

The Herald of Christ's Kingdom

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OUTLOOK FROM THE WALLS OF ZION

TRULY our Master in the clearest language possible depicted the scenes and circumstances through which humanity is passing today, when, looking forward to His return to the earth and the conditions attending His Second Advent, He said, "Upon the earth distress of nations with perplexity." -- Luke 21:25, 26.

While the dreadful struggle called the world-war, which for more than four years has so sorely afflicted humanity and civilization, is said to be ended, yet the world's sorrow continues on -- new problems, new difficulties and troubles prolong the "distress of nations with perplexity," as evidenced by such news items as the following noted in the

Boston American of April 10, 1919:

"500 STRIKES AND RIOTS THUS FAR THIS YEAR

"Washington, April 10.-- Based on information obtained in Washington, it is believed that more than 500 strikes, riots, uprisings and the like have taken place in the topsy-turvy existence that the year 1919 has thus far seen. The number is abnormal and it is exclusive of the many wars now being waged in Europe and Asia.

"The United States is not immune from the unrest visible in all parts of the world, and which many persons ascribe in a large measure to the seeming failure to obtain peace. Since the Peace Conference began its analysis of the problems before it there have been over twenty major, strikes in this country, affecting over 200,000 workers."

The chiefs and captains of the earth having to do-with the guiding of the ship of state; who are not infrequently men of calm reflection and keen foresight, realize the uncertainty of all things. Many of the financial, social, civil and ecclesiastical rulers of earth recognize the inability of the greatest minds to cope with the present situation, and therefore, feeling the 'gravity of the situation, are causing to be fulfilled the further expression of the Savior, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

It is pathetic indeed to note the earnest, appeals made and the panacea and remedies offered to suffering humanity, by some of -the world's good and great men; ignorant of the Divine purpose, and of the fact that the Hand of Providence is in human affairs, would themselves, lead the world out of this dark night of sorrow and suffering into the morning time of a hew day of eternal light, joy and peace.

One of these is noted in an Editorial of the **New York American of April 8, 1919**. After reviewing the general situation in Europe, together with the new **problems that are arising, and the storm clouds that are still seen on the**

horizon, the following remarkable and. significant statement is made, under the caption:

**THE WORLD CAN BE MADE SAFE
ONLY BY PEACE BASED ON THE GOLDEN RULE**

"Or do you, too, believe with the foolish ones that these storms of revolution and earthquakes of anarchy can be stilled by a few pious admonitions, by a few incantations of the old diplomacy, by orders to soldiers to shoot down their fellows?"

"Because if you do you are mad with the madness of the other madmen, who can neither see nor hear the signs of the times, though they are written as by the finger of God's own messenger across the sky that domes the troubled world.

"The mighty forces which are shaking the earth cannot be put down by force.

"You cannot shoot ideas to death with bullets nor stop their forward march with trenches.

"Jails and penitentiaries and cannon are useless against the invisible powers.

"There is only one way to arrest the march of revolution, and that is to make conditions so much better that no considerable number will want to revolt.

"The one impregnable, invincible, sure defense against the wrath and despair of revolution is the Golden Rule.

"The conference at Paris would have lived in history for a thousand years as the noblest assembly that ever met in all the world's life had the leaders there gathered together possessed the courage, the wisdom and the long foresight to have said to one another, as they looked upon the weary and expectant peoples:

"Let us do unto each of these as we would that they do unto us.,

The logical conclusion is that the writer of the-above statement believes that the world's hope **lies in its acceptance** of and obedience to the Golden Rule. While appreciating deeply the desire and sentiment represented in this proposed- remedy, we could -not share the belief that it is possible *for* the world to find its way out of this dark night, through its efforts to practice the Golden Rule, as, this is not the Divine remedy that God's Word proposes.

Still we have the words of others who, no doubt, are *just* as well, meaning as the author of the above Editorial. This time the **appeal and the offer of a remedy is noted** in an unusual -and attractive advertisement in large **letters**, covering more than a half page **of Brooklyn's largest** newspaper, March 22, 1919, under the striking caption:

"CHRIST OR CHAOS?"

"Labor and Capital, once at each other's throats, are now both threatened by the Bolsheviki. Socialism awaits its day of opportunity. Unemployment is increasing. Breadlines are prophesied. Between the alley and the avenue a great chasm yawns. Nation is still set against nation. The principles and practices of governments are in the, crucible.

"Science, culture, politics, law, finance, education, sociology, and the armed forces of the world have proven themselves inadequate to meet the world's needs--no matter how much inherent good they may possess. Man's attempt to enforce the Golden Rule through systems and organizations, has failed.

"The way to victory is through the Church of Christ. The way to service is through the Cross of Christ. The way to peace is through the Spirit of Christ, Christianity has not failed--it has not yet been tried!"

PRESBYTERIANS THROUGHOUT AMERICA

have pledged themselves to a national and world-wide program which has as its basis a supreme confidence in the principles of Christ as the only means whereby the rule of Chaos shall be supplanted.

"Tomorrow, in all the Churches an appeal will be made for a forty million dollar fund to make this program operative. New York Presbyterians are responsible for a million of it.

"In raising this fund, we wish our fellow- Christians and neighbors to understand that no sectarian spirit dominates, no selfish purpose rules, no ulterior motive prevails, and that this campaign is engaged in with the full approval and sympathy of all the national evangelical denominations."

The above is merely a small portion of the appeal, but serves to show the drift of the proposed remedy, and the tendency of thought in the great religious bodies of Christendom; that as they note the problems confronting the nations of earth at the present hour, and that the clouds upon the world's horizon speak of an impending crisis, they are disposed to settle down to the conviction that the responsibility of averting this crisis rests with them, and that the Church during her present career is commissioned to attempt to apply the power of Christianity, so as to accomplish a victory for humanity and bring about its deliverance from the present distress and the impending chaos.

Again we would say that while deeply sympathetic with the purpose and intention of this mustering and mobilizing_ of the forces of ecclesiasticism, yet we must dissent entirely from their logic, their claims and conclusions; being fully confident that we should look for the world's -deliverance from its present distress, its slavery to sin and death, to come, not through any human ingenuity, nor through the efforts of the Church in the flesh, for she has never been commissioned to undertake that great work yet, but through the Divine interposition of the Kingdom of **Christ (Christ and the Church glorified)**, for which Jesus taught His **followers to pray**.

As for the world's deliverance through the application of the Golden Rule, were we sure that those who propose this remedy were inspired, or, were we sure that in their reasoning they had gathered up the spirit and essence of Divine revelation on this subject, we would in either case lose all the hope we now entertain for the glorious future.

THE GOLDEN RULE HELPLESS

It is over eighteen centuries since our Master promulgated the Golden Rule; and His disciples and **followers for all these centuries** have preached it. His words have been translated into every language under, heaven, and yet, at this moment, how extremely few there are of the world's population of fifteen hundred millions who practice this rule! Nay, how few there are even, of our Master's professed followers who make any pretense at governing their actions, their words and their thoughts by this Golden Rule! Let the answer come from every quarter—from the nations of Christendom, from the business men and manufacturers, from the mechanics and laborers, from the home circles, where selfishness mars everything, and, finally, from the Churches professedly advocating the Golden Rule. How much we see of slander, anger, malice, hatred, selfishness, meanness; how little we see of any effort to control these in the lives of professed Christians; and how little reason we have, therefore, to suppose that the rule is observed in their hearts.

And yet, if the Editorial above represents the wisdom of a true prophet, or if it voiced the testimony of the Bible prophets, the only hope of deliverance lies in man's acceptance of this Golden Rule which has met with such slight acceptance for more than eighteen centuries. Must we then abandon hope of the world's deliverance? Can there be, no Millennium until all mankind, or a majority at least, shall have voluntarily accepted the Golden Rule, and brought their hearts and lives into conformity therewith? If so, we fear the Millennial dawn will never come. Reason and logic can reach no other conclusion than this.

But we will not give up hope, for *we have "a more sure word of prophecy,"* to which "we do well to take heed, as unto a light which shineth in a dark place, until the day dawn." (2 Pet. 1:19.) We are still in the dark place; sin and selfishness still abound; the Golden Rule does not control; we see no evidence of a general acceptance of it; but the more sure word of prophecy foretold this very condition, foretold that the present would be a dark time, and foretold that a glorious dawn would come. We do well indeed to take heed to the prophetic testimony respecting what great light will usher in the Golden Age.

So far from telling us that the Golden Age will come by the adoption of the Golden Rule among the inhabitants of the earth, the more sure word of prophecy tells us to the contrary, that the Golden Rule will come more and more into disrepute; and **that the rule of selfishness and sin** will abound; and that the result thereof will be a total wreck of present institutions, in a time of trouble such as was not since there was a nation (Dan. 12:1), a time of anarchy, brought on by the neglect of the Golden Rule; a time in which "every man's hand shall be against his neighbor; and there shall be no peace to him that goeth out nor to him that cometh in."--**Zech. 8:10.**

GOD'S KINGDOM THE WORLDS HOPE

This same sure word of prophecy leaves us not to grope on in doubt and fear, but assures us that beyond the coming trouble Immanuel shall reign—that He will set up His Kingdom upon the ruins of the present selfish institutions and systems which will then be ground to powder and become "as the chaff of the summer threshing-floors." (Dan. 2:35.) It informs us that Immanuel will establish His

Kingdom by means of this time of trouble, and indeed that the trouble itself will be His judgment against sin and selfishness, against the neglect of the Golden Rule which He laid down, and that He will break in pieces and consume all these present institutions, and establish in the earth a Kingdom of righteousness, whose law will be the law of Love-the *Golden Rule*.

In harmony with this is the testimony of the more sure word of prophecy that, "When the judgments of the **Lord are abroad in the earth [producing the great time of trouble]**, the inhabitants of the world will learn righteousness." (Isa. 26:9.) They will learn the inexpediency of sin and selfishness, and that thereafter under Divine direction, under the rule of the Heavenly Kingdom (Christ and His Church, in spiritual power and glory), no other laws or rules than the Golden Rule shall be permitted; and under its glorious administration, the prophetic testimony is, "the whole earth shall be filled with the knowledge of the glory of God, as the waters cover the great deep;" so that it shall no longer be necessary to say one to the other, "Know thou the Lord!" because "all shall know Him, from the least to the greatest."--Jer. 31:34; Heb. 8:11.

This is the glorious day, foretold by Moses and by the Apostle Peter, when the great Prophet, Priest and King -- the Christ -- shall rule the world in righteousness, and execute justice in the earth; when He shall lift up also the poor and the needy and him that hath no helper, and lay justice to the line and righteousness to the plummet, and bless all the families of the earth with the knowledge of the Lord and with the opportunity, if they will, to come into harmony with Him and to obtain the gift of God, eternal life, through Jesus Christ, our Lord: while all who reject the grace of God and the New Covenant shall be destroyed from among the people, in the Second Death.--Acts 3:22, 23.

Let all those who desire the Truth, and who desire to have its sanctifying influence upon their hearts and lives, give the less heed to earthly prophets and wise men and women, however good they may be, and give the more earnest heed to the "more sure word of prophecy; whereunto they do well that they take heed, as unto a light that shineth in a dark place, until the day dawn."

Neither logically nor Scripturally is there ground for hope for man's uplift except in the institution of the Kingdom of Christ, for which He taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." Not only is this Kingdom the *world's* hope, but it is also the Christian's hope; he hopes to become a joint-heir with his Redeemer in that Kingdom. And, "he that hath this hope in him, purifieth himself, even as He is pure."--1 John 3:3.

As presenting what we believe to be a saner hope, **and in marked contrast** with the two remedies above proposed in the foregoing extracts, it is refreshing to note the following, clipped from *The Sunday School Times* of Philadelphia, Pa., October 5, 1918, said to have a large circulation:

"SHALL WE PRAY FOR THE WORLD'S CONVERSION?"

"What ought to be our prayer with regard to the conversion of the world? One has heard so much of 'The world for Christ in this generation,' and the thought and prayer that the whole world shall be converted. Yet it always seems to me such a hopeless prayer, and I have often wondered whether we had any grounds for believing that such a prayer would be answered.--A Reader in Kent, England.

"It is God's purpose to convert the world. God loved the world and He sent His Son to save the world. There will come a glad day when the world and they that are therein will be wholly Christ's. It is right that every Christian should pray for the hastening of that day.

"But that glad day will not come in this generation, *nor in* 'this age. Not even in the Kingdom reign of Christ, [?] which we call the Millennial Age, will this complete conversion of the world take place. Each of these ages carries forward God's great Plan of redemption for the race. The central purpose of the present age is the calling out of an elect body called the Church. The Word of God distinctly reveals that the world will not, and cannot, be converted in this age. To pray that it may, is, indeed, a hopeless prayer. Worse than that, it bars the way to effective praying that God's real purpose in this age be carried out.

"I pray not for the world,' our Lord said to the Father, 'but for those 'whom thou hast given me.' (John 17:9.) Not that Jesus cared not for the world, but His way of blessing the world is through those whom the Father is giving Him. When Paul went into a new city he did not pray for the conversion of all in the city. He never talked of 'taking Athens, or Ephesus or Rome, for Christ.' Paul was suffering persecution at Corinth, but he remained to evangelize it, not convert it, because in a vision God said to him, 'I have much people in this city.'--Act 18:10.

"It confuses our praying and our service to misunderstand God's Plan of the Ages, and to expect in one age a development which He in His wisdom has reserved for a future time."

The above is, in general harmony with our own view and indicates, we are glad to believe, that some, at least, are awakening to a sense of the Truth as presented in the "Divine Plan of the Ages." It is evident that the writer has been making deep and earnest inquiry into what saith the Scriptures, and has been giving less heed to human philosophy and speculation on the subject of the world's betterment and hope. He, with other earnest searchers after the Truth, recognize that groaning humanity awaits God's due time and remedy for its enlightenment and ultimate deliverance and uplift-during the times of restitution of all things.

JEWRY'S "NATIONAL HOME"

The attention of the world continues to be drawn toward developments, looking in the direction of some provision for the Jewish people to be established in their own land. Bible students, of course, feel a special interest in the matter, from the standpoint of the prophetic Word. We quote the following from *The Boston Herald*, March 17, 1919:

"As the peace conference approaches the final stage of its great task the outlook for Zionism grows more definite as well as more hopeful. Opinion among the plenipotentiaries is visibly in favor of entrusting the administration of Palestine, as distinct from Syria, to a mandatory of the league of nations. with the provision that the selected power, while promoting development among the various races of the new state, shall hold the balance even between them. There is no desire in any of the Zionist councils that either ethnic or religious interests shall be disregarded in the forthcoming settlement. It is in accordance with their expressed wish that the Christian shrines must be vested forever in a Christian body, and that the Mohammedan holy places, especially the Mosque of Omar at Jerusalem, shall be scrupulously respected. There is thus no possibility of friction over questions of faith, nor under the care of an unprejudiced mandatory will there be any danger of a clash between the race aspirations of Arab and Jew. And the very appointment of a mandatory will do away once for all with the supposition, sometimes used to disparage Zionism, that the adherents of the movement seek to establish a Jewish government in the Holy Land.

"Meanwhile both the limitations and the opportunities of the Zionist movement are being made clear. Recent estimates show that there are about 14,000,000 Jews in the world, and that not more than 2,000,000 of these could hope to support themselves in Palestine. Just before the war the Jews, numbering 120,000, formed about one-fifth of that country's population, but the total was reduced during the struggle to 100,000 Partly owing to voluntary emigration, partly to deportation by the Turks and ravages of the typhoid epidemic in the last year of the Turko-German occupation. A large influx of Jews is sure to follow the conclusion of peace, and that the newcomers will be gladly welcomed does not admit of a doubt. Themselves ardent Zionists, the Jewish settlers in Palestine have dotted the land so long cursed by Turkish misrule with prosperous and forward. looking communities, Agriculture has been promoted, industries established and education provided for; one colony made up of Jews who migrated from Russia and Arabia has adopted Hebrew as its vernacular tongue and issues newspapers in that language. It is to the furtherance of this work, with fresh recruits to help it onward, that the funds contributed by Zionist organizations in **all parts of** the world are to be devoted. And under the new auspices Palestine cannot fail to build on foundations of economic prosperity that higher life which has been Jewry's aspiration and goal through the centuries."

In line with the **above, and as showing the recent** quickening and activity **in the land of promise, the following, from the Correspondence, of the Associated Press,** is of interest:

**"JEWISH CONSTITUENT ASSEMBLY
HAS BEEN CALLED IN PALESTINE**

"Jerusalem, Feb. 15.--A call to a Constituent Assembly of Palestine Jewry approved by the British Government in April, 1918 has been sent out by the Zionist Commission in Palestine. All Jews of both sexes who have reached their twentieth year are entitled to vote and all who have reached their twentyfourth year are eligible for election. One of the other qualifications necessary for candidates is that they will be able to read, write and speak Hebrew.

"Its two delegates to the peace conference were instructed to urge: 'That the Powers should nominate Great Britain as their representative or trustee and should confer on it the government of Palestine with a view to aiding the Jewish people in building its commonwealth.

"'That an executive council should be nominated by Great Britain in agreement with the World Zionist Organization representing the entire Jewish people.'

"There has been great activity among the Jews of Palestine since Gen. Allenby freed it from the Turk. Efforts are being concentrated on procuring agricultural machinery, the purchase of livestock, and development of credit facilities, **while** the American Zionist Medical Unit is establishing hospitals and medical aid stations in the colonies. Everyone seems inspired with the hope that a splendid era of prosperity of big agricultural, industrial and commercial enterprises are about to open out. A society of Jewish engineers has been recently started which is working with societies of Zionist engineers in Russia and the United States."

This reviving of the hope of God's chosen people and the prospect of their early **reorganization in the land** long-promised to their fathers, serves indeed to encourage the confidence of the faithful watchers in these latter days. Both Prophet and Apostle, as well as our Lord, have assured us that this restoration *must* come, and that it will occur in connection with the conclusion of this Age and the establishment of the Kingdom of God. Let us indeed lift up our heads!

SPLITTING THINGS FINE

[Reprint from our Pastor's writings]

CONTEMPORARY, *The Christian*, says:

"Some one, speaking of the different classes of Presbyterians, describes them as the 'U.Ps,' 'R.Ps' and '*split* Ps.' The United States Census Bulletin shows how sectarianism runs to seed in America. In the United States there are about *a hundred and forty different religious denominations*. Among Presbyterians there are, 'The Presbyterian Church in the United States of America,' and 'The Presbyterian Church in the United States,' and four branches of 'Reformed Presbyterians,' and half a **score** of other brands of Presbyterians. There are four bodies calling themselves 'Brethren,' which are noted as, I, II, III, IV. There is the 'The Reformed Church of America/ and 'The Reformed Churches in the United States.' There are some twenty kinds of Methodists, and a number of kinds of Baptists, among which are mentioned the 'Six-Principle Baptists,' the 'River Brethren,' the 'Primitive,' the 'Free-Will,' the 'Original Free-Will,' the 'General' and the 'General Free-Will Baptists,' to say nothing of the 'Self-Will Baptists' of which the colored brother spoke. Among the Societies of the 'Friends' are the 'Orthodox,' the 'Hicksite,' the 'Wilburite' and the 'Primitive.' The Lutherans have seventeen or eighteen distinct organizations. The Mennonites, with 41,000 communicants, have a dozen different branches. The people who specially claim to be looking for the Lord, and who have adopted the name 'Adventists,' are divided into half a dozen sects, -each with their denominational organizations; and so men divide until it almost seems as if they would divide a man before they are done. . . . "Said Dr.

Philip Schaff, speaking on this subject, 'By persecuting, abusing, and excommunicating each other, the Churches do cruel injustice to their common Lord and His followers. They contract His Kingdom and His power. They lower in form His kingly throne to the headship of a 'party or school. They hate those whom He loves and for whom He died; they curse those whom He blesses they violate the fundamental law of His gospel.'

"One result of this state of things is, that many devout men are unattached to any of these denominations. They love the Lord, and, like the Psalmist, desire to be companions of 'all them that fear God;' but they cannot tie themselves or bind themselves to any single sect or body -of people, nor are they ready to -accept the creeds and confessions which are, in many cases, imposed as prerequisites to membership in these denominations. Nor are they willing to bear the unscriptural and sectarian names which have been imposed upon the Christians, either as the nicknames of scoffing enemies, or the sectarian badges of men who aspire to leadership, and desire to impose their label upon their followers as the marks by which they know *their* sheep, as distinguished from the tokens by which the Lord knows His.

"Among the men who have given expression to this dislike of the denominationalism of the day, may be mentioned Abraham Lincoln, who, though in former years skeptical, during his presidential career gave evidence of faith in God and a devout desire to serve Him, but still remained unconnected with any denomination. To H. C. Deming, of Connecticut, he said:

"When any Church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," *that Church will I join with all my heart and all my soul.*"

But often even those who seem to see that something is wrong with nominal "churchianity," fail to see in what the real wrong consists, and what is the true remedy.

Was it wrong for Protestants to secede from Roman Catholicism? No!

Was it wrong for John Wesley's followers to secede from the Protestant Episcopal Church, when they conscientiously believed that they were moving in the right direction? No!

Is it wrong for any man or company of men to obey conscientiously their understanding of the teachings of God's Word and the leading of His providence-even if it make ten thousand splits? Certainly not!

How then can we harmonize these rights and duties of men to split up, with the central thought of the unity of the Church as expressed in our Redeemer's prayer, when He said, "I pray not for the **world, but for those whom** thou hast given me-that *they all may be one*, even as thou Father and I are one?"

We answer, that our Lord had no reference to any earthly organization, sect or denomination. He **referred** to the true Church, whose names **are written in heaven**; and His words cannot properly be applied to any other.

So far as the splitting up is concerned, we may surprise some by declaring that in our view it has not gone far enough. Each split represented a conflict between truth and error; and the error, darkness and ignorance of Papacy's *enforced* "union" of the eighth **to the fifteenth** centuries was so dense as to require **all the splitting and** reforming that has followed the breaking of its power, and more too; for the-work of reform still lacks much of completion. We hope and labor that the good work of reforming and protesting against errors may go on and on, until *each individual* Christian will rest his faith (not in a denomination, large or small), but *personally* and *individually* in the Redeemer, and be united to Christ Jesus, the Head, as a member of His Body--the only true Church.

For the past five centuries the Truth (strangled and bound hand and feet and buried by Anti-Christ in false creeds and systems) has been gradually awaking and struggling, and with some success, to get back to the light and life and liberty wherewith the true Christ made it free. Yet friends as well as foes have fought against this proper effort persistently; denouncing every reformer and liberty-lover, complimenting all who oppose reform, and tying on new "union" bandages as rapidly as possible.

As the good work of getting free from the fetters of human bondage and error progresses, it is like taking the outer shells off a nut and getting at the meat, the kernel, the valuable part, which is of very different shape and substance from the original outward appearance. So the cracking and splitting up of the Papal system not only threw off an outer repulsive system of superstition and immorality, but cracked the inner shell of unscriptural sectarian bondage in error; and the cracking and-picking operation must progress, as it has progressed, until every atom of the real meat of the nut is freed from the shell.

Stripped of the outer shells, we now see that the *true Church* is not composed of two hundred millions of professors, but instead is a "little flock" of fully consecrated believers, among whom are not many great or wise or noble or rich according to the estimate of this world. And we find the faith of this true Church as different from that of the mass as its numbers are different. It has three steps to which none of the true Church can object--(1) justification through faith in the precious blood of Christ; (2) Consecration in thought, word and deed to God and His cause as best they understand; (3) Growth in grace, knowledge and love.

Standing thus free, untrammled by human creeds and bondages, but personally united to Christ, each will find in the other "members of the body of Christ," an affinity; fellowship and love will unite them in the *only* "union" that is not injurious-union in Christ, to whom, as living "branches" in the Vine, each is personally united.

But such liberty will not mean anarchy and disorder; for the wisdom that cometh from above which is "first pure, then peaceable, gentle, and easy to be entreated, full! of mercy and good fruits," no less than the words and example of our Lord through His apostles, will instruct them as to a propriety of order in their assemblies, for the benefit of all.

The *physical* union of the Church, the entire Body of Christ, will be in glory-at the completion of the First Resurrection; for "we ourselves also groan within

ourselves, waiting for the adoption; to wit, the redemption [deliverance] of *our* body"--the Body of Christ.--Rom. 8:23.

Meantime let this "splitting things fine" continue; and let each individual Christian seek to be no longer a babe in Christian experience and knowledge, but to attain the stature of manhood in Christ. (Eph. 4:13-15.) Too long, has assent to human creeds taken the place of individual faith! Too long has membership in a popular or an unpopular denomination satisfied the conscience and taken! the place of a personal covenant and union with the Redeemer. Too long have many lords, many faiths and, many baptisms taken the place of the one Lord, one faith: and one baptism, once delivered to the saints.

Such a splitting up of creeds and systems has been necessary to set free the Lord's "sheep," to prepare a cleansed sanctuary class truly united in Christ.--See Millennial Dawn, Vol. III, Chapter 4.

PROVING ALL THINGS

[Reprint from our Pastor's writings]

Question.-Will you kindly explain what the Apostle meant by this text: "Prove all things; hold fast that which is good"?--1 I Thess. 5:21.

Answer.-Proving all things would signify the testing of them. But we could not take the words *all things* in the **very broad** sense, for this would involve an absurdity. We have not time to test all things in the absolute sense; **for instance, we have not time to test all kinds, of foods, nor even all kinds of** breakfast foods that are advertised. Neither would it be wise to do so. Nor does it refer to all things along other lines we might mention. **Evidently such was not** the Apostle's intention. What, **then, did the Apostle** mean? Did he **mean to prove everything in the Scriptures?** We answer, No; for, at the time he wrote this, the Scriptures were not yet canonized. The different books-of the old Scriptures were not then equally acceptable to the Church. *We do not know a better guide or standard than the Word of God by which to prove things;* but to our understanding the Apostle did not have any of these things specially in mind. It seems to us that he meant, Use your judgment, your reason, in respect to everything.

The Lord does not wish His people to be guided in any sense as a horse with a bit, or a ship with a rudder. But He *appeals* to their *minds* and *judgment*, not only through the Scriptures, but also through their experiences in life through His providences. We learn certain lessons respecting God from our daily living, or we *ought* to do so. If we have proved that certain courses of conduct are injurious, we should profit by these experiences. If we have made a mistake, we should profit by the mistake. If we have had some blessing, we should profit by that

We should not be swayed by what some one desires us to, do, but we should "count the cost," as Jesus says. We should be guided by reason, seeking to read the will of God through the providences of life, its experiences, and *through the Word of God.* To our understanding, therefore, the Apostle meant by this

statement that God's people should be reasonable, rational people, and should' *use their very best judgment as to what they accept or reject.*

To give an illustration: Suppose someone had come to those of the early Church, before they had the Bible, before they had the Scriptures, and had said to them, "Your God intends to torture eternally nine hundred' and ninety-nine out of every thousand of His creatures. This is a revelation from God."

These persons should and would have rejected such teaching as being contrary to all that the Church knew, about God.

If anyone tells us something derogatory to the character of another *we should reject it and decline to hear unless proved by Scriptural methods.* And no time should be wasted on the matter, *believing nothing derogatory* until it is forced upon us. The Lord's people should', not receive what they may hear without proper examination. *They should prove what they hear* and should use good judgment as to what is supported by the Scriptures. The end for which they should prove what they hear is that they may *hold fast* everything that stands the test applied *by the Divine Word* and proves to be in accord with the Holy Spirit; and whatever will not stand these, tests *should be promptly rejected by them.*

THE REVELATION OF JESUS CHRIST

SERIES IX

THE SEVEN TRUMPETS

"And Those Seven Angels Having the Seven Trumpets prepared themselves that they might sound them."--Rev. 8:6. Diaglott.

IN the preceding article of this series, we considered the vision of Rev. 8:5, of the Angel having the golden censer filled with fire which He cast to the earth. This Angel, as we have seen, could apply to none other than Christ. The fiery judgments on the Jewish nation were the fulfillment of the symbol, and resulted finally in the complete overthrow of the Jewish polity. The City, of Jerusalem and the temple were destroyed by the Romans in the years 70 and 73 A.D.; however, it was not until 135 A.D. that their subjection was fully accomplished. This latter date marked the last attempt of the Jews to free themselves from the Roman yoke, and resulted in terrible slaughter. We will therefore look for the events symbolized by the first trumpet, *some time after 135 A.D.* Concerning, in a general way, our Pastor's understanding, of the significance of the seven trumpets, we quote:

"The seven trumpets of Revelation are all symbolic, and represent seven great periods of time, and their events. The examination of these we leave for a subsequent volume. Suffice it here to say that we find ourselves today in the midst of the very events which mark the sounding, of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., taken in connection with time prophecies, establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of the -saints and prophets, the resurrection of all the dead, etc. In fact, it covers

the entire period of the Millennial reign ,of Christ, as indicated by the events which are to transpire under it."--Rev. 10:7; 11:15, 18.--Vol. II, p. 148.

"The events mentioned under the preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and **covers the Day** of the Lord."--Vol. II, p. 148.

The events referred to in the symbols, described as ,occurring in connection with the sounding of the seventh trumpet, are quite fully unfolded in, the writings of our Pastor,' and are indicated as beginning their fulfillment Over forty years ago. However, all that we have in his writings concerning the first six, is contained in the several brief statements in the above quotations. These are:

(1) The fulfillment of the symbolic occurrences described in connection with the sounding of these trumpets covers great periods of time and their events.

(2) That the six refer to humanity's doings, distinguished from the seventh, which refers to the doings of the Lord.

SYMBOLICAL SIGNIFICANCE OF ANGELS AND TRUMPETS

In regard to the general significance of angels and what they may represent, it is important that we keep in mind the following:

"The mighty angels, messengers, or agents of His power, are various, and may properly be understood as applying to and **including all the various agencies**, animate and inanimate, which shall be used by our Lord in the overthrow of evil systems of the present, and in the chastisement of evil doers."--Vol. II, p. 151.

More than this, let the reader carefully consider that the sounding of trumpets in the Scriptures occurs in connection with *movements* in the world which bring enlightenment, liberty and deliverance from error, superstition and oppression. The blowing of trumpets by the priests of ancient Israel, announcing the year of Jubilee, brought liberty from bondage, a recovery of rights and a restoration of families to their original inheritances.

(Lev. 25.) This significant event in Israel's history, occurring every fiftieth year, foreshadowed or typified the ".times of restitution" for all mankind, the great antitypical Thousand-year Day of Jubilee. The blowing of the trumpets by the priests of Israel announcing their Jubilee typified the sounding of the seventh trumpet of Revelation. This is the interpretation of our Pastor:

"In the type, the trumpet of Jubilee was to be sounded when the Jubilee year began, to proclaim liberty throughout all the land, unto all the inhabitants thereof. (Lev. 25:10.) The antitype [times of restitution] is ushered in with the sounding of the (symbolic) 'Seventh Trumpet,' the 'Trump of God,' the 'Last Trump.' It is indeed the great trumpet; it announces liberty to every captive; and while at first it means the surrender of many expired claims and privileges, and a general time of disturbance and unsettling of usages, habits, etc., its full import, when rightly appreciated, is 'good tidings of great joy which shall be to all people.'"--Vol. 2, p. 197.

With these impressions in mind as to the symbolical significance of angels and trumpets, we begin our inquiry as to the significance of the sounding of the seven trumpets referred to in the verse at the head of this article.

PAGANISM EARLY ANTAGONIZES CHRISTIANITY

The history of the Gospel Age has disclosed a number of great evil, religious systems. One of these, that of Paganism, was in existence at the time the Church was established in the world. It continued to be the national religion of the Roman Empire for about two centuries. Others, especially the Papal system, have risen and prospered since. In harmony with the Scriptural interpretation of the sounding of trumpets, and keeping in mind that the first six refer to *man's doings, in connection with his efforts to liberate the world* from error and superstition, we believe it a reasonable conclusion that the events connected with the visions which record the sounding of these six trumpets, *apply to movements* associated with both the rise and weakening of these false religious systems. We believe it also reasonable to expect that these movements would be associated with a proclamation of some features of gospel truth, exposing erroneous and superstitious ideas concerning God and His dealings with mankind. These revelations of truth have gradually weakened the hold and influence of these false systems upon humanity. This method of interpreting the occurrences depicted under the six trumpets, is in perfect harmony with that of the seventh; the difference is that the seventh, being the "*trump of God,*" would bring full *light and liberty--a complete* deliverance for both the Lord's saints and all mankind.

Keeping in mind, also, the fact that Christ had given to Him previous to this, all power to carry out the Father's purposes, enables us to see that these symbolical events represent Christ exerting that power in shaping and overruling the events of history, for the accomplishment of the Divine purposes for this **Gospel Age-that of calling**, disciplining and developing the "little flock" of joint-heirs for the future heavenly Kingdom, permitting, when it was necessary to the success of this purpose, the evil systems to rise and prosper; and on the other hand, when the prosperity of these evil systems would be detrimental to this end, to cause their weakening or overthrow. Looking at the matter from this standpoint, we are enabled to understand how it was that faithful children of God were permitted to come in contact with these false religious systems.

Paganism was the first great enemy of truth and righteousness, that misrepresented God's character and opposed the Church's testimony during and after the Apostolic Age. This was, in a particular sense, the religion that Satan had introduced, and had used to deceive mankind for long centuries. The testimony of the Truth was to have two effects: First, the drawing of those individuals who would receive it gladly into good and honest hearts, and cause such to bear fruit to the glory of God; and Second, to exert an indirect influence in enlightening the world, and to some extent delivering from error and superstition. The Church's testimony to the Truth would of necessity bring opposition and persecution from the Pagan priests, and this would be overruled by Christ to keep her pure, and to discipline and develop her for her future station. It - would also be true that many of the world who would become enlightened would themselves engage in the conflict of overthrowing superstition and error. We find that history records that

this was so. Most naturally this would bring a temptation to the Lord's followers to unite with these in this conflict, and thus have their efforts diverted from heavenly to earthly things from spiritual things to human things. This is exactly what Aid occur, and all but a few of the Lord's followers lost sight of their true mission. The Pagan priests and their followers were very bitter in antagonizing pure Christianity, and early resorted to extreme measures to accomplish its extermination. Thus was introduced a great conflict between Christianity and Paganism. This conflict continued with almost unabated fury for nearly two centuries, until the so-called conversion of Constantine, the Roman Emperor, in the early part of the Fourth Century--about 313 A.D. At this time Paganism as a national religion began gradually to be overthrown, and a counterfeit of true Christianity soon after became the religion of the Roman Empire.

THE OVERTHROW OF PAGANISM

This overthrow of Paganism in the Roman Empire and the establishment of Christianity (?) as the religion of the Empire is thus referred to by the Historian:

"Under Constantine, 324-337 A.D., as all the world knows, occurred the greatest revolution in Roman history since the birth of Christ, viz.: the establishment of Christianity as the religion of the State. . . . From this time on, the political fortunes. of the Empire possess only a secondary interest; it is the struggles of the Christian sects and the rise of - the Roman Catholic Church that mainly attract the attention of the Historian. . . . Christianity, however, came too late to save the ancient civilization."-- Mosheim's *Church History*.

From the accession of Constantine to the throne of the Roman Empire (476 A.D.), with one exception, all the Emperors professed the Christian religion. Bible students understand this period to be the one in which the nominal Church united to the State, and thus fell, away from primitive simplicity and purity. It was the period in which Papacy (Anti-Christ) gradually developed. By ,compromise with the worldly spirit, the professed Church overthrew the system of Paganism, and in a sense made Christianity (in name) the State religion; only to, have seductively introduced into her communion a paganized idolatrous. worship. All this, however, was permitted to ,come and was overruled by Christ to test and develop the 41 elect" class, the "little flock."

THE FALLEN CHURCH

Here we quote a late eminent expositor as **bearing on this point:**

"For more than two hundred years the Church did remain true to her heavenly citizenship, counting herself a stranger in the earth, and looking for the Lord from heaven. Her uplifted gaze and unworldly attitude were such conspicuous features of the early Church that even unbelieving Historians like Gibbon have noted them and 'dwelt upon them with quite a suppressed admiration. The bloody persecutions which reigned from Nero to Diocletian, only confirmed her hope-earthly disfranchisement making heavenly citizenship more real and dear. But now the perilous trial of peace was to be encountered. Will the Church endure the test of imperial patronage, as she has borne the test of imperial persecution?"

[The facts of history prove that the "little flock" of joint-heirs were the only ones who stood true to Christ under both these conditions.]

"If we look upon that famous assembly, the Council of Nicea (A.D. 325), what a clear dividing line does it present between the old and the new-between the Church heavenly that had been, and the Church earthly that was to be! Here on the one hand were the successors of the Apostles, bearing in their bodies the marks of the Lord Jesus, their maimed limbs and sightless eyes, and marred visages telling most expressively, how up to that time, the servants of Jesus had been 'filling up that which is behind of the sufferings of Christ for His Body's sake, which is the Church.'

"But here on the other hand in strange contrast with these, was that central figure, arrayed in rich robes and seated in a golden chair in the midst of the assembly, Constantine, the head of the Church. 'What gain to our cause,' whispered ambitious bishops, 'that now we have a Christian Emperor who will throw over us the shield of his protection, and defend the orthodox faith with the sword!' 'Alas, what loss!' might have sighed the angels as they witnessed the nuptials of the Bride of Christ with the kings of the earth."

It seems inconceivable that events fraught with such vast importance in connection with the movements of humanity in history, and in the testimony and development of the "little flock" of joint-heirs, would be passed by in these trumpet symbols, without being prominently mentioned. It is a fact that the events themselves, as well as the particular epoch in which they occurred, together with what we would expect would be the subject matter, fits most perfectly the symbols of this first trumpet, which we now consider.

THE FIRST TRUMPET

"And the First sounded his trumpet, and there was Hail and Fire, mingled with Blood, and they were thrown on the Earth; and the Third of the Earth was burnt up, and the Third of the Trees was burnt up, and all green Grass was burnt up."--Rev. 8:7. Diaglott.

This symbol is drawn from the material world, and is that of a terrific storm of hail and fire (lightning) in connection with which the lightning flashes were incessant and, as such storms are accompanied by winds, spreading destruction over the earth, burning the grass and the trees. the great hail and fire storm of this first trumpet is *destructive in its work and fittingly depicts the **influences** that worked together to cause the overthrow of the Pagan civilization. These influences had their rise in the symbolical heavens of Christianity. Hail **represents in this instance** those sharp cutting truths which exposed and eventually destroyed the chief root of the Pagan superstition -- Polytheism.

Historical expositors have very generally **applied this first trumpet-symbol to the destructive incursions into the Western Roman Empire of the Gothic hordes in the Fourth Century.** One of the latest expositors applies it to the reformation under Luther in the beginning of the Sixteenth Century. There is nothing in the symbolism in itself alone that will determine positively the period

of its fulfillment in history. This is discovered chiefly by its following in order the preceding vision.

"Earth" in the passage symbolizes the organized Pagan Roman Empire. Elliot, a noted expositor of the Revelation, commenting on the expression "third part," says, "The Roman world was in fact divided into three parts, viz.: (1) The Eastern (Asia Minor, Syria, Arabia, Egypt); (2) The Central (Moesia, Greece, Illyricum Rhoetia); (3) The Western (Italy, Gaul Britain, Spain, Northwestern Africa)."

A hail storm is generally accompanied by lightning and is produced by a certain electrical state of the atmosphere. That the "fire" of the symbol means lightning, may be seen from numbers of Scriptures. "And the Lord sent thunder and hail, and the fire [lightning] ran along the ground." (Ex. 9:23; Psa. 105:32.) "Hail" is used in the Scriptures as the symbol of judgment truths, and in this trumpet refers to judgments upon Paganism. "And the hail shall sweep away the refuge of lies" (Isa. 28:17), is a prophecy that specially refers to our own times and enables us to understand the symbolical use of hail.

"Blood," when visible, is employed **in the Scriptures** as a symbol of death by violence. It is used in Isaiah 34 in this sense, in connection with a prophecy describing the final judgments of God upon the "wild beast" nations of earth, now beginning its fulfillment: "And the mountains [kingdoms] shall be melted with their blood. . . . The sword [judgment truths] of the Lord is filled with their blood [evidence that these judgment truths will produce death to the nations]. . . . For it is the Day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." (Isa. 34:1-8.) It is used in this 'first trumpet-symbol in the same way, and is designed to add to the force of the destructiveness of the judgments on Paganism.

"Trees" in the primitive method of building were used for pillars or posts. In harmony with this, we find in many Scriptures, trees according to their size and height, employed to symbolize the several degrees of great or rich men; or the nobles or subordinate rulers of the government. In Zech. 11:1, 2, we have this figurative use of trees: "Howl, fir tree, for the cedar is fallen; because all *the mighty [men] are spoiled*. The inference in these last words, "all the mighty are spoiled," is that the prophecy does not refer to literal trees, but to men (leaders). (See also Isa. 2:13; 10:17, 18, 19; Jer. 22:7, 23; Ezek. 31:3, 4.) The application of this to the vision seems to be that one-third of the trees being burned would represent that this proportion of the nobles, princes and subordinate rulers, etc., renounced or became dead to the Pagan superstition, thus gradually working toward the end of Pagan civilization.

It will be seen that as "trees", symbolize the leaders, so "grass" by the law of analogy must signify the common people. In applying the symbol of the vision under consideration, it would mean that practically all the common people would become dead -to Paganism, and later on become absorbed in the Paganized Christianity that took its place. And this is in harmony with the facts recorded by the Historian of those times.

HISTORICAL SUMMARY

History informs us that for a period of more than a century after its institution, the Church of Christ was faithful to her mission, not to try to overthrow the Pagan Roman Empire, but to preach the Gospel. The effects produced by her faithfulness were twofold:

(1) To draw to herself the true wheat.

(2) To exert an indirect influence upon many of the world, both from those in high circles, and the common peoples to nominally embrace Christianity. The larger part of these in Scripture phraseology would be called "tares"--mere professors.

During nearly this entire period the Church encountered great opposition, and experienced terrible persecution, through the influence of the Pagan priests: "Edicts of a severe nature were issued against them, and the magistrates animated by the priests and by the multitude, shed their blood with a cruelty, which frequently exceeded even the dictates of the most barbarous laws."-- *Mosheim's Church History*.

History informs us that at the beginning of the Third Century an event occurred that revolutionized public sentiment toward Christianity:

"About the same time Constantine the Great, who had hitherto discovered no religious principles of any kind, embraced Christianity. It was not long before he was convinced of the falsehood and impiety (as he said) of all other religious institutions, and acting in consequence of this conviction, exhorted earnestly all his subjects to embrace the Gospel; [?] and at length all the force of his authority, in the abolition of the ancient superstition [Paganism]. His designs, however, with respect to the abolition of the ancient religion of the Romans, and the tolerating of no other form of worship but that of the Christian, were only made known toward the latter end of his life, by the edicts he issued for the destroying of the heathen temples, and prohibiting sacrifices."--*Mosheim's Church History*.

History also informs us that a very large number of people made a profession of Christianity at this time, and these entered heartily into this work of overthrowing Paganism, and converting the whole Roman world * It was from engaging in this work that the "little flock)) of faithful ones kept aloof, and it was not long before these began to experience persecution, because they would not unite with and support the State Church. As further unfolding the symbols showing why fewer of the trees were burned, we quote:

"When we look attentively into the matter, we shall find that the execution of these rigorous laws that were enacted against the worshipers of the gods, was rather leveled at the multitude [green grass] than at persons of eminence and distinction [trees]. For it appears that during the reign of and after the death of Theodoros, many of the most honorable and important posts in the government were filled by persons whose aversion to Christianity, and whose attachment to Paganism were sufficiently known."--*Mosheim's Church History*.

As accounting for the large **numbers of the people** (green grass) renouncing Paganism, and embracing Christianity (?) during those days, we quote:

"There is no doubt but that the victories of Constantine the Great, the fear of punishment, and the desire of pleasing this mighty conqueror, and his imperial

successors, were the weighty arguments that moved whole nations as well as particular persons to embrace Christianity."--Mosheim's Church History.

Another great factor that was used to bring all mankind into the Christian (?) Church was the establishment of schools in which the younger element were instructed in the truths of Christianity. The **Historian has noted** this:

"There was just reason to apprehend that the truth might suffer if the Christian youth, for want of proper instructors of their own religion, should have recourse, for their education, to the schools of Pagan philosophers and rhetoricians. Schools were established in many cities. Libraries were also erected and men of learning were nobly recompensed. All this was indispensably necessary to the successful execution of the scheme that was laid for abrogating by degrees the worship of the gods [of Paganism]."-Mosheim's Church History.

It will thus be seen by those who have a **clear knowledge, of the Lord's Plan that this first trumpet represented** *humanity's* doings-unregenerate man's efforts to liberate his fellows from the bondage of superstition. It, however, like all of his efforts, measurably failed. It served, however, to bring the "little flock" class into new experiences of trial and testing.

THE GRACE OF GOD

-MAY 18-- GEN. 6:8; Ex. 34:6,7; 2 COR. 12:9; EPH. 2:4-10; TITUS 2:11-14--

Golden Text.-We shall be saved through the grace of the Lord Jesus.-Acts 15:11.

GRACE, 'tis a charming sound," sang the poet, nor did he exaggerate; for to all who have learned the true meaning of Divine grace, that word, like the word "gospel," is a synonym for all the Divine mercies which God's people may now or ever enjoy. But this word grace is little used today in common conversation on the every-day affairs of life, and consequently remarkably few appreciate its richness, its wealth of significance, and consequently many of the statements of Scripture in which this word occurs are, to the majority of readers, deprived of their real beauty and force.

The word grace signifies favor-particularly unmerited favor. Acts of grace are thus to be clearly distinguished from acts of justice and from obligations. If this proper signification were in the minds of people when reading the Scriptures where the word grace so frequently occurs, it -would be to all true believers a great protection against numerous of Satan's wiles and false doctrines-the general aim of which is to misrepresent the Divine dealings and to pervert and subvert the Divine testimonies. Every testimony to the effect that God is extending His "grace" to humanity or to the Church is a testimony to *their unworthiness to justly demand those* favors or blessings.

One of the texts at the head of this lesson (Gen. 6:8) calls attention to one of the earliest manifestations of God's grace in His arrangement to preserve Noah and his family through the flood that destroyed the remainder of the human family. God was under no obligation to save any **of our race from** the catastrophe of the flood. While Noah is mentioned as a righteous man and a believer in God, yet as a

member of Adam's race, he, too, was fallen and under the Divine sentence, as were also the members of his family. They were merely comparatively righteous. It was purely a matter of God's grace or favor, and in fulfillment of His purpose, that He spared them, bringing them across the flood with which to start the new dispensation, "the world that now is."

The spirit of the world in general is that of self-sufficiency and independence; following their own wisdom and lacking the instruction and wisdom from above, the worldly-wise regard themselves with complacency; they believe themselves to be quite sufficiently righteous to merit a good deal of Divine blessing' and-reward: true, they admit also that they have imperfections, but these they expect to pay for to the full according to some law of Divine retribution. Hence they are undisposed to look for or to accept pardon, forgiveness, justification through the great sacrifice for sins which God has provided. They see a law in nature according to which fire burns him who believes that it will burn and burns equally him who believes that it will not burn. -And so they regard all of the laws governing humanity as merciless, graceless-strictly just.

The Scripture presentation of the matter does not overlook the law of retribution-that sin of any kind, the transgression of any law, will surely bring its penalty, whoever may be the sinner and whatever may be the conditions. And the propositions respecting Divine *grace*, rightly understood, are not in conflict with this universal law of retribution: the proposition of *grace* is not to prevent fire from burning, but to provide a healing balm; not to prevent the wages of sin from following transgression, but to succor the repentant who desire to reform, and to help him back to Divine favor and, full recovery, along the lines of strictest justice; by a willing ransom price. . And since this succor is wholly unmerited on man's part and without just obligation on God's part, it is purely of Divine favor--"grace." Indeed, if it were not for sin and its retributive punishments, there would be no room for grace: it is man's necessity for grace that constitutes the Divine opportunity for its exercise. Grace, however, operates in harmony with the Divine laws, and not in violation of them.

THE STEPS OF DIVINE GRACE

Remembering that, *Divine grace* signifies God's unmerited mercy and favor, let us examine its operation in the light of Scripture:

(1) The first movement of Divine grace toward mankind was the exercise of benevolence, love and compassion toward mankind in his fallen and sinful condition. There was nothing in man to merit this compassion and sympathy; quite to the contrary: we were aliens from God and enemies of His righteous rule through wicked works-the depravity wrought in us through sin voluntarily committed by father Adam.

(2) It was in harmony with this thought of grace on God's part, or, as we might term it, God's gracious Plan, that He revealed something respecting His purpose of ransom and restitution to father Abraham; thus preaching first, beforehand, to him the good tidings of a coming blessing or grace, saying, "In thy seed shall all the families of the earth be blest." Abraham, and others who believed God, rejoiced in

mind under the influence of this gracious promise-although even the beginning of its fulfillment was still nearly two thousand years off.

(3) The third step of grace was in the great gift of Divine love, our Lord Jesus Christ. It **included the gracious arrangement made with the only begotten Son** of God, on account of which He joyfully laid aside His heavenly glories and conditions and humbled Himself in death as the ransom or substitute for the first Adam and thus incidentally a "ransom for all" the race of Adam.

(4) It was a fourth step of grace when God, having determined to select a Church, a "little flock," to be **heirs** of God and joint-heirs with Jesus Christ their Lord, in the dispensing of the Divine favors or *grace*, promised through Abraham, began the work of selecting this Church-receiving at Pentecost the first installment, from the house of servants into the house of sons and joint-heirs. (John 1:12, 13.) Although tests were applied to, these received into the family of sons, and although character qualifications were imposed upon them and will be imposed upon all who will be called and accepted to this high calling, nevertheless this also was a step of grace, because there were no obligations resting upon God to confer upon us such a "high calling," such "riches of His grace in Jesus Christ our Lord."

(5) Throughout this Gospel Age the same grace has, been in **operation doing a twofold work**; (a) justifying repentant believers from the guilt of their moral obliquity, and giving them thus a standing before God in Christ's imputed righteousness-thus making them ' eligible to the "high calling" to Divine sonship and to joint-heirship in God's Kingdom to come, and (b) then extending to them' that "high calling," inviting them through the Divine Word to become the "very elect." True, there are conditions imposed, and not all the many "called" will be among the few "chosen;" but nevertheless it is an inestimable privilege to be "called" and to have put within our grasp, the opportunity and all the needful helps, whereby we may make our calling and election sure. ,

(6) The grace of God will still further be manifested when the "elect" Church shall all have been sought, found, tried, disciplined, and "made meet to be partakers of the inheritance of the saints in light;" for the blessings which will be conferred upon this glorified Church will not only be such as were not merited, such therefore as were not of obligation upon God's part, but according to the Divine testimony they will be additionally great, super-abounding in grace, "exceedingly abundantly more than we know how to ask or expect;" for "eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath in reservation for those that love Him." 1 Cor. 2:9.

(7) Even then, God's grace will not have exhausted itself-even after having thus honored and blessed and exalted the Church, the Body of Christ, whose only merit consisted first in an honest confession of sin and an acceptance of- the Divine favor, and second, in their "reasonable service" in rendering their lives in obedience to Him who bought them and in and through whom the Divine graces were extended.

THE MILLENNIUM THE AGE OF GRACE

Then Divine grace will begin to be fully manifested--then *all* shall see it, *all* shall know it, and *all who will* may share it; for then' will begin the glorious "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"--the Millennial Age of a thousand years; the time when the knowledge of the Lord shall graciously be caused to fill the whole earth; the time when all the sin-blinded eyes shall be opened; the time when all the prisoners of the pit (death) **shall** come forth, that they may be instructed in righteousness. Then, according, to the grace of the Divine promise, He who redeemed the world shall judge the world in righteousness, a trial, an opportunity, that Whosoever will, with a knowledge of sin and its penalty, and with a knowledge of righteousness and its rewards, with a knowledge of the goodness and grace of God shining in the face of Jesus, Christ our Lord, may then stand trial and be judged as to whether they *will receive* God's grace and its provisions of eternal life, or whether they will *reject* these and die the Second Death.

Here we behold the wonderful steps of grace. No one can intelligently believe in Divine grace who holds the theory of evolution or any other theory of salvation than the Scriptural one, which recognizes man's original creation in the Divine likeness, his fall into sin and death, his redemption therefrom by the death of our Redeemer, and his hope for recovery through Divine grace extended now to the Church and to be extended by and by through the Church (under Christ its Head) to all the families of the earth.

Coming now to consider present manifestations of Divine grace toward the Church we note that many professed followers of the Lord fail in a very large degree to appreciate this grace which it is their privilege to enjoy. This is attributable largely to false teaching and preaching., In very much that is preached in the name of the Gospel of the grace of God, the element of grace is entirely omitted, and such preaching is proportionately vain-sometimes worse than vain-in that it is delusive and subversive. For instance, how common it is for people to hear and to believe that if they "*do right*" they will have Divine rewards at the end of life's race; but if they "*do wrong*" they shall have Divine punishment at the end of the race. Such views ignore grace entirely, for if we are to be punished in proportion to our shortcomings and rewarded for our obedient deeds, where would be the "*grace?*" where would be the mercy? where would be the necessity of a Savior, a sin-offering, an atonement and a reconciliation with God? and where would be the peace *through* our Lord and Savior Jesus Christ? None of these mercies and blessings can be rightly recognized except as the grace of God (His unmerited favor) is seen in them.

The fact is that the Divine standard of righteousness is much higher than men generally understand: with God righteousness is synonymous with perfection; and hence all unrighteousness [all imperfection, however or whenever or wherever] is [a proof of] sin " Thus all men are proved to be sinners, because all are imperfect, un-right. And the Divine law is that the sinner, the wrongdoer, the un-right, the imperfect, *shall not live*. "The wages of sin is death." Whoever understands this can see at once that man's only hope of eternal life lies not *in his own perfection*, but in *Divine mercy, grace*. To plead that we are not wholly bad, corrupt, or even that we are not so bad as some others, is to admit our imperfection, and hence to prove the hopelessness of our case except as Divine *grace* intervenes to help us.

This thought of the Divine grace as the basis of all our mercies is interwoven with all the promises of God's Word. Thus the Apostle speaks of the gracious Plan of God, and Christ as the exponent of that Plan as "the grace of God and the gift by grace."--Rom. 5:15.

Our approach to God in prayer is spoken of as an approach, not to the throne of justice and equity, but 'as an approach to "the throne of grace," where 'we may obtain mercy and find grace to help in every time of need.'--Heb. 4:16.

Again we are exhorted that our hearts be established in *grace*; and again told *that unto every one of us is given *grace* according to the measure of our faith; and again the Apostle declares of Himself, "By the *grace* of *God I am what I am."

According* to the testimony of one of our texts this grace is general, "*for all men*," and must therefore ultimately in some manner or other be extended to all men-the (dead as well as the living. The translation of our Common Version is manifestly faulty here; all men, even in this most enlightened day of the world's history, have not yet beheld God's grace in any degree, nor has it as yet brought them salvation. But since it has been provided freely for all, so ultimately it shall be extended to all, that all *may* avail themselves of it.

The teaching of this grace is not that we may continue in sin that grace may abound; for Divine grace is intended to benefit only those who renounce sin and become . servants of righteousness: and thus, as one of our texts at the head of this lesson (Titus 2:11-14) declares, God's grace teaches us that we should repudiate sin and live separate from every ungodly desire, in righteousness, soberness and godlikeness. Furthermore, as this text declares, this grace of God does not claim to have reached its completeness, and to have accomplished in us and for us the grand designs of the God of all grace. On the contrary, it teaches us to *wait* for the consummation of this grace until the glorious manifestation of the Son of God in the majesty and power of His Kingdom, to **unite** His Church with Himself as His Bride and joint-heir, the channel of mercies and blessings through which God's grace shall flow to all the groaning creation.--Rom. 8:18-22; 11:31.

REPENTANCE

-MAY 25--JONAH 3:1-10; LUKE 13:1-5; Acts 2:37, 38--

Golden Text.-Repent ye, and believe in the gospel.-Mark 1:15.

WE are not to choose the definition which we prefer in defining repentance, but are to take the one which the Scriptures substantiate; namely this, "Godly sorrow worketh repentance." People may be sorry, without being repentant, in matters in which they have failed where they had wished to succeed. This is not a godly sorrow, but merely a sorrow of disappointment and regret; just as the thief who attempted to steal and was caught was, of course, sorry that he was caught. The godly sorrow is that which is sorrow for the sin rather than for the penalty, and sorrow for the sin produces repentance and reformation of character-the only kind recognized in the Scriptures.

Let us not be misunderstood in this matter. Sorrow for sin does not necessarily mean a certain amount of tears and agony: it does mean a contrition of the heart, a regretful heart on account of sin, with a full determination to do to the contrary. We mention this, because some hold that unless there be manifestations of agony there has been no true repentance. To this we cannot assent. The sorrow or regret respecting the past is manifested by a radical change of life.

We are not competent to pass upon the case of Cain, to determine whether or not he had a proper repentance or merely a fear of punishment. Cain's own particular sentiments would have nothing to do with the fact that in a general way he represented the world, with its evil spirit, while Abel represented Christ and the Church, with the sacrificing spirit. Assuredly, if 'we abhor evil and grieve upon doing that which is wrong, and cleave **to that which is good, it must be because we have learned "the exceeding sinfulness of sin."** This implies regret for any measure of wilfulness in any sins we may have committed.

PROPER REPENTANCE MEANS GODLY SORROW

There are many who do those things which they recognize to be wrong, they violate their consciences, they feel sorry; yet this is not the godly sorrow, for, as the Apostle explains, a godly sorrow—a sorrow of the kind which God recognizes and appreciates—leads to repentance. Every other sorrow is apt to have an injurious effect merely, but a godly sorrow is profitable. It leads to repentance, to reformation, to reconciliation with God through His appointed provision in Jesus. Let us as the Lord's people seek to be filled with the Lord's spirit, and proportionately emptied of the worldly spirit, the spirit of intoxication and the spirit of self-will, and have the spirit of a new mind, of a sound mind. Yet if any find himself in sin through yielding to the desires of the flesh, let him remember that each step in the downward way is a step to be retraced if ever any good shall result, or is to be attained in the future. Let such make haste at any cost to seek the Lord, and to be purged, washed, cleansed, in the merit of the precious blood, and henceforth more than ever be on their guard against sin.

As a part of this lesson, the story of Jonah and some of the incidents of his life are brought to our attention. Skeptics have long been inclined to treat the story of Jonah's experiences in the belly of the great fish as a seaman's yarn. Many pulpiteers even laugh at the account of Jonah's experiences as suitable only for the credulous and not for wise, "Higher Critics." Nevertheless, the Great Teacher refers to Jonah and his experiences in the belly of the great fish, and those who believe the Scriptures will seek no better ground for their faith in the story than this. Nor is Jonah's account without a considerable parallel. One of the New York journals recently gave a detailed account, profusely illustrated, showing how a sailor, overboard, was swallowed by "a great sulphur whale," but after several hours escaped, his skin made purplish from the action of the digestive fluids of the whale's stomach.

So far as we know, Jonah's case was the only one in which anyone spent parts of three days and nights in the belly of a fish. True, the throats of the majority of whales seem too small to admit a man. We remember, however, that they are quite elastic. The great sulphur variety is of enormous size and is said to have a throat

capable of swallowing a skiff (much larger than a man and less flexible). Besides, the Bible description of the matter tells us specifically that God prepared a great fish. No one who has a proper appreciation of the powers of the Almighty would question for an instant the ability of God to prepare a special fish, either at the moment or, foreknowing Jonah's course, long in advance. The exceptional character of Jonah's experience constituted him a type of Jesus, who, in death, was swallowed up of the earth, as was Jonah by the fish; and as our Lord was liberated from His prison-house, so was Jonah.

PREACHING TO THE NINEVITES

Our special lesson, however, is connected with Jonah's preaching to the Ninevites. Ninevah was a great city outside the pale of Judaism and therefore at that time outside the lines of Divine favor; for from the giving of the Law until three and a half years after the Cross, God's favors were exclusively confined to the **Jewish nation under** the terms of the Law Covenant-Cornelius, the centurion, being the first Gentile to receive evidence of Divine favor at the close of the period of Israel's exclusive favor.

In the cases of the Sodomites, Ninevites and Amalekites, Divine justice decreed that their iniquity had come to the full, and that for them to live longer would be unwise, and for them to be cut off in death would not only hinder them from further degradation, but also furnish to mankind a **general lesson, to** the effect that there is a limit to the Divine permission of evil. The fact that these people were thus condemned and overthrown **did not** signify that they had ever enjoyed salvation, or even an offer of salvation. Like all of Adam's children, these people were under the sentence of death, "Dying thou shalt die;" "As all in Adam die." They were merely cut off from further life under present conditions. Their opportunity for future life by resurrection from the dead was not interfered with. Neither they nor others had yet been redeemed.

Hence the future life, secured by the redemptive work of Jesus, was in no sense interfered with by the sentence of death issued against them en masse. Indeed, the Jews were not saved either. The offer of salvation made to them under the Law Covenant did not give them eternal life; as St. Paul declares, "By the deeds of the Law shall no flesh be justified in God's sight." If the Jews were justified by the Law, then Christ died in vain.

. The offer of life given to the Jew was merely to prove to him, and **ultimately to all, the impossibility of any obtaining** life under the Divine Law without Divine assistance -- without the Savior and His work at Calvary and additionally His work for the world as the Mediator of the New Covenant, during His Messianic reign of a thousand years. In harmony with this the Apostle declares, "Christ brought' life and immortality to light through the Gospel." And again, "There is none other name given tunder heaven whereby we must be saved." And again, "This great salvation began to be preached by our Lord."--Heb. 2:3.

THE NINEVITES REPENTED

Jonah's preaching was that within forty days God would destroy Nineveh. But the people, impressed by his message, repented of their sinful course and sought

Divine forgiveness. The King's proclamation was that "neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let them be covered with sackcloth, both man and beast, and let them cry mightily to God; yea, let them turn every man from his evil way and from the violence that is in their hands." The **Lord** hearkened to the Ninevites, accepted their repentance, and permitted their national life to continue for a time.

We are, of course, to understand that God knew the end from the beginning—that He knew that the Ninevites would repent and that He would not blot them out within forty days, in accordance with Jonah's preaching. Nineveh did pass away utterly, great city as it was, but not within forty literal days. Possibly the time meant by the Almighty was what is sometimes termed prophetic or symbolical time, a day for a year—forty days, forty years.

The lesson shows us how much greater is the compassion of the Almighty than that of His imperfect servants of human kind. God was pleased to have the Ninevites turn from **their sins to hearty repentance. He was pleased to grant them an extension of earthly life.** But Jonah was displeased. His argument was, There, God did make a fool of me. He told me that this great city would be destroyed within forty days, and I preached it. But all the while He must have known that it would not be destroyed within forty days. God has brought discredit upon me and I am now to be regarded as a false prophet.

Jonah was more interested in himself and his own reputation than in the Ninevites and their interests. The Lord's servants must not be so! Self should be lost sight of; as the great Apostle Paul advises, "Love seeketh not her own;" and again, "Christ pleased not Himself." 1 Cor. 13:5; Rom. 15:3.

GOD REPENTED OF THE EVIL

The query arises in some minds, How can God repent and change His mind, if He knows the end from the beginning? The answer is that the word *repent* has a wider meaning than is generally appreciated. Humanity uses it only in respect to a change of purpose. But, as modern dictionaries show, the word may mean either a change of action or a change of purpose, or both. God's purposes do not change. He never repents of them. But he does change His *conduct*.

Thus Israel, His favored people for centuries, were cut off and God's dealing towards them changed. But God's purposes never changed toward Israel. He foreknew and foretold their rejection of Jesus and His rejection of them, and how later on they would be regathered to their own land and be forgiven and be blessed by Messiah when He assumed His Messianic office as King of kings and Lord of lords--"the Prince of the kings of the earth."

The Lord taught Jonah a lesson respecting his sympathy for a gourd, an inanimate thing, **and his lack of sympathy for** the Ninevites. So it is with many preachers and others. They have sympathy for the flowers, for the birds, for the lower animals, for children and, to some extent, for all mankind under the distresses of the present time. Nevertheless such people sometimes become angry at the bare suggestion that God does not intend to roast the Ninevites, Sodomites, Amalekites, or anybody else, to all eternity and that His gracious purposes for the

world in general will be manifested in giving all an opportunity to attain to human perfection, a world-wide Eden and everlasting life, if they will hear and obey the Great Messiah -whose Head is Jesus and whose members, the elect Church, have been in process of selection and preparation throughout this Gospel Age. Our Lord declared that the Gospel was to be preached no longer to the Jews only, but to all nations. The preaching was not intended to convert all nations, and has not done so. It was intended to gather a saintly few from all nations, and this it will soon have accomplished.

Our Golden Text directs our attention to the kernel of our Lord's Message: "Repent ye, and believe in the gospel." John the Baptist had previously explained what real repentance would lead to. The fact-that the Scribes and Pharisees came to John and were baptized of him signified repentance and turning to God; but John points out that more than an outward profession of repentance is necessary; that there should be such a reform of life 'as would yield fruit and clearly show the repentance. Thus it -is evident with those who feel truly repentant. It cannot but result in a radical reform of life, even as it did in the case of Zacchaeus who was convinced of the truthfulness of our Lord's Message and was so impressed that he was moved to repentance, and publicly declared his intention of proving the sincerity of his sorrow by making abundant restitution to those he had wronged. (Luke 19:1-10.) The lesson is, that the conversion' that includes recompense -- and , that not merely in a skimmed manner but abundantly -- four-fold -- undoubtedly signifies a true conversion, one that is not likely soon to be forgotten or ignored.

We might find parallels to this incident which belonged to the end of the Jewish Age and to fleshly Israel, in the end of this Age and to spiritual Israel. We find today some backsliders from the Lord's Covenant of Grace, as Zacchaeus was a backslider from the Lord's Covenant of, the Law. We may perhaps find them living in a measure of sin, in business which they admit is unjust and in violation of their consciences. We are not, therefore, to pass by them with the Gospel Message, the Good Tidings of great joy; but if any such manifest an interest in the present Truth we are to seek to assist them as our Lord and Head assisted Zacchaeus. And there is an encouragement to this class in Zacchaeus' case, for though they may feel themselves sadly short of the stature of a man in Christ, if they have in their hearts a longing desire for righteousness and to behold the Lord's face, they will find opportunity to do so, if they will but humble themselves to take the necessary steps. And sincere reformation today must be like that of Zaccheus; it must make some outward manifestation expressive of contrition and of a desire to make reparation to the extent of ability. Some one has said, and quite truly, we think:

"No religious profession amounts to anything if it does not include a readiness to put one's property at the service of the Lord. It has been well said that 'a personal consecration' should be spelled 'a purse-and-all consecration.' And the full restitution of all that had been taken wrongfully must be made by a **Christian disciple-even** to the stripping of himself of all his earthly goods.

MEMORIAL REPORTS AND ENCOURAGING LETTERS

AN IMPRESSIVE AND SOUL-SATISFYING MEMORIAL

DEAR BRETHREN IN CHRIST:

On Sunday evening, 168 of our Lord's family, in New York City, celebrated the anniversary of our dear Redeemer's death, partaking of the Memorial Supper in Carnegie Hall, 154 West 57th Street; and by previous arrangement, 12 took the emblems in their homes, making a total of 180.

In harmony with the suggestion of our dear Pastor when he was with us, we recognized this opportunity of meeting in the particular sense of a family celebration, therefore be the number many or few, as in the little home groups, the celebration was an impressive and soul-satisfying one, recognizing the presence of our Lord in the very midst.

It was as an occasion of mingled sorrow and joy, realizing that we were memorializing our dear Lord's death and our own participation in that death; but our hearts rejoiced in the knowledge that Jesus triumphed over death and is now present, to our eyes of faith.

There seemed to be a deeper appreciation of the wonderful truth portrayed in the simple service, than on former occasions. The solemn and impressive participation in the emblems, stimulated our love for all the dear brethren, those of like precious faith, the world o'er, and brought into our hearts sweet confidence and an increased measure of the Lord's peace. It gave us joy of heart to remember at the Throne of Grace the dear family of God everywhere, and we prayed for them the Divine benediction, as we realized that many of them were, at that same hour, keeping the feast in honor of the same Lord.

Afterwards we sang a hymn, and quietly went out to our respective homes, blessed and chastened, but with the assurance of our Lord's continued favor toward us, and our continued determination to faithfulness, even unto death.

We continue in thanksgiving and praise for His loving kindness, and may the grace of our Lord Jesus Christ be with us all.

In Christian love,

NEW YORK CITY ECCLESIA.

DETERMINED, TO STRIVE ANEW DAILY

DEAR BRETHREN:

We are so glad to advise you of the blessed Memorial season observed by 15 of the brethren and sisters at the residence of Brother next door to our residence.

All seem refreshed and determined to show more gratitude to our dear Lord for His great Ransom Sacrifice in our behalf, and to strive anew daily to live pleasing to Him.

Two voluntarily requested us to send in their subscriptions to the HERALD, for which we enclose check, and you will note their addresses on enclosed slip as they wrote same. . . .

With much love to all, we are,

Yours faithfully in Him,

HOUSTON *ECCLESIA--Texas.*

RENEWED COVENANT OF SACRIFICE

DEAR BRETHREN:

Greetings in our dear Redeemer's name! Fourteen of the Hutchinson Ecclesia met last night to commemorate our dear Lord's death. Three of our number who live at a distance were not present. No doubt they partook of the emblems in their homes. One brother came from Oklahoma in order to meet with us. We rejoiced in this opportunity-to partake of these symbols in remembrance of Him-of His great love and His sacrifice for us. Again we renewed our covenant of sacrifice to be dead with Him that we may. also live with Him. Pray for us that we may walk faithfully in our Master's footsteps-may indeed be baptized into His death. . . .

May God guide and bless you continually. With Christian love.

Your sister by His grace,

E. A.-Kansas.

SOLEMN YET JOYOUS OCCASION

DEAR BRETHREN:

We wish to report a very blessed season of fellowship with the Lord Sunday evening at the Memorial service, and to report that 109 partook of the emblems here. It was a very solemn yet joyous occasion.

We thought you would like to know the **number participating.**

Yours in His service,

PROVIDENCE ECCLESIA.

THE MINISTRY IN INDIA

MY BELOVED BRETHREN IN THE LORD:

Loving, greetings in the name of our King! I hope you are in receipt of my last letter sent in reply to yours dated December 26, 1918. I am sure you will be glad to know that the Lord's work is progressing to a certain extent in spite of the adversities and the recent setback. Last week I had the pleasure of visiting our friends who live about 40 miles away from here. I communicated the happenings at home and your renewed activities under Divine guidance. They have all expressed their willingness with joy to co-operate with us in every way possible. They say unanimously that this refreshing news comes to them in answer to their convinced, earnest prayers. Though we all feel very sorry for the differences among the brethren there, yet we are glad that we have learned to submit

ourselves entirely to the Lord's will in everything. I shall be glad to know further developments there.

This week I intend to visit our friends around Russelpuram. As many as I have come across and with whom I have told about your letter, express the same sentiment. With others, they all rejoice to have heard from you, and the joy on hearing your message has no bounds, as they were all downcast to a great extent because of their varied experiences.

We do not know for sure how long these last moments may linger like this. As the present condition promises favorable openings for the Kingdom Message, certainly we feel that we must pull ourselves together and do something for the glory of the Lord. We are truly grateful to the Lord, that the HERALD OF CHRIST'S KINGDOM comes through you from the Lord, and we assure you brethren that we are ready to announce the Message far and wide to the best of our ability, according to the will of the Lord. What timely meat the HERALD brings the hungry souls! May God bless your efforts for His own glory, dear brethren. Please continue to send me 25 copies of the HERALD until you find that you could spare more for India. Truly we have all reasons to thank the Lord for His goodness.

During the last twelve days I have had the pleasure of holding fourteen meetings with an average attendance of 24. I have been using my old cycle, which I find to be the cheapest, though it is very hard for me in this hot climate. I find everywhere, friends are very enthusiastic over this new departure for obvious reasons. Specially the change of name is very helpful to us here just now. All the teachers in our Bible Classes, do rejoice greatly on hearing the comforting and encouraging words from you to the poor friends in Travancore. They begged me to send their special love to you all who are used of the Lord for His glory. May the loving Father grant you all necessary wisdom, strength and courage to follow the footsteps of our beloved Pastor even, as he followed our Lord Jesus Christ.

At present, classes are conducted in eighteen different places, and as soon as the way should be opened we shall have, by God's grace, as many more. Here I desire to communicate to you, dear brethren, that there are more than seven thousand poor Christian people who are quite prepared to place themselves under our instructions if we could only encourage them and provide teachers to instruct them. There has never been a better time here than now to announce the Glad Tidings of the Blessed Kingdom and the Presence of the Prince of Peace.

I shall be glad to have your kind directions and counsel along the line of carrying on the Lord's work under your supervision. It is necessary to organize the work here without delay. Some timely literature in Malayalam and Tamil languages is urgently needed, and we can print them locally as we have been doing hitherto.

Of late, every now and then some slanderous tracts are distributed by Lutherans, Seventh-Day Adventists and Second Adventists (all from America) without any opposition from anybody. Of course, as the time is such, we are obliged to be silent. We take it as one of the many ways that the Lord permits to polish His loved ones. Other mission people also join hands with the above in their nefarious act. By this method they think they could threaten and discourage our friends. It is

really a wonder to witness our poor brethren who stand firmly, by the grace of God, withstanding these darts of the Adversary. Their zeal and devotion and love toward the Truth and the Lord's work show how they are protected by the Arms of the, Lord according to His promises.

Though I have much more to say, **I feel I must stop and first wait to hear from you about the details of the work** to be carried on here. I realize, dear brethren, that you also have your crosses to bear there. We all pray that the loving Father may grant you necessary help in every time of need.

May the Father of us all bless you more abundantly than ever before, while you endeavor to show forth His praises and also your labor of love' and sacrifice. With our united love and with much prayer,

Your brother and fellow-servant in the King's service,

S. P. *DAVEY-India.*

THE TRUTH IS MARCHING ON

DEAR BRETHREN:

Greetings in the Lord! Recently a few items of interest have been brought to my attention that seem to me to be somewhat interesting, giving perhaps a little indication of the changes taking place everywhere. The enclosed item you will note is from the Sunday School Times, a paper that must have a very large circulation amongst nominal Church workers, and the quiet expression of such radical views must be exerting a good influence, preparing the way for the reception of the whole truth on the subject discussed. In this same connection a Church paper published in Toronto by the Evangelical Publishing Co., called "The Evangelical Christian," recently contained an article by the Rev. O'Meara of Wycliffe College, Toronto, in which he went on at length to show from Scripture, particularly the words of the Apostle in Acts 15:14, that the Church had made a mistake in holding the thought that it was commissioned to convert the world in this Age, that great work being designed in the most to be accomplished after the return of Christ.

More along the same line has just been given me by some of the friends who attended a few meetings held here in Knox Church (Presbyterian), styled a "Prophetic Conference," at which speakers were present from New York, Hamilton, Ont., and various other places. In the lectures heard there seemed to be an indication that on some points they were approaching the truth, especially on the point of our Lord's return being very near; the taking of the Church to Himself and then the blessing of the remaining peoples. One minister questioned by a sister as to his hope for those who have died previous to the setting up of the Kingdom, after giving expression to a slighting remark about "Russellism," and a "second chance," answered, "I do not know, I do not know, I do not know," and walked away.

Yet for all, our Lord's immediate return is being very much preached. What do these things mean- to us as Bible' students? Are they an indication that our Message (the Lord's Message) having been faithfully delivered by the last Messenger and those who have caught the inspiration of that Message, that now as

Brother Russell has somewhere' suggested--"then many would begin to see things differently"? Does it not open up to us a golden opportunity to give the people the truth on these points? That they are **interested in them is evident.**

Your brother in Him,

J. J. B.-Toronto.

OH, TO BE ONE FOUND WORTHY

DEAR BRETHREN:

It was with great pleasure I received a few days ago a copy of THE HERALD OF CHRIST IS KINGDOM. The brethren are one and all pleased with both its form and contents. Enclosed please find money order for twelve shillings in payment for one year's subscription to THE HERALD OF CHRIST'S KINGDOM on behalf of the following three brethren.

Surely, though sorrowful, we should be and are always rejoicing, considering the evidences we have of our Great Heavenly Father's love and protecting care and of the Good Shepherd's supervision of all of our affairs. I like to think on the fact that "There is *one* body and *one* spirit even as ye are called in *one* hope of your calling: *One Lord, one faith, one baptism, one God and Father of all, who is above, all, and through all and in you all.*" Oh! dear brethren, let US- see to it still that nothing has power with us to move or sway. May the dear Lord strengthen, encourage and keep you in every good word and work until the end, and may this New Year see fulfilled in us as the Body of Christ. I Cor. 1:3-10. A good New Year exhortation is Prov. **8:34; 4:23, 25-27.** Oh, to be one **found worthy to reign with Him** I thousand ears

With Christian love and greetings, and assuring you of my earnest prayers on behalf of you all, I remain,

Your sister by His grace,

E. M. B.--Australia

LOVE AND GREETINGS FROM AUSTRALIA

DEAR BRETHREN IN CHRIST:

At our Quarterly business meeting held at the Bible House, E. Melbourne, on Saturday evening, February 22nd, it was unanimously resolved to send along the following letter of Christian love and appreciation from the Melbourne Ecclesia, and heartily endorsed by all present:

Issue No. 1 of THE HERALD OF CHRIST'S KINGDOM has been received here and with general gratification. The attitude and aim of the journal, as outlined, seems highly commendable, and our prayer is that the fine spirit may be maintained, and the journal truly prove a blessing to the Lord's people.

Though far removed from you, our hearts are with you as fellow servants, striving to know and do God's will, and to serve Him and the brethren. We pray for you God's guidance and wisdom with which your work shall truly be blessed, and that you may be kept in the attitude of submission and service.

Truly we see our King marching on, and the breaking down in speedy progress. How increasingly precious grows the Truth. May God help us all to have strong faith, a bright hope, and patience just to wait for our much desired change. With much love in the Lord,

YOUR BRETHREN OF THE MELBOURNE ECCLESIA-Australia.

ACTIVITY IN SOUTH AFRICA

DEAR BRETHREN:

Your letter of the 24th of September, 1918, with the Bulletins, came duly to hand. The reason for my not answering the letter before, is owing to my having been on a Pilgrim tour through Transvaal and the Orange Free State, where I had a glorious time and performed a baptismal service by immersion in a river. . . .

The Brothers and Sisters in South Africa look upon and call me the father of Present Truth in South Africa. They designate me "Old Uncle Smith," and although they nearly all know my sentiments . . . they love me, and from time to time help me to make my Pilgrim tours, financially and otherwise. They are all eager to entertain me under their hospitable roofs and give me the best of everything. Nothing seems too good for their old Uncle. Some of them are government teachers, lawyers, engineers, merchants, and others. I spent a couple of weeks with each, and I have been away from home nearly two months on my Pilgrim tour. I held a few public meetings, and nearly every evening cottage meetings. The friends are very fond of hearing me sing the Gospel, as they call it. . . . I am pleased to think I can praise the Lord with Psalms, hymns and spiritual songs, as well as in giving lectures. To Him be all the honor and glory.

You observe, dear brethren, I can carry on God's work independently with many blessings, but if I have credentials from a fully organized and **legal corporation I can then travel on the** railways in South Africa "concession," which means, half of the ordinary return fares, or single fares. You will thus understand that that will Save many, many pounds sterling I per year. Should you see your way clear to send me the necessary credentials, please designate me as a representative of the PASTORAL BIBLE INSTITUTE of Brooklyn, N. Y. Hoping to hear again from you soon,

Your brother and fellow-servant in Christ,

E. R. S.-S. Africa.

HYMNS OF DAWN FOR JUNE

As a part of the devotional exercises at the beginning of each day many Bible Students find it a profitable feature to sing one of our Hymns of Dawn. Additionally it would seem that there is a strength of fellowship in the fact that the friends can realize that they are singing the same hymn each morning. The following selections are submitted for the month of June: (1), 2411, (2), 201; (3), 211; (4), 111; (5), 211; (6) 97; (7) 13; (8) 79; (9) 93; (10) 239; (11) .20; (12) 78; (13) 105, (14) 95; (15) 242; (16) 197, (17) 333; (18) 293; (19) 264; (20) 113; (21)

284; (22) 164; (23) 130.; (24) 4; (25) 115; (26) 44; (27) 165; (28) 99; (20) 194;
(30) 245.

The Herald of Christ's Kingdom

VOL. II --MAY 15, 1919 -- No. 1.0

DANGER IN SPIRITUAL PRIDE

[Reprint from our Pastor's Writings, 19161

PRIDE IN ANY FORM and in anybody is a dangerous thing. In a worldly way the proverb is well attested, "pride goeth before destruction and an haughty spirit before a fall;" and surely very, very few people have anything of which they might justly be proud! Some who hold their heads high with the pride of a haughty spirit, as though they were especially created out of some preferable "dust of the earth," have really nothing to boast of as to ancestry. A very few generations back are generally sufficient for any boaster.

The World is learning that it is not wise to boast of riches, lest thereby some one ask how were the riches accumulated and by whom, and whether they were honestly obtained. Pride of education is not appropriate, either; for education in general signifies the learning of what other people have found out or have written as history. And in our day those who would boast of great **education have need of humility** lest it be found that the very thing that they are boasting about has been disproven by later researches. Scientific books of the year 1900 will not pass muster today, nor their theories stand in the light of present knowledge. So if it were right to boast of knowledge, the boaster would need to be very careful to keep up to date.

Pride of one's beauty or physical perfection is scarcely to be excused; for the beauty of form and feature came by heredity, and the parent rather than the child might have some reason for pride. Pride as respects clothing, adornments, is also foolish. The maker of the fabrics or the ornaments might have some reason for pride in the handiwork, but surely the wearer has, not! He is merely appropriating to himself the skill and labor of others.

SPIRITUAL PRIDE WORST OF ALL

But our theme is spiritual pride! We would divide' it into two classes: first, the spiritual pride of the merely nominal or professing Christian; and second, the spiritual pride affecting true Christians.

The spiritual pride of the nominal church-goer is not all hypocrisy. He sees spiritual forms and ceremonies, bears spiritual songs and sermons, and in many instances is not aware but that he himself is a true Christian, as much so as any. Does he not go regularly to meeting? Is he not a regular contributor, not only to the expenses of the house of worship, but in general to the forwarding of the Lord's cause-charities, etc., as these are presented to him from time to time?

However they have lived during the week, however they have dealt with the butcher and the baker, most church-goers take a pleasurable pride in joining some of the showy groups moving toward church buildings. The spiritually proud usually prefer the showiest and most aristocratic and high-toned temples of worship. At the conclusion of the services they feel a self-satisfaction. Have they not worshiped God? Ought not all people to worship Him? How many others have not done so? They feel a spiritual pride or superiority when comparing themselves with non-attendants.

They went not for spiritual instruction; or even if any were given in the places visited, they were not themselves in condition to receive such--not being spirit-begotten. They had no real hunger for righteousness, for Truth. They had merely satisfied a feeling of duty. They had in a sense done penance, and hoped that somehow, sometime it would inure to their advantage--perhaps saving them from some of the Worst degrees of purgatorial sufferings--perhaps even making them acceptable for Heaven. Why should not God feel grateful to them for having denied themselves and wasted a few of their precious hours to go worship Him?

Although they would not put it so, they feel in a measure that God would be very unjust if He would pass by such a matter and not reward it handsomely. They feel spiritually proud and self-satisfied, and so long as **in that** condition are not in a particle of danger of getting hold of the Truth. Nor need we suppose that the great Adversary would especially give his attention to them, for they are very safely under his influence. Was he not the first to manifest pride and to say in his heart, "I will ascend above the sons of God (I will take a higher position than others) ; I will be as the Most High"? **Spiritual pride** was evidently Satan's great mistake, which led to his complete downfall.

Some who make no pretense of belief in God or in the Lord Jesus Christ or in the Bible have what might be termed a sort of spiritual pride. They pride themselves on living a moral life, on being able to conduct themselves honorably and decently in life--never getting drunk, never doing some of the seriously immoral and perverse things that many others do, In pride and boastfulness they will say: "I feel myself just as good as any church member, and I never go to church." And by this they mean, "I feel myself to be better than any church member." They are merely mixing modesty of statement with pride of thought in the proportion which they think will best influence the hearer.

Press the inquiry a little further--as to what good works they especially rejoice in--and they will tell how as "Odd Fellows," "Masons," etc., they sat up one night with a brother of the 'Order who was not very sick, who did not need very much, attention and who had a trained' nurse anyway to take care of him; but they felt as though they had been doing a noble work of charity. In general, their pride is--that they have not violated the laws; that they have lived decent, respectable lives. Is there really anything in this that is an occasion for pride, for special self

congratulation? What man or woman should not keep the laws and should not be ashamed if he failed to keep the laws--especially when we would remember that those laws were made--not for good people, but for evil-doers.

SPIRITUAL PRIDE IN THE TRUE CHURCH

Now we come down to the most serious thing of all! The pride which is merely foolish or semi-hypocritical in the world and in the nominal Christians becomes a very serious matter indeed if it invades the heart and the life of the child of God. But why do we make such a difference? Why say that spiritual pride would be so very dangerous in one of the Lord's saints, whereas it would be little more than foolishness in the world? Ah! the difference is that these are God's special representatives in the world, who must become copies of God's dear Son if they would ever attain to the glory, honor and immortality to which they have been invited by the Lord.

When they gave themselves entirely to the Lord and were justified from sin through the imputation of the Redeemer's sacrifice, and were thus introduced into the family of God and begotten of the Holy Spirit, it meant a great change for these. Old things passed away; all things became new. These, and these alone, are on trial during this Gospel Age for eternal life or eternal death. And of all their temptations and beguilements, *the sin of spiritual pride is probably one of the most dangerous of all*. In proportion as it comes in, the spirit of the Lord departs, and the spirituality of the individual ceases. This spiritual sickness, unless curbed, would surely lead on to the Second Death, for "the Lord resisteth the proud and showeth His favor to the humble."--James 4:6.

The Apostle Peter evidently had this besetting danger of spiritual pride in mind when he wrote to the Church: "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Peter 5:6.) "Whosoever exalteth himself shall be abased; and he that shall humble himself shall be exalted," said the Master.

ONE SYMPTOM OF THIS SOUL-SICKNESS

How may we know spiritual pride? Some one may inquire. One of the most serious things in this connection is that *those who have spiritual pride very rarely are aware of it*. They sometimes have forms of godliness which not only deceive others, *but deceive themselves* and hinder them from seeing the spiritual pride which is working and which others may more readily see.

When you feel that your attendance at meetings, your reading of so many pages of Scripture Studies per day, your distribution of so many tracts, or your circulation or loaning of so many books, are matters to be boasted of then take care! That disposition to boast is an indication that you would be in danger of catching spiritual pride if circumstances were favorable. These are all good and **laudable things, all** proper things; and you should feel a proper degree of self-congratulation that you find yourself able and willing to turn from the daily newspaper or novel, the reading of chitchat, or the writing of chitchat, to do things so, reasonable, so proper, so much in harmony with the Divine will. But any

disposition to boast of the matter should lead you to a careful scrutiny of thought--of the motives lying behind these activities in the Lord's service.

We are not meaning to say that it would be improper to give a testimony in which all of these things might be brought forward as an encouragement to others or as a proof that we love the Lord and are anxious to serve Him. What we are cautioning against is a spirit, or disposition, to boast of anything that we might be or do as the Lord's children. We have nothing whereof to boast. If we gave all of our goods to feed the spiritually poor, all our time to circulating the Truth, and all of our energy to the honoring of the Lord's name, we should feel that having done all, we had not really profited our Lord but merely found an opportunity of showing Him a little of the devotion of our hearts in acknowledgment of the numberless blessings already received at His hand, and the still more wonderful favors which He has promised shall be ours, if faithful. Well did the poet write:

"I want the first approach to feel
Of pride or fond desire!"

STILL FURTHER SYMPTOMS

Another form of this disease of spiritual pride manifests itself in a hypercritical attitude of mind. When one attends a testimony meeting, or a Berean class, and hears no' real good testimony but his own, hears no proper answer except his own to any of the questions, never sees an Elder in the chair who knows how to lead a meeting anyway--these should be considered dangerous symptoms of spiritual pride.

Not that all these things might not possibly occur, but they are surely not likely to occur continually. It would be perfectly proper for us to give such attention, and to be so well informed, that we would be able to see quickly any unscriptural proceeding or any instance of very poor judgment that would be a hindrance to the effectiveness of the services. It would be proper, too, if ever we saw that the best interests of the Class were not being served and if, after waiting patiently for a while, we found that they were not likely to be corrected--it would be entirely proper for us, in a meek and quiet spirit, to call attention to the fault, either in the Class or to an Elder, or whatever would be the most effective and least demonstrative way. "Let nothing be done through strife or vain glory," but everything for the glory of God.

And right there we need to be careful, too, lest we get into the way of thinking that everything that harmonizes with our ideas is to the glory of God, and that whatever would not harmonize with our ideas could not be pleasing to Him. Well did the Apostle write - "See then, that, ye walk circumspectly, not as fools." (Eph. 5:15.) Well do we see the meaning of this word "circumspectly"-- that it signifies with close scrutiny. on every hand, especially as respects thoughts, motives, intentions.

"BE NOT MANY OF YOU TEACHERS"

Well did St. James write, "Be not many of you teachers, my brethren, knowing that a man shall receive the severer trial." (James 3:1.) While, as we have pointed out, all of the Lord's people are specially susceptible along the line of spiritual

pride, there seems to be a special danger surrounding all who become in any manner identified with the promulgation of His Truth.

It is a special privilege, indeed, to tell out the Message of God's grace to all who have a hearing ear. How thankful we are that it is not-as it was once supposed-the exclusive privilege of the clergy, but that the Lord declares that all who are His consecrated people and who receive the begetting of the Holy Spirit have, through it, the anointing to preach the Good Tidings to the meek and to bind up the broken-hearted! (Isa. 61:1.) We are glad of this privilege, which includes our private conversations with neighbors and friends. But what a privilege to be God's ambassadors, and in His name to tell of the coming Kingdom, of the great provision God has already made through the death of Jesus, of the grand outcome, and of how the kings and priests of that **Kingdom are now being called out** of the world, experiencing a change of nature in preparation for their future work!

Old as the message is, it is so new and wonderful, if *rightly presented, as to awaken astonishment in the honest hearted who hear. They wonder, how did this ordinary man (or woman) ever come to understand and be able so beautifully to portray these wonderful things? Perhaps they gave a hint of their surprise. Then comes a danger moment for taking the disease of spiritual pride. just a little swing of the mind; and you think that it is wonderful that even you should know about such things when the great mass of mankind have not the remotest conception of them, and that even some of the ablest and most talented ministers of the Word of God are ignorant respecting these things in the Bible.

If you are taking the disease of spiritual pride you will doubtless feel a straightening of your back. You are beginning to feel more important, and to look more dignified and to feel that, after all, you are somebody great. Your voice indicates this, too; and your hearer notices it. Then he begins to feel that it is not the Word of the Lord, but, that, as you seem to admit, it is something that you made up-something that you are responsible for, and he thinks less of it on that account.

The proper attitude, as all will agree, is that the Lord's people should feel greatly humbled instead of greatly exalted and heady in respect to these opportunities for telling the Truth to others. We should feel our unworthiness. We should realize that the Plan is not ours; that we have merely heard of it ourselves; that it is really God's Plan; that we are honored as His servants to tell it out. But if we allow any impression to go out that it is by any wisdom on our part, or any skill, that the beauty is seen in the Message, then to that extent we are taking glory to ourselves which belongs to the Lord, and doing injury to ourselves proportionately by failing. to demonstrate our worthiness to be used by the Lord in the present and in the future. The wonderful privilege of speaking as ambassadors for the Lord, to tell of His greatness and Plan should humble us with the thought that He has privileged us, whereas He has angels, who excel in strength and whom He might have used in communicating this most wonderful Message.

SPECIAL TEST UPON ELDERS AND DEACONS

But the dear brethren chosen by the Classes to be their Elders and Deacons have a still further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride.

Sometimes the Lord's people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the Truth, no matter how bright, no matter how educated, should not be chosen to the service of Elder or Deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God--spiritual pride.--1 Timothy 3:6

But not merely are the novices in danger. Everyone appointed to serve the Lord's people is thereby put into the place of great temptation, which might mean a spiritual fall and ruin in the Second Death. Perhaps the Lord's people have not been sufficiently considerate of these things as respects those whom they elect to be their servants. Perhaps those accepting these positions of service under the votes of the brethren scarcely realize what danger they do run in accepting. If they realized, doubtless that realization would make them hesitate about accepting at all; and humility would certainly lead them not to attempt to serve unless they were most explicitly appointed to the service.

But what do we find? Alas! in some a tendency to seek the eldership or deaconship. In some, even a tendency to "wire-pull" and bargain that they might be elected; in some a tendency to feel offended if they were not chosen; in some a tendency to feel angry with anybody: who would vote against them in such an election.- Alas! alas! if the dear brethren realized what was: gnawing in their minds and urging them on to these things--oh, what a different course they would take! In all meekness and humility they should feel a timidity even about taking a position where there would be such a responsibility. The, admonition on this is that although all of the Church should, according to their knowledge of the Truth, be qualified to be teachers, nevertheless the safer place is not to be a teacher, knowing that such shall have the severer trial. 'Only a sense of responsibility to the Lord and to the brethren should make one willing to serve in such capacity, much as all ought to love to be the Lord's representatives in the Church.

Everything in the nature of pride, fond desire to be Elders or *to be great*, is not only dangerous to the person himself, but dangerous to the entire Class with which he is associated. The spirit is catching, just as is every disease. Strife, vain-glory, ambition, all contrary to the spirit of the Lord, soon appear. *Next come anger, malice, envy, hatred, evil-speaking, evil-surmising.* These St. Paul tells us, are "works, of the flesh and of the Devil." All this harm, all this spirit of the Adversary, is apt to be introduced into the Class either by one or more of its Elders, or Leaders, or by one or more who desire to be Elders or Leaders.

We are sorry that this is true, yet we know of a number of Classes containing many dear children of God, many of whom are otherwise exemplary, but who have gotten into this condition. Instead of the spirit of the Lord being fully in control, the evil spirit, or disposition, is frequently manifest in various ways in the meetings. The Class fails to make progress, either numerically or spiritually. These are the bitter fruits of this noxious thing known as spiritual pride.

If we had but the power of language to hold it up before the readers of The Watch Tower, that they might see it in its trite shape and terrible color, the effect would surely be to cause an alarm in Zion!

Fain would we ring the alarm bell from the "Watch Tower," for be it noted that these dear ones who are becoming thus involved *are often grand characters*, truly spirit-begotten children of God. Of some of them we know that in the past they ran the race splendidly. How sorry we feel to see signs that their characters are being transformed in a wrong direction! Let us heed Him who said, "By their fruits ye shall know. them."--Matt.

GUARDING AGAINST SPIRITUAL PRIDE

As already indicated, one of the serious things connected with this malady of spiritual pride is that those who have it are rarely aware of it. Another difficulty is that it is almost impossible to correct them and to cause them to know that they have the disease. If spoken to on the subject they seem to think at once that their benefactor is their enemy; that he is jealous of them; that he would like to get their position, etc. Hence the disease is nearly incurable, except as either the Class may assist or the Lord's providence may interpose.

If the Class notices the growth of such a disposition, it should quickly, and with love and good intention, merely fail to elect for any service to the Class the individual who seems to be getting top-heavy--spiritually proud. If this were resented, it should be considered all the more a necessity to *leave the self-conscious one to cool off quietly and get his bearing-f or his own good and that of the Class*. Where the Class fails to help in this matter, apparently nothing remains except for the Lord to chasten the individual for his good, either with business reverses or losses or with physical disease, or in whatever way may seem best to Him. And we have confidence that the Lord will do this for everyone who is truly His child and who gets into such a condition as to need such correction in righteousness. Is it not written, "The Lord will judge (punish) His people"?--Deut. 32:36.

A BIBLE ILLUSTRATION OF THIS SIN

The Bible gives many illustrations of this sin, but we choose the most conspicuous one. There was a holy man of old, beloved of the Lord, noble, self-sacrificing, a Prophet of the Lord. He served the Lord and His people faithfully--wonderfully--for forty years; but finally he was guilty of this sin of self-assurance-spiritual pride.

'And strangest of all, this man is noted to us in the Bible as having been at the beginning of his career the "meekest man in all the earth."--Num. 12:3.

Yes; it was the glorious Moses, who at the beginning of his experience as a servant of the Lord was so very meek, so very humble, but who, at the conclusion of his career, was hindered from entering the promised land as a punishment for spiritual pride or self-assurance, where he should have given the Lord the glory. We recall the circumstances: Moses, as the Lord's special servant, had led Israel out of Egypt across the Red Sea into the wilderness, en route for Canaan. He performed, by the Lord's direction, several miracles on the journey. One of them

was the smiting of the rock when the people were famished for water. God directed him to smite the rock; and from that rock flowed an abundant stream of water for the refreshment of the people.

According to the Bible, that rock was a picture of Christ-the "Rock of Ages." (1 Cor. 10:4.) It was by the Lord's arrangement that this "Rock of Ages" was smitten, that the water of life might flow from Jesus for all of Adam's race who would become Israelites indeed and come out of Egypt-out of the world-out of sin-out of the kingdom of the Adversary into obedience and fellowship with the Lord.

Forty years after this time of the smiting of the rock, when Israel had been journeying to and fro, wafting for the time to come that they might be permitted to enter Canaan, their wandering led again into this district, so barren and devoid of water. The people cried to Moses and Moses cried to the Lord on their behalf as to what should be done. The Lord's answer was that Moses should *speak* to the rock which previously he had smitten, and that water would come forth. But during these forty years in which Moses had dealt with the Israelites as a father with his children, he had naturally gained a great deal of self-assurance. He could hardly pass through such experiences and still be the meekest man in all the earth.

So now, neglecting the command of the Lord, Moses went to the rock and smote it a second time with his rod, shouting to the people: "Ye rebels, must we bring you water out of this rock?" (Num. 20:1-12.) Alas, poor Moses! He was taking the glory to himself instead of ascribing it all to the Lord. Soon Moses realized the great mistake he had made. - It might be said to have been his only mistake, and yet the Lord on this account denied him the privilege of going -into the land of Canaan, granting him instead merely the opportunity of seeing it from across the River Jordan, and burying him there.

Shall we not from this illustration esteem that spiritual pride and self-assurance are very displeasing in the sight of the Lord? Could we draw any other conclusion from this great lesson written for our admonition.

A WORD OF CONSOLATION

For the comfort of **those who may feel that they have** done much worse **than Moses, or been much more self**,assertive, been much less careful to honor the Lord, have manifested much more spiritual pride-for their comfort let us notice that the punishment here was severe because it was part of a type. As **the- first smiting of the rock** typified the crucifixion of our Lord, so the second smiting of the rock typified the, crucifying of the, Son of God afresh and putting Him to an open shame; as described by St. Paul in Hebrews 6:6. As the smiting of the. rock represented this public, open repudiation of Jesus and His teaching and His cause, so the preventing of Moses from crossing Jordan into Canaan typified the Second Death. We are not to think that Moses will never come into ,Canaan; nor that he has died the Second Death, but merely that this type was shown in his experiences.,

Neither are we to think that brethren who have manifested spiritual pride and done things in their own name, rather than in the name of the Lord and the name of the Class, have thereby committed the sin unto death. We are, however, to realize that

a terrible danger goes with .spiritual pride and that, persisted in, it would surely result in Second Death. Realizing this, how anxious, how zealous we should be, not only in the eradication of every symptom of it we might find in ourselves, but also in being careful lest we should take the contagion or in any manner come under its influence or have any of its symptoms!

SPIRITUAL PRIDE-PREVENTION AND CURE

We have already intimated the difficulty in connection with the treatment of this disease when once it gets hold. The chief feature of the difficulty seems to be that the disease has a *destroying* effect upon the *conscience*. The mind becomes more or less obtuse to the simple principles of the Golden Rule--not to mention the still higher law of our Lord's New Commandment to the brethren. *The ignoring of the Golden Rule is* manifested every time an attempt is made to coerce the Class, either in the election ,of its servants or in the ordering of its meetings.

The regulations of the Lord's Word are known; the residing of the authority in the Class is recognized, and when an Elder attempts to twist or turn or alter this he is not doing to the others as he would be done by. He has a right, as *one of the Class*, to his own opinion of the Lord's will on any matter. He has the right to express his judgment. But he has no right to hinder others from the expression of their judgment; and every such interference is a violation of the Golden Rule as well as a violation of ,the Law of Love and a violation of the First Commandment--to honor God; for it is setting aside the Divine arrangement provided for such matters.

But where the Elder progresses along such lines, in defiance of the Golden Rule principle, to the ruling of the Class, the coercing or cajoling of them to the doing his way, his will, the effect is the perversion of his own mind. *His conscience becomes obtuse*. Whoever *violates* his conscience repeatedly, by ignoring the principles of righting a wrong which he clearly sees, that person is *undermining* his conscience.

Conscience is the scale by which we weigh the various things presented to our judgment to ascertain the right or the wrong, the justice or the injustice, the truth or the falsity of a thing. This scale may be a very coarse one or a very fine one. It may be capable of very fine discriminations. or it may see things only in a rude, crude way. The Christian, especially if he has been long in the School of Christ, should have a very sensitive conscience; and from the Word of God he should be able to draw the weights by which he would balance all the questions of the affairs of life, and determine with almost absolute accuracy their right or their wrong--to what extent they would be pleasing or displeasing to the Lord. *The impairment of that scale is* the great danger in every sin, and it seems to us especially so in respect to the sin of spiritual pride. Nothing much can be done until the scale be rectified.

How important all of the Lord's people should feel it to be to keep their consciences thoroughly just; to be unwilling to take advantage of a brother, or of anybody, either in business or in an argument or in a Church election! The thought of *the slightest infraction of, justice* on his own part should ring the loudest bells of alarm in the heart and the head of every true child of God: "Could it be that I

who have enlisted in this cause of justice should be found sympathetic with injustice? *Could it be that I could close my eyes to anything in my own conduct in the nature of injustice?* Can it be that I am vitiating my own conscience and shall be liable to all the terrible results ?"

To rectify a wrong course would therefore mean the *re-establishment of the principles of justice in the hearts and the minds* with a carefulness proportionate to the results involved-life or death everlasting. As justice shall begin to be re-established in our minds, *it will begin to regulate our words and acts.* Gradually, then, the wrongdoer would begin to see how grossly he had violated the principle, how spiritual pride had almost destroyed his future prospects in the Kingdom. To such a one would surely come hearty repentance and thorough resolutions for the future.

THE GREAT NECESSITY FOR SELF-EXAMINATION

But how shall we safeguard ourselves against this spiritual pride, knowing as we do its insidious character and evil influence? How may we know that we are keeping ourselves in the love of **God and not straying away** toward -spiritual pride?

Our advice, is, the, same that we have already given in "The-Watch Tower," viz.--that the Lord's **people not only** go to Him at the opening of each day and ask for Divine wisdom and supervision, and then through the day seek to live in accordance with that prayer, but, additionally at the close of the day we have recommended a special self-inspection as respects the things done, the things **neglected** that should have been done, and the things done that should not have been done, in accordance with our vows of consecration to the Lord. If these reckonings and balancings every night with the Lord continue, and if they are done honestly, by a conscience that is not perverted, but that balances truly, we may surely expect that such, in harmony with the Lord's Word, will be keeping themselves in the love of God. They will be growing in grace, growing in knowledge, growing in love, and "the Wicked One will not touch them."

But let us not forget that while we are to exercise great leniency in viewing the words and deeds of others, ascribing only good intentions where they are professed, we are to scrutinize with all of our might our own hearts, our own intentions. We are to inquire why we did this thing or left - undone the other -thing; why we did this thing this way; why we spoke in such a tone, etc. Such a careful examination, weighing of thoughts, words and deeds would be very unsatisfactory to a person who was not wishing to be in accord with the Lord. But those who have made a covenant with the Lord and are faithful to that covenant will find such a course to be a great blessing, comforting their hearts at the time, strengthening them for the future, and in connection with the Lord's providences it will be fitting and preparing them for places in the Heavenly Kingdom.

**LET EVERY MAN BE PERSUADED
IN HIS OWN MIND**

A BROTHER makes inquiry as to just what is the attitude and position of the Publishers and Editorial Committee of the **HERALD** with regard to the matter that appears in the columns of this journal, and particularly with regard to the series of articles on the Revelation. In replying, we feel that we can do no better than call attention to the fact that on the second page of every issue of the, **HERALD**, the Editorial Committee goes on record as follows:

"This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns."

In accordance, therefore, with the above statement, the Editorial Committee regards as truth the articles that are herein published, including the reprints from our Pastor, as well as the articles on the Revelation. In fact, we believe that it would not be pleasing to the Lord for us to publish what we do not consider *as truth*, or to set before the Lord's people what we are not sure is sound doctrine, such as a mere fancy, theory or speculation, not being thoroughly established by the Lord's Word.

But we are asked to consider further what is the attitude of the Publishers and, the Editorial Committee towards those who may not agree with all that is printed in the columns of the **HERALD**, such as, for instance, some of the suggestions in the Revelation articles. We would reply that we urge none to accept any statements or suggestions herein published that do not seem to them reasonable and Scriptural. The Editors of this journal have no reason for considering themselves more inspired than others; nor do they make any claim of superior ability to expound the Scriptures. They have received their appointment indirectly from the brethren at large to act in the position in which they are serving; and in accordance with the wishes of the brethren who appointed them, the Editorial Committee is striving to place before the Lord's people what they consider to be truth and what will be for, their profit and comfort.

We wish to accord to all the fullest liberty to exercise their own individual judgment as to what is received as truth. It will be remembered that our Pastor took this same position toward his writings, and so expressed himself on the second page of every issue of his semi-monthly journal; the same is contained on the second page of every issue of the **HERALD** in the following language:

"And we not only invite but urge our readers to prove all its utterances by the infallible Word, to which reference is constantly made, to facilitate such testing."

As for the series of the Revelation articles appearing in these columns, we have received many letters expressing deep and profound appreciation for the great blessing received through the reading of these articles, while but very slight criticism has come to our attention. If some do not agree with all that is presented in these columns, this would constitute no grounds for us to esteem them less highly, nor should we regard them as being less spiritually minded; nor that their prospects of gaining the crown would be any less than that of others. More than this, the fact that some may not just see eye to eye with the interpretations herein given should not be allowed to hinder the spirit of fellowship in Christ.

We believe we cannot too strongly urge upon the brethren everywhere to be on guard against every tendency and disposition to make tests of fellowship of certain minor points of doctrine or interpretation, but to remember that full fellowship in Christ is based upon the two fundamental propositions, viz.: faith in the atoning blood of Christ, and full consecration to do the will of God in harmony with the example given us by Jesus. As for other features of faith, we would say, "Let every man be fully persuaded in his own mind."

THE REVELATION OF JESUS CHRIST

SERIES X.

THE SECOND TRUMPET

"And the Second Angel sounded his trumpet, and as it were a great burning Mountain was cast into the Sea; and the Third of the Sea became Blood, and the Third of the Creatures which were in the Sea, Things having Life, died; and the Third of the Ships were destroyed."--Rev. 8:8, 9. Diaglott.

IN THIS second trumpet, we have portrayed what we believe to be the overthrow of a great kingdom or empire. The symbolism, which is that of a burning mountain being cast into the sea., is a very familiar one to students of prophecy. Bible students are generally agreed that mountains

When used as symbol's nearly always refer to kingdoms. The Kingdom of Christ is frequently represented by a mountain: "And the stone which smote the image [of earthly empires] became a great mountain [kingdom], and filled the whole earth." This is explained by the prophet, "In the days of these kings [kingdoms] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."--Dan. 2:35, 44.

The Psalmist David when speaking of his kingdom makes use of this symbol: "Lord thou hast made my mountain to stand strong," (Psa. 30:7) evidently referring to the stability of his kingdom. The unusual disorders experienced by the people of a kingdom in connection with its being overthrown or destroyed, by invading armies, or other disturbing causes,, as revolutions, etc., are expressed in prophetic symbology, as mountains being carried or cast into the sea. In one of the prophetic Psalms which portrays in symbolic language the terrible scenes that occur in connection with the close of this Age, we have these words: "Therefore will we [God's saints] not fear, though the earth [organized society], be removed, and though the mountains [kingdoms] be carried into the midst of the sea." (Psa. 46:2.) In one of the closing visions of the Revelation, that of the "seventh vial," we read that the "mountains were not found," meaning in this case, the kingdoms of earth were overthrown (symbolically burnt up) to make room for the Kingdom of Christ. -Rev. 16:20.

THE BURNING MOUNTAIN

Careful examination and comparison of all the facts of history, we believe, reveal to us that the symbolic vision of this second trumpet had its fulfillment about a century and a half *after the Pagan religion had ceased to be* in a national sense the religion of the Roman Empire. The is that of a burning mountain being cast into the sea.

In our endeavor to uncover the meaning of these symbolic visions of Revelation, we are keeping in mind the exhortation of St. Peter: "Knowing this first, that no prophecy of the Scripture is of any private interpretation; on; for the prophecy came not in old time by the will of man; but holy then of God spake as they were moved by the Holy Spirit." (2 Pet. 1:20, 21.) To our understanding the meaning of these words is -not that God is necessarily going to choose some special individual, and miraculously make known to him the meaning of Scriptural prophecy; but rather, that we are to study to discover its meaning, and carefully note in other Scripture prophecies, where the same symbols are employed, and have had their fulfillment, and thus their meaning having been made evident, we should make use of this knowledge.

In applying this rule to the prophecy of this second trumpet symbol, we discover that there is one other place in the Scriptures where the symbolism of a "*burnt mountain*" is employed and explained. It is in connection with a prophecy referring to the ancient Babylonian Empire, and reads: "I will render unto Babylon and to all the inhabitants of Chaldea all, their evil that they **have done**. . . . Behold I am against thee O *destroying mountain*, [kingdom] which destroyest all the earth, and I will stretch out mine hand upon thee and roll thee down from the rocks, and will make thee a *burnt mountain*." (Jer. 51:24, 25.) This prophecy, as all Bible students know, refers to the complete overthrow of the ancient Babylonian Empire by the Medes and Persians 538 B.C.

From this fulfilled symbolic prophecy we are enabled to ascertain the meaning of the vision under consideration. We learn:

- (1) That a "*burnt mountain*" is employed by "holy men of old moved by the Holy Spirit" to describe a destroyed kingdom.
- (2) That a "*burning mountain*" symbolizes a kingdom in *process* of destruction.
- (3) That a "*burning mountain cast into the sea*" would symbolize a kingdom which had been gradually disintegrating, finally becoming extinct.

We consider next the symbolic significance of a "sea." A sea that is calm symbolizes an orderly collection of men in a quiet and peaceable state or condition. A sea troubled and tumultuous describes a collection of men restless and turbulent and at war. (Dan. 7:2.) Waters (plural) frequently symbolize peoples (Rev. 17:15) ; a sea being a collection of waters becomes the symbol of a people gathered into one body politic. It is doubtless the "sea" condition represented by a collection of men at war or in commotion, that is employed in the symbol of this second trumpet.

THE FALL OF THE ROMAN EMPIRE

We inquire, Where or at what time in the history of this Gospel Age do we find that a great kingdom or empire was gradually overthrown, and in connection with

its overthrow caused great disturbances and calamities to the "sea" class ? There doubtless have been a number of such occurrences in -history, but as a rule most of these have been of local significance only. How shall we know which of these is referred to in the symbolism of this second trumpet? The only logical answer is that it must be the one that follows, and we would think is closely connected with the fulfillment of the *first* trumpet symbols. In our exposition of the first trumpet we noted that the great storm of hail, etc., which was the symbol employed under that trumpet, fitted perfectly with the disturbances and commotions associated with the efforts to overthrow the Pagan religion (not the Empire) in the Second and Third Centuries and the early part of the Fourth. We inquire next, Was there a great kingdom or empire, that through wars and commotions was gradually overthrown soon after this time; and this, in connection with the gradual passing away of the influence of Paganism over the people of the Roman Empire? Was the overthrow of that kingdom an event of great significance in the fulfilling of other inspired prophecies of "holy men of old?" And if so, was it of special importance in connection with the development of the "little flock" of joint-heirs of the coming Kingdom?

Without doubt the answer is that there was such a kingdom overthrown which met all these conditions. This kingdom was one whose rise and fall occupied a very large place in the prophecies of Daniel. It was the one symbolized by the "legs of iron" of the great metallic image of Nebuchadnezzar's dream of Daniel 2. Its description occupied a very much larger place in the vision of Daniel 7. It was the Western Roman Empire symbolized by the "fourth beast" of that vision. Less than two centuries after the ecclesiastical revolution in connection with the change of the religion of the Roman Empire, from Paganism to Christianity, the Western Roman Empire, whose capital city was Rome, and which had ruled the world since a short time before the birth of Christ, was overthrown, and began to be broken up into several lesser kingdoms. This event, next to the overthrow of the Pagan -religion itself, is one of the most important in the history of the world since the birth of Christ. Its final collapse occurred 476 A.D. in which year, Odoacer the King of the Heruli took possession of the city of Rome, and Romulus Augustulus, the last reigning Emperor of Western Rome was dethroned. The Eastern Roman Empire with its capital at Constantinople, however, continued to exist until 1453 A.D. The Roman kingdom began its career in the city of Rome. This city has been called the "eternal city." It was here that its central government was; always located. With its overthrow the world entered upon a new era. The Historian informs us that, "Modern history, in a comprehensive sense, begins with the downfall of the Western Roman Empire; for, with that event the volume of ancient history was closed." (Swinton's *Outlines of the World's History*.) It was only about half a century from this in 533 A.D. that a Roman bishop of the Church was declared in a decree of Justinian, the Emperor of Eastern Rome, to be the head over all the Churches of so-called Christendom; and from, this time began to exercise from the city of Rome a ruling influence, not only in the professed Church, but over all the kingdoms into which the Roman Empire was divided.

THE TEN-HORNED BEAST

For two centuries, the Fourth and Fifth, the great Empire-of Western Rome was undergoing the process of dissolution. The Gothic hordes of the North had made incursion after incursion into its territory. It was, during this long period of disintegration, in a condition fittingly described in symbol as a "burning mountain." In harmony with the symbolism of Jeremiah, as referred to above, of Babylon, the Western Roman Empire -after 476 A.D. became a "burnt [destroyed] mountain." The kingdom (ruling power) became divided. (Dan. 2:41.) Its ruling dynasty, which had held universal sway for about five centuries was (symbolically speaking) "**cast into the sea,**" -the restless people at war. It continued, however, in the symbols of both Daniel and the Revelation, to be described under the figure of the "fourth beast," but no longer the fourth empire universal; and entered upon that phase of its rule, symbolized by the "ten horns" of the "beast." These ten horns we are informed by the **revealing angel, represented the ten kingdoms which on an average have occupied the territory of the original Roman Empire since** that time.-Dan. 7:20; Rev. 13:1.

The symbols of this second trumpet do not describe in detail the method by which this great empire was destroyed; but rather describe the effects produced on the "sea" class, by the commotions which accomplished it. History, however, records it very fully, as being through the moral degeneracy and weakness of its ruling Emperors, etc. Through these causes the Empire became an easy object of prey to the barbaric tribes of the North, who, through continuous invasions into its territories spread devastation in many provinces, spoiling the Empire of its wealth. It gradually grew weaker and weaker in its power to resist, until finally it succumbed to the king of the Heruli.

Most historical writers who have attempted to expound this vision have applied it to a second stage in the invasion by the Gothic tribes of the Roman Empire-that of the Vandals. A recent exposition applies the casting of the burning mountain into the sea, of this second trumpet, to England's breaking away from the Papacy during the reign of Henry VIII, in the beginning of the Sixteenth Century. England, however, was not overthrown or destroyed at that time, as the symbol of a mountain being cast into the sea invariably in Scripture symbology teaches; nor was this the proper time in history for the vision to have its fulfillment.

RESULTS THAT FOLLOWED

It now remains for us to consider those symbols that describe the effects produced by the wars and invasions of these barbaric tribes of the North in connection with the gradual overthrow of this great empire, upon the "sea" class. The symbols to be considered are three in number:

- (1) It is said that the third part of the sea became blood.
- (2) That the third part of the creatures in the sea that had life died.
- (3) That the third part of the ships that sailed upon the sea were destroyed.

The sea becoming blood evidently describes in a general way the calamitous effects produced upon the people of the Empire as a whole by the invasions of these barbaric tribes, and also the effects of the misrule of the Roman Emperors. Blood, when visible, as we have learned from Scripture usage, symbolizes death

by violence. ".Bloody times" are times of great calamities, brought about by the loosing of human passions. The scenes occurring in connection with wars and invasions of an empire and the misrule of its ruling powers, together with its overthrow are accompanied by great distress to the peoples and followed by periods of lawlessness, anarchy. Wars, usually cause famine, excessive taxation of the people in whose land war is waged, bringing discontent. On the overthrow of a government, the peoples are loosed from the restraining influences of its laws, and until a stable government is established a state bordering on anarchy prevails. The significance of this symbol is very forcibly illustrated in the present time in the effects produced by the great war in Europe, resulting in the overthrow of the autocratic governments of Russia, Austria and Germany and others. The contending factions, of the "sea" **classes each endeavoring** to assume the reins of government, causes a condition that very vividly pictures the meaning of this symbol of the "sea becoming blood."

Similar conditions existed during the invasions into the Roman territory, and also followed for some time the downfall of Western Rome. The Historian describes the terrible condition existing, in this period:

"In the beginning of, this (Fifth) Century the Roman Empire was divided into two distinct sovereignties, of which the one comprehended the Eastern provinces, the other those ,of the West Honorius who governed the Western provinces . . . neglected the great affairs of the empire, and inattentive to the weighty duties of his station held the reins of government with an unsteady hand. The Goths took advantage of this criminal indolence; made incursions into Italy; laid waste its fairest provinces and sometimes carried their desolations as far as Rome, which they ravaged and plundered in -the most dreadful manner. These calamities which fell upon the western part of the empire from the Gothic depredations, were followed by others still more dreadful under the succeeding Emperors. A fierce and warlike people, issuing out of Germany, overspread Italy, Gaul and Spain, the noblest of all the European provinces, and erected new kingdoms in these fertile countries; and Odoacer, at last, at the head of the Heruli having conquered Augustulus in the year 476 gave the mortal blow to the Western Empire and reduced all Italy under his dominion."--Mosheim's *Eccl'es. History*.

The Roman bishop at this time began to become very influential, and historians inform us that the people in general began to look for help in their troubles to this ecclesiastic; and in this manner events began to shape themselves in the direction of the Roman bishop assuming the powers of the civil rulers and gradually to take the reins of government in Rome. The third part would represent that proportion of the empire experiencing these calamities.

The next part of the symbolism is that of the third part of. the living creatures that were in the sea that had life, dying. The creatures in the sea represent the peoples as individuals or units that constituted the civilization of those times.

The civilization during the. period of the Pagan Roman Empire was a Pagan civilization; i. e., in religious matters, Polytheism, a belief in* many gods, molded and fashioned, the various elements of mankind of both the higher and lower classes ("trees" and "grass") in all the various relations of life. The symbols of the first trumpet, as we have seen, describe the indirect effects of Christianity upon

this Pagan civilization, uprooting it and finally establishing in its place a new, a so-called Christian civilization. However, as all true Christians know, it was a very impure form of Christianity. Constantine and the Emperors who succeeded him in certain matters ruled the professed Church. Constantine himself sought, however, without success, to unite the various sects and harmonize the disturbances on account of differences of belief. Gradually during this period the Pagan temples were either destroyed or converted into houses of worship for the Christians(?). In the "Biblical Comments." these Christian Emperors are called, prematurely the "man child" of Rev. 12:5 .

Regarding the type of Christianity that existed in these times we quote the Historian:

"While the Roman Emperors were studious to promote the boner of Christianity, by the auspicious protection they afforded the Church, and their most zealous efforts to advance its interests, the inconsiderate and ill directed piety of the bishops cast a cloud over the beauty and simplicity of the Gospel, by the prodigious number of rites and ceremonies which they had invented to embellish it. And here we may apply that well known saying of Augustine, that the yoke under which the Jews formerly groaned was more tolerable than that imposed upon many Christians in this time. The rites and institutions by which the Greeks and Romans, and other nations had formerly testified their religious veneration for fictitious deities were now adopted, with some slight alterations by Christian bishops, and employed in the service of the true God. These fervent heralds of the Gospel, whose zeal outran their candor and ingenuity, imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed adopted in the Church and the same worship paid to Christ and martyrs which they had formerly offered to their idol deities. Hence it happened that in these times the religion of the Greeks and Romans *differed very* little in its external appearance from that of the Christians. Gorgeous robes, miters, tiaras, wax tapers, crosiers, processions, images, gold and silver vases, and many such circumstances and pageantry were equally seen in the heathen temples and the Christian *Churches.*"--*Mosheim's Eccles. History.*

Such was the civilization that existed during the period of the Christian Roman Emperors, from Constantine about 313 A.D. to Romulus Augustulus 476 A.D. However, we must not obtain the impression that this Christian civilization was united or harmonious in its doctrines or forms of worship, etc. On the contrary it was broken up into sects and divisions, very much the same as the present Christian (?) civilization is. While to a very large extent these various sects all looked to the Emperors, one of whom, Constantine, delivered them from **persecution**, to guide and protect them in many ways, yet **there was no** unanimity of doctrine or methods and forms of worship. There was during this period according to the Historian, a certain freedom and independence enjoyed in these matters by these various sects. The unification of these came after the overthrow of the Imperial power which this second trumpet depicts. Indeed it was foretold that the Imperial power at Rome was the hindrance that would have to be removed before this unification under one head could take place. This 'head is' the "man of sin," the Papacy. (2 Thess. 2:5.) 'We quote the Historian:

"We are not, however, to think that the same method of worship was uniformly followed in every Christian society, for this was far from being the case. Every bishop consulting his own private judgment, and taking into consideration the nature of the times, the genius of the country in which he lived, and the character and temper of those whom he was appointed to rule and instruct, formed such a plan of Divine worship as he thought the wisest and best. Hence, that variety of liturgies which were in use, *before* the bishop of Rome had usurped the supreme power in religious matters and persuaded the credulous and unthinking that the model, both of doctrine and worship was to be given by the "mother" Church, and to be followed implicitly throughout the Christian world."--*Mosheim's Eccles. History.*

With this brief summary of the history of those times we are enabled to understand the meaning of these symbolisms. The "living creatures" dying in the sea, refer to the individual units of the Christian **civilization of those** times, represented by the clergy and laity. Their death refers symbolically to their dying to this extent of freedom enjoyed in religious matters, and becoming absorbed, swallowed up in the Roman Catholic Papal system, that soon followed the overthrow **of the Western Roman Emperors.**

"Ships" represent inanimate objects **and in this case** represent the many denominations or sects. These, like the living creatures in them, were eventually extinguished, and lost their existence by being swallowed up in the great apostasy, the Papal system. A new experience was now coming to the "little flock" class, as it comes into contact with this great persecuting power. The rise of this power is portrayed in the symbolisms of the *third* trumpet.

FAITH: WHAT IT IS AND WHAT IT DOES

--JUNE 1--HEBREWS 11:1-40; 12:1, 2--

Golden Text.-Believe in God, believe also in Me. -- John 14:1.

THE eleventh chapter of Hebrews furnishes us with a: definition of- faith that, is amongst the most excellent that -has ever been written. In this lesson we come to examine faith to learn of its importance as a motive power to good thoughts, good words and good deeds.

The chapter under consideration is one of the masterpieces of Holy Writ. Indeed, the entire book of Hebrews, occupies a very commanding position in the Bible. Some, indeed, have questioned its authorship,, but to us there seems no room for doubt that it was written by St. Paul.. It is marked throughout by his masterful logic, reverence and personal humility. It gives insight -into the Divine Plan of the Ages, which fully comports with St. Paul's other epistles and which far transcends in this respect all the other writings of the Bible. It has been noted by some that its style is more lofty than that of 'some others of St. Paul's epistles; but this may be easily accounted for. Those other epistles, although full of sound reasoning and logic, are written in a simple and fatherly style for the general reader. This one was written particularly for the benefit of the other eleven apostles and other learned Hebrews who were slow to discern the change of dispensation. Naturally,

therefore, it was St. Paul's masterpiece, because upon it he evidently expended the greater labor-demonstrating the typical character of the Jewish Dispensation and indicating the antitypes of the Gospel Dispensation, as well as softly reaching well into the Millennium. The references in the thirteenth chapter to Timothy and the statement, -, "They of Italy salute you," imply that St. Paul wrote this epistle from Rome, where he was in prison.

"THE FOUNDATION OF THINGS HOPED FOR"

Strictly speaking, hope is unsubstantial-not a reality. It furnishes, no genuine foundation-it is merely a hope. It will not sustain weight. But faith is more than hope. Faith implies a promise. And when a promise is made by the Almighty God, who changes not and who is as omnipotent as He is unchangeable, then faith can firmly trust Him, come what may. Hope finds a foundation -- finds in faith a substance -- because the faith rests upon a Divine promise. Whoever, therefore, has hope that is without such a Divine promise has a foundationless hope. Thus we see the heathen with hopes and fears full of uncertainty; yea, many Christians, hoping for certain things, have *uncertainty, fear and doubt, because they have not faith. And they have not faith because they are hoping for something which God has not promised and to many of them the things which He has promised are not known, not understood, and, therefore, not a basis for faith, nor a foundation for hope. Realizing these things, how careful we should be that our hope should not soar away to uncertain' fantasy, but build solidly upon the faith foundation of Divine promise. Such as have this proper faith must of necessity be students of the Divine Word and the greater their studies the more their faith; and the greater their faith the more. their studies of the promises.

The Apostle brings before our minds from the past a galaxy of faith heroes. He holds them up for our admiration, so that they shine and sparkle and excite our admiration and, we trust, stimulate us to similar faith heroism. None of these enumerated by the Apostle was a heathen vagarist, feeling after God and hoping against hope and soaring off in imagination. They were all positive, forceful characters, who knew in whom they believed and testified their faith by their obedience to God.

JOHN. CALVIN DEFINES FAITH

"Eternal life is promised to us, but after death. We are told of a blessed resurrection, but we meantime become the prey of decay; we are promised righteousness, and yet sin dwells in us; we hear ourselves called blessed, and meantime are overwhelmed in infinite miseries; we are promised affluence of all good things, but are all our days in hunger and thirst; God proclaims that He will be ever present to help us, but seems deaf to our cries. What would become of us if we learned not to hope,- and unless our mind, guided by the Word and the Spirit of God, **emerged** through the midst of the shades, above this present world?"

The Apostle briefly sums' up the matter of the Christian's present lessons: in faith, saying, "We walk by faith and not by sight." The more carefully we walk with God the more **peaceful and the more joyful may be our Pilgrim journey towards** the New Jerusalem. **Outwardly** the world, the flesh and the Adversary

may harass us, but no grief, no tribulation, can shake our inmost joy, if it be well founded upon the faith foundation of Divine assurances that we are children of God, in touch with the Infinite, beloved by our Redeemer, who assures us that "The Father Himself loveth you;" and the Apostle's words are, that "all things shall work together for good to them that love God, to the called ones according to His purpose."

ST. PAUL'S ILLUSTRATIONS OF FAITH

"By it (faith) -- the Elders obtained a good report." Not all the Elders or ancients received a testimony that they -pleased God-the "report" here referred to. No, the number who received this witness of God is comparatively small, and, in every instance, they were commended, not for perfect works, but for their faith. Their "faith was counted unto them for righteousness." The Divine intention was that those whose reverence for their Creator and obedience to His Word of promise shaped and moulded a human life under present conditions of imperfection and world-enmity to God thus implied that they had hearts so full of trust and the proper spirit that God could count it righteousness, count it perfection; because' when in the resurrection such should receive perfect bodies under perfect conditions they would surely do the Divine will thoroughly. Hence their faith in God and His promises, attested by imperfect works, justified them ,to that Divine fellowship which they will fully enjoy when .the things hoped for shall be realized.

Thus in few words the Apostle summarizes what he afterwards proceeds to amplify respecting the Ancient Worthies. Then he begins a specification of faith. By faith we understand that the worlds were framed by the Word of God-in obedience to Divine direction. We believe this equally true, whether we understand the seven days of creation mentioned in Genesis to be twenty-four-hour days or to be longer epochs--seven-thousand year days. The fact that Divine energy is exercised through various channels and agencies and that worlds are not spoken into existence in a moment of time matters not. While God could speak worlds into existence, as our Lord by His word turned water into wine, as a matter of fact this is not His usual proceeding, even as the fruit of the vine is usually produced by sunshine and rain falling upon the earth in which the vine has been planted. It is, nevertheless, a matter of faith with us that what we see was miraculously formed, even though gradually.

“FAITH BEING DEAD YET SPEAKETH”

Particularizing the heroes of faith the Apostle begins with the first martyr, Abel, who is mentioned four times in the New Testament and three of the times particularly styled "the righteous." It was in his death that he spoke in the fact that he died because of his devotion to the Lord. And has it not been so with many of God's saints -that their lives spoke more earnestly to their neighbors, friends and children after their death than while they lived? We know of many instances which have exemplified this. So Abel, the first martyr for righteousness in the world's history, yet speaks of his devotion to God and to principle.

Figuratively his blood is said to cry out to God for vengeance. Divine justice is supposed eventually to see to it that every crime, every injustice committed, shall somehow and somewhere receive a just recompense of punishment, whether in the present or in the future life. The Apostle calls our attention to the fact that the blood of Christ, on the contrary, speaks the very reverse, and, instead of calling for justice, vengeance, upon those who crucified Jesus and have persecuted the members of His Body, will eventually call for mercy. Our Lord was the great sin-offering for mankind, and all whom He accepts as members are specifically styled sacrificers--on behalf of sinners--to seal for Israel the New Covenant, through which all the families of the earth may receive the blessing of Divine forgiveness.

ENOCH WALKED WITH GOD BY FAITH

The testimony respecting Enoch was that his was a life of faith; that he walked with God and not with the world; that he sought to walk righteously, in harmony with the Divine will. The testimony is that all that approach God must believe that He is (else they would not seek to approach Him), and must believe that He is a rewarder of those that diligently seek Him, else they would not deny themselves the things highly esteemed amongst men and seek at the cost of sacrifice to do the things pleasing to the Heavenly Father. The record respecting Enoch is very meager, but we do know that he was a prophet and that through him the message came that Messiah would come eventually with ten thousand of His holy ones to execute righteousness, judgment, in the earth to overthrow sin and set up Divine standards amongst men. "Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all."--Jude 14, 15.

Enoch not only prophesied this but he believed it and it stamped his entire character and made him separate from the world and drew him nearer to the Lord. Similarly faith in the coming of our Redeemer and the establishment of His Kingdom and the reward of His faithfulness and the judgment or trial of the world during the Millennium, in which every man will receive a just recompense of reward, whether good or bad--this faith, still has a sanctifying power. Let us cultivate daily, hourly, the setting of our affections on things above, the things which God hath in store for them that love Him, for which we pray, "Thy Kingdom come."

"HEIR OF RIGHTEOUSNESS"

Noah is the third of these faith heroes held up for our inspection. None of these was righteous in the absolute sense, for the Scriptures declare, "There is none righteous, no, not one." Of Noah it is written, "Now Noah was perfect in his generation"--he and his family were separate, free from the contamination of their time, from improper intercourse with the angels, which kept not their first estate.--Gen. 6:4.

Noah's faith in God was manifested in his building of the Ark in obedience to the Divine instruction that a great rain and flood of waters would come, which would destroy every living thing and wipe out the corrupted race. This was no slight test of faith either, for we are to remember that the Scriptures declare that up to that time there had been no rain on the earth. It was moistened by irrigation and by mists and fogs. "For the Lord God had not caused it to rain upon the earth. . . . But there went up a mist from the earth, and watered the whole face of the ground."--Gen. 2:5, 6.

For a long period Noah's faith was tested even unto the entering of the Ark and the closing of the door before the rains descended and the floods came. Of him it is well declared, therefore, "He became heir of the righteousness which is by faith." God is pleased to call **Noah and all** others who thoroughly, genuinely trust Him, friends. He recognizes them as separate and **distinct from the world** in general. Their faith is their distinguishing quality. Nevertheless a manifestation of the faith and the testing of it by works of obedience is required. Blessed is the man who has much and strong faith in the Lord, which will stand trial, testing; for subsequently **will be granted** to him a corresponding blessing. Nay, more than this, the Lord has guaranteed us that He "will not suffer us to be tempted above that we are able" and He informs us that He knoweth our frame and remembereth that we are but dust.

HE LOOKED FOR THE CITY OF GOD

Next in the list of Ancient Worthies is Abraham, styled "The Father of the Faithful"--not **because Noah** and Enoch and Abel had not been faithful, but because with Abraham God started a faith family to whom were given many and great promises. That family became known as the nation of Israel, and latterly as Spiritual Israel. Again, Abraham was the father of the faithful, because while the heroes that preceded him exercised faith in God, it was more along abstract lines, whereas the Divine revelation to Abraham was the Gospel, the Good Tidings in definite form--that in and through his Seed all the families of the earth should receive a blessing. Thus the Apostle declares that God preached in advance the Gospel to Abraham, and thus all who believe that Gospel, of which redemption by Messiah is the essential, all such are called "the children of Abraham," and he is spoken of as their father, the one through whom this Gospel hope was, caused to descend.

But in still another sense Abraham was the Father of the Faithful; in the sense that he typified the Heavenly Father, as Isaac typified our Lord Jesus, and as Isaac's bride, Rebecca, typified the elect Gospel Church.

Abraham's call of God was the result of his having faith in God and because he lived at an appropriate time for the Divine purposes to begin to be expressed. First his faith was tested by the Divine command that he leave his native country to wander up and down through Palestine as a shepherd, dwelling in tents without any fixed habitation, without any attempt to take possession of the land and to establish himself in it by building fortresses, etc. The promise was that in after times God would bring his posterity to this land and give it to them for a possession.

The promise went further and declared that if obedient the Lord's blessing would continue and that the seed of Abraham would become great and influential and that through it all nations would receive a blessing-and by implication all would come under its control. It required great faith to believe all this under the circumstances. And the test continued, as, year by year, Abraham's wife grew older, until the time of motherhood was long. past. Still we read that Abraham's faith "wavered not."

Still later, after Isaac the son of promise had been born and had grown to manhood, the Lord tested the faith of this wonderful man by telling him to offer his son as a sacrifice. We are not to assume that, this instruction was given by an; mere impression **of the mind, nor would it** have been proper for Abraham to have accepted and acted upon anything short of an absolute demonstration of the Divine will in such a matter. The father love, the hopes of years, and apparently the Divine Word and Oath were all about to be wrecked. Yet his faith "faltered not." for he accounted that God was able to raise his son from the dead and that surely God would fulfil His every promise to which He had bound Himself, not only by His Word, but also by His Oath.

While we exclaim, Wonderful faith! let us remember that this was the very quality of Abraham which specially commended him to the Almighty as His particular friend. And let us remember if we would have the particular friendship and blessing and fellowship of the Lord this is the channel through which it is to be sought-the channel of faith, of trust, of obedience. "Without faith it is impossible to please God." The more faith we have the more pleasing we shall be in the Lord's sight and the more we may be used of Him as channels of blessing to othershowever imperfect we may be in other respects.

"SHE JUDGED THE PROMISOR FAITHFUL"

We are glad that Abraham's wife is specifically mentioned in this list of faith heroes. It helps us to thoroughly grasp the Apostle's thought that the distinction of sex does not operate to the disadvantage of either male or female in connection with the Divine promises. Perhaps it cannot be said that Sarah's faith did not falter, but if it wavered for a time it certainly was recovered. Although she was past the age of motherhood she believed God. 'She judged Him faithful who had promised.'" Thus she was counted in with the noble list of whom the Apostle says, "These all died in faith, not having received the promises (the things promised), but having seen them afar off (with the eye of faith) and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers in the earth."

Ali, yes, here is an important feature. It is not sufficient that we see glorious things of the Divine purpose, not sufficient that we believe them, not sufficient that we rejoice in them. We must be willing also to stand the, test of being strangers and pilgrims in the present time. Those who cannot stand this' test will not be accounted *worthy* of a share in those glorious things. Those Ancient Worthies, unsatisfied with any of the earthly prospects, sought the heavenly--not in the sense that *we* are seeking the heavenly, the spiritual things--in the sense of hoping for the completion of a change of nature from earthly to spiritual. They sought or desired the heavenly in the sense expressed in our Lord's prayer. They wished God's Kingdom to come, to be established in the earth--a heavenly rule of righteousness, a heavenly city or government. "Wherefore God is not ashamed to be called their God, for He hath prepared for them a city"--He has planned such a heavenly Kingdom or dominion as they hoped for. That Kingdom, the Scriptures assure us, will eventually be the "desire of all nations."--Hag. 2:7.

"SO GREAT A CLOUD OF WITNESSES"

The moral of our lesson, is summed up in the first verse of Hebrews, 12th chapter, in which the Apostle says, "Wherefore, seeing that we also are compassed about with so great a cloud of witnesses (martyrs), let us lay aside- every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus, the author and finisher of our faith."

What a grand exhortation! Let us heed it! Let us give faith its proper place. Let us feed our faith upon the Word of God and upon all the Divine providences of our experiences in life as they daily come to us! Let us thus follow in the footsteps of our great High Priest, the Captain of our salvation, our Leader, our Forerunner, whose sacrifice is the foundation for our faith and whose power in glory is to be its consummation, when He shall receive us unto Himself in the First Resurrection, "In a moment, in the twinkling of an eye."

OBEDIENCE

--JUNE 8--Matthew 7:16-29; JOHN 14:21-24--

Golden Text.--*Ye are my friends, if ye do the things which I command you*
-- *John 15:14.*

ALL INTELLIGENT people have at least a superficial knowledge of what obedience is: doing what we are told to do. All know that they ought not to obey those who have no right to command them, and that they ought to obey those who have that right. Our lesson follows the Sermon on the Mount, and was evidently intended as a parable, to impress upon the minds of the Lord's people the importance of what they had heard the importance of obeying as well as hearing the Good Tidings. It sets forth the good results of careful obedience, in contrast with the unsatisfactory results to those who would fail to obey. It is evidently not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst His sheep to mislead them. The Master and the Apostles

foretold and forewarned that there would be such, and we do well to heed their warning.

But, we are to distinguish them in the manner which our Lord and the Apostles clearly indicated: however, smooth, polished, educated, gentle, they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock—we must become intimately acquainted with them, their motives, ambitions, private life. This our Lord intimates by telling us to beware of them if they are ravenous, greedy, selfish, even though outwardly they may have a sanctimonious air. The Apostle speaks of these, saying that "grievous wolves shall enter in among you, not sparing the flock:" "And through covetousness shall they with feigned words make merchandise of you": "even denying the Lord that bought them."--Acts 20:29; 2 Pet. 2:1, 3.

We are to balance the matter, however; and while vigilant to detect and resist the wolves in sheep's clothing, as well as out of it, we should remember our Lord's teachings on the other side of the question—that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to His service, the promulgation of His Message, etc. In other words, we are to love all and wish God-speed to all loving the Lord and manifesting His Spirit, whether they associate with us or not. In a word, the Divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: faith in the redeeming blood, consecration to the Master, and a manifestation of His Spirit are the lines. of discipleship -- broad within themselves, but narrow as compared to the lines of the world.

"KNOW THEM BY THEIR FRUITS"

Anticipating our query respecting how we may know the true from the false our Lord says, "Ye shall know them by their fruits." He illustrates this by suggesting that grapes are not to be expected on thorn-bushes nor figs on thistles, although it is said that there is a thorn bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. Nevertheless, no he was in danger of being deceived thereby, nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of those who are the followers of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand there are persons who, thistle-like, are always scattering seeds that will cause trouble—false doctrines, evil surmisings and errors; and there are some who, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the

service of the flock. The one class are continually mischief makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching-contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that A sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature-the sound apples come from good apple trees that are in healthy condition. The knotty, wormy, unsatisfactory fruit comes from trees that are diseased, under-nourished, uncared for, unpruned, attacked by worms, etc.

In this illustration our Lord seems to refer to the fact that those who are His disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness-their carefulness. Lack of nourishment in the soil would expose a tree to disease, blight. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right kind. As without pruning the tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the disciplines, the prunings, that he may develop in character and the graces of the Spirit.

To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of precious promises, but it is for each of His people to use these and thereby to grow in grace, knowledge and love. We cannot, then, blame the Husbandman if we come short, and be unfruitful from lack of nourishment. None of His good promises can fail; whatever failing there may be must be in ourselves. Likewise with the pruning--the Lord will send the chastisements, trials, difficulties; but with our independent will it is possible for us to pass these by, and failing to use them, fail to correct the weaknesses, shortcomings and wrong development of our nature. It is possible with us, notwithstanding all the development or pruning we may receive, to set our affections on houses, lands, or earthly aims, objects or individuals, which, like the suckers in the illustration, would draw away our vitality and hinder our bearing of acceptable fruit.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each of the Lord's people is to examine himself before the mirror of God's Word, to ascertain his own character, disposition, likeness or unlikeness to Divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's people is called upon to exercise judgment in regard to others as well as to himself--what are the results, the fruitage, the token of my own life, and what is the fruitage, results, token of my brother, my neighbor. Our Lord's intimation is that these tests are specially applicable to those who would be leaders of His flock. They should all be examples, bearers of good fruit, and these good fruits should be looked for as a test of good, sound character--a character fully in harmony with the Lord. True, all are imperfect, and with the best of intentions we cannot do all that we would, but the weakest of the Lord's brethren must bear some fruits that other brethren could

discern, and these fruits should be accepted by the brethren according to the Divine standard, viz., not of the flesh but of the spirit, the will, the intention. So, then, every true child of God should manifest before the brethren and before the world honesty, faithfulness of intention, a consecrated heart, mind, will, which would seek in all things to do the will of the Father in heaven.

In Palestine, to this day, fruit trees are taxed, and hence a tree which will not bear, whose fruitage is poor, cannot, be tolerated, for it would entail a loss instead of a revenue. Similarly, the assurance that the Lord will ultimately cast away every unfruitful one--"every branch in the vine that beareth not fruit He taketh away"--while every branch that beareth fruit is purged, that it may bring forth more fruit, is a further lesson along the same line.

Our Lord used a fig-tree to represent the Jewish nation, and pointed out that it was not bringing forth the desired fruitage, and that therefore it would be cut down and destroyed. The symbolical "fire" which utterly destroyed the Jewish nation made an end of their tree. The Jews will indeed receive a further blessing at the hand of the Lord, but, as He declares through the prophet, it will be "not by your Covenant." The blessing to come to Israel and all the nations in the future will be the New Covenant. Similarly, in the end of this Gospel Age, not only will there be an individual test of the Lord's people as respects good and bad fruit, but Christendom as a whole, as a system, will be found unfruitful, unsatisfactory; and when the true saints of the Lord shall have been gathered out and glorified, the tree, the system as a whole, will go down, in the great time of trouble with which this Age shall close and the New Dispensation begin. Christendom will indeed be favored and blessed under the New Covenant of the Millennial Age, but its special privileges and opportunities of the present time under the Abrahamic Covenant will be forever gone.

**"IN THY NAME HAVE CAST OUT DEVILS,
DONE MANY AND WONDERFUL WORKS"**

This **represents a class claiming relationship** to the Lord and public ministry in His name--far above the ordinary masses of Churchianity. Our Lord declares that unless our consecration shall lead us to more than miracle-working and calling **ourselves Christian, and** preaching to others in the Lord's name, it shall profit us nothing. In order to have His approval "in that day" it will be necessary that we shall develop characters in conformity with the Father's will--in conformity to the Lord's Word. Nothing but character will stand the final tests.

All about us in so-called Christian lands we see and hear many in public prayer and hymns of praise call repeatedly Lord, Lord, yet whose conduct, so far as we can see, bears no good fruit, but rather evil fruitage. Many of them are like the thorns and briars to which the Lord likened them. They reach out with helping hands to lift man up, to bless and to ennoble, but the thorns and briars tear and do injury. We live in a day when little of this injury, is done physically, because the laws of civilization would take cognizance of such evil deeds and punish the, evil doers. Nevertheless, the thorny and briary people find abundant opportunity, for injuring others with their lips, with their tongues. Slandering, backbiting, malice, hatred, envy, strife, proceed from them because this is their nature. These bramble

and thorn bushes may indeed tie on clusters of grapes and figs to deceive, but the thorny and brambly character will be sure to manifest itself to those who come near them in the contact of daily life.

No wonder that our Lord determines that such are unfit for a share with Him in His Kingdom and its great work of judging and blessing the world of mankind. How could busybodies and backbiters and slanderers be fit for the Kingdom of God's dear Son? Saying, Lord, Lord, or performing some miracle in His name, does not warrant them in expecting the great blessings which, the Lord has in reservation for those who love Him, and, who in turn are controlled by the spirit of love toward Him and toward all the household of faith.

The Lord never knew His people by so many sects He never recognized nor authorized them as such; they are of men, and for men, not of the Lord nor for the Lord's glory. Claiming that all there is of Christianity is due to themselves, they are proud and boastful and realize not that the Lord's true cause would have flourished far better without them, in the simplicity of the early Church: One -- in redemption through the precious blood and in consecration to the Redeemer. The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you;" and these authorized sects -will go down in the great time of trouble. We are glad, however, that the thousands and millions who have been deceived by these false systems will have a glorious opportunity during the Millennial Age to come to a knowledge of the Truth and a right understanding of the character of God as revealed in the fulfillment of His gracious Plan. Thus many who miss the great prize may still have a glorious opportunity for the lesser prize or favor of God in restitution, etc.

ON THE ROCK OR ON THE SAND

This picture or parable of one house built upon the rock and the other house built upon the sand refers not to the Church and the world, but to two parties in the Church. None are in the parable except " those who hear these sayings of mine." The world hears not our Lord's message at all. As the Apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a nominal Church, and amongst those of the nominal Church are some who are obedient to the Lord's Word while others are disobedient. The obedient are built upon the **rock, the disobedient upon** the sand.

Those who build upon the rock our Lord explains to be such as not only hear His message but are obedient thereto to the extent **of their** ability. Let, us remember the words to which He refers-they are the words or message of the Sermon on the Mount, which -show the things which are blessed of God in contradistinction to the things which would not have His approval. Those who do, who strive for, who to the best of their ability obey these Divine teachings, the message from heaven, are laying the foundations which will be permanent, which will guarantee them against all the storms, difficulties and trials of the present life.

Those who hear the Master's words and say, "Yea, Lord," but who do not put the Master's teachings into practice, are not built properly upon the rock of Truth,

upon Christ. They are building their hope, their faith, their trust, upon a foundation which will not stand. When the adversities of life come upon such, their hopes will be undermined, their faith will collapse. Thus does the Lord teach us that it is not merely to know His will, to be doctrinally informed, but that He is looking for such character development in us as will bring us into full harmony with His teachings, into heart harmony, and, to the extent that we are able, to obedience in all the affairs of life. The other, whose faith is built upon knowledge, without obedience, without growth in grace, will not be accepted to the Kingdom, will not be members of the Bride class, will not be joint-heirs with God's dear Son.

"THE FIRE OF THAT DAY"

In this lesson our Lord describes not only the trials and tests which come upon all Christians throughout this Gospel Age, but especially the great test in the close of this Age-in the "harvest" time. Here His figure is that of rain, floods, and winds beating upon the faith structure of His professed followers, overthrowing the faith of those not properly constructed in accordance with His teachings, but unable to harm those founded on the rock of Truth. This is the same storm and flood mentioned by the Lord through the Prophet Isaiah--"The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places . . . when the overflowing scourge shall pass through, then shall ye be overthrown by it. From the time that it goeth forth it shall take you; for morning by morning shall it pass through, by day and by night: and it shall be a vexation only to understand the report [the message, the Truth]."--Isa. 28:17-19.

The same day of trial is pictured under another figure by the Apostle Paul when he says, "The fire of that day shall try every man's work of what sort it is." He pictures true believers built upon the rock, the true foundation, but points out to us the necessity of having a proper house, or faith, as well as a proper foundation. He pictures one faith structure built of wood, hay, stubble, combustible materials, which will shortly be destroyed in this day when the fire of Divine judgment. shall test every doctrine and destroy every error. He pictures also the proper building constructed of gold, silver and precious stones, the Divine promises, and how these will stand every test.

Our Golden Text is well chosen--"Ye are my friends, if ye do the things which I command you." Our Lord pointedly declares that he, who does not seek to please Him by conforming to His instructions, thereby manifests that he does not love Him. (John 14:23, 24.) Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words, and with the Apostle we exclaim, "The love of Christ constraineth us, for we thus judge. that, if one died for all, then were all dead, and that He died for all, that they who live [justified and begotten to newness of. life] should, henceforth not live unto themselves, but unto Him who died for us, and rose again."--2 Cor. 5:14, 15.

ENCOURAGING LETTERS

OF THE SAME MIND

Dear Brethren:

As you have comforted us in our trials so we should try to comfort you. The HERALD has more than met our expectations because it seems that dear Brother Russell is again writing to us in due season. Surely our Father is guiding your efforts to serve the scattered sheep, and the first article in April 15th HERALD has increased our confidence in you mightily.

That you boldly declare your loyalty to our Lord, the Truth, the service of the Church as brethren and not "lords over God's heritage"--will be the means of encouraging others to maintain the same standard. We were forced to choose here--perhaps before any others since Brother Russell's passing on, and we boldly declared we should stay with our Lord and take the consequence. We are of the same mind and rejoice to find you are in the same class. While the HERALD is kept pure and undefiled--nothing your enemies say of you personally will have any effect upon us. Our Lord has trusted you so far and whom our Lord can trust, we shall trust.

We are all looked upon now as being deceived and misled by wrong teaching, and those who believe we are deceived are praying and hoping that we may be recovered from the error of our ways. This applies here locally as well as generally..

I notice in various publications that some members of the PASTORAL BIBLE INSTITUTE have had severe trials, but have steadfastly refused to be moved from a right course. To our enemies it looks like a wrong course, but we who have had a like experience rejoice in your ability to choose right and stand by it, even if eventually you may be forced to stand alone. We are never alone, if the lord is with us, and if we follow Him, He will never leave or forsake us.

We believe the severe trials have brought the Lord's people closer together in love and sympathy and have developed humility and patience. We are all wiser, too, and on guard against surprises. The trials were all for our own development and growth in grace.

We daily pray our Father's love and care may keep you always acceptable to Him and we thank Him for- giving us the HERALD and faithful brethren to serve the Church at this particular time, when so much is written and said to confuse the truth-hungry sheep. The twenty-third Psalm is a living thing today.

Some of us are looking forward to the June Convention in Now York, if the Lord permits us to attend, if not, our hearts will be with you all.

Sincerely yours with much Christian love,

MRS. C. M. G. -- R. I.

HIS PROMISE NEVER TO LEAVE NOR FORSAKE

Dear Brethren:

I have been enjoying the HERALD very much-, especially the last three or four numbers. I was particularly impressed with the first article in the Apr. 15th

HERALD. I wish to say that the stand you have taken in refusing to use the HERALD for vindicating your position, etc., meets with the hearty approval of both Brother S. and myself, and so long as you show that spirit, which we believe is the Lord's spirit, you will have our support and approval. We are asking the Lord each day to guide you in your efforts to serve the brethren and His cause, and as He has promised never to leave us or forsake us, we believe that so long as we keep our hearts right and look for His leading, He will not let us go astray. . . . Asking that the Lord may bless you and guide you, I remain,

Your sister in Christ,

MRS. O. B. S.--*Ind.*

PRESENTATIONS REFRESHING AND UPLIFTING

Dear Brethren:

I am herewith enclosing you twenty-five cents in stamps, for which I wish you to send me a few copies of the April 1st issue of the HERALD. It is simply grand. All the issues are fine, but to my mind the April 1st issue surpasses them all. Every article is superb; such clear reasoning upon matters so long misunderstood. The one on the Holy Spirit and its office could not it seems be improved upon. I wish to humbly thank you for this splendid testimony to our God, His cause and His purpose for mankind. Such presentations are so refreshing, energizing and uplifting. It is a rare pleasure and privilege to honor and love the brethren who can send forth such love-laden, messages to the dear Israel of God. In the name of our God and His dear Son, I again thank you.

May the Father's rich blessing rest upon each and all of you, who are thus laboring in His vineyard. I am sending you the twenty-five cents in stamps to help in the matter of postage. I wish some of the issues named to do some missionarying hereabouts. May the God of all Grace bless and keep you.

Your brother by His Grace,

J. G. A.-Ala.

REJOICES IN MASTER'S SPIRIT

Dear Brethren:

I wish to commend the stand you have taken ever since the HERALD has been published. The first article in the April 15th issue re-iterating your position was a splendid article, and I believe will do worlds of good throughout the country. There is no question, dear brethren, but what you have ample cause to digress from your position and make reply to certain false statements, but the fact that you intend to ignore them, and go right ahead, with the Lord's work as it is given to you to do, thus manifesting the Master's spirit, will be especially pleasing to our Heavenly Father and will work out a blessing to you all. I tell you, dear ones, the more I read the HERALD, the more I see of the Master's spirit all through it. May the dear Lord reward you for your noble efforts to serve Him and His people, and He will do it.-Col. 3:23, 24.

With fervent love to all the dear co-laborers, I remain, Your brother by His Grace,

H. H. E.--R. I.,

THE MEEK WILL HE TEACH HIS WAY

Dear Brethren

Loving greetings in the Lord!

Copies of the HERALD for January 1 and 15 have been forwarded on to me by Brother Nicholson, of Melbourne, whilst I am traveling in Queensland in connection with the above Society, and it is a great joy and encouragement to realize the Lord's continued supervision and care over His people, both in their individual affairs, and our joint interests as "members of His Body." I am sure, dear brethren, that though the experiences of the past months have been very trying to you, there has been also a realization of our Father's tender watch-care, and sometimes, when perhaps least expected, a word of encouragement, as you sought to follow faithfully in the footprints of the Master along "the Narrow Way." May He continue to smile upon you, and bless your efforts to feed His sheep and lambs.

I am at present in Brisbane, Queensland, and although the friends here have been slow to realize the true situation in all its bearing . . . evidences are not lacking that there are a few, "one here and there," who are not satisfied with the present conditions, and who have failed, of late, to catch the accents of the true Shepherd, in the voice that is now calling to them. . . . Truly the promise is still ours, "The meek will He guide in judgment, and the *meek will* He teach His way.'

With love in the Lord, and prayers on your behalf. Your brother and servant in the Lord,

ALFRED A. HART-Australia.

SOUNDED LIKE MESSAGE FROM HOME

Dear Brethren:

While on a forced vacation, by physician's order, several numbers of THE HERALD OF CHRIST'S KINGDOM fell into my hands. I started to read and kept on reading with increasing interest, and to my surprise was able to concentrate my mind on the matter, something I had found difficult for some time past. It acted like balm upon a wounded heart.

For some time I have' been perplexed but not dismayed, always trusting in the Lord and waiting for His leading. A spirit of persecution among the Lord's people, all well meaning and determined to do His will, has puzzled me considerably. We have heard much talk of Judas, Peter and John classes. I never could recognize any divisions among the Lord's people in the past, nor can I do it now.

The HERALD sounded to me like a message from home. It brought back to my memory and mind the olden times; when Brother Russell was still with us, especially the early period after I had received the Truth, and I came to the conclusion to tell you these things by way of encouragement.

Please send the HERALD to for which find enclosed \$1.00, beginning with
January 1, 1919. **The other** \$ is a contribution from

Your brother,

S. KUESTHARDT-Ohio.