

The Herald of Christ's Kingdom

VOL. II. -- JULY 1, 1919 -- No. 13

REPORT OF THE GENERAL CONVENTION, NEW YORK CITY

IN ACCORDANCE with the announcement in the HERALD and the printed program, the General Convention of Associated Bible Students was held in New York City, June 5-8. The Hall selected for the Convention, known as The Academy, on 79th St., proved to be a pleasant and acceptable place and afforded plenty of room, having a seating capacity of about 600. It was indeed encouraging to find at the opening session of the Convention, Thursday afternoon, more than 100 present, many of these coming from out of town, some from points of long distance. Portions of Canada and several of the Eastern States were principally represented; the largest attendance being on Sunday, when there were about 300 present. Though we did not have the large attendance of past Conventions, the number present came up to our expectations, and we were not at all disappointed or discouraged, but rejoiced in the evidence of the Lord's presence just the same, according to His promise.

In these stirring times of unrest and confusion, of distress and perplexity over the world, the serene and peaceful state of mind and heart so strikingly in evidence in those assembled, gave assurance that the spirit of the Lord was guiding and directing the counsels and meditations of His people. The promise of the Scriptures is being realized in the experiences of those who are standing firm for the liberty wherewith Christ has made us free, and who contend earnestly for what they know to be right and true in the sight of God and men, that "In quietness and confidence shall be your strength."

The spirit of the Convention was therefore excellent: we can scarcely imagine a better. All of the dear friends seemed to overflow with true love for our Heavenly Father and our blessed Redeemer, and for "one another." Enemies were not in evidence, but had there been, we believe that a broad spirit of charity and sympathy for their blindness would have hindered harsh or unkind words or actions. And if the crowd was smaller than in years gone by, it afforded all the better opportunity for personal fellowship.,

We cannot but acknowledge herein the very valuable assistance and encouragement which the New York Ecclesia of Bible Students rendered in connection with the Convention arrangements. It was very manifest that the overflowing zeal and love of the brethren of this congregation contributed very largely toward the physical and spiritual comfort of the friends, and thus toward the success of the Convention. We are sure the Lord is not unmindful of their work and labor of love.

The printed program was carried out with little exception. The prayer and testimony feature, in which many with overflowing hearts participated, as usual, proved a source of refreshment and much blessing. Some long in the way told that they were still following on to know the Lord more perfectly, and were finding more and more of God's perfect peace and love as they sought more and more to heed the words and examples of the Lord and the Apostles. Others told of how they had only recently learned the way of the Lord more perfectly, and thanked the Lord that He had sent the knowledge of His will and had enabled them to discern the meaning of His providences in these latter days. Though all seemed to realize that the near future may hold in store for them severe and bitter experiences, yet it seemed to be the firm resolve of each and all to hold fast with dauntless courage to the Lord, and remain steadfast unto the end upon the only sure foundation. The various brethren who served on the program with earnest tones and manner retold the oft-repeated story of the Gospel Message of Heavenly love and grace, and with frequent exhortations admonished ail to renewed efforts in the Way of Christian endeavor. The prevailing spirit over all of the sessions was that of a more settled resolve to endure cheerfully and patiently the trials and difficulties of the Narrow Way, holding fast the confidence and the rejoicing of the hope firm unto the end, and to persevere in well-doing, knowing that we shall reap in the due season.

EVIDENCES OF THE LORD'S SPIRIT PRESENT

A further indication that the spirit of the Lord governed the different meetings of the Convention was the absence of all speculative matter in the various discourses given. There was no disposition on the part of any to set dates and to indulge in vain guesses as to the lurid and startling events which might take place then. None claimed to be the special confidant of the Lord, and to be the only and original repository of the Truth. The large motto with its powerful lesson at the rear of the platform was noted by all: "ONE IS YOUR MASTER, EVEN CHRIST; AND ALL YE ARE BRETHERN." It was seen and appreciated by all that full Christian liberty should be accorded to all the brethren in Christ--those who recognize Christ as their Redeemer and who have made the full consecration to God based upon that faith--and that none have the right to insist, that *their* views of the, parables, symbols, **and figurative expressions of the Bible** must be binding upon all others. No right minded Christian would for a moment permit another to thus bring him under a yoke of bondage.

It was further noted, and with much pleasure, that none indicated a disposition to judge others and to consign them to different classes imaginary or real. There- was no disposition to complacently and glibly assign to some inferior position, or cast into the Second Death, their brethren in Christ who ventured to disagree with them on some of the minor things relating to their Christian faith. It was seen that, after all, God is the judge, and that He is the One who shall say who will be of the Body. of Christ and who will not, and that for any one to arrogate to himself the prerogatives of the Judge is guilty of a presumptuous sin. Nowhere in all the Holy Scriptures is any authority given to the saints to judge one another, either in this life or in the life, to come. Let none be deceived. -- Eph. 4:14. Diaglott.

PATH OF THE JUST GROWING BRIGHTER

It was further seen that the Lord's people are rejoicing in the increasing light that is shining-more and more brightly unto the perfect day, in the dawning of which we are now living. That this light consists, not in any "new light," but in the more brilliant illumination of "the more sure word of prophecy," in the light of the development of human affairs over the world. It was pointed out further that the details of the prophetic statements of the Bible were never designed to be understood in advance of their fulfillment, but must always follow the development of the events foretold., The reason for this is obvious, for if prophecy were understood in detail in advance, then the Christian's walk would no longer be by faith, but by sight.

Surely it is time the Lord's people learned from former and present experiences, the futility of speculating as to 'just what is to occur in the future, and on such and such a date and at such and such an hour! It was impressed upon the minds of all that to handle the Word of God thus lightly would only add to the lamentable state of confusion already existing, and that such as follow this unwise course must soon or later answer for their uncalled-for assumption of knowledge and position before the Church. It was urged that we do not make the same mistake that Mother Eve was guilty of-endeavoring to pry into a knowledge of things which the Lord is not pleased to reveal as yet.--2 Cor. 11:3; Dent. 29:29.

The importance of using the gold,. silver, and precious stones of the doctrines and precious promises of the Lord's Word in the development of faith and character was clearly seen. Those who use the wood, hay, and stubble of human conjecture, "new light" and speculative theory in their character structures are wasting time and effort, for the fiery trials of this day of testing and judgment, will thoroughly consume it all. We may be assured that no **rubbish will get into the Kingdom.--1 Cor. 3:13-15.**

THE BUSINESS SESSION

Saturday afternoon of June 6th the annual business meeting of the **PASTORAL BIBLE INSTITUTE** was held. The principal object of this meeting was the election of a new Board of Directors, as in accordance with the provision of the **INSTITUTE's** Charter, the term of office is for one year only, and expires on the first Saturday of the month of June.

We are very glad to say that this first annual meeting of the **INSTITUTE** proved to be a very peaceful, quiet, as well as interesting occasion, and of great simplicity. Responding to request, the officers of the **INSTITUTE** gave to the Convention, a report of the results of their efforts and activities during the past year. These reports, which we give below, proved to be of much interest and encouragement to the brethren in general, and a real stimulus to their love and zeal. Many were agreeably surprised at the development and prosperity of the work during these few months. A rising vote of thanks and appreciation was given to the brethren who were thus delivering up their stewardship at the close of the year.

Following this feature, the election of a new Board of Directors proceeded, with the result that the same brethren, whose term of office expired, were re-elected;

the, vote being almost unanimous, as follows: J. D. Wright, I. I. Margeson, I. F. Hoskins, P. L. Greiner, H. C. Rockwell, F. H. McGee, and E. J. Pritchard.

Before the close of the Convention, the new Board of Directors met and 'elected,. the following brethren as officers of the Board: J. D. Wright, Chairman; I. I. Margeson, Vice-Chairman; I.F. Hoskins, Secretary; P. L. Greiner, Treasurer.

On Sunday evening, following the closing, address, .came, the Love Feast, and all entered into the spirit of it. Many and fervent were the expressions of appreciation and thanksgiving for the joys and blessings experienced throughout the days of the Convention. These seasons of association with those of kindred minds, as we draw near to the end of the way, augments the earnest desire for that final gathering of the saints, where, in the majestic presence of the Heavenly Father, and of our Redeemer, and of the heavenly hosts, all will unite in singing the glorious anthem-"Blessing and honor, and glory and power be unto Him that sitteth upon the throne, and. unto the Lamb for ever and ever."

ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE PASTORAL BIBLE INSTITUTE

August 1918--June 1919

The brethren to whom have been entrusted the affairs of the **PASTORAL BIBLE INSTITUTE** have pleasure in giving to the members, and to the friends at large, the first annual report of their activities and efforts since receiving their appointment to this office about August 1, 1918.

Having felt deeply the responsibility of this ministry, we have soberly and earnestly sought the Lord's assistance and wisdom, and believe that we have had many evidences of His sustaining grace, for which we are devoutly grateful. Indeed, we feel that without Him we could have done nothing-'nothing that would have been worth mentioning. As it is, though deeply conscious of our weakness and insufficiency, we may mention with pleasure, evidences of some fruits of our labor.

The friends generally are aware that the past year has been an eventful one-that it has been. fraught with many besetments, perplexities and difficulties, in all of which we have endeavored to recognize the Hand of providence, and to be so exercised by the Lord's spirit, the spirit of discernment and of a sound mind that we might gain therefrom the needed lessons that the Lord desired us to have at this time. It seems that from the beginning of our efforts, which have resulted in the organizing of the **PASTORAL BIBLE INSTITUTE**, the, Adversary has sought to put obstructions in the way of our progress in the ministry, and to hinder and discourage every effort to comfort and assist the brethren in these perilous times.

But recalling the history of the Gospel Church, and remembering that Satan has been vigorously opposing the Divine Plan for six thousand years, and especially the work of developing the Christ, the promised Seed of Abraham, we have not been cast down or discouraged at any time, but to the contrary have clearly seen the overruling of Divine providence and the Lord's personal care over the work-turning aside and making void some of our well intentioned efforts to serve

Him, and guiding and giving success in another direction. Such experiences are not disappointments in the proper sense of that word -rather they are causes for fresh rejoicing because we desire the Lord's will, not our own, and because they give fresh evidences that we are not fighting our own battle merely, but **His, and because they give added as**, surance that He will continue to guide us and His work to the glorious victory foretold by all the Holy Prophets.

The past year, how ever, has not been free from reverses and heartaches, and tests of faith, perseverance and patience; but now it has gone, arid we may well rejoice that it finds us a year nearer to the Kingdom glories, and by faith we already sing with the poet:

"How light our trials then will seem
How short our pilgrim way!"

We are not in this report recounting all the details of our experiences during the past months, but will content ourselves with a brief statement as to the developments of the work of our ministry and the results thus far attained.

ORGANIZATION OF THE PASTORAL BIBLE INSTITUTE

It will be recalled by many that the PASTORAL BIBLE INSTITUTE,. a legal corporation as at present organized, grew out of a Committee that was originally appointed at Pittsburgh in January, 1918, by a representative gathering of 'friends of the Truth.' This Committee was there authorized to take under advisement the general interests of the scattered brethren over the country and to seek out such methods as might seem best for the encouragement and edification of all who were striving to know the way of the Lord more perfectly. For about seven months this Committee labored together, but owing to a number of difficulties and hindrances, which we believe were wisely permitted of the Lord, little was accomplished during that time. A General Convention was called at Asbury Park, July 26-29, 1918, at which time a report was rendered as to the status of the Committee and the situation then confronting the brethren. This conference resulted in the resignation of the Committee appointed at Pittsburg and in the 'electing of a new One. The new Committee was instructed by the Convention to give attention to three lines of service which was considered would be of profit and edification to the friends.

- (1) That of calling other General Conventions whenever it might seem to them timely and profitable to the brethren.
- (2) That of issuing a bulletin monthly which should contain reports, letters and matters of general interest.
- (3) That of arranging for and encouraging the Pilgrim work among the Classes.

The first General Convention following the conference at Asbury Park was called by the Committee at Providence, R. I., November 8-1.0, 1918, where there was a gathering of approximately 300 brethren. At a business session of this conference the proposition was brought before the Convention of entering upon a more extensive and definite organization, and a uniting of the forces and powers of the brethren whereby the Truth could be witnessed to mote effectively. The bulletin

which had been issued for the three months previous did not prove to be just satisfactory, nor to meet the requirements of the brethren. Accordingly a resolution was unanimously passed authorizing the issuing of a periodical on the order of the Watch Tower while our Pastor was the Editor; also' authorizing the issuing of free literature containing reprints of our Pastor's writings in convenient form for giving to the public, for volunteer work, etc., and additionally to increase 'and enlarge 'upon the- Pilgrim work as much as possible.

To thus extend the ministry as outlined it was deemed advisable to have a business corporation which should be established on' a legal basis, and by which all business incidental to the 'various lines 'of the ministry, could be **transacted decently and in order**. The **reason further for desiring this simple business corporation** was, that what ever work was undertaken would be substantially' in the hands of and *controlled by the brethren at large*, and thus *avoid the possibility and danger of any self-appointed individual assuming controllership* over the Lord's work or over the brethren in any sense or to any extent. Accordingly by a resolution passed, the seven brethren of the Committee were authorized to arrange for whatever simple corporation might be necessary to carry out the purposes and wishes expressed by the brethren.

THE HERALD FINALLY ISSUED

Toward the close of the month of November, following the Providence Convention, the organization was completed, which by unanimous decision of the seven brethren of the Committee was called the PASTORAL BIBLE INSTITUTE. They were constituted the original seven members as also the seven Directors of the INSTITUTE. It was considered appropriate to designate our work the PASTORAL BIBLE INSTITUTE because it was thought to be significant and descriptive of the general ministry which the brethren had requested to be instituted and carried forward. Under date of December 1 the initial issue of the periodical "THE HERALD OF CHRIST'S KINGDOM" appeared, and has gone forth semi-monthly up to this date. About '800 subscriptions to the journal were entered immediately upon the publication of the first issue; these subscriptions having been received from friends who during the six months previous had signified their desire for the periodical. The HERALD subscription list now, June 1st, six months after the starting of the journal, numbers about 2,500, the great majority of which are -paid subscriptions.

As a result of issuing the journal during these months there has been a general assembling and uniting of the friends the world over who have been forced out of their former association and fellowship because of, their bold defense of the principles of truth and righteousness and because they would not permit their Christian liberty to be taken from them. Through the columns of the HERALD ,these have been brought in sympathy and in touch with one another as is evidenced from the hundreds of letters received, samples of which have been printed from time to time. It is indeed significant that these messages from the brethren coming from all parts of the earth bear the same impress and breathe forth the one spirit of the Master, of harmony and oneness of mind. The theme in all of them is the same-that of a desire to understand the will of God more perfectly and of making sure their calling and election to a place in the Heavenly

Kingdom, which all seem to believe is closely approaching. Many dear brethren write us of fresh hope and courage and zeal that they are realizing in reading the messages of the HERALD, and in learning of the welfare of other friends in other parts who have had or are having similar experiences to their own. We have been cheered and comforted many times ourselves by these letters telling us of their love and zeal and efforts and triumphs and failures, etc., and we in turn have endeavored to encourage -and strengthen the brethren with, we trust, some good results, of which we shall know more perfectly when we reach the Kingdom and have plenty of time to talk over matters and recount present blessings and crosses. During the past ten months. 2,715 letters and cards have been received and 3,556 sent forth.

TRIALS AND PERSECUTIONS AT HOME AND ABROAD

We would mention some of the foreign countries from which we have heard during the past year: **Australia, India, S. Africa, The Scandinavian countries, Holland, Great Britain, West Indies and Canada.** The brethren in all of these **countries** have passed through, or are passing through practically the same experience that the brethren have throughout America. Exactly the Same. -issues, the same tests of fellowship, have been put before them., and- they have been compelled to go through the same fiery experiences and sufferings as those of our brethren at home. We have been agreeably surprised many times to note the spirit of discernment and spiritual intelligence manifested by many of the brethren in these foreign countries in that they have 'recognized readily and most clearly the issues that have been before -the Lord's people during the past two years, and have quickly taken their stand on the side of the truth-the right, even at the cost of many advantages previously enjoyed, and at the expense of tender ties of fellowship and friendship that were held dear. We are glad to report that in each of these countries there is at the present time as a result of the visits of the HERALD and our correspondence, a considerable awakening among the Truth friends, and fresh activity and zeal being manifested, and a desire expressed by all to co-operate as far as possible in the further spread of the Lord's Message. Thus a considerable number of brethren are rejoicing at the evidences of the Lord's overruling providence and His protecting care over His people during these perilous times. It will no doubt be of interest to the brethren to know that' at the present time 162 copies of the HERALD are going regularly to Australia, 86 to India, 12 to S. Africa, 10 to Scandinavia, 10 to Holland, 139 to Great Britain, 10 to the West Indies and 154 to Canada.

CONVENTIONS

During the past seven months four General Conventions have been held under the auspices of the PASTORAL BIBLE INSTITUTE. These have been as follows: Providence, R. I., November 8-10; St. Louis, Mo., December 6-8; Buffalo, N. Y., February 21-23; Boston, Mass., March 28-30.

We believe we should mention in this connection a fifth Convention which was called by the brethren in Canada, at Toronto, and held May 2-4, at which it was the pleasure of three of the brethren of the INSTITUTE to be present and to share in the ministry and precious fellowship of that occasion.

These five conferences, together with several smaller gatherings occasioned by these Conventions, have meant the assembling together of approximately 1,000 of the friends during this time. This number, of course, seems small as compared with the large Conventions of the past, and yet in view of all the circumstances, the hindrances and reverses, the present high cost of travel, etc., we believe these figures present an excellent showing of spiritual activity, faith, love and zeal for the Master and His cause. It has been most soul-cheering, to realize that at each of these Conventions the spirit of -the Lord, of harmony and peace has ruled each of the sessions throughout, and this we consider a strong testimony as to the presence of the Lord Himself and of His approval of the brethren who have taken part in the fellowship of these meetings.

A report of each of these Conventions has already been given in the columns of the HERALD, but we would briefly state as a reminder that these occasions have furnished opportunity for a considerable number of isolated brethren who were troubled and perplexed, and who were in sore need of help, to receive a rich blessing-in fact, the assistance that they felt so sorely in need of, by being in attendance at one or another of these gatherings. The expression of all at the conclusion of each of these Conventions was that **it was a most blessed season of fellowship.**

PILGRIM WORK

This branch of the service we feel has been richly blessed of the Lord for the assistance and encouragement of a goodly number of His people. During the past ten months 15 brethren have taken part in this branch. The majority of these, however, have served locally on Sundays, only six going on any extensive trips. Altogether this has included the touring of a considerable portion of Canada and the major portion of the United States. We believe it would be of encouragement to the friends to know that in going to and returning from the St. Louis Convention in December, three of our brethren were permitted to make stops at several places where they had been invited and at which there were strong evidences of the Lord's rich blessing in connection with their ministries. We would mention some of these: Pittsburg, Pa.; Dayton, O.; Kansas City, Kans.; Chicago, Ill.; Detroit, Mich.; Buffalo, N. Y.; Toronto, Ont. The Lord's blessing seemed to be specially manifest in connection with some of these visits, as in some instances the friends were found to be in the midst of a crisis, passing through fiery ordeals and in particular need of counsel and comforting words which, under the Lord's guidance, our visiting brethren were able to give.

One of our number we believe has been richly blessed of the Lord in making two extended tours-one, a four weeks' trip as far as the middle West, visiting 16 places and covering about 4,000 miles. We believe this trip was much blessed of the Lord, as evidenced by the Brother's report and from the reports received from the friends. A second tour has just been completed, through the Northwest and down the Pacific coast, returning by way of Colorado' Texas, Tennessee and Indiana, covering altogether about 11,000 miles. Though this trip has been hastily made, the Brother was able to make 40 visits, in 20 States. Some of these were only individual calls, but as many as 28 Classes were visited, altogether approximately 60 meetings held. It was found in all of these places that the friends were passing

through practically the same kind of experiences. Wearied by many visitations of so-called new light, fantastic interpretations and by many trials--tempest-tossed and driven by various winds of strife and conflicting teachings, a goodly number rejoiced to have a visit from our Pilgrim Brother and to have words of quietness and peace and of sound doctrine fall upon their ears once more.

Another one of our brethren made a hurried tour through the Atlantic States to as far south as Florida, and including several points in that State, in which he was able to minister with good results to a number of individuals as well as Classes, and in which his own heart was much blessed and refreshed.

Still another of our brethren has been making several trips throughout portions of Canada, where calls have come from a number of individuals and Classes asking for visits. This Brother's reports show that the Lord was with him by His spirit in rich measure and has used his ministry to give to a goodly number of brethren much Spiritual benefit and refreshment, encouraging them to bear up and hold fast to the Lord and His Word.

Taken altogether, we feel that there are many and strong indications that the Lord would have us bend all of our energies to render assistance to the brethren, especially through the Pilgrim branch of the ministry, inasmuch as -it is a means of giving encouragement and support to the scattered sheep of the Lord's flock.

A summary of the work follows:

Number of Pilgrims 15

Miles traveled 1 59,000

Meetings held -260

Total Attendance 11,000

PUBLIC MEETINGS

During the past few weeks several public meetings have been held at which more than usual effort was made to draw the public together to hear the Message. These meetings have been considerably in the nature of experiments by the friends as, being alert and alive to their privileges, and desirous of doing the whole will of God, the friends have been anxiously looking, for some indication from the Lord as to whether or not they should continue their efforts to reach other ears. In all of these public witnesses there have been strong and most convincing evidences that the Lord would have us put forth a reasonable effort to bear the Message to all the truth hungry, both in a private and public way. These public gatherings recently held have been attended by very intelligent people who give evidence of much concern and desire to know the truth and the way of the Lord more perfectly, and by their expressions of appreciation of what they heard, we have been much encouraged to continue to look in the direction of the Lord's blessing upon our efforts to reach other hearing ears through the public meetings.

TRACT DISTRIBUTION

Another feature of the ministry, which we have with some success been endeavoring to encourage is that of the distribution of free literature. Our

INSTITUTE has issued thus far 75,000 copies of 'Where Are the Dead?' tract, and from reports received most, all of these have been distributed, and the friends are desiring further supplies Of these and other sermons of our Pastor for distribution as soon as circumstances will permit us to prepare them. We cannot but urge upon all the friends a realization of the importance of this branch of the ministry, believing that there are many of our friends and neighbors and those whom we meet from day to day who are ready and desirous of knowing more of the truth respecting the times in which we are living, as well as hungry to learn respecting the hope of their loved ones who have passed ithin the portals of the tomb. The free tracts therefore make it possible for everyone to have some share in the service of the Truth.

Both the Board of Directors of the PASTORAL BIBLE INSTITUTE, as well as the Editorial Committee of the HERALD, in delivering up their stewardship now, render thanksgiving and praise to the Lord for the blessed privileges that have been theirs in serving the brethren and in thus being honored as co-workers with the Lord in the furthering of the interests of His cause and in the blessing of His people. We have pleasure in assuring the friends that both of these Committees have been laboring together most, harmoniously with not the slightest in harmony or discord, but as brethren, fully and completely united in the **Lord, and to** one another, laboring together for the advancement of our Father's Plan and for the promotion of our dear Redeemer's Kingdom. We take much comfort and encouragement from the thought, as we believe you also do, that all the signs of the times mark the close proximity of the long-promised Kingdom, and we believe that the brethren everywhere heartily join us in the fervent desire and prayer that the Father of mercies and the God of all comfort may continue to guide and sustain

His faithful people until all are safely sheltered within the Heavenly Fold, beyond the storm and the tempest of the present time, and forevermore ushered into the presence of the Great King, where there is fullness of joy, and at whose right hand there are pleasures forevermore.

FINANCIAL REPORT

Balance-on hand August 3, 1918 2,109.08

Tract Fund, Subscriptions, etc 9043.21

11,152.29

DISBURSEMENTS

Bulletin \$562.05

Herald 3,991.55

Free Literature 1,153.38

Pilgrim Expense 1,858.44

Convention Expense., 1,704.90

Office Expense 1,450.76

Cash on hand 1,431.21

\$11,152.29

GO, LABOR ON

Go, labor on; spend and be spent,
Thy joy to do thy Father's **will**;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises-what are men?

Go, labor on; enough, while here,
If He shall praise thee-if He deign
Thy willing heart to mark and cheer:
No toil for Him shall be in vain.

Men sit in darkness at thy side,
Without a hope beyond the tomb;
Take up the torch- and wave it wide,
The torch that lights the thickest gloom.

Go, labor. on; thy hands are weak,
Thy knees are faint, thy soul cast down,
Yet falter not; the prize we seek)
Is near--a Kingdom and a crown!

THE REVELATION OF JESUS CHRIST

SERIES XI.

THE THIRD TRUMPET-THE FALLING STAR.

"And the Third Angel sounded his trumpet and a great Star, burning as a torch, fell from Heaven, and it fell on the Third of the Rivers and on the Fountains of the Waters. And the Name of the Star is called Wormwood; and the Third of the Waters became Wormwood; and many of the Men died because of the bitterness of the Waters."--Rev. 8:10, 11. Diaglott.

THE SCRIPTURES do not make any distinction between what are generally termed fixed stars, and meteors; that is, only one Greek word (*aster*) is employed to designate 'both. However, the very fact that the one in this third trumpet-symbol

fell from heaven, determines its nature as that of a meteor or falling star. The fact that it was burning as a torch, shows that it was of the nature classified by astronomers as an aerolite or "fire ball." The fact that the rivers and fountains were embittered by it would indicate that it exploded, and scattered its poisonous elements upon them. That many men died because of the embittering of the waters, would imply the, poisoning of these waters by the scattering of its poisonous substances upon them. The deaths resulting must have been caused by drinking the waters. This implies that the "waters" themselves in this symbol cannot picture peoples, as some historical expositors in expounding this trumpet-symbol teach; though it is manifestly true that in some of the visions "waters" are employed as symbols to represent peoples, as in Rev. 17:15.

The symbolism used in this third trumpet then is that of the fall of a great meteor into earth's atmosphere, and its explosion, thus spreading its poisonous gases, etc., over the rivers and their sources, causing those who drank of them to die.

While the Scriptures make no distinction between meteors and fixed stars, so far as the word employed to designate them is concerned, yet in their use in symbolic language, we find a wide difference. Stars usually represent teachers. We have this use in Rev. 1:20, and is so explained by Christ Himself: "The seven stars which thou sawest in my right hand, are the messengers (teachers) of the seven churches." However, it is very necessary to keep in mind that there are only twelve fixed stars (teachers) in the Church in the sense of true, infallible guides of the Lord's people. These teachers (the twelve Apostles) were very specially chosen and inspired of God, and their utterances are always to be final in settling matters of doctrine, teaching. They are referred to in the vision of Rev. 12, which describes the early Church: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her, feet, and upon her head a crown of twelve stars." -Rev'. 12:1.

ONLY TWELVE APOSTOLIC STARS

While other teachers are symbolized by stars, such are not fixed (infallible) stars; they are liable to err, and their teaching must be tested by the utterances of the twelve fixed stars, the Apostles. We quote our late Pastor in this connection:

"God has recognized, or appointed twelve apostolic stars for the Church. From these and the moon and the sun all the enlightenment of the Church was to proceed. And from these the true light, which has blessed the true Church, has proceeded. But Papacy assuming ecclesiastical lordship of earth, has placed or "ordained" various stars, lights, "authorities," "theologians," in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. But God, while providing helps, evangelists and teachers to His true Church, has not ordained them with the authority of LIGHTS or STARS: On the contrary, all of His faithful followers are instructed to accept as light only those rays of truth seen to proceed from the sun and moon and twelve stars ORDAINED FOR THAT PURPOSE."--Vol. IV., P. 593.

There is, however, one instance in the, Revelation in which other stars are employed as symbols of true teachers, who in a special, yet modified sense, are represented as being particularly upheld by Christ: "The seven stars which thou

sawest in my right hand are the messengers (teachers) of the seven Churches.” -- Rev. 1:20.

These are quite generally understood to be special teachers whom the Lord has raised up in the different periods of the Church's history. Whoever these may represent, however, they must never be looked upon as infallibly inspired as were the Scripture writers. In other words, it is required that their teaching must be tested by the sun, moon, and the twelve specially chosen inspired stars, the Apostles. The "star," or, rather, meteor, that fell from heaven in the vision under consideration could not, we believe, represent a true teacher. In Rev. 12:4 we have recorded a vision which had its fulfillment in the period just preceding the fall of Paganism in the Second Century. In this vision we have a very significant use of falling stars (meteors) as symbols. A careful examination of this vision (which will be considered later) will assist us to an understanding of who is represented by this "great (falling) star" of this third trumpet-symbol. We quote this Scripture: "And his [the dragon's-Pagan Rome] tail drew the third part of the stars of heaven, and did cast, them to the earth."

This Scripture evidently represents the fall of professed ministers or teachers in the Church in the period of the Pagan Roman persecution.. 'Concerning the meaning of this passage of Scripture we have our Pastor's comment. In this comment he represents these falling stars to be:

"The ministers or teachers of the Church who became followers of Pagan Rome in hope of having favor with the empire, and thus escaping persecution." (Biblical Comments.)

THE FALLING STAR AN APOSTATE TEACHER

In harmony with this use of "falling stars," the "star," or meteor, of the vision we are considering represents a false, apostate teacher, and being specially designated as a "great" star, it must represent a very eminent one. Further evidence of this will be seen as we consider the -symbolical significance of "fountains and rivers," and note the effect this "falling star" had in the scattering of its poisonous substances upon the same. It should be noted also that it could not represent a Reformer in the Church. The Reformers, Luther, Zwingli, Reuchlin, Calvin and others came out of the fallen Romish church system, and their teaching, as all Bible students know, had the effect in a measure, at least, to purify or sweeten the polluted waters, instead of embittering or poisoning them. The Papacy, long before the Sixteenth, Century opened, had so perverted and distorted the Truth, that one could hardly recognize it as the pure Gospel given to the Church in the apostolic days.

It is our conviction that the Roman Catholic Bishop, the Pope, is the notable "star" of this third trumpet-symbol. The prophet Daniel was caused in prophetic vision to see the rise of this great ecclesiastical Bishop, the Pope; and in connection with other evil doings, to record the poisoning of the great foundation truth of the "sanctuary," or "little flock" class, the ransom sacrifice of Christ. We quote a portion of this vision of the inspired prophet: "And it waxed great, even to [against] the host of heaven [the Church] ; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself

even to the prince [Christ] of the host, and by him the *daily sacrifice was taken away*, and the place [base, foundation truth--the sacrifice of Christ] of His sanctuary [the Little Flock] was cast down. . . . and it cast down the truth to the ground; and it practiced, and prospered."--Dan. -8:10, 11, 12.

We, refer the reader to our Pastor's comment on this vision, which he applies to the Roman Bishop or Papacy, as showing how it poisoned the very fountain or source of all Christian truth, as concerning man's salvation:

"The continual sacrifice here mentioned is generally supposed to refer to the daily or continual burnt-offerings of the Jews at Jerusalem. And this taking away of the continual sacrifice has been laid to the charge of Antiochus Epiphanes. The prophecy, however, passes by the typical temple or Sanctuary, and the typical burnt-offerings, and deals with the antitypical Sanctuary or Temple of God, the Christian Church (2 Cor. 6:16), and with the antitypical burnt-offering, Christ's meritorious sacrifice once for all and forever-a CONTINUAL, ever-efficacious sacrifice, for the sins of the whole world.

"Christ's continual sacrifice was not actually canceled or abolished by Papacy, but it was set aside by a false doctrine advanced by that system-which gradually, but in the end fully and completely, set aside the merit of Christ's sacrifice as a CONTINUAL and ever-efficacious one. This false doctrine is -known as the Mass, or Sacrifice of the Mass.

"Protestants in general totally misunderstand this so-called sacrament. They suppose it to be merely a different FORM of celebrating the Lord's Last Supper, adopted by Roman Catholics. Others get the idea that it is a sort of special prayer. But these ideas are quite erroneous. The Roman Catholic doctrine of the Mass is this: The death of Christ, they claim, canceled Adamic or original sin, but is not applicable for our daily shortcomings, weaknesses, sins and omissions; it is not a CONTINUAL SACRIFICE, ever meritorious for all our sins, ever sufficient and efficacious to cover as a robe every sinner and every sin, so as to permit the contrite one to come back into union and fellowship with God. For such sins the Sacrifice of the Mass was instituted: it is esteemed by Papists as a further development of the Calvary sacrifice. Each time the Mass is offered in sacrifice it is, they claim, a fresh sacrifice of Christ, for the particular persons and sins to which the priest offering it mentally applies it'. The Christ to be thus sacrificed afresh is first 'created from wheat-bread and wine by the officiating priest.'"--Vol. III, p. 98, 99.

While it is true that this pollution of this foundation truth of God's Plan of salvation began to be manifest in a measure before Papacy came fully into power, yet it was Papacy that made a belief in and practice of it compulsory upon all Christians, as we learn from its own records. We quote:

"If any one shall say that the Mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the Cross, and not [in itself] a propitiatory offering [i.e., a sacrifice which itself makes satisfaction for sins]; or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him

[who so denies the power of this sacrifice] be accursed.'" (Quotation from Canon 3, Council of Trent. **See Vol. 111**, p. 101, 102.)

The pollution of this fountain truth laid the foundation for a system that gradually counterfeited nearly every Christian doctrine. It was the work of the Reformers of the Sixteenth Century to restore this foundation truth to the Church. Other visions of the Revelation portray very minutely this great counterfeit fallen Church, whose "head" is fittingly described in the symbol 'of this "great star" (meteor). These visions our Pastor has unfolded quite extensively and will be considered in their order.

We have thus far in our unfolding of the vision taken for granted that "fountains and rivers" symbolize the sources and channels of truth. We will, now endeavor to prove that this is the correct interpretation. Sometimes, as we have noted in explaining other symbols, "waters" symbolize peoples. In other instances, particularly where mentioned as "fountains and rivers" together, they are used to represent the sources and channels of truth. The true source or fountain of all Christian truth is the Word of God. The pure channels would be the divinely appointed agencies through which the truth flows, Christ, the Apostles and Prophets and the other inspired Scripture writers. These originally pure channels have had introduced into them, impure, false teaching, false Pagan ceremonies and rites.. This we have found began early in the Gospel Age (St. Paul said in his day, "the mystery of iniquity doth already work."--2 Thes. 2:7), and developed very rapidly in the Fourth Century, the days in which the so-called Christian emperors ruled from Rome. On the overthrow of Western Rome, it culminated in the Bishop of Rome claiming to be the successor of the Apostle Peter, and resulted in a very general recognition of him as the appointed channel of truth, succeeding the Apostles, etc.

We have in other visions of the Revelation several uses of "fountains and rivers" as symbols. In Rev. 7:17 we have "fountains" so used: "For the lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters." In Rev. 22:1 we read of a river employed as a symbol: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Both of these instances refer to the -future Millennial conditions, and evidently picture the pure truth as it flows through the pure channels of those blessed times. In the outpouring of the third "vial" of Rev. 16:4, all seven of which, Bible students understand refer to the last plagues (judgments) upon Christendom, we have another use of these symbols: "And the third [angel] poured out his bowl [vial] upon the rivers and fountains of waters and they became blood."

FOUNTAINS AND RIVERS POISONED AND DEFILED

Our Pastor, commenting upon this vision, explains the symbol as given above:

"The river channels through which water (truth) has flowed, symbolize the founders and schools of these various systems--the places or men in whom these channels had their start or beginning. For a long time 'water' (truth) truly very muddy in some, but nevertheless a mixture of water [truth] has flowed through these various systems of which many have partaken, and have been refreshed, but

a change comes, and that which once refreshed, gradually becomes loathsome."-Z.'83.

However, in the symbol of this third trumpet vision, we are not considering, the judgments or plagues upon these false religious systems of our day, but rather the rise of the "mother" system itself, its beginning in Papacy. This occurred in the early part of the Sixth Century. It is our conviction that we have depicted in this third trumpet symbol, the embittering (poisoning) of the truth by Papacy's distortion and perversion of the original fount itself.

The heaven from which this "great star" fell was, therefore, not the Papal heavens (they were not in existence at the time of, this vision), 'but rather' was' it the heavens preceding the rise of the Papacy, the period in which the professed Church was rapidly departing from apostolic purity of faith--the worldly age of Constantine and his successors on the Christian (?) imperial throne. The "mystery of iniquity" (2 Thes. 2:7), the desire to lord it over God's heritage, began to work in the Church as early as the Apostle Paul's day. 'This evil **continued to develop amongst -the elders or bishops of the Church** for two or, three centuries. It at last culminated in a rivalry between four prominent bishops (stars) in the Church those of Rome, Constantinople, Antioch and Alexandria. This contention for rulership was finally settled by a decree of Justinian (533 A. D.), Emperor of Eastern Rome, declaring that the Bishop of Rome was the one to be recognized by all Christians, as the sole divinely appointed ruler in the Church. This Roman Bishop, therefore, we understand to be the "great star" that "fell from heaven" and fulfilled this vision, in embittering, poisoning the waters of truth. However, we should not say that it referred to one particular man (except in its beginning) any more than the expression, "man of sin" (2 Thes. 2:3), or the "man of God" (2 Tim. 3:17), refers to one man. It rather refers to the long line of so-called Christian bishops (Popes), each one of which have falsely claimed to be the vicar of Christ, and who ruled the Church throughout the Dark Ages and exercised an evil influence over all the nations and to a very large extent over the whole world up to the present time. A large portion of the Revelation is taken up in portraying the evil doings of the great power of which this "great star" is the head.

The third part of the rivers and fountains becoming embittered (poisoned) by the poisonous elements that fell from this "great star," represents the proportionate extent of the deadly, evil influence that this "man of sin" (Pope) had, and has since had, upon the truth of God's Word.

The many men who died because of drinking the poisoned waters, represent the many who have been influenced to accept the false teaching and claims of this "great star," Christian, (?) Bishop, and who thus suffer spiritually, losing all appreciation of and desire for the pure truth that comes from "the true fountain, the Word of God and the unpolluted, divinely -appointed channels.

Some noted historical expositors - of the Revelation have in the past applied the symbols of this third trumpet to the invasions of Western Rome by the Scythian horde's under Attila (who they claim to, be the "'great star") and the evil elects of these invasions upon the people dwelling in the northern and western skirts of the Empire. The "rivers and fountains," are explained by these to be 'the peoples who lived on the outskirts of the Empire. The embittering of the waters is explained by

the same to be the infusion into the minds and dispositions of these, the restless, seditious spirit of these Scythian hordes, which was communicated to the central population, and finally caused revolts which overthrew the Empire.

A late expositor has applied the symbols of this third trumpet to events of the Sixteenth Century, making the "great star" which fell from heaven apply to John Calvin, and the effects of his teaching. In the light of the foregoing, we believe it should be evident to all, that neither of these interpretations are justifiable to any extent.

In our study of this third trumpet-symbol to discover the time or period of its fulfilment, we have, as in the other trumpet-symbols, looked for great and noted events in the history of the Church, which have exerted a powerful influence over mankind and its affairs; as also upon the testing and development of the "little flock." Thus far we have found the events symbolized by the three trumpets, acknowledged by all historians to be the *most noted*. They followed each other in succession and have continued to a large extent up to the present time to affect the destinies of mankind and have been overruled by Christ to the accomplishment of His great plans and purposes, in the development of His called-out ones. These three most notable occurrences of history are more 'fully depicted in later symbolic visions of the Revelation'. As we consider the fourth trumpet-symbols, we shall find described other evil effects upon the pure truth of God's Word by this false Christian Bishop, this "great star," of the third trumpet-symbol.

SYNOPSIS OF SUNDAY SCHOOL LESSONS

June 15, 22, 29, July 6 and 13

Owing to the fact that all the space in the June issues of the HERALD was devoted to special matter, we found it necessary to omit the regular treatment of the Sunday School Lessons, so that five of these are now in arrears. For lack of space we cannot now conveniently give the regular extended review of these five lessons, but are merely submitting the subject of the lesson for each one of these dates, together with a number of Scripture texts bearing upon the same, also a reference to a selection from our Pastor's writings treating the lesson under discussion. Thus the study of these lessons may be carried right through without any break, up to the lesson of July 20, which is taken up in the regular way in this issue.

PRAYER

--June;15 -- Matt. 6:5-15; Luke 18:1-14--

Golden Text--"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."--Phil. 4:6.

Additional Material: Luke 11:1-13; John 16:23, 24; 1 Thes. 5:17; Jas. 5:16-18.

Subject treated in Z.'12-77-81: "The Prayers of the New Creation,"

LOVE

-June 22 -- 1 Cor. 13--

Golden Text.--"Now abideth faith, hope, love, these three; and the greatest of these is love' -4. Car. 13:1.3.

Additional Material: Luke 10:27; John '13:34, 35; 15:12, 13; Rom. 8:38, 39; Eph.. 3:14-19; 1 John 3:14-18

Subject treated in Z.'11-421-424: "A Practical Self-examination on Love."

REVIEW: RESPONSE TO GOD'S LOVE

-- June 29 -- Phil. 3:7-14

Golden Text.--"I will praise thee, O Lord my God, with my whole heart."--Psa. 86:12.

Subject treated in Z.'00-330-332: "Unthankful, Unholy."

THE CHURCH: ITS LIFE AND WORK

-July 6--Acts 2:37-47; 1 Thes. 5:11-15-

Golden Text.--"Christ also loved the Church, and gave Himself up for it."--Eph. 5:25.

Additional Material: Matt. 18:15-20; Acts 6:1-6; 13:1-3; 20:17, 28; 1 Cor. 12:4-31; 1 Tim. 3:1-13.

Subject treated in Z.'14-151-153: "The Israel of God."

BAPTISM

-July 13 -- Matt. 28:18-20; Mark 1:1-11; Acts 8:26-40-

1 Golden Text.-"For as many of you as were baptized into Christ did put on Christ,."--Gal. 3:27.

Additional Material: Rom. 6:3-6; 'Col. 2:12; 1 Pet. 3:19-21; Gal. 3:26-28.

Subject treated in Z.'14-363, 364: "**The Church's Ordination.**"

THE LORD'S SUPPER

---July 20--MATT. 26:26-30; 1 COR. 11 :20-34

Golden Text--"For as often as ye eat this bread and- drink the cup, ye proclaim the Lord's death till He come."--1 Cor. 11:26

THE SUBJECT of today's lesson is one of the most interesting features of Jesus' earthly ministry. He knew that the Apostles did not know that this was to be His last supper with them. Although He had intimated the nearness of His death, His disciples had found it impossible to comprehend that any such disaster could be so near at hand as He had intimated. Jesus, however, with full consciousness of what it meant, was longing for the consummation of His work. It was probably on the very day at the close of which He and His disciples went to eat the Passover that Jesus said, "I have a baptism to be baptized with; and how am I in difficulty until it be accomplished!" -- a baptism into death, which was finished the following day.

The feast of Passover lasted a week, and was one of the most important celebrated under the Jewish arrangement. During that week, leaven, as a type of sin, was carefully put away from all the food and destroyed in every house, in intimation of the holiness and purity, the unleavenness. of the Lord's people-spiritual Israel-typically represented by natural Israel. The whole week was a festival of rejoicing because of God's deliverance of Israel from the bondage of Egypt. The feast-week began on the 15th day of the first month, Jewish reckoning, but it was preceded on the 14th by the killing of the lamb, and the sprinkling of its blood upon the doorposts of the houses, as a memorial of what took place in Egypt on the night in which the Lord spared the first-born' of Israel under the blood and slew the first-born of the, Egyptians, and thus made the latter willing to let His people go free. It was for the eating of this memorial lamb on the night previous to the beginning of the Passover feast-week that our Lord sent His disciples to make ready, as explained in our lesson.

Luke tells us that it was Peter and John who were sent on this mission, and Mark tells us that they were to know the man at whose house the feast would be held by his carrying a pitcher of water. It has been surmised by some that the house was that of Mark's mother, Mary, and that the upper room thus, used was the same one in which the Apostles subsequently met and where the Pentecostal blessing was poured out upon them. We do know that it was at the house of this Mary that many gathered to pray for the release of Peter from prison. It was a "large upper

room" and was already prepared with a suitable dining couch of proper dimensions. It has been surmised that Jesus took this indirect way of indicating the place that Judas might not be informed until the time for the gathering, so that there might be no interruption of the feast and our Lord's subsequent discourses, recorded in John 14:17, on the part of those who were seeking His apprehension. Peter and John made ready the Passover in the sense of furnishing and preparing the lamb, the unleavened bread, bitter herbs and the fruit of the vine, and in the evening at the appropriate time the entire company gathered for the celebration.

A LESSON IN HUMILITY

The customs of olden times differ from those of the present in many respects. In eating they reclined on a couch surrounding a table. They leaned on their left elbow and used the right hand for conveying food to the mouth; thus their heads were brought comparatively close together, while their feet extended out behind over the couch. Apparently permitting the dispute to run its course and the supper to begin, Jesus arose, and going behind them began to wash the feet of one after another of them.

Such a service rendered to them by the Master was of course a severe reproof. They should have thought -of washing His feet and each other's and now probably wished that they had done so, but at the time each was apparently intent upon establishing the fact that he was in no degree inferior to the others. They had forgotten so soon the lesson of a short time before--that he who would be greatest amongst them should be servant of all. Our Lord here had the opportunity of illustrating this very matter: He Was willing to serve them all, was continually serving them all in the spiritual things, and hence they regarded Him truly and properly as their Master; but now He showed them His humility to the extent that He was willing to serve them in the most menial capacity also. Valuable lesson! May it never lose its import amongst the Lord's true followers. Some, however, have erred in supposing that this became an institution or ordinance similar to the Lord's Supper and baptism: to. our understanding the lesson to be conveyed by this symbol, and its application to each of us at any time and at any place, would be that we should seek to render some useful service to the brethren, regardless of how menial it might be, and that so doing to them it would be reckoned of the Lord as though done unto Him.

While they were eating the Passover Supper prescribed by the Jewish Law, or rather while they were still at the table after they had finished the supper proper, Jesus took some of the remaining bread-which in shape at least more particularly resembled what we today would call crackers-He blessed it, broke it and gave it to His disciples, saying, "Take, eat, this is my body." Another Evangelist adds, "broken for, you." Romanists and some Protestants claim that in consequence of the form of this statement, "this is my body," and the next statement, "this is my blood," we should understand that whenever the memorial bread and fruit of the vine have been consecrated, they are changed from being bread and wine and become the actual body of Christ and His actual blood. We dissent from this as being most unreasonable and most untrue; the bread and the wine merely symbolized or represented the body and blood of our Lord. In absolute proof of this, note the fact that our Lord at the time He used these words, had not yet been

broken, and His blood had not yet been shed. Hence, to have used these expressions in any other way than the way we do use them, namely, as meaning that the bread and the wine *represented* His body and His blood, would have meant to misrepresent the truth-to have falsified; and we cannot perceive that this was done or would -have been proper to have been done- by the Lord or any of His followers.

The bread, as our Lord explained, represented the bread from heaven-His flesh which He sacrificed for the sins of the world. He invites all of His followers to eat of it, and we partake of His flesh when we appropriate to ourselves the blessings, the mercy, the grace secured by the breaking of His body. We thus appropriate to ourselves the benefits of the sacrifice which secures to us the forgiveness of sins and reconciliation with the Father.

"THE BLOOD OF THE NEW COVENANT"

He took the cup and gave thanks and gave it to the Apostles, saying, "Drink ye all of it, for this is my blood of the New Covenant which is shed for many for the remission of sins." This represents my blood-it will continue to represent my blood with you and with all my dear followers at all times, and will be to you on **such occasions a reminder of my death and of the New Covenant** which will ultimately **be sealed between God and** sinners by Myself as the great-Mediator between God and man.

The New Covenant or New Testament to be sealed by the blood of Christ is the one that is mentioned throughout the Old Testament and referred to by the Apostle in his letter to the Hebrews (8:6-13; 10:29; 12:20). It will supersede the Old Law Covenant.

The Apostle Paul shows us that this bread and cup had a still further and broader signification He it was who had so clear an understanding of the "mystery"--Christ in you-that we are members of the mystical Body of Christ, participators now in His sufferings, And, if faithful, to be members of His glorious Body and participators also in His glory.

"The cup of blessing, for which we bless God," is indeed a cup of blessing in many respects. It represents the blessed privilege of suffering with Christ, and the blessed things which will come as 'a reward of those sufferings. The Lord declares that the promise will have fulfillment in the Kingdom, when we shall share the Kingdom joys.

The Church is represented as being a part of the great Vine which God has planted; as Jesus says, "I am the Vine, ye are the branches." (John 15:5.) Our Lord tells us of the precious fruit of this Vine, the development of which represents the *sorrowful* part of our experience. There is a sense in which the cup represents the joy which we shall have when we shall have passed *beyond* the *sufferings*. of this present time and shall have entered into glory. (Matt. 26:29.) The expression, "for which we bless God," may be understood to mean, for which we give thanks and praise to the Lord. Whoever receives the cup without thankfulness of heart, without appreciation, will not get the great reward. In order to receive the blessing

designed, we must receive the cup with *thankfulness* for this great privilege of *suffering* with Christ.

In considering this question of the Apostle's, "is it not a participation [common union] in the blood of Christ?" we should have a double thought before our minds: first, of the literal cup to which he refers, the literal fruit of the vine, which represents the blood of Christ; and second, the fact that we have the privilege of partaking of His cup, the *sacrificial cup*. We have the privilege of sharing in His death, sharing in His sufferings. This thought is borne out in other Scriptures-that Jesus is the Head, of the Church which is His Body, etc. He is to be the great Prophet, Priest, King, judge and Blessor of the world.

'According to the Scriptures, the great Head was glorified, after having endured the sufferings even unto death, after having laid down His life for the world. And He has adopted us as His members--members *now* in the flesh, to be His members shortly in glory. We use the word *members* in the sense that we speak of members of the House of Parliament. The body of Parliament has many members, and so the Body of Christ has many members. The terms on which they may make their calling and election sure are that they shall believe in Christ and shall give themselves to God. Then our Lord will ad-opt them as His members, members now on earth and afterwards members of Him in glory.

"DRINK YE ALL OF IT",

On condition, then, that we drink faithfully of this cup (Matt. 26:27), *we* shall make our "calling and election sure." (2 Pet. 1:10.) The injunction, "Drink ye *all* of it," had a double signification: first, it must *all* be drunk before the end of the Gospel Age; and secondly, *all* who would be members of His body must drink of it. St. Peter spoke of the sufferings of The Christ, Head **and Body, which have now been going on for more than** eighteen centuries, and of the glory that shall follow., (1 Pet. 1:8-12; 4:1; 5:1.) As soon as the last member shall have passed into the Heavenly condition, all the sufferings of The Christ 'will be over, and none others will have the privilege of sharing in the "sufferings of Christ," even as none others will have the privilege of sharing in His **glory** and becoming His "Bride, the Lamb's Wife."

It is *one cup*, though it contains the juice of *many grapes*; and it is *one loaf*, though made from *many grains*. The grains cannot retain their individuality and their life if they would become bread for the world. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. Thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup. There is no other way by which we may attain the new nature than by accepting the Lord's invitation to drink His cup, and by being broken with Him as members of the one loaf; by being buried with Him in baptism into His death, and thus attaining with Him a resurrection to glory, honor and immortality, attaining unto the First Resurrection.

THE CHURCH'S PART IN THE ONE LOAF

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the Body of Christ, all who become His members. Thus the breaking of the loaf, the breaking of the Body, has continued for more than eighteen centuries.

We read that in the institution of the Lord's Supper Jesus broke the loaf. As a matter of fact, He was the only one at that time who could break the loaf. All others of mankind were unjustified in God's sight until Jesus by His sacrifice and exaltation made good the deficiency of a certain class. So Jesus was the first to break the loaf. Today, as the unleavened bread at the Memorial, season is passed to each of us, and as each takes a portion of it, he breaks it for himself.

The fact that our Lord first broke the bread does not mean that we should not have our *individual part*. We recall that the Heavenly Father had to do with the breaking of our Lord's body. As it is written, "It pleased Jehovah to bruise Him; He hath put Him to grief." (Isa. 53:10.) This was not done against our Lord's will. While the Heavenly Father had to do with His breaking, so, in harmony with the Divine arrangement, the breaking of our share of the loaf.

The Apostle's statement in the succeeding chapter, "Ye do show forth the Lord's death," applies exclusively to the death of Jesus. The setting of the words indicates that it is the Lord Jesus personally who is mentioned: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." (V. 26.) "He is thy Lord, and worship thou Him." (Psa. 45:11.) The Church is never spoken of as the Lord.

Furthermore, we are to remember that Jesus said, "This do in remembrance of *Me*." (Luke -22:19.) He did not say, 'This do in remembrance of yourselves-in remembrance of your own share in the sacrifice. We are to be dead with *Him*. We remember that we must share with *Him* in the sufferings of this present time if we would share in the glories to follow. The Father gave Him to be the Head--"God blessed forever."-Heb. 3:1; Rom. 8:17, 19; 9:5.

THE LIFE IS IN THE BLOOD

The Scriptures say that the life is in the *blood*. (Lev. 17:11.) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14.) In this way, God would seem to say that *life is* a very sacred thing. This life principle that He gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down.-His earthly life, He did not retain a right to that earthly life in the sense of using it for Himself. He tells us in the parable that all who would gain "the pearl of great price" (Matt. 13:45, 46), must' sell *all that they have*; that is, all that they enjoy of earthly life or privileges. Our Lord -had a perfect earthly life. He gave up that life. "He poured out His soul [life] unto death." (Isa. 53:12.) On what basis? On exactly the same basis He has put before us; if we would *live*, we must *die*; if we would *reign*, we must *suffer*; we must be

dead with *Him*. (2 Tim. 2:11, 12.) So we who follow in His steps do the same that He did.

If we, as His disciples, lay down our life for the brethren, we are doing what Jesus did. This is 'all to be' applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still *in His control* He is the One who, as the great Mediator, will give to the world of mankind the life He poured out. He now *imputes* His merit to the Church, that we may share with Him in His suffering and in His glorious Kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto. Our Lord's earthly life was not *forfeited*, but merely *laid down*. (John 10:17, 18.) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but He gave up His life with that purpose in view.

UNFORFEITED EARTHLY LIFE-RIGHT

Our Lord undertook to accomplish the Divine will in the redemption of the world, and He has proceeded in the accomplishment of it, but has not yet completed the purpose. He *laid down* His life, but did not *forfeit* it.

When He was raised from the dead He still had a *right* to that earthly life, with the understanding, however, that He was not to use it for Himself, but that he would give that life to all 'the world who were willing to receive it, assigning it to them at the end of His reign of a thousand years, during which His Church will reign with Him.

So then, His life was *not taken- from Him*; for His life could be taken from Him only by His *disobedience*. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5.) He laid it down voluntarily, in harmony with the Divine will. He laid it down that it might become an asset in the hands of Divine Justice, so that when the time should come He might use that, asset for mankind.-John 6:51.

In the beginning it was the Divine purpose that our Lord's human life should be laid down forever, that He should not take it again. He consecrated His life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel Age He has been sacrificing His mystical Body. just as soon as He shall have finished the sacrificing of all these Body members, then their life-right, which belongs to the great High Priest will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, His Kingdom will be established, This further application of His merit, His liferight, which will not be made until the whole Church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of His Body, is all one blood. It is one Priest of many members. It is one Atonement for all-for the sins of the whole world.--1 John 2:2.

The blood represents not only the death of Christ, but also the death of all the members of His Body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of

the Body of Christ?" that is to say, a union in common with Him, a *partnership*, as represented in the cup and in the bread [loaf]. The whole matter has its origin in Him. But we are celebrating also our own individual share as members of the Church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

GUIDED BY GOD'S EYE

"I will guide thee with Mine eye."--Psa. 32:8.

The eye is one of the most important organs of the body with, which to give expression to the feelings. Either anger or pleasure are usually expressed by this means. One thought which we may take from the text is that one may be so desirous of doing the Divine will that he will be continually on the alert to please, just as a dutiful child, being on the alert to do the will of the parent, would look at the parent's eye, not waiting for the rod. So all of God's dear children of the Church should be looking unto Jesus for the expression of the Father's will concerning them. They look to Jesus as the Author of their faith and the One who shall be the Finisher of it. They look to Him as the great Counselor and Guide of life. As we sometimes sing:

"Oh let no earth-born cloud arise
To hide Thee from Thy servant's eyes!"

Another thought is that as the eye is the symbol of wisdom, so God guides all things in wisdom. He sees to it that His children receive the necessary counsel, the necessary aid. Since He is the- All-Wise One, nothing can escape His attention. Still another thought is that as we recognize the Divine purpose, the Divine will, the Divine outworking of that will, we see that in the present time God is not trying to save the world, but only "the called," "the elect," who are obedient in sacrifice. All who are of the, First-borns should seek to follow the same course as God, to be co-workers with Him. They should have no will of their own, but do the Father's will.

One of the most important lessons for the spiritual Israelite to learn is. to look to the Lord for leading in all of life's affairs-never to attempt any undertaking, either temporal or spiritual, without seeking to note the will of the Lord concerning it. We' are marching, toward the antitypical Canaan and know that other experiences. are due us and must be undergone ere we can inherit the promises. The lesson for us is prompt and thorough obedience to the Lord's leadings without murmurings -- with joyfulness; and this can be expected, only on the part of those who have learned the lessons previously given them, and above all, the lesson of faith--confidence in the Lord's power and **goodness and faithfulness.**

CHRISTIAN FELLOWSHIP,

-July 27-Acts 2:42, 46, 47; PHIL. 4:10-20--

Golden Text.--*"If we walk in the light, as He is, in the light; we have fellowship one with another."*--1 John 1:7.

THE EPISTLE to the Philippians is one of the most loving of all the Church letters written by the Apostle Paul. In Acts 16:12-40 we have the story of the founding of the Church at Philippi at the cost of harsh mistreatment and bitter persecution to the faithful Apostle and his companion Silas. The Epistle to the Philippians contains no reproofs, no chidings, such as appear in others of the epistles, but rather it is full of approval, commendation and special love. Apparently, too, this little company of the Lord's people loved the Apostle as fervently as he loved them. His afflictions on their account bound their hearts to him in lasting gratitude. We find that on at least four occasions they helped to sustain the Apostle; once while at Corinth (2 Cor. 11:9), twice while at Thessalonica (Phil. 4:16), and once while he was a prisoner at Rome. On this latter occasion they sent their gifts and expressions of love by a special messenger, Epaphroditus who, arriving at Rome in the malarial season, took dangerously ill--probably with what is termed the Pontine or Roman fever. It was on the occasion of the recovery of Epaphroditus and his return to Philippi that the Apostle sent back with him this epistle.

A contemporary writer, referring to the practical manifestation of love by the Philippian brethren, makes the following comment: "The people of Malta were the only others recorded who expressed their love in this way to Paul. The Ephesians wept over him, but there is nothing said of their expressing their feelings by aiding him. Perhaps they did." Evidently the Apostle needed some such manifestation of affection, and appreciation of his efforts on their behalf, for his own encouragement. It must have been hard, indeed, for him to love the Church at Corinth as he did--laying down his life on its behalf, as well as on behalf of the other Churches--while realizing keenly, as his epistles distinctly intimate, that he was but lightly esteemed in return.--1 Cor. 4:7-9; 2 Cor. 10:10.

THE EXAMPLE OF A TRUE PASTOR

In view of this close and dear relationship between the Apostle and the Church at Philippi, as between an under shepherd, or pastor and the flock, how full of meaning the first verse of this chapter! "My brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved." These words from the pen of a conscientious and sincere man, such as the Apostle was, are fragrant with the very essence of Christian love and fellowship. How much they must have been appreciated, and how much they must have been deserved!

But if there was nothing in the condition of the Philippians to reprove, they, nevertheless, needed the exhortation to stand fast. They had already, by the Lord's favor, reached a considerable attainment in the graces of the spirit--they must needs be tested, however, to prove them, to try them; and for this ordeal, which every individual, as well as every congregation of the Lord's people must expect, the Apostle wished to prepare them--to urge that they do not retreat from the advanced steps of love and obedience already taken--that they continue firm, not, however, trusting to their own strength, but, as he expresses it, that they should "stand fast in the Lord," trusting in His power, in His grace, sufficient for every time of need.

Several of the sisters of this congregation appear to have. been prominent helpers in the work, not only when the Apostle was with them, but subsequently. Two of these, are mentioned by name (v. 2), and the exhortation that they be of the same mind in the Lord implies that in some respects at least these two were at variance. It is well that we, note the Apostle's language to them very carefully, for there is wisdom in it. He does not exhort them to be of one mind in everything; quite possibly realizing that because of very different temperaments and dispositions, habits of life, etc., this might be impossible; but he does urge them to be of the same mind in the Lord -- to preserve a unity of heart and head in all things relating to the Lord and His cause.

UNAUTHORIZED TESTS OF FELLOWSHIP

It will be of advantage to all of the Lord's people to pursue in such matters the course which the Apostle here advocates--not to attempt to "harmonize all earthly things" under present conditions; to be content that each should have differences of opinion on various other subjects, and to insist only on oneness, fellowship, union, harmony in the Lord, in the Truth, in the 'spirit of love, 'and toward all, the members of the household of faith. Insistence on more than this--endeavoring to bring all to one view on social, financial and other questions--endeavoring to bring all to one view respecting dress and food, etc., *has* caused grievous strivings *and estrangements between members of the household of faith*; and all such endeavors should be recognized as contrary to the Lord's instruction through the Apostle--contrary to the "spirit of a sound mind"--contrary to the wisdom that cometh from 'above, 'which entreats and exhorts for unity only *in the Lord* and along the line of questions *positively settled by the Lord in the Scriptures*--which generously leaves with each full liberty to act and to judge on all questions not positively settled by the Scriptures. We urge that all of the Lord's dear flock copy the wisdom of the Apostle in this matter, and heed his injunction, given to these two sisters, to let nothing come between them in the Lord.

Laying down certain general principles for godly living, healthful for New Creatures, the Apostle in the early part of this chapter exhorts, "Rejoice in the Lord *always*, and again I say, rejoice." Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice *always* in the Lord must have faith in the Lord--trust, hope, love. Without these he 'could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation and suffering and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly entreated for the truth's sake. The only ones who can rejoice *always* are those who are living very near to the Lord, and who can feel *always* their oneness with Him, and that His protection and care are over them, and that His promise is I sure, that all things shall work together for their highest welfare, as New Creatures.

Others may, rejoice today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice *always*. The thought of the Lord's favors, past, present and to- come' makes all the trials and difficulties of such to .appear very light afflictions, as but for a moment, not worthy to be compared with the glory,

honor and immortality promised, and the blessed privileges of Divine service, both here and hereafter.

How many (how few!) can say what the Apostle says in vs. 9? "The things which ye both learned and received and heard and saw in me, these things do!" This should be the standard of every Christian, because they each and all are representatives of the Lord, ambassadors for Him; hence, so far as in them lieth, their conduct and words should be such as would, be, living epistles, read by the brethren and by the -world to profit. No wonder the Apostle adds, that, 'doing thus, "the God of peace shall be with you. So surely as He. was with the Apostle He will be with all others similarly walking in the footsteps of Jesus.

"I rejoice in the Lord greatly, that now at length ye have *revived your* thought for me." These words seem to imply that their thoughtfulness for the Apostle, and earnestness to improve opportunities to serve him, had to some extent relaxed for a time and been revived. Then, as though fearful that his words might be understood as a reproof, he adds, "Ye did indeed take thought, but ye lacked opportunity." How careful was this man 'of God not unnecessarily to wound the feelings of the brethren, and how careful we all should likewise be to let the love of God extend, not only to the degree of giving us liberal sentiments toward the brethren, but also to the extent of influencing our tongues and pens not to wound unnecessarily even the least of. them.

GODLINESS WITH CONTENTMENT GREAT GAIN

The Apostle hastens to point out that, he is not complaining of *want*. He had learned to put, into practice himself the lesson which he was just communicating to them, regarding rejoicing in the Lord, to, cast aside anxious thought and to approach the Lord in prayer and supplication in thanksgiving, and he possessed the resultant peace.

In this condition of heart, however many may have been his necessities, he was not in *want*, for he was *satisfied* that the, Father would provide the things. which he really needed--and more he did not *want*; for, as he explains, he had learned the lesson, "In whatsoever state I am, therewith to be content." We are not to be contented after the manner of the tramp or the indolent and shift less, who would prefer to "live by faith," at the expense -of others who "labor, -working with their hands," We are not to be content to allow the opportunities and talents and privileges which the Lord has given us to lie idly by, unused; but while using these talents and opportunities to the very best of our ability and intelligence,. and while seeking in prayer and supplication, rejoicing and thanks giving, to use them all as would please the Lord, we should be *content* with *the result of such efforts*.

We should conclude that our Heavenly Father who feeds the sparrows and who clothes the fields with verdure is quite able to supply our needs in the manner and to the degree that would be for our highest welfare; and so, after having done our part to the best of our ability, we Are to be *thoroughly contented* with the results-even if the results should be the barest necessities of life. But we are not to be contented with the barest necessities unless these are the best results obtainable from a reasonable and judicious use of opportunities and talents which the Lord has given us, consistent with our consecration to His service. "Be content with

such things as ye have" does not ignore our talents and opportunities, for these are part of the things which we have-the things which, as stewards, we are bound to use to the best of our judgments.

Surely the Lord was fitting the Apostle for a grand place in the Heavenly Kingdom, when He gave, him such a variety of experiences as are detailed in the 12th verse. Surely, as the Lord was touched with the feeling of our infirmities, that He might be a faithful High Priest for the Millennial Kingdom (as well, as to us now), so the Apostle, by his experiences, evidently was being fitted and prepared for a very honorable and prominent place in the Royal Priesthood of the same Kingdom. And so with us: if we find our experiences in life very checkered we may conclude that the Lord sees that we need both the heights and depths of prosperity and 'adversity to, properly instruct. us. and qualify us for the **position** - He designs for us in the future. Let us, then, as the Apostle did, *learn how* to abound, not allowing the abundance of earthly good things to swerve us from our consecration vows; and *learn also* how to be in want (need) and yet not to *want* anything beyond what the Lord's wisdom and providence sees best to give-to be content.

The secret of the Apostle's success is stated in the last verse of the lesson. It was his close relationship to the Lord, his intimate union with Him, his reliance upon Him: he was abiding as a branch in the Vine, and was strengthened by the same spirit, and thus was enabled to do all these things and to pass through all these experiences with gratitude, with thankfulness, with rejoicing.

FELLOWSHIP OF KINDRED MINDS

In the Apostle's experiences at Philippi, and in his letter to that Church we have a most beautiful demonstration of true and genuine Christian fellowship. This fellowship Was not based upon the personal notions, guesses or speculations of the Apostle or others in the Church, but was established upon the foundation truths which they had learned concerning the one Lord, the one faith and the one baptism.

All are familiar with the fact that friendship or fellowship implies like qualities of mind and of heart.- The generous love the generous, the noble love the noble, the honest love the honest, the meek love the meek, etc.; but now we call attention to the fact that amongst the Lord's people, are not many great, wise or noble -- naturally speaking -- and that God loves and accepts as His covenant people, friends, children, chiefly those who are not noble by nature. , We notice also a love and friendship amongst the Lord's consecrated people stronger and deeper than any earthly tie or relationship -- notwithstanding the fact that amongst the Lord's people are "not many great or noble," but chiefly the poor of this world, rich in faith. How comes this seeming contradiction of a general, rule of friendship? We reply that God's love toward us as sinners was not that of friendship but of compassion, and similarly, the love of His people for sinners is not that of friendship, but of compassion, sympathy, the desire to help them out of, their degradation. Not until after we had ceased to be sinners, through acceptance of Christ, were we privileged to become the friends of God and to realize Him as our friend. Not until we had ceased to be sinners, and had been

accepted in the Beloved, would we become the friends of others similarly transformed, and begin to grow in this quality of friendship-love for one another as brethren, partakers of the Holy Spirit,

In a word there are two planes of friendship--a natural, plane, on which men of like natural qualities would be drawn together; and a spiritual plane on which those unlike in natural qualities, but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

Sad to say there is a tendency among God's people to cement *fellowships*, as well as to make *divisions upon various unscriptural lines*.

As illustrations: The various branches of the Presbyterian family have each its own system of theology and its own methods of worship. They, are one family and have a special sympathy or fellowship upon the doctrine of Calvin-that everything that comes to pass was foreordained. Among Baptists, although there are many sub-divisions of them, there is a common bond of fellowship in water-immersion. No matter what else a man holds or does not hold, if he practice immersion there is at once a, sympathetic fellowship. So also, it is among Premillennialists. In still others the tendency is to set up some line of thought or set of interpretations, or notions, and make of them a test of fellowship, and such seem to feel that any other differences, almost, should be overlooked if *their point of special interest is acknowledged*.

SCRIPTURAL BASIS FOR FELLOWSHIP AND DISFELLOWSHIP

We protest that none of these are *trite* grounds for the fellowship taught in the Scriptures; and that the rejection of any or all of these is not the Scriptural ground for refusing fellowship in Christ.

The Scriptural basis of fellowship and disfellowship is both a much broader and a much more simple one. It is simply of two parts: (1) *An acceptance of Christ as the Redeemer*, and (2) *A full consecration to Him*. Whoever complies with this scriptural formula is entitled to the love, respect, sympathy and care of every other such one; for such and such only, constitute the Church which God recognizes-the Church "whose names are written in heaven."

And if the above proposition be true as indicating Who are worthy of, our fellowship, it must be true also that any one who cannot claim fellowship upon this basis has no claim to it at all.

All Christians should see that this rule is broad enough to unite all of Gods *people*, and narrow enough to exclude *all others*, including those who would seek to "climb up some other way." (John 10:1.) And in this simple test the only one recognized by the early Church-is *sufficient*, let us recognize it and none other.

But, says an objector, such a simple basis of faith would let in all sorts of false doctrines and would divide the Church of Christ. No, we answer; the Church is already divided. -It would tend to re-unite the true ones and to separate the worldly and the false. Upon so broad a platform all true Christians could come together for the study of God's Word. Methodists would find themselves studying the principles of *election, baptism*, etc., while Presbyterians and Baptists would

find themselves studying free grace and free -agency. The result to all (after sectarian considerations were gone) would soon be harmony-Bible harmony;

We are living in the time when past and present combinations and doctrines of men will be breaking to pieces; when many are, and many more will be, seeking *fresh grounds* for fellowship; when it is important that all true Christians should stand fast, and shoulder to shoulder defend the foundation principles upon which we stand-the rock foundation; for "other [proper] foundation can no man lay."

How our great Adversary would like to get the soldiers of the cross confused and separated, following different affinities, rallying around different standards, and hence leaving the true standard--"the cross of Christ," the "ransom"--undefended. Let all who see the true standard assemble to it, and separate themselves in heart and Christian fellowship from all the unclean (those unjustified by faith in the redeeming blood, and clothed still, therefore, in the filthy garments of their own unrighteousness, instead of the wedding garment of Christ's imputed righteousness), Let their efforts be for and with each other-, .to present each other blameless and unprovable, without spot or wrinkle, before the Heavenly Bridegroom.

Our **Golden** Text gives us the secret of maintaining our standing in purity before the Lord and in full and proper fellowship with Him and with one another: "If we walk in the light,! as He is in the light, we **have fellowship one with another.**" **Only as we live in obedience to the light,'** and indicate by our efforts our abhorrence of evil in every form, will we realize the power of the cleansing blood. The blood of Christ is for those only who appreciate it, and who make every effort to flee from sin. It represents the Grace of God, and the only Divine remedy by which His justice can be satisfied and permit -the sinner to return to Him and full fellowship with Him. Such as accept of this Divine arrangement and progress obediently in the knowledge of the truth enter indeed into fellowship. with God and with one another in holy things.

New Creatures in Christ Jesus should know each other not according to the flesh, but according to the spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true, noble, pure--whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, an& their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world, the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away and all things have become new.

This does not signify, however; that a parent must have' exactly the. same love for other children as for his own; he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all ,be loved to the same degree. Our Lord, we are told, specially loved some of His disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved.' Until then, however, we must love all, but "making a difference"-according to natural' obligations and spiritual. development.--Jude 22.

As there are nominal Christians and real Christians, so there is a nominal love as well as a real love amongst those who profess the name of Christ, and it should be. more and more the aim of the Lord's true people to cultivate His spirit, His character, His disposition, His love, His friendship; and that they may be able to cultivate these He has caused the Apostle to present to our attention a most graphic description of "the love which is from above. This description is given in 1 Cor. 13. It must be enjoyed to some extent by all who are New Creatures, for if any man have not the Spirit of Christ he is none of His; but it will be increasingly enjoyed and appreciatingly understood in proportion as the Lord's people each become stronger in the Lord-copies of. God's dear Son-like Him who is the friend above all others.

One writer says, "The glory of life is to love, not to be loved; to give, not to get; to serve,, not to be served. . . . The self-centered cannot keep friends even when he makes them."

Another remarks, "Behold, what gross errors and extreme absurdities many do. commit for want of a friend to tell him of them."

"True criticism does not' consist, as so many critics seem to think, in depreciating, but in appreciation. More lives are spoiled by undue harshness than by undue gentleness."

"The centered. love of any one person tends. toward universal good-will, the love of ail I., The candle not only ,shines on him who lights it, but on all within reach of its rays."

"Every power for good. in true friendship is a power for evil in the false."

"Was it friend or foe that spread these lies! Nay, who but infants question in such wise? 'Twas one of -my most intimate enemies."

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THE' COMING STORM AND ITS GLORIOUS OUTCOME

[Written by our Pastor 1915]

"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet,- so He bringeth them unto their desired haven. Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."--Psalm 107:29, 30, 43.

PSALM 107 seems to be prophetic, tracing to a considerable degree the experiences of the Church of Christ throughout this Gospel Age. It may be applied individually and also in a world-wide, international way, The cause of all the trouble in the world is sin. There might. be various ways of trying to remove the difficulty, but God in His Wisdom arranged the one Plan. He will permit sin to

bring storms and difficulties of life so that humanity shall be tossed about, and thus learn to appreciate our great Savior, whom God has provided to be the Great Deliverer of the Church and of the world. The whole matter has been arranged in a judicial manner, and in due time, Christ will have the full right to bid all storms to cease and to bring order out of confusion. Yet this must await the Divine appointment. During the present Age the Church class has been selected, and the storms and difficulties of life have been valuable to them in developing faith, hope, patience and in preparing them, for the Kingdom honors, privileges and opportunities.

The world's storms, according to the Scriptures, have been varied and have occurred at different times, according to the conditions of mankind-sin and selfishness always stirring up a storm on every possible occasion. There have been many storms in the past--wars, invasions, tumults, etc--all started from envious, selfish motives, or because of great injustice on the part of others. Great nations have envied one another their increase of wealth, and have preyed upon the weak. Anger, malice, hatred, strife, the works of the flesh and the Devil, have been cultivated. Now, having sown thus to selfishness, mankind are experiencing a mighty whirlwind on the social sea. This great storm has not yet reached its height. Our thought is that it will be much greater before the Lord will step in and say, "Peace, be still!" He has permitted this awful storm; for He knows how to make it work out for the good of humanity.

It is ours as God's people to favor peace and righteousness and to live in harmony with these conditions. But it is ours also to know what is coming on the world--more, it is ours to know the outcome, to know something of God's Truth. The Lord has already given us an inward peace which no outward storm can affect. We are trusting in the promises He has given. We realize what the present conditions, and rejoice that the Church will soon be glorified. What a lasting peace and joy will then be ours beyond the veil. This realization brings into our hearts even now great rest of soul, a great calm! We remember that God is able to make *all things* work together for good to us, and He has *promised* so to do; therefore we may have blessed experiences coming out of these stormy times and trials of life.

The Lord has, a peculiar way of bringing peace to His people--not usually by interference with people of the world. The storms of life may go on just the same, as ever; our way in life may be just as thorny as ever. But the Lord speaks *peace* to us--! We hear His Voice, the Word of God! By the knowledge He gives us, by His precious promises, He assures us of His Wisdom, His Love, His Power, and of His loving purpose for His people. These things give us peace and rest of heart in the midst of our trials and trouble. He makes known to us also His great Plan for the world in general. He informs us now of the significance of the present conditions and of the glorious outcome of the great trouble about to break upon the whole world.

THE LAST GREAT DAY

We are in the "last days" mentioned by the Apostle Paul. He says, "In the last days perilous times shall come. Men shall be . . . covetous, boasters, proud, . . .

traitors, heady, high-minded, lovers of pleasure more than lovers of God. . . , From such turn away." (2 Tim. 3:1-5.) Our Lord Jesus repeatedly mentioned "the last day," and declared that certain things would occur in the last day. We understand Him thus to be referring to the great Seventh Day, the thousand-year Day of His Kingdom. For instance, He said, in speaking of His disciples individually, "And I will raise him up at the last day."

The Scriptures speak of the last day as being the end of this present dispensation, the end of the present reign of evil. Our Lord referred to the closing days of this Age when He, said, "As it was in the days. of Noah, so shall it be in the days of the Son of Man." All the Scriptures referring to this day seem to point to the great commotion to come at this time. The Prophet Daniel seems to speak of the present dispensation as a "time of trouble such as was not since there was a nation." This was to be, he declared, "in the time of the end." Our Lord speaks of it: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved.; but **for the elect's** sake, those days shall be shortened." (Matthew 24:21-25.) St. Paul tells us that the fire of that day shall try every man's work of what sort it is. **The Apostle Peter describes it vividly in his second Epistle. That day of trouble and the glory to follow are the theme of all the holy Prophets.**

The troubles of this day are not all of the same nature. Jesus tells us that some of His followers Will be accounted worthy to escape the troubles coming upon the world, which St. Peter, says will involve the whole earth. In the fire, of that day, some who are children of God will be found to have built their house of wood, hay and stubble, even though building upon the true Foundation, Christ. All their superstructure will be burned, and themselves "saved as by fire," as the Apostle Paul tells us. Others of the Lord's children will be found to have built upon the true Foundation "gold, silver, and precious stones", and thus their works will stand. They will have a superstructure of truth and loyalty to the Lord built upon the Foundation, and this will not be burned. Their building will stand the "fire" of this great day.

As the Apostle Paul in all his Epistles addresses himself to the saints in Christ Jesus, we understand these words (1 Cor. 3 :11-15) to refer only to those professing full consecration to the Lord, the Church of Christ. The true saints must all suffer; for as St. Paul forewarned, we must "through much tribulation enter into the Kingdom of God." (Acts 14:22.) "Hereunto were we called," St. Peter assures us. (I Pet. 2:21.) But all these things only work out for us an exceeding and eternal weight of glory, if we are properly exercised thereby.

THE NOMINAL SYSTEMS OF TODAY

But, as already intimated, we find a very large class ,today professing to be of the Church of Christ, and millions of money are being spent by these for the worship of God according to the ideas of the nominal church systems. Fine church edifices are built and dedicated to the Lord. Grand organs and trained choirs are furnished. Gymnasias, "smokers," culinary departments with dining rooms, etc., are provided.

These churches are 'supported by people, a large number of whom are very noble in many respects.

From one viewpoint it would seem that people who are spending so much money every year for church purposes must be quite religious and very anxious to do God's will. We read of how many millions of dollars New York City spends annually for its ministers, churches, etc., etc. But we find, in fact, that in all these churches there is a great deal of formalism. Those who sing their hymns are hired to do so, and they say that they have no particular interest in religion, but are merely doing it for so many dollars. Not many of the ministers will acknowledge - that *their* service is of much the same nature, but there are those who think that the majority of them are serving in a similar manner.. Does the Lord recognize and accept such service*? (See Amos 5:20-23; Isa. 1:13-15.) It is not for us to judge the heart; but on every side we find headiness, boastfulness, pride.

We do not know how the **Apostle Paul could** better have described present conditions if he had been living here today. If anything is said to these zealous workers in the Churchianity of our day about the worldliness, pride and errors of the churches, there is a toss of the head, even though some of them acknowledge that there is much that they do not approve of. It is found necessary to have concerts, teas, frolics, etc., in the churches to raise money; for, it is claimed if they did not have these things, nobody would come to church except the preachers and some who hold office, and who attend to perform the duties for which they are held responsible. One such church official said to the Editor of *The Watch Tower*, "I am in duty bound to go -to church so often, but, I will get out. of the. office as soon as. **I can.**" **Having had the duty of** Elder thrust upon him, he intended to escape from it as soon as possible.

THE PRESENT IDOL OF CHRISTENDOM

Money-love, acquisitiveness, seems to be the controlling factor today. True, many, who have a great deal of money are giving it out by the millions of dollars; but ours is a money-loving day. And it is not merely the **rich who** have this love of money. **We** find it everywhere. The chief desire **is** to get money--not to lay it up in banks, but to spend it; people like the pleasures which money will buy. It is a money-spending time as well as a money-loving time. Pleasure holds riot today, and money is honored and everywhere sought. Our former superstitious ideas of the better blood of some than of others -- blue blood" -- we in America have been largely relieved of. We have therefore not that love of aristocracy and so-called "noble birth" which prevails in the old world. People formerly believed that the kings and the nobility were of a different race altogether from the common people. But now- love of money, and of that which money will purchase-pleasure, power, influence--have driven the world mad. Money is worshiped as an idol. If one has money, he can get nearly anything he wants. Many such people have **a form** of godliness, without its power. The Apostle says, "**From such turn away.**"--**2 Tim. 3:4, 5.**

This condition of things has grown by degrees. How shall we turn away from those who worship these false gods? We turn away in the sense that we do not follow in the same course. We keep our hearts from the love of pleasure and worldliness and from the greed of gain. We turn away from all these things, and go in a different direction. This seems to correspond with what the Lord says in Revelation 18:2, 4. When revealing to the Apostle John the condition of nominal Zion, in our day, and speaking prophetically as though in our day, He says, "Babylon the great is fallen., is fallen. **Come out of, her, My people**" get out from under her influence, leave her! The Lord's true people are to follow the Lord's direction here. They are to stand free from this bondage to error and worldliness, and set a good example to others. also; and then they are to Wait for the Lord's further instructions and for the accomplishment of His glorious purposes. We need not hope at all to turn the tide--one man or a thousand men or a million men would be power less to turn the tide of Babylon today. She is fallen; therefore forsake her!--Jer. 51 :6-9.

OUR QUIET, CONFIDENT STRENGTH

God entered into His rest when His creative works were finished in the earth, so we, the true Church, shall soon enter into our rest, the perfect rest beyond the veil. God has placed the whole matter in the hands of Christ to accomplish in the appointed time. We have confidence in the Lord and in His times and seasons; therefore we are very restful, and in coming out of Babylon we are -not worried nor anxious and distressed about others. God will bring order out of all the prevailing confusion. All who will prove worthy of everlasting life will ultimately be glad to work in the way the Lord shall direct.

The world today is drunk with. **certain false doctrines**, and do -not know what they are doing. if we were with people who were hilarious, intoxicated, we would better not try to sober them up, but stop association with them. Yet there may be some in that company who **would love** to be as we-free to serve the Lord. It is our

duty to help everybody who is feeling after the **Lord and amenable** in any degree to the Word of Truth. We. **are to do good** to all men as we have opportunity, **'especially unto them** who - are of the Household of Faith," (Gal. 6: 10.), It, is to this end that we have been circulating the Studies In The Scriptures, The Bible Students Monthly, and holding meetings and **showing The. Photo-Drama Of Creation**, so that other earnest souls may, like ourselves stand free from the general trend of our day and may live a life of sacrifice, and thus be prepared for the high exaltation coming to those who are faithful to God--a reward that we believe is now near at hand. Those who are thus prepared and panoplied with the whole armor of God will be kept in a condition of quietness and confidence known to no others in this great day of stress, turmoil and shaking.

PRESENT "SIGNS OF THE SON OF MAN"

The way by which the Lord informs His faithful, watching ones of the import of present conditions in the world and of the nearness of Christ's glorious reign, is through outward signs of corroborating what we now see in Bible chronology to indicate. A sign is an indication. The putting up of a baker's sign indicates that bread is to be bought there; a butcher's sign, that meat is for sale at that place, etc. Then we have the sign, or indication of coming storms, or of fair weather. We are not to expect to see shining letters across the sky or anything of that kind to indicate the Lord's presence; but there has been a sign in the Church for some time now--about forty years *-the reaping of the ripe wheat*. This has been a sign of the *parousia* of the Son of Man. It has not been possible for the world to discern this sign. We also have the sign of the barren fig tree, the Jewish nation, putting forth its leaves, We see the foretold worldliness of the church systems., We see the beginning of the smiting of the nations.

When the great time of trouble shall break, the world will begin to see that a new order of things is somehow coming about; that a great change is impending. Conditions have not been so previously. As men see that the Son of Man is about to take His great power and that the Messianic Kingdom is coming in, they will be apprehensive, not appreciating the fact that this Kingdom is designed for the blessing of all. For a time they will not grasp the full situation. They will see the trouble, the paralysis of business, the distress of nations, socialism, anarchism, and their hearts will fail them for fear of the things approaching.

But all these things are now signs to us that the Lord is making ready to establish His Kingdom and is preparing for the fall of the Gentile kingdoms. This, however, will not at first be distinguishable to the world in general under the **flaming fire of trouble**. They will not know what to make of these things. We think that the majority of people are somewhat perplexed today. Men who are very prominent in social matters, financial matters, religious matters, are in *great* perplexity. Many of them are beginning to discuss the idea that the Kingdom of God is really approaching.

We are told by some of our friends who attended the great Peace Meeting held here in New York City last fall that the prominent speakers participating, among them the Vice-President of the United States, made numerous references to the Prince of Peace as being just at the door. The Millennium was referred to in like

manner. We do not know what this means, except that they think that the Son of Man is now coming in His Kingdom. We think that their perplexity will increase as they see still greater stress--financial stress, social stress--and as we enter the great time of trouble, "a time of trouble such as never was since there Was a nation." A Hebrew gentleman was telling the Editor that the Jews in Jerusalem are starving to death. To the four millions of Jews living in Galicia **and Austria it** seems to make no difference whether one army or the other passes through the country; for the Jews always suffer. Wherever the armies have marched, the homes have been devastated and the land, laid waste. Recently the Jews have held a Mass Meeting in New York to collect money for their brethren in Galicia and in Palestine.

If any of you should meet a banker, should you engage in conversation with him, you will see his face grow very sober. In some instances the tears will come into his eyes when speaking of the alarming conditions in finance today. Many wealthy people will say that when this war broke out they were worth a hundred thousand dollars, but that they do not now know what they are worth. Their stocks and bonds are not salable. So there is today a trouble that reaches increasingly throughout the, earth, affecting not only all Christendom, but heathendom as well.

VIEW FROM CLEFT IN THE ROCK

As our own eyes of understanding have opened, we have sought to show to the Church, and to the world as far as possible, the great Divine Plan of the Ages--wonderful, beautiful, far superior to anything human; Bible students the world over are reading the Bible and the signs of the times in a new light; for God's own time has come for lifting the veil of ignorance and -darkness which for so long He has permitted Satan to put before our eyes. To our understanding the present war is pictured in the Bible, as due to begin in 1914. It is a great "wind."

Following the great war, the Bible teaches, a great earthquake--social revolution--will take place. In connection with that earthquake will come an exaltation of religious sects, Catholic and Protestant, on the side of the kings and princes--political, social, financial, religious. Next will come the downfall of all present religious systems. Speedily the symbolic "fire" of the Bible will consume the earth--anarchy. Following the anarchy quickly will come the long-promised Kingdom of God, for which Christians have prayed, saying, "Thy Kingdom come," most of them with but little conception of the true meaning of their words. During the reign of that Kingdom, "a still small voice," the Message of Truth and Grace, will come to all mankind. The world's uplift will progress; and the knowledge of the glory of the Lord shall gradually fill the whole earth. The longed-for haven of rest will then be--attained, "the desire of all nations."

"MY SHEEP HEAR"--AND FOLLOW

All the true disciples of Jesus will see and hear in this present "due time." "My sheep hear My voice," said the Master. If any, therefore, are in Babylon and do not hear the voice of the Lord now calling them out of this great apostate system, our plain inference is that they are not His true sheep. This does not mean that all will hear at the same moment. Some are dull of hearing; they may not be living very

near to the Lord. But so surely as they are His sheep they will hear; and so surely as they are following in His steps they will hear clearly, and obey promptly. They will be eager to come out of Babylon before her plagues come like a deluge, as they will soon come. We **who now have the light** should hold up the Lord's Message and point other Christians to the **present condition** of things, and let them **hear the Lord and then** make their decision.

"PLAGUES" UPON BABYLON

The "seven last plagues" to be **visited especially upon** Christendom. do not mean a particular disease, as the black plague or cholera; but the **word stands for trouble**. THE SCRIPTURES INDICATE WHAT THESE ARE--DEATH, FAMINE, REVOLUTION, DISTRESS, OVERTHROW. THESE DISTRESSES WILL BE BOTH PHYSICAL AND MENTAL. It will be a great trouble **and distress to Babylon when she realizes** that her walls are fallen. She has **realized for some time** that there was danger of a collapse, and has been seeking to repel anything. that might come near to injure her walls. Many good people have been fighting for these denominations, thinking that - they represent the Lord's people-being themselves bound more or less by the institutions of the present time.

We do not think that the Gospel Age fully ended in September, 1914, but merely the Times of the Gentiles. The Gospel Age will not fully end, we believe, until the Gospel Message ends; and that will be when the door is shut, when the last member of the Very Elect shall have passed beyond the veil. It is our understanding that the elect Church of Christ, the Bride, will not remain in the flesh to do much of the teaching of the world, but will be glorified in the Kingdom either before or during the great time of trouble, and be ready to supervise the world's instruction from the spirit planet, The great conflict is before us. The Prophet Isaiah (63:1-6) depicts in very strong language the work 'of our Lord Jesus among the nations at this time and in the days just ahead. "He hath trodden the wine-press alone, and all His garments are stained with blood," the wrath of God. See Studies in the Scriptures, Vol. 4, pp. 18, 19, and p. 51, prgh. 1. We believe that this work has already begun in the present European war, which is growing in severity and awfulness day by day.

After the Church shall have been glorified beyond the veil, the Ancient Worthies are to be her representatives in the world, taking oversight of the instruction of the peoples and ruling in human affairs, after the Messiah has commanded "Peace" to the angry nations and bidden the raging billows be calm. But there may be yet for a little while-just *how long we cannot surely know-some Ark* for the Church to do for the world this side the veil, before the time of trouble fully sets in, or at the time of its beginning. If so, we believe that this instruction to the world is now in progress.

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord," even though for a brief space His righteous sword shall be unsheathed for the punishment of iniquity and the overthrow Of- Satan's great empire.

THE REVELATION OF JESUS CHRIST

SERIES XII

THE FOURTH TRUMPET--THE ECLIPSE OF HOPE

"And the Fourth Angel sounded his trumpet, and the Third of the Sun was smitten, and the Third of the Moon, and the Third of the Stars; so that the Third of them might be darkened, and the Day might not shine the- Third of it, and the Night in like manner."--Rev. 8:12. Diaglott.

THAT we may more fully appreciate the connection and relationship between the events symbolized in this fourth trumpet and those preceding, we briefly summarize the very notable events in the history of the Church, which we believe have constituted a fulfillment of the visions of the three preceding trumpets, which are as follows:

(1) The first trumpet-the great storm of hail, etc., portrays the effects that the truths of Christianity had upon the false, idolatrous religion of Paganism, which was to indirectly cause its overthrow, and the substitution in its place of a Paganized form of Christianity as the, religion of the Roman Empire. This had its fulfillment in the Second and Third Centuries, reaching its culmination in the days of Constantine the Great, in the beginning of the Fourth Century.

The second trumpet--that of the burning mountain being cast into the sea, describes in symbolic language the overthrow of the Western Roman Empire, 'the events that gradually accomplished its overthrow,.. occurring, during the Fourth Century and the beginning of the Fifth, 476 A. D.

(3) The third trumpet-the falling of the "great star", or Meteor and it's poisoning fountains and rivers, etc., illustrates in symbol the apostasy of a Roman Bishop, and the establishment of a succession of the same, who perverted and defiled the true source and channels of truth. The center -of the influence of this great false teacher has been the city of Rome. The time in history that this occurred was about a half century after the 'fall of the Western Roman Empire which would be 539 A.D. It is well to keep in mind the fact that the evil influence of this succession of false teachers has been most keenly felt throughout all the, centuries -of the Gospel Age and still continues. It has been the cause of the, sorest trial and severest testing of the Lord's consecrated that appears-in the annals of history. We shall not be surprised, therefore, to find that the destruction of this and other false religious systems is most clearly- portrayed in the symbols of the seven **vials** or seven **last plagues of Rev. 16.**

SUN, MOON AND STARS DARKENED

In view of the foregoing, we should, therefore, look for the symbols of this fourth trumpet to have their fulfillment not after this false succession of professed Christian teacher's is destroyed, but rather shortly after its rise, and contemporaneous with its governing influence. Indeed the symbols of this fourth trumpet we believe, depict very strikingly, special particular. features of what is termed by all historians the "dark ages," during which time, the saints, according

to inspired prophecy Were delivered into Papacy's power for a season.--Dan 7-25; Rev. 13:7.

Let us study the symbols themselves first. These symbols are very familiar to Bible students, and are such as are used very frequently in the Scriptures. They are two in number and are thus described:

(1) The sun, moon and stars being smitten so as -to cause the third part of them to be -darkened. Considering the 'matter from purely a natural standpoint, the effects of such a darkening of these heavenly luminaries. would. be, that they would fail to give., the third part of the light and heat, that they were designed by the Creator to give to the earth and its inhabitants, thus producing calamitous effects to the earth -and to all the terrestrial creation.

(2) The effects produced by the darkening of the heavenly bodies is in the symbolism stated to be, to cause the day to be darkened for a third part of it and the night in like manner. |

We will now consider the symbolical significance in the Scriptures of the sun, moon and stars when mentioned together. We have one instance of their use in this sense in the case of Joseph's dream' (Gen. 37:9), in which dream the sun, moon and stars are represented as bowing down to Joseph. In this instance, the sun, moon and twelve stars represented the different degrees of power and influence in Jacob's family; Jacob. being represented by the sun, his wife by the moon, and the sons, **the Stars**. 'Another instance, and the one doubtless used in the vision we are considering, is that- several se times, referred to in our previous expositions found in Rev. 12:1, describing the true **Church as a woman** clothed in a robe of sunlight, with the moon under her feet and a crown of twelve stars on her head. The vesture of sunlight represents the pure unadulterated truth of the Gospel; the moon, the reflected light proceeding from the Old Testament illustrations-the types and shadows in the Law, and the utterances of the Prophets; the twelve stars, the twelve chosen Apostles, through whom the light from the Old and New Testament shines. The picture then is that of the Church in its purity before the divinely appointed lights had become darkened. The sun is the supreme light of the material world, consequently when, in a symbolical sense, it will rise fully in the coming Millennial Day, all other lights will disappear -- will not be-needed.

The Church was originally given the benefit of all these lights. They are represented as shining out, through the Church in this world's night. In a literal sense, it is the same sun that illuminates all parts of the earth; so in a symbolical sense whatever parts of the earth have been enlightened by the true light could be darkened by false teaching or substituting error for truth; and this would be symbolized by the darkening of the literal sunlight. The sun can never symbolize darkness, error; and so it would be improper to speak of the Papal sun, in the sense that it is, or has a light of its own that could be darkened, for the reason that the Papal power has obscured the light from these heavenly luminaries, and has become a propagator of error, false doctrines. Thus explained our Pastor in this connection:

"The sun as a symbol represents the Gospel light, the truth-and thus Christ Jesus. The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law [covenant] was the shadow or reflection beforehand of the Gospel. The stars as symbols represent the inspired teachers of the Church-the Apostles. . . . A combination of these symbols is found in Revelation (12:1) where the "woman" symbolizing the early Church is represented as clothed with the sun, that is, resplendent in the full, clear light of the unclouded Gospel."--Vol. IV, p. 590, 591.

SHADING OF THE GOSPEL SUNLIGHT

In a general way, therefore, the darkening of the sun, moon and stars would mean the darkening of the truths of the Gospel, and those foreshadowed in the Law, and the utterances of the Prophets, and the light of truth proceeding from the writings of the twelve Apostles. From this standpoint the sun, moon and stars of all the professed Christian systems would be the same sun, moon and stars, and for these lights to be darkened would mean the same--the substitution in a measure at least, of error for truth, the difference between these systems being represented in the varying degrees that error has become mixed with the truth; or it might be a neglect of the use of these true lights which would result in measurably darkening the understanding with regard to God's plans and purposes.

This interpretation of the use of these symbols is in harmony with our late Pastor's interpretation, and we give herein an example of this method of interpreting this symbolism. While the quotation is in connection with the unfolding of another vision, belonging to the closing days of the 'Gospel Age, yet the principal. or rule of interpretation is the same as given above

"Wherever we look we can recognize the fact that while God's consecrated people are being specially fed 'and enlightened it the present time, yet with the nominal church it is not so. Its sun '[light of truth] is being darkened; its typical sacrifices, etc.] is being turned into blood:moon and its stars, [teachers, who once had a measure of truth] are falling.- The center of the Gospel light 'has from the first been the cross of Christ, the ransom; and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God have always held fast -to this blessed center of all God's promises and of all His people's hopes." --Vol-IV, P. 591.

We would, therefore, understand that the darkening of the sun, etc., of these systems would be the loss measurably of the light of truth proceeding from these divinely appointed luminaries.

We next consider the symbolical rise of the word "day," and thereby discover the evil effects produced upon the Lord's people as. also the world, by. this darkening of it. It is generally understood by Bible students that the word "day" in Scripture usage, frequently refers to a period of time. It is also well known to be a symbol of a period of time in which the light of truth will fully shine, not alone to the Church but through Christ and the Church in glory to the whole worldThis "day" is called 'the day of Christ, the Millennial day. (Phil. 1:10; 2:16.) It-is referred to in Malachi (4:1) and is there portrayed as the day when the sun of righteousness shall have risen with healing in its beams. All through this present Age, the true saints

with greater or less interest and blessing in proportion as the truth, concerning this blessed "day" has not been darkened by Papal teaching, have looked forward to this time, this day of Christ's glorious reign upon the earth, as the fruition of all their precious hopes; and as the time: when the sunlight of truth will shine forth for the blessing and uplift of all mankind. In the "dark ages," which covered the long period of Papacy's reign, this blessed hope, to a very considerable extent was lost sight of, or became dimmed, i.e., the Church was deprived of the blessing and help derived in looking forward by faith to this coming day. The Old Testament Scriptures in shadows and types, as well as in the utterances of the Prophets, foretold and described this glad day of heavenly sunlight, when the world would be blessed through the glorified Christ.

THE HISTORIAN'S CORROBORATION

The apostate system to a large extent darkened the light that enlightened and cheered the pathway of God's saints that proceeded from His wonderful revelations, by claiming and teaching that these wonderful prophecies were fulfilled in the reign of the, Papal system over the nations. We quote an eminent writer in this connection:

"When the Christians were relieved from persecution by the policy of Constantine and came into honor, after having been so long reckoned the filth and offscouring of all things, the cry was straightway raised, that the Kingdom had come [the Day had dawned]. But the result of this vain, 'Lo here!' was the introduction of two pernicious doctrines that the Kingdom is possible without the second presence of the King, and the Church can become mistress of the world during her widowhood, and while Satan is still reigning prince. Further mischief followed: for there being nothing to support such views in the New Testament, those who entertained them were compelled to resort to the Old, and to cite from thence, the prophecies of Israel's [and the world's] future glory, in order that by a false application of them to the Church they might justify the prosperity which had accrued to her *through her* alliance with the Pagan [Paganized Christian]' world."--*Pember' Antichrist, Babylon and the Coming Kingdom.*

All the blessed features that belong in their fulfillment to that future Millennial Day were claimed by the Papal theologians as already taking place. That Christ had come the second time in the 'per-son of the Roman Bishop or Pope was taught. Note the **words** of a professed, Christian bishop addressed to the Pope in the fifth lateran council (1651): "On, thee most blessed Leo, we have fixed our hopes as, the Savior that was to *come.*"--*Hardouin.*

The Bishop of Madrusian at **the same council spoke** thus: "But weep not daughter of Zion, for God hath raised up a Savior for thee, the Lion of the tribe of Judah [alluding to Pope Leo], the root of David hath come and shall save thee [the Church] -from all-thine enemies."--Hardouin.

Another professed Christian bishop, Marcellus in behalf of the, Church speaks thus to Leo X: "I come to thee as my Lord and husband, beseeching thee to look to it that thy-bride may be renewed in her beauty, and see to it that the flock committed to thee be nourished with the best and spiritual aliment, the fold united in one, which is now divided, and the sickness healed, which has afflicted the

whole world, for thou art our shepherd, our physician, our governor, in fine,, a second god on, earth."--Hardouin.

Again we read of the Portuguese kings bowing down to Pope Leo and after addressing him as Supreme Lord .of all, using the' prophecy of, Psalm 72 which refers to the reign of Christ, as applying to the Pope:

"Thou shalt rule from sea to sea, and from the river Tiber to the ends of the earth; the kings of Arabia and Sabar shall bring gifts to thee, yea all princes shall worship thee, all -nations shall serve thee."

Cardinal Manning in 1871 thus applied- a Millennial Day prophecy:

"In the person of Pius IX, Jesus reigns on earth, and he must reign until he hath put all enemies under his feet." (1 Cor. 15:25.)--Vat. Council, Henry Edwards.

Is it a thing to be wondered at that Martin Luther, the great Reformer of the Sixteenth Century, as he began to be enlightened by a proper understanding of the Scriptures, viewing Papacy's blasphemous claims in the light of prophecy, exclaimed: "it is most manifest and without any doubt that the Roman Pontiff with his whole order is the very Antichrist."

MIDNIGHT OF THE CHURCH'S APOSTACY

We thus are enabled to see the significance of the ,"day" being darkened by this distortion and misapplication of these Millennial, Day prophecies by this false religious teacher (star, meteor).. During the long period of the "dark ages" the Second Advent faith and the Millennial hopes **disappeared**. Not wholly, however, as we learn from the historians. Harnack, an eminent Bible expositor and Church historian, has said:

"It (the true hope of the Church and the world] still lived on in the lower strata of Christian society; and in certain under-currents of tradition it was transmitted from century to century.",

As another writer has said:

"While the harlot Church, including the whole body of -nominal Christians, became completely dead to this truth, the true Bride, the woman in the wilderness, obscure, despised and persecuted, still cherished it in secret. Hence all through the Age we find 'glimmering rays from the Virgin's lamp falling here and there in the surrounding darkness. The Waldensian candlestick, With its motto, '*Lux in tenebris*,' threw stray beams of advent light into the encircling gloom. Read the following from the Noble Lesson, a famous treatise, originating in that body (Waldenses) about A. D. 120 0. 'O brethren, hear a noble lesson: we ought often to watch and -be in prayer; for we see that this world is near its end. We -ought to be very careful to do good works, for we see that the end of the world is approaching! . . . But these were only broken rays, feeble heart reflections from those who had kept sight of 'the Bright and Morning Star,' in the midnight of the Church's apostasy. We do not forget that there were -powerful outbreaks of, expectation of Christ's return, like that which marked the dawn of, the thousandth year of the Christian era. But the conception which characterized these was that of a Judge coming in terror, not of a bridegroom returning to bring joy to his bride.

The patience of hope revived only in a panic of, fear. The forebodings of this period having passed, Christendom relapsed once more into profound slumber concerning her primitive hope--a slumber disturbed only here and there by the dreams of those whom she accounted as visionaries and- fanatics."--Ecce Venit, p. 174, 176.

It was not until the dawning of the great **Reformation** of the Sixteenth Century that the hope of Christ's Second, Coming, .,arid. the Millennial **reign of righteousness** began to be revived; **and it was not until about 1829** that a distinctive advent movement began to be felt world-wide in the Church; and it was not until the seventh trumpet began to sound, as we understand in 1874, that clear views of this coming Day of, Christ began to be seen.

"And the night in like manner:" These are the closing Words of this fourth trumpet-symbol. "Night" by the law of. analogy as contrasted with day represents the time of the reign of sin and death. The special lights for the night are the moon and the stars. The darkening of the night, therefore, would mean that the reflected light from the Moon, proceeding from the types and shadows, etc., of the law, pointing to, this Millennial Day would be likewise dimmed, so as to make the darkness of this night of the reign of sin and death' more intense.

The Lord's saints are creatures of hope. They are called in the Scriptures "the children of the day." (1 Thes. 5:5.) They, in this night time of sin and. death live by faith in the light of this coming day. The hope that was set before them in the beginning of the Age was that of the coming and the reign of Christ including the hope of reigning with Him. The hope. of the resurrection, not only of the just but of the unjust as well, (Acts 24:15), was perverted and distorted by the teaching of the immortality of the soul, etc., so as to cause these precious truths to be deprived of their blessed influence over the Lord's saints in both their life and teaching. The true hope of. the Church became darkened, and thus were many deprived of the help and comfort designed to be given to the Church in its pilgrimage, wilderness state. In this way was the little flock of persecuted ones sorely tried. However, He who walked in the midst of the candlesticks was with. them as He promised, supplying through faithful ones raised up for that purpose, the oil of truth necessary for their sustenance.

This fourth trumpet vision is quite generally applied by historical expositors, to the overthrow of the Western Roman Empire 476 A. D. The sun, -moon and stars are applied by these expositors to the civil ruling powers. The darkening of these luminaries is explained by them to describe the evil influences upon the. people of the Roman Empire, by the overthrow of the Roman government.

A late expositor has applied the symbols of this trumpet to the Baptist movement beginning in the days of the great Reformation in the Sixteenth Century. It cannot be truthfully said, however, in the light of history that the Baptist church movement caused the eclipse of these heavenly luminaries to the 'effect that the Millennial hopes and prospects were lost to 'the Church. These blessed hopes, etc., had already been ,lost sight of before the Reformation began, and each reform movement, the Baptist included, has had measurably, at least, an influence *to restore them again.*

In our expositions, thus far, we have found that the Papal system has been quite frequently referred to. We have found its gradual rise portrayed in the second, third, and fourth seals--these describing ..the desire to rule in the Church, at last culminating in this rulership becoming centered in the Roman Bishop. In the third trumpet we have depicted its embittering or poisoning the fountains and rivers of truth. In the fourth trumpet, the ' subject' of the present exposition; we, have described its darkening the Church's hope by its false application of prophecy. We shall find 'it brought to view in other visions from chapter eleven, and, on, each vision -- portraying 'particular features of its evil influences upon both the. Church and the world'

CHRISTIAN WORSHIP

-AUGUST 3-MATT. 6:5, 6; JOHN 4:17-24; HEB. 10:19-25--

Golden Text.--"God is a spirit: and they that worship Him must worship in spirit and truth."--John 4:24.

OUR lesson it will be remembered is based upon the conversation between our Lord and the woman of Samaria. She had found Him sitting upon the well, and He had improved the opportunity by preaching her a discourse on the "water of -life." Finally convinced that, *her teacher was no ordinary person, but a "prophet" of extraordinary wisdom, she improved the opportunity by asking a question which had long been in dispute between the Jews and the Samaritans. The Samaritans were a mixed people, not of pure Israelitish stock, nor fully conformed to all the laws and customs of the Jews. Hence the Jews had "no dealings with the Samaritans,"--considering them Gentiles. Indeed, our Lord indicated that He also esteemed them as Gentiles, outside the covenants and promises made to Israel; for we recall that when sending forth the disciples to preach the Kingdom of heaven at hand, He charged them straightly, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not;" "I am not sent but unto the lost sheep of the house of Israel."--Matt. 10:5; 23:24.

The disputed question the woman thought she could, now have answered for her by a truly good prophet, who, although a stranger to her, could tell her more of her own affairs than she supposed any one knew. She would now ask this prophet whether the Jews were right or the Samaritans. The Jews claimed to be in the Lord's hand, under Divine guidance, as the seed of Abraham, in preparation as God's instruments for the blessing of all the families of the earth; and following the Divine leading they had at first prepared the tabernacle, or the Lord's tent, and afterward the temple, or the Lord's house, which they recognized as the most appropriate place for worship, and hence, Wherever they were, they worshiped facing toward the temple in Jerusalem, the City of the great King. And the pious ones sought to come at least once every year to the -temple, there to present themselves before the Lord for his blessing. The Samaritans, on the contrary, held that the simplicity of worship observed by Abraham, Isaac And Jacob without tabernacle or temple, but in the mountain was the proper method of approach to God; and they apparently thought that Israel had ,drifted into a mere formalism of worship, and that they, the Samaritans, worshiped the Lord with greater

acceptance than the Jews. This, then, was the important question **as** between Jews and Samaritans, and now apparently a most favorable opportunity had come to have an authoritative expression upon the subject from one whose wisdom in holy things had been demonstrated. And so she put the question: Which is the proper place to worship, in this mountain where we Samaritans worship, or in Jerusalem in the temple where the Jews worship?

SALVATION IS OF THE JEWS

Our Lord's answer makes clear several things: that up to that time the, Jews were right, in their place and manner of' worship--they were in, harmony with the Divine arrangement; their worship was according to a knowledge- of the Divine Law. You Samaritans **know not what you worship, you, are** guided not by the **Divine Word, but** by your. own impressions, while we Jews do know what. we worship, we are following the Divine injunctions; for God **has ordained that salvation (the blessing of mankind through an opportunity of a 'deliverance from the curse', by the promised "seed" of Abraham) is to come through the Jews.** God prepared that nation, its laws and arrangements for the development of the Savior.

Our Lord did not tell the woman that He Himself was the great Jew, "born under the law", and justified by the law, the forepromised and foreshadowed "seed" of Abraham through whom the blessings were to come to mankind. Nor did He tell her that when He should finish His testing and prove Himself worthy by obedience in the things which He suffered as man's redemption price, He would be the God-Seed and Heir of the Abrahamic promises, and qualified and empowered to bless the world. Neither did He tell her that when glorified He would seek a Church as His bride or members of his Body, -to be joint-heirs with Him in this work .of blessing the world, and that to the Jews first would come this honor and privilege of sharing His sufferings and afterward His glory. Nor did He tell her that only a remnant of Israel would esteem the privilege, and that the remainder, the great mass, would be blinded for a time to spiritual things and rejected from Divine favor, while that favor would be turned to the Gentiles, in cluding the Samaritans, to complete the elect Church, the bride, the Lamb's wife. These truths, so forcibly set forth by the Apostles, were not yet due to be preached nor to be understood; nor would they be until our Lord had finished His sacrifice and ascended up into glory, and presented that sacrifice before the Father as the ransom price for the sins of the whole world, and until the Father had accepted it, and as a consequence shed forth the Holy Spirit upon the consecrated believers in Jesus on the day of Pentecost. Then would be the proper time for the riches of Divine grace to be revealed and 'for the call to joint-heirship with Christ ("the mystery Which hath been hid from ages"--Col. 1:26, 27) to be made clearly known.

But although it was not due time and hence -not proper to declare that "mystery," it was due time and a proper occasion to answer to some extent the honest inquiry of the woman respecting the proprieties of worship. Hence, while telling her that the Jews had done right it! the matter of temple worship, He does not advise her to become a Jew, but tells her that a change of dispensation is at hand and points her to it as the proper thing henceforth: The hour is coming, and now is (at hand),

when neither this mountain nor Jerusalem will be favored for worshipping the Father. The new dispensation will be a spirit dispensation, and those who in that dispensation will draw near to God and be accepted of Him must worship Him in spirit and in truth.

The, Lord does not say that there never had been previously true worshipers; quite to the contrary, the Scriptures teach that there were holy men of old whose prayers were acceptable before God and answered, yet they did not "worship in spirit" (for "the Holy Spirit was not yet given because Jesus was not yet glorified," -John 7:39); neither had they worshiped in the truth, for the truth would only be revealed by the spirit's guiding them into it.-John 14:16, 17.

WORSHIP IN SPIRIT AND IN TRUTH

The fact that we now are granted the "sealing" or "adoption". as sons of God, by the Holy Spirit, and a clearer knowledge of the truth as a result, and consequently possibilities of a more spiritual and intelligent worship, in no sense implies that we are more worthy of the favors than were *some* of the Ancient Worthies. Neither did the giving of 'the Law to all Israel prove that. all of that people were more worthy of, God's favors, than *some* amongst the heathen who were left with less advantage every way. (Rom. 3:2.) When the due time came to send types of coming favors, God chose -the nation of Israel as His agent in *fore-shadowing Gospel* blessings which would follow. But as it is not the hearer, but the doer of a law that is justified by it, so it is not the one who has the greater opportunities as a worshiper that is blest most, but the one who uses his greater privileges and renders worship in accord with the *spirit* and the *truth* received.

Indeed, special honor is due to, the Ancient Worthies, mentioned by the Apostle in Hebrews 11 1, who, living before the Spirit dispensation commenced, saw not the *truth*, but merely its shadows and types, and who nevertheless laid bold upon what they did see with such zeal that they were enabled thereby to be faithful, even unto death; and ,who not only thus win. our admiration, but God's approval., although "they -without us [the Christ] should not be made perfect," God having provided a "better thing," higher privileges, for us.--Heb. 11:40.

The Holy Spirit, as heretofore shown, is the name for any Divine energy, whatever its manifestation. Operating upon the Prophets of old, it caused them 'to speak and write the Divine Word without comprehending, the -meaning of their own utterances in full, and sometimes not even in part. (1 Pet. 1:12.) Nevertheless, in obedience they had a blessing, and the people who heard with respect and endeavored to render obedience, so far as they understood, had a blessing from contact with the Holy Word and Holy Power of God thus manifested amongst them. Yet the testimony is that very generally, the people *resisted* what of the Holy Spirit they did appreciate and come in contact with, as the majority do today.-Acts 7:51.

Since the great antitypical sacrifice of the Atonement has made *actual* reconciliation for iniquity, it made possible the acceptance of consecrated believers as *sons of God* (See John 1:12), and accordingly made possible 'for *sons* the highest manifestation of the Holy Spirit, as a spirit -of adoption, which in due time, the, Millennial Age, shall be poured upon all reconciled to God (of all flesh,

regardless of national lines), under the New Covenant. (Joel 2:28.) During this Gospel Age, this spirit of adoption -is restricted to the class of sons, the "brethren" and "joint-heirs" with Christ, now being selected, "partakers of the Divine nature," begotten of the Holy Spirit as "new creatures." The disciples came in contact with the Holy Spirit, in our Lord (who had it in fullest measure), and they were greatly blessed, because they (except Judas) did not resist its influence. Yet our Lord assured them that, with all their spiritual advantages, a still greater blessing would come to them as the result of -His sacrifice and its presentation to the Father. | He assured them that .in His name the Father would send them the Comforter, the Holy Spirit, and that they should then have more than a contact with it; for it would abide in *them*. Through them it would exert an influence upon others (Acts 24:25), .but -none others than the "Sons could *receive* it, as an indwelling power, nor even become acquainted with it, for it is a seal or mark of sonship.--John 14 -.16, 17.

"If any man have not the spirit of Christ, he is none of ,His." Those who receive this spirit. are to grow, by the truth which it enables them to appreciate, to the full stature of spiritual development;- and to be "filled with the spirit" of the truth. From the very first these spirit begotten and instructed ones may come with faith and confidence to the throne of grace as worshipers, "accepted in the Beloved;" and-they may continue to grow in Divine ,**favor, as with increasing knowledge, faith and devotion .they follow the footsteps of their Lord as worshipers in spirit and in truth, whose every act and sentiment is obedience to the Divine will.--Heb. 4:t6.**

THE ANCIENT JEWISH SYSTEM PICTORIAL

The Gentiles up to the beginning of this Gospel Age had been "without God" and "having no hope in the world" (Eph. 2:12), while the Jews, God's favored people, to, whom He had given the law, and to whom "were committed the oracles of God," and who had advantages "much every way" (Rom. 3:2), had not received the spirit of the truth, the spirit of adoption, but had merely in their law and through their prophets the shadows of good things coming 'after. Their temple was a typical temple only; their priesthood a typical priesthood only; and their High Priest a typical High Priest; their sacrifices were but types of the better sacrifices to follow them. Their promises were only earthly promises, and they at very most merely foreshadowed -the heavenly promises to the spiritual Israel not yet called. What they knew of God outside of these shadows of coming mercy and blessing was chiefly His -justice and His power. They knew little of the, love of God, for it 'had not yet been fully revealed; as it is written, "In this was *manifested the love of God toward us, because that God sent 'His only begotten Son into the world, that we might live through him.*"--1 John 4:9.

No wonder then that with the love of God, the great and all important key to the Divine character and plan, not yet clearly revealed, and the Plan of God for human salvation still a "mystery hid," and the sacrifice of Christ not yet completed, and the Holy Spirit not yet given; no wonder that none up to that time except our Lord Himself had ever worshiped the Father in the full degree since made possible to those granted the spirit of adoption and a knowledge of the Truth. But our Lord declares that the Father seeketh no longer the worship of blind faith and

reverence, nor the worship of forms and ceremony how ever reverential; nor the rent garments and prostrate bodies; but He seeks for and will now qualify true worshipers with knowledge and the spirit, that they may worship Him with intelligent appreciation and not merely with reverence for His greatness and humble appreciation of their own insignificance; with bowed knee, but also with bowed heart. And more than all this, He seeks those whose worship will be not merely because of His power and favor, but because of an appreciation, to some extent, of the lengths and breadths, the heights and depths of the love of God which passeth (human) understanding. To this ;end He has not only provided the ransom whereby all the true-hearted may, by faith approach Him under the justification of Christ's imputed. righteousness, but for such He has also provided the seal of sonship, the spirit of -adoption, whereby they may recognize Him, and whereby they may cry to Hi, as a Father.. And in addition to this, and through this agency of the spirit,. He has provided that they may "know the truth," so that although it is written, "Eye hath mot seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared far them that love Him," yet "God ,hath revealed them [these bidden things] unto us by His spirit;" -- "for the spirit searcheth all things, yea, the deep (hidden) things of God,--1 Cor. 2:9,10.

It thus appears that it is -by reason of the spirit of adoption, and through the spirit of adoption, and our knowledge- of the Divine character and plan, that the Church during this Gospel Age, the real members of the Body of Christ, are enabled to worship God still more pleasingly than could the Ancient Worthies. The hour came with Pentecost, and the time has continued for the past eighteen centuries, in which these sons of God (John 1:12) have thus been Permitted to worship God in spirit and in truth. But, alas! how few even of those who have heard the Gospel, how few even of those who have named the name of Christ, have by full consecration become partakers of the spirit of adoption,' and then. as adopted sons, through intimate fellowship, of spirit with the Redeemer and with the Father, and through the study of the Word Of God, have come to that degree of development which enables them to worship Him in, harmony with His truth and in the very spirit of it.

That a worshipful attitude of heart is necessary before being introduced to a knowledge of the Divine Plan, and before being begotten by the spirit as sons of God, is made very evident by the Lord's dealings at the time of the introduction of the new worship in spirit and in truth in contrast with the former worship in faith, reverence, ceremony and dim knowledge.

EXAMPLES OF TRUE WORSHIP

Take, for instance, Nathaniel. Notice how our Lord addressed him as an Israelite indeed in whom was no guile. He was sincere, a true worshiper according to the limited light and opportunities of his time; hence he was one of the very kind that the Lord sought as worshipers in spirit and in truth in the new dispensation. And instead of addressing him in parables and dark sayings, that hearing he might hear and not understand, and seeing he might see and not believe, as when He taught the masses, who were not Israelites indeed, our Lord on the contrary made very plain to Nathaniel His supernatural knowledge. And so when Nathaniel inquired, Why do you, a stranger, speak so confidently with reference to my character as an Israelite indeed, our Lord answered, "When thou wast under the fig tree, I saw thee." We are not informed that Nathaniel had prayed under the fig tree, but we think it not an unreasonable surmise that, having heard of Jesus as the Messiah, Nathaniel had sought heavenly grace and wisdom on that very day just before coming to see the Lord. He may indeed have asked for some Divine instruction and guidance whereby He might be kept from deception and might know whether this were the very Christ or not. If so, our Lord's words would have a hundredfold more significance as the answer to his prayer, as a proof that Jesus was to such an extent the Father's representative, that even the sacred thoughts of his heart were known to Him, and that he was approved and acceptable as an earnest seeker for the truth, an Israelite indeed. Nothing further of Nathaniel's life is furnished us in the history but our Lord's testimony to his real heart character. We may safely assume that he was one of the "five hundred brethren" privileged to see the Lord after His resurrection, that he was one of those who waited in the upper room for the Pentecostal blessing; that thus from being a member of the house of servants under Moses he became a member of the house of sons under Christ (Heb. 3:5, 6); that having been begotten of the spirit he might progress in the knowledge of the truth, growing from a "babe in Christ" to the "stature of a man" in grace and knowledge; that meanwhile from the beginning of his experience as a new creature in Christ Jesus (as a babe in Christ) he was privileged to worship God in spirit and in truth, and that this worship grew and became more and more complete as he neared the "stature of a man in Christ."

Another illustration about that same time was Cornelius. As the Centurion whose servant was sick, he had already manifested faith in, the Lord Jesus to such an extent that our Lord said of him, "I have not found so great faith, no, not in Israel,"* The testimony respecting him was, that he was a just man, that he feared God, that he prayed and that he had been kind to God's people. More could not be said of him as a worshiper of God because, first, he was a Gentile without God and having no hope in the world; secondly, he had neither the truth nor the spirit of the truth which would have permitted him to offer any higher worship than that of fear and obedience. But we note how the Lord marked such characters not only in Israel but outside of Israel; and when the time was fully come (at the end of the seventy weeks of special favor to Israel--three and one half years after the cross), when the time came that the Gospel might be preached to the whole world for a witness, and the barrier between Jews and Gentiles was, broken down, this same man, Cornelius, who worshiped to the best of his knowledge, was the first one to be favored outside of Israel. Although he prayed, gave much alms, feared

God,, and was just, yet before he could be called and accepted of the Lord or become a worshiper of the kind the Lord seeketh to worship Him, he must be instructed-he must have the truth, and he must have the spirit of the truth. Hence by Divine direction he sent men to Joppa to call for Simon, whose surname is Peter; who shall *tell thee words* whereby thou and all thy house shall be saved. (Acts 11:13-16.) He obeyed, he heard the words of eternal life, "the truth," he was ready for it and believed, and God immediately sealed him with the spirit of adoption as one of the sons of God. Then as a spiritual "babe in Christ," being instructed in the truth and sealed by its spirit, he became a worshiper of God in spirit and in truth; and we doubt not he continued to grow in grace and knowledge and consequently to grow more and more to worship the Lord in the beauty of holiness.

Another worshiper of God under the Law according 'to the shadow of good things to come, but not a worshiper in spirit and in truth, because not possessed of the truth nor sealed by the spirit, was Lydia, a business woman to whom the Apostle Paul was directed soon after his arrival at the city of Philippi. Being a true worshiper according to her past opportunities, she was ripe for the truth. While other ears were closed to it, she heard the Gospel; while other hearts were unmoved by it, God "opened her heart," already consecrated and waiting, and thus she was received into the house of sons and became a worshiper in the truth and in its spirit.--Acts 16:14.

We might mention also Justus, who as a believer, entertained St. Paul at Corinth, of whom it is declared that he "worshipped God," and who on this account was esteemed worthy of the truth and its spirit and its privileges.--Acts 18:7.

THE FATHER SEEKETH SUCH

Indeed, in our Lord's declaration, "The Father seeketh such to worship Him as worship Him in spirit and in **truth**," we see that the whole mission of the Gospel may be properly understood to be for the purpose of seeking out from amongst mankind in general these true worshipers; and, properly enough, the early ministers of the Gospel sought first those who seemed to be earnest worshipers, and the message which they bore became a test to those who heard it, separating between the worshipers in form and those who truly and reverentially sought the Lord. Thus the Apostle Paul's ministry was Summed up by his accusers in these words: "This fellow *persuadeth men to worship God* contrary to the law."--Acts 18:13.

Worship in spirit and in truth does not apply simply to prayer, praise, supplication and thanksgiving. It goes deeper than all these and takes hold. upon the affections, upon 'the heart, and hence signifies not an "act of worship" but rather a life of worship--a life in which, through the begetting of the spirit and the knowledge of the Divine Plan, the individual becomes so *at-one with* God and so in unison with the law of God and all the features of the Plan of God that it is, in the words of our Lord, his meat and his drink to do the Father's will. This is worship in spirit and in truth. It will find its expression in bended knee and in orderly and reverential demeanor in approach to God in personal prayer, in family prayer and in company with the household of faith; and it will find its expression also in all the acts and

words of life. The captivated heart will seek to bring every talent of the body into complete subjection to the will of God and of Christ. The whole of this is the worship which God seeketh; and, surely' only those who are thus captivated to the Lord in heart, and who serve Him in spirit and in truth and endeavor to have His will done in their hearts, words and conduct, are in the full sense the true worshipers whom the Lord seeketh; the "little flock," the faithful "royal priesthood."

BANEFUL INFLUENCE OF FALSE DOCTRINE

At the First Advent our Lord said of some of the unbelieving professors of religion of the Scribes and Pharisees: "In vain do they worship me, teaching for doctrines- the commandments of men." The majority of those addressed, it seems, we're outwardly very, pious, and fasted and prayed much, and for a pretense made long prayers in the streets; but theirs was not true and acceptable worship; and therefore, they were not prepared to be introduced at Pentecost to the begetting of the spirit and thus to become worshipers in spirit and in truth. And our Lord in the above words shows one important hindrance to their proper attitude of heart, and hence to their acceptance as worshipers; namely, false doctrines-human tradition and commandments as instead of the pure teachings of God's Word. And it is but reasonable to suppose that similarly all down through this Gospel Age many, very many, have been hindered from proper development as true worshipers of God, worshipers in spirit, worshipers in every, act and word and deed of life, by the same baneful influences; namely, false doctrines, human creeds and traditions accepted and held to as instead of the Word of God, the true bread which comes down from heaven.

Many think lightly of faith, and hold that it matters little what a man may believe; that his life **and conduct are** the only things of importance in the Divine sight. 'But in our Lord's testimony here considered (and it is corroborated by Christian experience) a man's faith concerning God and His Plan is very important indeed, and has a wonderful influence upon his life, conduct and character. The Christian who under the delusions of the great Adversary has accepted the human traditions (presented by nearly all the theological schools of "Christendom"), that God is a tyrant, who uses His omnipotent power in the creation of angels and men with the foreknowledge that the great mass of them (all except 'a little flock) will be by His providence preserved in indescribable torments and anguish through out 'all eternity; such Christians. thus blindfolded by false, doctrines, attempt in vain to worship such a God with their whole heart; for their fears hinder perfect love and full devotion. They would find every element of their moral nature in antagonism to such a plan of damnation; and although they might bow the knee in fear and submission, they would find it impossible to bow down their hearts in full acquiescence, unless their hearts were -grossly depraved as to justice and love and mercy.

It may be safely said, however, that all who become children of God and whose hearts are honest are delivered to some extent from bondage to this false doctrine, and are enabled through truths received to counteract' the baneful effect of this error to such an extent as to permit them through certain great truths to see God's love and in a general way at least to hope and trust that God will commit no

injustice upon any of His creatures, and that somehow, somewhere and at sometime all men will have a full chance to be reconciled to God through Christ. Thus with many of God's saints, we believe, the spirit of error hindering worship is overcome by the spirit of truth in general and true worship made possible. Yet many never fully escape the fear "taught by the precepts of men" (Isa. 29:13), and to the very last are hindered thereby from the attainment of "perfect love" and from the rendering of the highest degree of worship in spirit and in truth.

And what is true of this false doctrine is true to some extent of all false doctrines. Every error hides some truth; every misunderstanding of the character of God or of the fundamental features of His Plan of salvation is so much to hinder men from becoming to the fullest extent possible, worshipers of God in spirit and in truth. It is to this end that God's people are exhorted to search the Scriptures to "know the truth," to "know God," because, as our Lord declares, the object of the giving of the truth is to produce *sanctification* of heart and life, and hence whatever beclouds or hinders the truth hinders sanctification of heart. No one can possess the spirit of the truth without having considerable of the letter of the truth upon, fundamental principles.

THE CHRISTIAN'S TRUE SUPPORT

Father; thou knowest best
This thought is all my stay;
I see but just the step ahead,
Thou knowest all the way.

To me, as on I walk,
The way seems all obscure,
But thou wilt guide my trembling feet,
And make my footsteps sure.

En though the darkness falls,
And hides the' path from view,
Thy rod and 'staff direct me still,
And will my, strength renew.

Father, the way seems long,
My strength is very weak;
Support me still by thy right hand,
And words 'of comfort speak.

WINNING OTHERS TO CHRIST

--AUGUST 10--Acts 16:9-15; **JAMES** 5:19, 20-

Golden Text.--"Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost Part of the earth."--Acts 1:8.

FOR HIS second missionary tour St. Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while St. Paul went overland to the Churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs, before starting on the tour, and joined the Apostle later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they," at the beginning of St. Paul's journey; then uses the word "they" after St. Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself-Luke probably joining the company at Troas.

The Apostle's journeys amongst the Churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge, and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor. At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess-the latter at this time, according to the Greek text, apparently a widow.

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany St. Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the Council of Apostles at Jerusalem--to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Gal. 2:3.) In view of these things, why did he countenance the circumcision of Timothy?

We answer, that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, and was intended as a mark or sign upon all the children of Abraham. The Council at Jerusalem did not decide that no Jew must be circumcised thence forth; but it did decide that circumcision should not be considered necessary to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus. Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." -- Gal. 5:6.

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the Body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a cutting off--a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of

Timothy-it would neither help nor hinder him spiritually -if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the Body of Christ, the Church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to, whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew but a renegade. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them--a closer access to their hearts.

ST. PAUL STOOD FOR HONESTY AND PRINCIPLE

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice-in order also to counteract a compromising spirit in some who consider that St. Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that St. Paul meant, "Unto the Jews I became as **a Jew, that I might gain the Jews.**" (I Cor. 9:20.) That he had no **thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile** believers. (Gal. 2:11.) **This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies.** His words to them are, "If ye be circumcised, Christ shall profit you nothing. . . . Christ is become of no effect unto you, whosoever of you are justified by the Law : Ye are fallen from grace." (Gal. 5:2-4.) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone **under** any circumstances.

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors-other fields. The Apostle's intention was to "go into [lesser] Asia"--the region in which subsequently the seven Churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of His grace into that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bythnia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast-to Troas--doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should

return homeward. It 'was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream, in which St. Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Macedonia and help us!"

SAINTS ARE GOD'S PECULIAR CARE

In these verses we have three positive, distinct statements, showing the Lord's supervision of His cause and of His servants. And when we remember that our God changes not, that He is, the same yesterday, today and forever, it gives us assurance that He is still careful and interested as ever in His work, and in the affairs of all His servants. It gives us assurance that our ministry for Him at the present time is not going haphazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth, What a comfort there is for the Lord's people in this! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the, responsibility of the work pressing its down! In proportion as we, are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the, peace of God which passeth all understanding; and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome-things to come.

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from His Word, we are more and more enabled to apply the same rare and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of His might; and in our confidence that He will ultimately bring off His work victorious. "This is the victory that, overcometh, the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of His work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as He does-could speak to us audibly, if He chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that He requires His followers to walk by faith, not by sight and sound.

As soon as the Lord's guidance was recognized, no time was lost, and matters in general seemed to co-operate for the journey of the missionaries into Macedonia. They went direct to Philippi, the principal city in that vicinity. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed, such as, it would appear, was not unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city being directly under the Roman government, prohibited synagogues within its walls

SEEKING THE LORD'S JEWELS

We note the course of the Apostles here, in the presentation of the Gospel. They did not go to the chief magistrate of the city, and say, Please direct, us to your most degraded population, the wickedest people you have in this city, for we wish to preach the Gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who, already knew God, and **reverenced and worshiped Him; and however small their number and unimposing their meeting place, thither the Apostle** and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work," but a seeking and gathering of the "jewels"--a mission for those who are hungering and thirsting after righteousness--a hunt for those whose hearts are tender and broken, and there fore ready for the balm of Gilead, the Gospel message of redemption and deliverance from sin and its penalty. Whatever others may do, let us follow the Scriptural precedents--let us be laborers together with God in His work; the results will justify this course, when this Age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor His, plans their plans, but that His were higher, broader, grander, as the heavens are higher than the earth--that His time for the reformation of the world is future, and that the present is His time for selecting the Kingdom class which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message, viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had made sure the ransom-price for the world, as its sin-offering, and that now forgiveness, reconciliation to God, and a privilege of joint-heirship in the Kingdom, was being offered, "to the Jew first, and also to the Gentile;" and, that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

In the audience was a woman from Thyatira of the very district (Asia Minor) into which the Apostle was not, permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising--a "seller of purple" perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes, had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is, presumed, therefore, that Lydia was well to do in this world's goods, as well as rich-toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed, and were promptly baptized- in confession of their faith--possibly on this very Sabbath day in which she first heard.

THE VALUE OF A PREPARED HEART

Where the heart is in a condition of readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which He sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had

opened." We are not to suppose a miracle wrought in her case, to open her heart to the truth; we are rather to suppose that it was in her case, as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And O, how much this preparation of heart means! -- often trials, disappointments, difficulties, etc. are the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of His truth and grace. No doubt Lydia, after receiving the Truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of His providence by which her heart **had been "broken" and humbled and made ready for, the seed of truth--ready to appreciate, not only the good things, which God** hath in reservation for them that love Him, but ready also to appreciate His promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in His love.

Having received the Truth and some of its joy, Lydia not only confessed the Lord, but sought means to serve Him. She could not join the Apostle's company as an evangelist of the Good Tidings, but she could entertain and serve St. Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment; but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to His representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide."

When we remember the Master's own words, "He that receiveth you, receiveth Me; and he that receiveth Me receiveth Him that sent Me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the Good Tidings. The messengers of the Good Tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

Our Golden Text represents the Lord's great commission to the twelve Apostles, thus constituting them His specially chosen witnesses for the entire Age among all nations. It can be understood only when we remember that up to that time God's Message was not sent to all men, nor to all nations, but merely to the men of one nation, the Jews.

Henceforth it was open to all to be delivered to All, as they might have ears to hear it. This explanation will be found a key also for various other Scriptures, referring to all people, all nations, and the preaching of the Gospel to them during the present Age. -It is to and for as many as "have an ear to hear"--we are to let such hear. Though these will in all be but a "little flock," yet it is the Father's good pleasure to give to this little flock the Kingdom under which all the families of the earth shall be blessed and brought to an accurate knowledge of the truth.--Luke 12:32; 1 Tim. 2:4. Diaglott.

AN INTERESTING QUESTION

[Answer by Our Pastor]

WILL COMMUNICATION BETWEEN HEAVEN AND EARTH BE RE-ESTABLISHED?

Question If the saints and the Lord are not visible to the world during the Millennium, how will their loved friends, who did not have, the same hope of union in Christ, have fellowship with them?

Answer:- In the present life the "saints" themselves do the most of the loving: true, they also are beloved to some extent by some who are not now the Lord's people, and not called to the high calling, but the loving of the latter is usually more of the selfish order of love; and less fervent.

The saints will be as able to love their kindred and the world in general as at present, and, we might say, more able, because of their perfected powers, Now, their chiefest love is for the Lord Himself, their secondary love is for the household of faith, and as they love not the world, neither the things of the world, their love for, the worldly is more of a benevolent *hope--a wish* for the welfare of mankind in general, and in particular of all to whom they are attached by earthly ties. The Prophet, speaking for these, declares: "I shall be satisfied when I awake in thy likeness;" with our perfected: powers received in resurrection change we will comprehend- the lengths and breadths, the heights and depths of the Divine provision for our friends and for all men-secured by God's love and wisdom, through the great sacrifice of atonement finished at Calvary.

As for the worldly: they will have little difficulty generally in assuaging their sorrows. - This is evident from the fact that partings caused by death so, soon lose their poignancy. The chief cause of much of the grief manifested at the present time is the fear and uncertainty with which the majority of people regard the future of the present life, and of that which is to come, The latter fear is born of misinterpretations of Scripture, inspired by false human traditions, When they shall come to know that their erstwhile friends, the saints, are forever with the Lord, they will be- as satisfied as we now are satisfied to think, of our Lord Jesus, our, best Friend, as being highly exalted, and on a different plane, of being from ourselves.

As for the method of communication between the glorified Church and the world, undergoing the disciplines of the restitution: we need not suppose that much communication and personal attention and care for our loved ones of earth will be necessary. What would be good for one person would generally be good for all, and our Heavenly Father's Plan is so abundant in its provisions for the blessing of *all* that, understanding something of His- character and plan, we already realize that He proposes to do for all mankind exceedingly abundantly more than all that we could have thought or asked for those we love most., So when the world has that which Divine provision will make, *general* during the Millennial Age, there will be very little necessity, if, any, for special interventions, or special communications by the saints to those for whom they now feel **SO** solicitous.

And yet we can readily suppose that God has made some arrangement by which, eventually, there will be a communication between the (restored) earthly and the heavenly planes. of being, as there was- in Eden before sin, entered, when God either personally or through a representative talked with our first parents. just how this communication will be established we are not informed, nor need it specially concern us, since we know that our Father. is. abundantly -wise, and abundantly able, and abundantly loving, to do for His creatures all things needful to the comfort and happiness of those who love and obey Him.

LETTERS OF ENCOURAGEMENT

LOVES THU MEMORY OF OUR PASTOR

DEAR BRETHREN IN CHRIST:

Greetings in the name of our | dear Redeemer and Head!

It is with much pleasure that I am sending you a few lines. I am one of the Lord's poor, made so through extreme adverse circumstances, but rejoicing in the Truth for over fifteen years. . . . I am still desirous of having all the "meat in due season" the Lord gives through His many honored instruments, chiefest among them was our dearly beloved Pastor, whose loving memory still lingers with us and shall ever do so.

I had the good fortune and extreme pleasure just three days ago of reading one of your journals published by-the PASTORAL BIBLE INSTITUTE, loaned me by a brother, and the pleasure with which I read and digested every word of it can be better imagined than expressed. It is certainly satisfying and upbuilding. I fully appreciate it, and hasten to request that you supply. me -with THE HERALD OF CHRIST'S KINGDOM on terms extended to the Lord's poor.

May Divine blessing ever attend your. every effort in the Master's service until the darkness and horrors of the night, so near at hand, put an end to your labors of love. We shall ever pray for you.

Your brother by His grace,

E. S. S.--Jam., B. W. I.

LONGS TO CO-OPERATE IN THE SERVICE

DEAR BRETHREN:

Since receiving the first issue of the HERALD, I have wanted to write you of my appreciation of it and my desire and determination to heartily co-operate with you in the work to the extent of my ability.

I am fully convinced the Lord is adding His blessing to your work and labor of love, as evidenced by the progress made and the general spirit manifested. I greatly enjoy reading the HERALD. Its general appearance, design, dress, etc., are also very pleasing and appropriate. In my mind every article savors of that same sweet spirit of the Truth -which characterized the, writings of our dear Pastor, and

we long to be able to do something to assist you in the furtherance of the glorious cause we all love so well.

We pray for you daily that the Lord's richest blessing may be yours, that He may continue to use the PASTORAL BIBLE INSTITUTE to the furtherance of His cause and the final con-' Summation of the **Harvest work.**

In tenderest love to each and all of you, I am,

Your brother in Christ,

H. H.-Cal.

DESIRES TO MAINTAIN LIBERTY IN CHRIST

DEAR BRETHREN.'

Enclosed \$ as a little help towards the good work you are doing. Please send me ten copies of the double number of THE HERALD OF CHRIST'S KINGDOM, also please send me some tracts to give out.

I attended your Convention last week at New York, and I am sure I received a rich blessing . . . I came into the Truth about two years ago. By His grace may we be able to maintain the liberty wherein Christ has made us free and be not again entangled in any yoke of bondage. The Convention was a blessing to all, and the Lord's spirit was *so* manifested that I symbolized my consecration. The discourses by the brethren were spiritual and uplifting and free from prejudice. . . . The Word warns us to prove all things, and I am thankful that I have been privileged to prove some things. The Master said, "By their fruits ye shall know them." Surely the Lord knows them that are His.

While in a vague way I have been able heretofore to comprehend the source of your marvelous strength and endurance I can now appreciate as never before why and how you have been sustained in all of your severe trials. . . . Outwardly nothing has seemed to "move" you. The secret is now revealed to my mind: *You know God*, "whom to know is life eternal." May the Holy Spirit continue to abide with you, dear brethren. I pray for you in this hour of trial-surely the perilous times are upon us. Pray for me. With Christian love, I remain,

Your brother in the Narrow Way,

W. S.--Conn.

FAITHFUL WATCHING AND DILIGENT SERVICE NEEDED

DEAR BRETHREN IN CHRIST':

Enclosed you will find regular reports covering my last trip, amongst the friends in the North; to which I would like to add the following observations:

More than ever I have observed the need of some such work as that now being done by the INSTITUTE. That the Lord's people still need the assistance of one another is very evident, and just now it seems very necessary to keep stirring *up* their minds to a realization of the great importance of faithful watching and diligent service. The tendency to settle. down and rest and diminish their efforts seems to be, a great danger that now threatens them. This is caused, I believe

because of the curtailing of our privileges of service, and largely due to the general disturbance existing amongst Bible students. Therefore in our efforts to help them it has seemed to me to be very necessary to seek to energize their minds along this line.

Everywhere we heard words of appreciation of the HERALD **and the spirit and labors of the brethren behind the** INSTITUTE. The HERALD is appreciated because it carries with it the same tone and helpful influence that emanated from ..the. journal under-our Pastor's supervision.

I might say that both mileage and expenses ran high on this trip because of the necessity of going over much of the same ground twice. Praying for you the Lord's continued blessing, I am,

Your brother in His service,

B.--Canada.

LOVE, THE FINAL TEST

DEAR BRETHREN:

The June number of the HERALD--the 1st and 15th combined--is before me. I congratulate you on the splendid matter it contains. Surely nothing could be more appropriate for general distribution at this time than this splendid publication. The public discourses now being delivered in the nominal churches endorse this thought. I would suggest that the .brethren, whether subscribers to the HERALD or, not, be -encouraged to supply themselves with copies of this number for volunteer and sharp-shooting purposes. - It is undoubtedly *just* what the wandering sheep are looking for.

I am glad, indeed, to note that the HERALD has not departed from the policy declared in its first issue, viz., that nothing of a criticizing, fault-finding or unloving spirit should appear in its columns. What a comfort it is to take up a *copy* 'of the paper and feel that though you may not agree to all you see there, you are sure not to have your Christian spirit jarred by unkind allusions to brethren who are just as loyal to the Lord as yourself, though differing from you on the interpretation of symbols. I believe that, in a quiet *way*, the HERALD is doing a good work, even among those who might be termed its opponents. There seems to be a growing desire among the brethren of different. leadings to get together

I hear on every Side the exclamation that "love is the final test," which is the grand, essential truth handed by our dear Lord, the Apostles, and our dear Brother Russell to the "Feet of Him." I am glad to see so many of the dear friends taking a firmer hold on this essential thought. I -wish that I could visit the homes of all God's dear children in South Florida and impress upon their minds the importance of this principle. May the dear Lord continue to direct your labor of love.

Your brother in the one hope,

J. B. M.-Fla.

DEVELOPMENT OF LORD'S SPIRIT MOST IMPORTANT

DEAR BRETHREN:

Please find enclosed money order to use as you see best.

We were very pleased to- have a visit last week from Brother J. J. Blackburn, and through the grand and impressive talks he gave us on character building, and knowing that the end Of this Age is, so close at hand, we realize more than ever that it is the most important work for us now, to assist us in the development of the spirit of the Lord.

May our Heavenly Father bless you in your grand work of feeding His sheep, and may He grant us one and all grace and strength to "lay aside every weight and the sin that doth so easily beset us and to run the race with patience, looking unto Jesus the Author. and Finisher of -our faith.

Your sister by His -grace,

M. T.--Canada.