed and been added to**. The promise to Abraham, that his seed should bless all the families of the earth, was a further declaration of the statement made in Eden. Christ is this seed. Begotten of a new life, through the seed of the woman, He has indeed triumphed over sin and death, and declared that He **will finally vanquish the** Adversary; He has paid the penalty, the very penalty that was originally pronounced, death. "Christ died for our sins." We were thus "bought with a price, even the precious blood of Christ."

THE GLORIOUS CONSUMMATION

We have this assurance, then, that God's Plan is continuing to operate, to unfold, and we have good reason to hope for the promised ultimate consummation, in which Satan shall be utterly destroyed. The Plan of God during this Gospel Age is taking another step forward, in that it is selecting a special, "elect" class, to be members of this seed (Gal. 3:29), to be members of the Body Of Christ; and in harmony with this is the Apostle Paul's statement, "The very God of peace shall bruise Satan under your feet shortly"-under the Church's feet, for the feet are the Body of Christ, and He is the. Head of the Church which is His Body-hence, under the feet **of the Christ.-Rom. 16:20.**

Not very long, now, we may hope, will it be until the elect seed of Abraham, the elect seed, of the woman, shall be complete, and the work of treading down evil and ultimately destroying it, and eventually destroying Satan himself, with all who intelligently and wilfully are coworkers with him in his rebellion against Divine love and justice, will be accomplished. (Matt. 25:41.) Meantime the thousand years, the Millennial Age, is set apart for, this work of crushing evil, of stamping it out, of bringing in everlasting righteousness. Praise God for such a Gospel, such good tidings of great joy which shall be unto all people, as a result of the redemption accomplished by our Lord and Savior, Jesus Christ, and of the great deliverance which by and by, in due time, He shall bring to pass.

SIN AND ITS CONSEQUENCES

MAY 11-GENESIS 3:1-24; ROMANS 1:18-23; JAMES 1:15

Golden Text.-The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.-Romans 6:23.

Sin is in the world; the fact is indisputable. All intelligent people recognize the fact, but only such as accept the Scriptures have an intelligent idea respecting its origin. True, the narrative of Eden and its first perfect pair, and their fall from perfection under Divine condemnation, is more or less held, in a legendary way, in heathen religions; but none of these attempt to connect up and philosophically state the relationship between the disobedience, the fall and the penalty, the redemption and salvation from it, as do our Scriptures -- the Bible. To the Bible student who is meek and lowly of heart the explanation is most satisfactory; only to the worldly wise and those who hold to the traditions of men, and neglect the inspired revelation, is there anything obscure or unsatisfactory in connection with the narrative of the fall, the redemption and the restitution, which constitute the Bible story from Genesis to Revelation.

We are to think of Adam (consisting at the time of two parts, male and female) as perfect, in the sense of being mentally and morally fashioned after the likeness of the Creator--well poised, well balanced--not "prone to sin as the sparks fly upward," as he subsequently became, and as his children now are. We are not, however, to think of him as perfect in knowledge or in character; knowledge must be acquired, but he was fully equipped with all the mental and moral apparatus for a rapid acquirement of knowledge. As for character, in an intelligent being it is a fixity of the will; and such a fixity can only come with knowledge. In other words, the perfect Adam was ready to acquire perfect knowledge, and had a perfect Creator, able and willing to give -him the requisite instruction; and as this right instruction would be received, and this perfect knowledge be attained, character (good or bad) would be established--either in favor of the principles of righteousness already established by God, or in opposition to the will of God, in unrighteousness.

We are not to think of Adam's condition and trial as an experiment on God's part, the result of which would be doubtful; but, on the contrary, we are to remember that the results were fully known to the Almighty before the trial began, and that He saw the end of His work from the beginning, else He would never have undertaken it. Divine foreknowledge is conceded by a large proportion of professing Christians, who, nevertheless, are sadly confused by certain false theories which imply that the Almighty's foreknowledge was to the effect that the vast majority of the posterity of Adam would spend an eternity in most horrible suffering, and that God prepared the arrangement for their suffering in advance of their creation. This view is untenable amongst those who combine any measure of knowledge of God's character with any measure of reasoning ability. In this lesson we shall see conclusively that our Lord had a much more just, reasonable and loving plan than that--that He foresaw beneficent results before creating our first parents.

There are two methods of giving and receiving instruction. One through precept and example; the other through experience. Man was not the first of God's intelligent creatures--previously God had created the angels, we know not of how many different orders or ranks--angels, cherubim, principalities and powers, as the Apostle enumerates. These had all been instructed in the

first-named manner, by good *precepts*; they had not even had instruction through *example*, except on the side of good example: they had no illustration of evil and its pernicious consequences. The Divine purpose was to bring into being a new order of creature, humanity, whose instruction, it was fore-arranged, should be along the lines of experience; which would incidentally add to the instruction of God's angelic creatures, by way of giving them an example of sin and its consequences, and of, the Divine attitude toward sin and toward sinners; and incidentally give an illustration of the operation of Divine justice and Wisdom and Love and Power.

ADAM'S ORIGINAL FREEDOM OF CHOICE

Man was intended from the first to be "a spectacle unto angels" (1 Cor. 4:9), as well as to be himself a miracle, of Divine mercy and love. It was in harmony with this feature of the Divine Plan that the perfect but inexperienced pair were subjected to a trial under which the Almighty knew beforehand that they would fail through lack of knowledge. The Almighty did not compel their disobedience; yet neither did He forefend them by minute explanations, warnings, guardings, and assistances against the wiles of Satan; nor was He bound to do so by any principle of justice. His creatures were perfect and were placed in comfortable, well-adapted conditions, with every reason to trust in their Creator and to implicitly obey His commands. But, as we have seen, while they had this sufficiency of information, their *knowledge being limited*, they were proportionately weak.

SATAN A MURDERER FROM THE BEGINNING OF HIS INTERCOURSE WITH MAN

We have mentioned Satan as the tempter, and this is the testimony of the Scriptures throughout. Nothing in the Scriptures indicates that he assumed any evil disposition or opposition to the Almighty previous to this incident of our lesson-his seduction of our first parents into disobedience to the Almighty's commands. Possibly this was the time of Satan's own temptation and fall -into sin; previously, holy and in harmony with his Creator, he was one of his honored agents and servants; but now as he beheld the newly created pair in Eden, and saw that in them -- the Almighty had implanted the powers of procreation, which eventually were to fill the world with a human race, Satan beheld certain possibilities before himself, by which he might set up a separate, and to some extent, a rival kingdom. If he could gain control of this first pair and their posterity, he would have an empire of his own on the earth, similar to the empire of Jehovah amongst the spirit beings. He would thus grasp a position higher than the other angels, though not as the equal of Jehovah; he would be like Him, an emperor, a ruler, and above the others.-Isa. 14:12-15.

The serpent in the Garden evidently differed somewhat from serpents in general today, and apparently this is implied in the curse which came upon it. The testimony is to the effect that originally serpents were very wise, sagacious, evidently not at all repulsive, as at present, to the human family. It was this animal that Satan concluded to use as his decoy in bringing temptation to our first parents. We may or may not think of the serpent AS addressing mother Eve in -an

audible voice; it is possible, we think highly probable, that the serpent spoke by his actions-that under the direction of Satan its actions aroused certain thoughts, feelings, intentions, in mother Eve; indeed, this fact is so clearly recognized that it has become an adage, that "Actions speak **louder than words;**" **yet we would not consider it an insurmountable difficulty** to believe that it spoke with an audible voice.

AS THE SERPENT BEGUILED EVE

To appreciate the situation and the nature of the temptation, we must **remember that the Garden of Eden** was full of trees of life;* trees bearing fruit suitable to the perpetuation of human life; so that by continuing in the use of these life-giving fruits all tendency to decay would be counteracted, and the eaters of these, under their favorable surroundings, would have lived forever. While there were many of these trees of life, there was one kind, and one only, whose fruit they were forbidden to eat. This was really not a hardship, as they had an abundance and to spare. They should have reasoned that the Almighty had some wise purpose in objecting to their partaking of the fruit of this one kind of tree. It was no more a tree of life than were the other trees in the garden, but it was forbidden. Our first parents had probably lived in the garden for some time, partaking of the trees of life and enjoying their surroundings, at the time the temptation took place. They had probably wondered frequently why the Almighty had forbidden the use of the fruit of that one particular kind, but could find no answer; and it had been sufficient to them to consider that God, in His wisdom, had a good reason, and that ultimately, no doubt, that fruit would be theirs, as well as others, by Divine permission.

It was at this juncture that the serpent, which had previously been seen to be superior in wisdom and intelligence , was noticed going to and eating, regularly, of the fruitage of the forbidden tree; and with this observation would naturally come the thought, Why is **it that the serpent is the wisest of all the lower creatures, if it is not** that he gains from this tree some valuable **quickenning mental influence which gives him his** superiority? And with our higher organism, if we should eat of the fruit of that tree would it not make us still more intelligent, still more wise, than we are? Then came the evil **suggestion, Can it be that God has** a selfish purpose in forbidding us the use of this fruit, Can it be that He wishes to restrain us **from proper liberties and powers?** If not, why **did he ever forbid the use of this tree** which might give us the increased wisdom? Might it not be that if we were to partake of its fruit we would not only be as we now are, greater than the beasts, but be **as gods**, even as the serpent is wiser than the other animals?

The suggestion that knowledge was to be attained in that direction, and that the Almighty was not acting justly and disinterestedly in His counsel and laws, and that the penalty attached was evidently a falsehood, since the serpent did not die-these considerations' these evil suggestions, thus instigated by the Adversary, had their desired effect upon the mind of Eve, and she concluded that, without informing Adam of her decision, she would risk putting the matter to the test. She ate. We cannot know in what respect the fruit of that tree affected the intellect and the passions, but very evidently it did have a powerful influence which engulfed

our first parents in sinful passion, and introduced them thus into a possible misuse of a 'knowledge of which previously they had not been entirely ignorant; the result of which was their realization of their own shame and nakedness. We are to remember that much is here told in few words, yet all, we may be sure, that is necessary for us to know.

THE WAGES OF SIN SEVERE

If to some it may at first appear that death is not a severe sentence, not a manifestation of Divine wrath, not a curse, let them reflect further; let them note how all of the dying processes are only parts of death, and that as insane asylums mark those who become mentally dead before they are physically dead; and as hospitals mark those who become physically decrepit before they are mentally decrepit; and as prisons mark those who become morally dead or decrepit before they are physically dead; so all of the experiences of our race, "groaning and travailing in pain together," mark "death working in us."

All sicknesses, pains and sorrows are parts of the dying process, in the fifty thousand millions of the human family who have come into the world during six thousand years. The "curse" or sentence of death has resulted in blighted hopes and loves and ambitions, and is rapidly placing the entire race in the great prison house of death -- the grave. Surely, the true penalty of sin was a heavy one, though we must admit it was a just one. Surely, it involved all of the race of Adam in the most natural manner, because all of his children are partakers of his sentence; because sharers in his weaknesses, his imperfection, resulting from his transgression of the Divine Law.

*A grove or "woods" or orchard seems to be the thought of the original.-See Gen. 3:24; Rev. 2:7.

The six thousand years of crying and dying have been an awful lesson to the world of the exceeding sinfulness of sin, but thank God the time of this groaning of creation is nearly at an end, the new dispensation is near at hand. He that gave Himself a ransom for Adam, and who thus incidentally purchased not only him but all of his race who had lost life in him, this great Redeemer is about to establish the rule of righteousness in the world and to inaugurate that era of blessing, the Golden Age, for which the whole creation waits **and longs**, whether intelligently or unintelligently.

The blessing of life in its full, everlasting, complete sense is coming to "all in Christ" and to none others. Now is the opportunity for coming into relationship with Him as His Bride and joint-heir. Blessed are we whose hearts of understanding and ears of appreciation have recognized this grand opportunity, so that we have been glad to accept the Lord's proposition at the cost of **every** earthly interest. Surely the faithful shall be like Him and see Him as He is and share **His glory**. Then in the time of His presence the world of mankind in general will be granted an opportunity to see and to hear and to accept of Divine mercy in Him-not by becoming the Bride, for that class will have then been filled, but they will be granted the privilege of coming into relationship with the Christ as children, receiving of His life, being begotten again to restored life-to a restitution of all that was lost in the first Adam and restored in the Second Adam' He that

hath such a hope in him may well purify himself and strive to come into relationship with Christ, and thus to as quickly as possible attain to the joys and blessings of the Divine favor. He that hath the Son hath life he that hath not the Son shall not see life eternal. 1 John 5:12.

O, for such loving kindness and-tender mercy which abounded towards us while we were yet sinners, and which much more abounds towards us in Christ, now that we are accepted in the Beloved One. For this let the Lord's people give thanks continually, and let the thankfulness of heart extend and manifest itself in words and conduct in all that we do and say, that all may be to the praise of His glory who has called us out of darkness into His marvelous light!

ENCOURAGING LETTERS

LIKE THE SWEETEST PERFUME

DEAR BRETHREN:

Some one has sent me THE HERALD OF CHRIST'S KINGDOM for which I am very thankful. Please find enclosed remittance for one year beginning December 1, 1918. I have February 1. We surely need this good meat.

I am 83 years old and alone. Have been in the Truth nearly 30 years. The remembrance of dear Brother Russell is like the sweetest perfume.

"Great peace have they that love thy law." Am *surrounded* but not *of* Babylon. Dear brethren let everything be done in meekness and love.

Yours in the hope of the near Kingdom. E. L. H.-Iowa.

PATIENT CONTINUANCE IN WELLDGING

DEAR BRETHREN:

I have read with appreciation both copies of THE HERALD sent me and am enclosing herewith \$1.00, subscription for one year. If THE HERALD continues as it has begun----"continue thou in the things' which thou hast learned and hast been assured of, knowing of whom thou hast learned them"-I am sure that it will be a channel of blessing to God's people.

Wishing you continued blessing from our Father, Your brother in Christ,

A. T. J.-Jam., B. W. I.

CO-OPERATION IN DEFENSE OF TRUTH AND RIGHTEOUSNESS

DEAR BRETHREN:

Greeting in the name of our dear Redeemer!

With thankful hearts we are enjoying THE HERALD OF CHRIST'S KINGDOM. We like the spirit shown by the brethren, and our hearts go up to the Throne of Grace for you. The desire of the brethren to please and serve the Master is surely

pleasing. May your efforts and zeal and faithful heart condition be blessed of the Lord and Master. We think the name Chosen very appropriate at this time.

The Saginaw Ecclesia wish to co-operate with you in every way possible to uphold the principles of truth and righteousness.

Yours in the Master's service

THE SAGINAW ECCLESIA.

ALERT TO THE DIVINE COMMAND

DEAR BRETHREN IN CHRIST:

Enclosed find Money Order for two subscriptions for THE HERALD for 1919, use balance in the work as you see best. Have read and studied the copies you sent me, and am glad for the spirit manifested in them and the tendency they have for drawing the Lord's people together in the bonds of love, truth and righteousness. If you keep on the way you have started, surely the Lord's blessing will rest upon you, and the work that is yet to be done.

About twelve of us meet together here up to the present time, and I am glad to say that we are all alert to the command the Heavenly Father has given us, to come now and reason together. This has helped us with the spirit of a sound mind.

So let us be thankful to our Heavenly Father that He has given us the strength that we are able to stand fast in the liberty which we have in Christ. Praise His Holy name! May the Lord's blessing rest on you all. Pray for us as we do for you also.

Your brother in the blessed Hope,

C. F. M.-Ohio.

FAITH STRENGTHENED AND INCREASED

DEAR BRETHREN:

This is to assure you of my continued love for you all, and my appreciation of your noble efforts in behalf of the Truth as taught by Brother Russell. It is impossible for me to express fully the joy and comfort THE HERALD has brought to me. It has strengthened my faith and increased my love for the Truth. The same loving spirit that permeated Brother Russell's writings shines forth on every page. The purity of the message it contains shows plainly that those in charge of the work are loyal to the Truth as Brother Russell gave it.

It is my earnest desire to co-operate in the work to the extent of my ability; therefore I am enclosing my Good Hopes. You will realize that in my present situation I am somewhat limited in the amount I can give, but I trust I will be able to give more than I have agreed to.

You have my prayers, dear brethren, that the Lord will grant you sufficient strength to carry on the work and serve the Lord's little ones with the precious message of the Truth. Lovingly, Your brother in the One Hope,

M.K.-N. Y.