

# The Herald of Christ's Kingdom

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## HOLDING FAST TO THE LORD AND THE TRUTH

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

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

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

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

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

## GOD'S TRUTH OUR SHIELD AND BUCKLER

The Scriptures clearly teach that the saints now living in the light of present Truth are sealed in their foreheads (Rev. 7:1-3), with the knowledge of the Plan of God, that during the stirring times of these closing days of the Gospel Age when strong delusions are abroad in the world, and when, if it were possible the very elect

would be deceived, they would be able to stand firmly in the faith. Thus the 91st Psalm prophetically describes the means of security and protection for the Lord's people in these last times, "the evil day:" His Truth shall be thy shield [protection] and buckler [defense]," so that "thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." It is remembered that the Apostle Paul refers to the same means of Divine grace when he exhorts the faithful, saying, "Wherefore [because of the fiery trials and tests of this evil day] take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.) Thus the power of the Truth, the knowledge of God, rightly applied both to the head and the heart is to have largely to do with our remaining faithful unto the end. From what has been previously stated in these columns we believe that all will understand that the PASTORAL BIBLE INSTITUTE has been organized and this journal published chiefly for two reasons: First, that these might be made a means of assisting the brethren to hold fast to the Truth and to maintain a proper poise and balance spiritually, amidst all the perplexities and confusion of the present hour; and, second, that the brethren might the better unite their efforts in the work of bearing testimony to the Truth and carrying on the work of the ministry to whatever extent the Lord may be pleased to provide in the remaining days, while we sojourn in the flesh.

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

### **KNOWN BY THEIR FRUITS**

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

As bearing further on the authority and ordination of those who represent the Lord, Pastor-Russell said:

But while the prophecy [Isa. 61:1-3] was primarily fulfilled in Jesus, and applied especially to Him, we understand that it applies also to the members of Christ. These by becoming His Body, thus became a part of Himself. It is not because of any merit of their own.

This anointing that is on the Church comes to us through Christ, flowing down from the Head over all the Body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist. (Psalm 133:2.) The Lord Jesus is our great Advocate with the Father, and in Him alone have we any standing before God. We are thus received of the Father as spirit-begotten sons, even as was our Head. We are begotten of the Spirit, as was He.--Z. '14-278.

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

### **LESSONS OF THE PAST**

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

"Divine truth is never found except in the divinely appointed channels; and those channels are the Lord and the Apostles and Prophets. To continue in the doctrine set forth in their, inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord."--Z. '03-61.

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

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

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

### **OUR MESSAGE THE OLD, OLD STORY**

In this connection we would say that some have wondered why we do not undertake to publish so me new light on the Bible -- why we do not bring forth something *fresh and startling that our Pastor never thought or heard of*. We would say on this point, dear brethren, that we are presenting the truth of the

Lord's Word as fast as we see it. We do not believe that the Lord wishes us to be looking for and craving something new and startling. The story of heavenly love is not new: It is many centuries old. It is the same truth announced by the angels and taught by Jesus and the Apostles and Prophets.

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

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

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

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

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

### **THE SERVANT OF THE LORD MUST NOT STRIVE**

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

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

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

### **THE LORD SHALL JUDGE HIS PEOPLE**

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

"It is not for us at the present time to pass judgment upon any one. It is NOT FOR US TO SAY THAT THIS ONE OR THAT ONE BELONGS TO THE LITTLE FLOCK OR TO THE GREAT COMPANY. According to the Scriptural instructions, we know that the Lord will not make public His decision of this matter until the end of this Age. Then He Will make a decision as to those who will receive the higher nature and those who will receive the subordinate nature. We are all 'called in the one hope of our calling' (Eph. 4:4), and it is for each of us to make our calling and election sure. Our trials, our difficulties, our weaknesses, are so different that ONLY THE LORD WILL KNOW OR CAN DETERMINE WHO ARE WORTHY. The Apostle declares that He would not even judge himself, let alone others. There is one that judgeth, even Christ." Z.'14-38.

In consideration of all the circumstances, dear brethren, and standing at the threshold of the Kingdom, what manner of persons indeed ought we to be in all manner of conversation and godliness. In view of these things, shall we not admonish one another, yea, all the brethren, to diligence, carefulness and to patient endeavor to preserve the unity of the spirit in the bonds of peace. Above all, *we exhort to great loyalty to the Word of God, and loyalty to sound doctrine*, and to the great and holy principles of truth and righteousness therein laid down; not forgetting that *humility and meekness and patience and love* are most important essentials, and *only as we have these largely developed* as the controlling factors of our lives, will we be judged more than overcomers and be

given an entrance abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.

## **CHRISTIAN LIBERTY, UNITY, AND FELLOWSHIP**

*"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."-- Galatians 5:1.*

THERE have been times in the history of the Church of Christ, when because of certain departures from primitive simplicity of doctrine and life, it has become necessary for the Lord's people to retrace their steps and go back to the very foundations themselves. The great Reformation in the sixteenth century marked one of these periods. The doctrine of justification by faith in the sacrifice of Christ, which is the foundation of all true Christian life and experience, had been lost sight of except by a few; and the testimony of these few had been almost silenced. When God desires to restore His truth to His people, He usually first causes it to be discovered and worked out in the experience of one or more individuals and then uses such persons or person to communicate it to others. The individuals used in the days of the Reformation were doubtless such as Luther, Zwingli, Knox, Calvin, Wesley and others.

The great Protestant movement which began so well and was carried forward with such sweeping success gradually merged into sectarianism, and instead of advancing in its work of restoring additional truths to the Church, it culminated in another apostasy. It was the Divine intention however that in these latter days, all the "holy vessels" (precious truths), must be restored to, their place in the "temple"; and to this end God caused another "earthen vessel" to pass through experiences in a search for truth, that qualified him to be the instrument for this great work-the Harvest work. The movement, under his wise supervision, prospered as, had other reform movements, to considerable proportions, and gathered around it many who were greatly blessed as they learned of God's great love for His creatures.

However, there was not the faintest intention in the mind of this servant of God that another sectarian organization should grow out of his life work -. for the purpose and spirit of all his messages clearly show that he -was emphatically opposed to sectarianism. He taught that the only ties that should bind God's faithful people together were-the simple bonds of love and common interest in the cause of the Redeemer, based upon the two fundamental propositions of faith in Christ's redeeming sacrifice and full consecration to do the will of God. The only object. of the organization (*a purely business one*) which had been formed by God's servant, when there were but few associated with him, was that of uniting the efforts and powers of all to bring the precious truths to the Lord's consecrated and declare the "Good Tidings" of the coming Kingdom. In fact the "machinery" worked so smoothly, that few realized what it was, that was keeping it in motion. No thought of its being a religious sect, ever entered the minds of any in those earlier days. The blessed truths had come through God's servant who made no claim to be anything more than one of Christ's footstep followers whose privilege it was to be an index-finger pointing the people of God back to "the old paths."

Living as we are in the closing days of the Church's history, of which time our Master said, God would gather out of His Kingdom all things that offend and them which do iniquity, we can be assured that He would not long tolerate a wrong or sectarian spirit to exist among His *faithful* people. And therefore, should such condition exist it would be proper to expect some providential intervention, in connection with the interests of His people, to uncover and expose to view that which would not have His approval, and make clearly manifest to the faithful, to how great an extent the evil had taken root.

### **WHAT SAY THE SCRIPTURES**

Changes, events and circumstances in these days have caused many of God's faithful people to re-examine and search the Scriptures more diligently than ever, if possible, to discover what are the foundation principles of Christian liberty, fellowship and unity. Let us, beloved, ever come to the -Scriptures, and from them learn the truth about this as well as every important matter of faith and practice. The final test of the Christian is that of love, and the spirit of sectarianism cannot be retained, if the Divine approval is to be secured.

Christian liberty is the first great blessing entered upon when becoming a follower of the Lord Jesus Christ. In other words, the fetters of bondage are broken, and true liberty is begun-liberty from the bondage of the guilt and power of sin (Romans 4:23, 5:1; 6:12-14) ; liberty of conscience which requires freedom to examine 'both sides of a matter pertaining to our Christian life and service. Indeed, it is a Christian duty to do this so far as circumstances and ability permit. "He that answereth a matter before he heareth it, it is folly and shame to him." (Proverbs 18:13.) And finally, Christian liberty signifies freedom from sectarianism. The word sect means, a division, a part cut off, or a cutting off from. However, it is not sectarianism to be separated from a sect, for such separation is necessary. Sectarianism is that spirit and disposition to divide and separate God's people by setting up creed fences; or by fixing certain bounds and limits and by the application of tests of fellowship and Church membership such as have no authorization in the Divine Word. Time after time God's faithful people, who are always lovers of liberty, have been forced apart by certain cliques or sects, which ingeniously apply tests, the effect of which is to rob the Lord's people of their liberty in Christ. Thus sectarianism is a separation from the true Church, where alone there is true Christian liberty. In our Pastor's messages we read:

"The first danger against which St. Paul warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But as usual the great enemy thwarted in one direction, moved to the opposite extreme and attempted to insist upon a oneness very different from what our Lord or the Apostles taught. This attempt was to have every recognized member of the Church think exactly alike on every minutia of Christian doctrine. This attempt finally developed into Papacy where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a Church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense, but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations. This was not at all the oneness urged by St. Paul. He urged a oneness of heart and mind and not a thoughtless,

heartless, hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ-to search and believe the Scriptures and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind and firmly rooted and grounded in the one faith as set forth in the Scriptures."--Z. '08-116.

There are seven things associated with the attainment and enjoyment of Christian liberty, unity and fellowship. Any additions to or subtractions from these will, proportionately, mar or destroy these priceless gifts.

We will mention, first, because it embodies all the others, that of believing in Christ and continuing in His Word. "Then said Jesus to those Jews who believed on Him, if ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free."--John 8:31, 32.

The second is that of receiving the Spirit. The Galatian Christians were in danger of getting back into bondage, through certain teachers who had come among them and who were teaching them that some additional qualifications were necessary in order to the enjoyment of the liberty wherewith Christ had made them free. To warn them against this false teaching and to recover them from this error, the Apostle wrote: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I know of you, Received ye the Spirit by the works of the law or by the hearing of faith?"--Galatians 3:1, 2.

The third important thing is that of receiving evidence .of Divine Fatherhood. We quote: "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption (sonship) whereby we cry Abba, Father."--Romans 8:15.

The fourth is that of experiencing the "one baptism." "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?"--Romans 6:3.

The fifth is that of becoming members of the one body --the Church. "For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is the Christ. For by one Spirit are we all baptized into one, body."--1 Corinthians 12:12, 13.

The sixth is that of being begotten unto one hope. "Blessed be the God and Father of our Lord Jesus Christ, which hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you."--1 Peter 1:3, 4.

The seventh is that of entering into the enjoyment of a like precious faith. "Simon Peter, a servant and an apostle of Jesus Christ, to them who have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ."--2 Peter 1:1.

Christian liberty can only be maintained by holding fast to these seven vital matters, as we read: "As ye have , therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him and established in the faith as ye have been taught abounding therein with thanksgiving ... .. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the

rudiments of the world and not after Christ. For in Him dwelleth all the fulness of the Deity bodily." (Colossians 2:6-10.) And again: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels (human messengers) . . . and not holding the head."--Colossians 2:18, 19.

Those who have experienced the blessings associated with these seven lines of thought are bound together by the bonds of fellowship and unity. This blessed liberty, fellowship and unity can only be maintained by earnest endeavor. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, *endeavoring to keep the unity of the spirit in the bond of peace.*" (Ephesians 4:1-3.) It will require earnest endeavor because Satan has his counterfeit of these and is ever seeking to lead away from the true, to the false. This blessed unity, fellowship and liberty will require the making use of all the gifts of the spirit possible. "Wherefore He saith when He ascended on high He led captivity captive and gave gifts unto men. . . . He gave some apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we 'all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."--Ephesians 4:8-13.

These seven foundation truths are all that are necessary to enjoy this blessed fellowship, unity and liberty. The Apostle mentions them, altogether. "*One* body, and *one* spirit, even as ye are called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all who is above all and through all and in you all." -- Ephesians 4:2-6.

We might say we have here mentioned:

- (1) The Author of unity--"One God and Father."
- (2) The Center of unity--"There is one Lord."
- (3) The Door of unity--"There is one baptism."
- (4) The kinship of unity--"There is one body."
- (5) The nature of unity--"There is one spirit."
- (6) The goal of unity--"There is one hope of your calling."
- (7) The creed of unity--"There is one faith."

### **LIBERTY OF THE SONS OF GOD**

It is very often along the line of the last item above, that Satan seeks to destroy the precious heritage of the Christian. How important then, that we should know what is the faith here referred to. Let us note the following from Pastor Russell's pen,:

"The one faith that all should hold was a very simple one; one so simple that all the learned and unlearned alike could grasp it and comprehend it and be fully persuaded in their own minds concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations: But it was so simple and clear and reasonable that any and every honest follower of Christ could be fully persuaded in his own mind concerning it. What was this ONE faith? The basis of it is stated by the Apostle Paul, thus: 'I delivered unto you first of all that which I also

received [first of all as a foundation truth or doctrine, upon and in harmony with which all other doctrines must be built], how that Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again according to the Scriptures. (1, Corinthians 15:3, 4.). 'There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all to be testified in due time.' (1 Timothy 2:5, 6.) This in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption - it owns that our Lord's death was our ransom price, and that forgiveness (justification) and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in a due time it is made known to each and all.

"These brief statements contain the -whole Gospel, in the sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received else the Gospel is not received, when it is received the Gospel is received.

This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and ALWAYS, and EQUALLY the faith of the most developed sons of God. THIS one faith (and not, the endless ramifications and details of faith which lead out from. it) St. Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, St. Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

**'Here was a perfect basis of union, which allowed for all the-various stages of individual DEVELOPMENT IN THE TRUTH, and which most effectually guarded against errors. For if this simple creed was today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true, union of the Church in the 'one Lord, one faith and one baptism.'**

"The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the 'gospel,' the 'one faith,' which St. Paul. and the other Apostles set forth, was lost-buried under the mass of uninspired decrees of popes and councils. The UNION of the early Church, based upon the simple Gospel and BOUND ONLY BY LOVE, gave place to the bondage of the Church of Rome--a slavery of God's children, from the degradation of which multitudes are still weak and suffering.

"The Reformation movement of the sixteenth century came as an effort to regain liberty of conscience; but, deluded by the idea of an elaborate creed, insisted upon for so many centuries, the reformers and their followers formed other systems of bondage very similar to that of Papacy, though slight modifications gave liberty to fuller ideas on some subjects. And so it has been ever since; each new reform movement has made the failure of attempting to make a creed just large enough for its prime movers." Z. '08-117, 118.

"The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammled to follow the Lamb whithersoever He leads." Vol. III, p. 145.

"Everyone who comes to realize the liberty of the sons of God, and full freedom from Babylon's bondage, should expect to meet other attempts of the great Adversary to 'bring him into other bondages or to stumble him. The Lord permits these severe testings that the class now sought may be manifested and prepared." Vol. III, p. 188.

"The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their real life. It was because, under a wrong conception of union this spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death, that the dark ages resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation of the sixteenth century was but a re-awakening of the spirit of liberty; . . . liberty to think inside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic, or persecuted by brethren either in word or deed. . . . Let all who are the Lord's people, who have tasted of this liberty, stand fast in that liberty wherewith Christ makes free, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they - may stand firmly and loyally with the Lord, - our Redeemer, our Instructor, our King." Z. '02-170.

"We should remember our Lord's teaching, that those who are not against us are on our part, and, that we should neither reprove as wolves nor disown as brethren, those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in- respect to His service, the promulgation of His message, etc. In other words we are to love all and wish God-speed to all loving the Lord and manifesting His Spirit, whether they associate with us or not. In a word, the Divine rule is very broad and very narrow at the same time. It is narrow in respect to discipleship and character; faith in the redeeming blood, consecration to the Master, and a manifestation of His Spirit, are the lines of discipleship-broad within themselves, but narrow as compared to the lines of the world." Z. '06-93

### **"BLEST BE THE TIE THAT BINDS"**

The unity that should exist in the body 'of Christ is especially designated by the Apostle as a unity of the spirit: "Endeavoring to keep the unity of the spirit-in the bond of peace." (Ephesians 4:3.) This spirit is seen in its perfection as we note the mind or disposition of Christ as He manifested it to the Father, to His disciples and to the world. In this respect we note that it was a dependent, submissive, prayerful and loyal spirit in its relation to His Father, and a gentle, self -sacrificing and crossbearing spirit in its relation to men.

Some characteristics of this unity are: Recognizing but one Head, Christ; making everything of the Scriptures, putting them in the first place, as the final settlement of all matters of interest to the Church; putting the very best of helps in a secondary place; making the seven basic truths mentioned in Ephesians 4:4-6, the

only essentials of Christian fellowship; giving every one full liberty to study and increase in Spiritual knowledge, and according to everyone the privilege of expressing in a reasonable manner his belief.

The testing of Christian unity and fellowship will be along the lines of love--love for the brethren. Christian unity is not simply to hold together in loving union those of one persuasion, one belief in one place; not simply to hold together those who see eye to eye in all the minutia of doctrine and of particular kinds and methods of service; not to hold together simply those who are co operating with one human and necessarily imperfect channel for service; and not necessarily to make use of those gifts (teachers) who hold to one particular *human* channel. This fellowship can never be withdrawn from any of those who recognize and experience the blessings associated with the seven basic principles laid down by St. Paul. Those who are in fellowship with the Father and with His Son, Jesus Christ, are our brethren, ours to love; ours to serve and ours to lay down our lives for. The fear of what man may do, or what of misunderstanding and ostracism may come because of obeying this law of love, this new commandment, will not deter the faithful from serving or laying down their lives for the brethren.

## **A FRENZY OF DELUSION**

*"For this cause God will send them a strong delusion [literally, a frenzy of delusion]; that they may believe a lie-because they had not pleasure in the truth."--2 Thes. 2:11.*

[Reprint-Z.'09-344]

EVIDENTLY these words of the Apostle were a prophesy concerning the present Harvest time. Doubtless they apply primarily to the Church and will later apply also to Babylon and the unregenerate world. "Judgment must begin at the-house of God."

St. Paul does not specify *what* lies will be believed and *which* truths will be unappreciated. We might particularize to some extent, but we believe that a disloyal condition of heart may be, meant which would apply to every form of truth and, correspondingly apply to various lies.

Is it not a fact, that a mind may become generally in different to principles of honesty in respect to thoughts and reasonings? And would not such a mind be very open to erroneous conclusions? Would not this apply to all the affairs of life, so that unkind, uncharitable thoughts would be entertained without an *honest* endeavor to sift them and to give the one accused the benefit of 'every doubt ? Is not this generally the case amongst men and women today?

We believe that such injustice lies at the bottom of nearly all the troubles of the Church and the world. Few but the saintly are just-not to say merciful and generous -- in their interpretations of the words and deeds of others.

And now according to this prophesy we are come to the time when God will test all -- or allow Satan to test the whole world with a "*frenzy of delusion*"! What may we not expect in the way of - hasty and irrational conduct inspired by these

delusions! -Some may be so exercised in respect to the Truth-new and old; others may be influenced thus in respect to their personal, social and political affairs.

It is this frenzy that is precipitating trouble, religious, financial and social, and leading on to the anarchy which is shortly, according to the Bible, to envelop and swallow our civilization in the indescribable time of trouble which will precede the reign of righteousness.

The saints, the consecrated,, will not escape from this testing. Who will be -able to stand? Some seem to be under the strain already., Let us pity them and do all in our power to succor them. But our chief concern should be ourself -- that we may each maintain and increase our "spirit of a sound mind."

What then should be our course if we would stand the test successfully ?

We should not only square our every act and word with strictest justice, but beyond this we should scrutinize our every *thought* and "bring every thought into subjection to the will of God" as expressed in Christ. Love, do you say? Yes! in its proper order, "Love is the principal thing." But justice must come first to be in line with the .Divine precepts. "Just before generous" is an old and a very true adage. After learning to think justly of the words and acts of others we are prepared with a proper mental foundation to think generously--lovingly.

The Scriptures say not in vain that "A false balance is an abomination unto the Lord." (Prov. 11:1.) And this balancing applies as truly to mental as to physical dealings with others. Whoever does not love righteousness; yea, whoever does not *hate iniquity*, is surely in danger of being frenzied by delusions in this evil day. Surely Satan and the fallen angels under him are being granted extraordinary power to tempt God's people and later on the world, to cut loose from all moderation in a frenzy of error on one subject or another with one person or another. Let us be forewarned and "watch and pray lest we enter into temptation."

## **DO JUSTLY AND WALK HUMBLY WITH THY GOD**

*"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."--Isaiah 1 :16, 17.*

NO ONE can read the Holy Scriptures without recognizing the great prominence given to the qualities of Justice, Righteousness, Holiness, and the utmost necessity for having these qualities control, on the part of all who would have life and enjoy the Divine favor without end.

Our lesson was addressed primarily to the well-intentioned Israelite in the days of the Prophet Isaiah. As an exhortation it reminds us of the words of John the Baptist and his disciples and of Jesus and His disciples when appearing to the Jewish nation in the harvest time of their Age. It is a plea for reform to a people already justified, 'consecrated. We are to remember that the whole nation of Israel was baptized into Moses in the sea and in the cloud, and that, as the mediator, Moses, by Divine arrangement, instituted a covenant between God and Israel by which that nation was recognized as under special Divine care, and by which their sins were typically atoned for every year in advance on the Day of Atonement

with the blood of bulls and goats. These sacrifices, as the Apostle points out, could never really cleanse them from sins; they were merely temporary coverings of those sins, and typical, lessons respecting the necessity of blood atonement for the sins of the whole world, into which they were precipitated by Adam's transgression. It was for the Israelites to learn later, in God's due time, about the better Mediator than Moses, about His better sacrifices for sins, and concerning the eternal redemption effected thereby.

Meantime they were to recognize their responsibility for such sins as they could have avoided, and they were to cleanse themselves from these and to seek the Lord with their whole hearts. The exhortation, therefore, of verse sixteen does not mean a washing away of original sin, which they could not effect, which was only figuratively done on the Day of Atonement and will, only be actually accomplished by the Lord Jesus' work.

Hence this entire exhortation is as appropriate to spiritual Israel as it was to natural Israel. As they had their typical cleansings in their typical atonement sacrifices, we have our real cleansing in the better sacrifice of Christ. It is appropriate, however, that we remember that if we would be of those who will constitute His Elect, if we would be of those who would be used of Him as Icings for the blessing of all the families of the earth in the Age now dawning, we must not only be justified from all the evils- of the past, but we must develop character by putting forth effort against evils which are natural to us, by overcoming those evils. The command is "Cease to do evil." We can, keep this command so far as our hearts, our intentions, are concerned. To be accept able to God our wills must be firmly established in opposition to sin of every kind, and this will mean that to the extent of our ability all our words and conduct will be free from evil, free from sin; but since our new wills must operate through imperfect bodies, we cannot hope to be absolutely free from sin, from blemishes, from imperfection.

### **JUSTICE AS A FACTOR IN THE CHARACTER OF THE CHRISTIAN**

Similarly we are to strive continually to "learn to do well." Perfection must be our aim, and in our hearts it must be continually the criterion. But experience corroborates what the, Scriptures set forth on the subject, namely, that in our imperfect condition and unfavorable surroundings we cannot do the things that we would we cannot live fully up to the grand standard which our hearts appreciate and desire to meet. This reminds us of our Lord's words, "Be ye perfect even as your Father in heaven is perfect." The Lord knew that this would be impossible except in our minds, in our hearts, in our intentions; we cannot be His and, be anything else than pure in. heart, pure in intention. But He knew that we could not under present conditions measure up to the Heavenly. Father's perfection, nor could He set for us a lower standard than that, There is only the one Standard, and we must attain to that as nearly a's we can in our conduct and approve it fully in 'Our hearts.

All who are familiar with the teachings and life work of Pastor Russell will recall his repeated admonitions to the Lord's people to guard with jealous care their sense of justice in their dealings with all with whom they come in contact. One of his forceful statements is represented in the following:

"To all who are the Lord's people in any sense of the word justice must stand out prominently. It is the very foundation of God's Throne, we read, and surely must be the foundation of all character amongst those Who are the Lord's and who hope ever to come off conquerors in this present time. Only the honest, only the just, seem to be influenced by the message of the Lord's Word at the present time, and those who lose their candor, their honesty, their sincerity, seem very certain to lose the Truth also. Let us all beware, therefore, of any slackness along this line of justice--toward God, toward ourselves, toward our friends, toward our enemies. 'We cannot, we must not, be less than just to any, though we may be and should be more than just to all-yea, loving, generous.'"--Z '06-351.

Another cogent statement to the point is:

"We should apprehend the principle of justice now without waiting until we are made perfect. We should -seek to note the operation- of Divine justice and the operations of justice and injustice in humanity, with special notice and criticism of ourselves. He who fails to appreciate justice must of necessity proportionately fail to appreciate mercy, for mercy is merely the difference between love and justice. We are to seek to note the principle of justice in' our dealings with others, and to 'deal justly and keep judgment,' as the Lord directs, but we are to compensate for our own imperfection and the imperfection of others by permitting love to govern, and to cover all the multitude of faults in those with whom we have to do. Nevertheless, we are to seek to view our own conduct in the light of justice, and with as few allowances as possible for our own imperfections."--Z '05-287.

### **CLEAN HANDS AND A PURE HEART**

It is undoubtedly along the line of development of strong' character in harmony with the principles of Righteousness, justice and Truth that the judgment and discipline of the New Creation has been conducted by our Heavenly Master throughout the past nineteen centuries. As bearing upon this subject, Pastor Russell said commenting upon Psalm 24:3, 4: "Who shall ascend into the hill of the Lord? or who Shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn -deceitfully":

"Who indeed shall be counted worthy thus to ascend into the mountain of the Lord? 'And who shall stand in His holy place?' The reference here is to the antitype of the typical temple of God, which, standing upon the top of Mount Zion, prefigured the glorious true Temple, the Church of the living God, in Kingdom power and glory. Who shall stand in. that holy place in that Age of glory and blessing now so near at hand? -who shall be counted worthy to reign with Christ in His Kingdom?

"The answer to both inquiries is the same, 'He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.' These will be the required qualifications for citizenship in the Kingdom, when the Kingdom is established; and they are also the qualifications required now of all those who would be heirs of that coming, Kingdom. It will be observed that the qualifications mentioned are not those of faith (for faith in the Gospel of the Kingdom, which includes faith in Christ the King and Redeemer, is IMPLIED in the desire to be in the Kingdom in any capacity); but the qualifications mentioned

here are those of character. The Scriptures elsewhere make more specific mention of the necessary faith, but always implying a character consistent with the faith. (Acts 16:31; John 3:16, 36.) The Prophet does not ignore faith, but points to that character which is the legitimate consequence of a true faith exercised unto godliness. A faith which does not produce character is null and void. (Jas. 2:17.) Therefore it is plain that both the heirs and the subjects of the Kingdom of God must have that character which is both begotten and developed by the faith of the Gospel; for if the faith of the Gospel be held in unrighteousness there is no place in the Kingdom for any such.' (Rom. 1:18.) Let us consider the character-requirements here mentioned.

"Clean hands.--That means clean actions, clean conduct. If bad habits of any kind have been cultivated, they must be promptly forsaken. The hands must not be defiled with the holding of bribes, nor with the gain of oppression, and every evil thing must be resolutely put away. (Isa.33:15.) IT IS IN VAIN THAT ANY PROFESS LOYALTY TO GOD AND TO HIS ANOINTED KING AND KINGDOM. WHILE THEY CONTINUE IN A SINFUL COURSE OF ACTION. Loyalty to the Kingdom signifies determined opposition to sin in all its forms and a firm resistance of it."--Z '02-358.

### **HE THAT WALKETH RIGHTEOUSLY**

Again we have by the mouth of the Prophet -Isaiah a powerful statement descriptive of those only who will be ultimately found pleasing to the Lord and approved of Him: "Who among us, shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters, shall be sure."--Isa. 33:14-16.

Commenting upon these words of the Prophet, Pastor Russell said:

"In these days when iniquity abounds and the love of the many who profess the name of Christ waxes cold, only those who have the stamina of character can fulfil these conditions. Those who reverence God more than men, however great may be their pretensions to wisdom, piety and learning; who rest their faith implicitly upon the inspired testimony of the Apostles and Prophets; and WHO EXERCISE THEIR OWN GOD-GIVEN RIGHT OF PRIVATE JUDGMENT AND SO PROVE ALL THINGS by an appeal, not to human philosophies and idle speculation but 'to the law and the testimony' (Isa. 8:20), and HOLD FAST to that which is good--those only can fulfil these conditions.

"To walk righteously means to walk contrary to the course of this present evil world. It means to take the unpopular side of the questions of the day in nearly every case, and thus to be misunderstood and misrepresented and have our names cast out as evil; in a word, it means to suffer for righteousness' sake.

"To speak uprightly is to go a step further than to walk righteously: it implies not only personal effort to withstand evil and error in their effects upon one's own character, but also the fortitude to withstand error with bold and fearless presentations of the Truth, regardless of the cost of such faithfulness, which we

are-assured not only by the Word of God, but by observation and experience as well, will be persecution in some or possibly in many forms. Such a course of righteousness in 'This present evil world,' when the powers of darkness are in the ascendancy, inevitably leads to social ostracism and hatred, in proportion to the zeal for God that is manifested, and persecution in some form is sure to follow. But those of the class here described cannot be BRIBED by any of these considerations. If one has been a clergyman and his eyes have been opened to the Truth, he cannot be bribed by any considerations of salary or prestige or fame to stifle his convictions--'he shaketh his hands from the holding of bribes.' . . .

"To all thus minded, who unflinchingly stand for truth and righteousness in this evil day, is the blessed promise of God--'He shall dwell on high [above the fears, the unrest and the distress which will overwhelm the world]; his place of defence shall be the munitions of rocks [the Lord, the Rock of Ages, the Most High shall be his hiding place]; bread shall be given him, his waters shall be sure [he will be sustained with the bread of life and refreshed with the water of life both spiritually and physically]. Blessed are all they that put their trust in the Lord, for they shall never be confounded.'"--Z '95-230, 231.

It would appear that Christian people spend a good many years of their experiences as New Creatures without making great progress. One difficulty leading up to this condition is a failure to recognize the basic principles underlying the Divine laws, which apply to us from the moment we are adopted into the Lord's family. The first of these basic principles, in harmony with the foregoing, is justice. We need to learn more and more clearly what are our own rights and the rights of our fellow creatures in the Church and out of the Church. We need to learn how to measure the affairs of ourselves and of others with the plummet of justice, and to realize that *we must not under any circumstances or conditions infract the rights, interest or liberties of others-that to do so would be wrong, sinful, contrary to the Divine will, and a hindrance to our growth in grace.* Secondly, we must learn to esteem love as next to justice in importance in the Divine code. By love we mean not amativeness nor soft sentimentality, but that principle of kindness, sympathy, consideration and benevolence which we see manifested in our Heavenly Father and in our Lord Jesus.

In proportion as we grow up in the Lord, strong in Him, it must be along the lines of these elements of His character. More and more we must appreciate and sympathize with others in their trials and difficulties and afflictions; more and more we must become gentle, patient, kind toward all, but especially toward the household of faith. All the graces of the spirit are, elements of love. God is love, and whoever, therefore, receives of His spirit receives the spirit of love.

## **TWO BASIC PRINCIPLES**

These two basic principles must cover all of our conduct in life. Justice tells us that we must cease to do evil-that we must not speak a word or do an act that would work injustice to another, nor even by look imply such injustice; we must be as careful of his or her interests and welfare as of our own. justice must cover all of our dealings with others. Love may permit us to give them more than justice would require, but justice demands that we must never give them less than due, no matter if they do not require justice at our hands, no matter if they are willing to

take less than justice, no matter if they would say nothing if we should take advantage of them, no matter if they would not appreciate our degree of justice-no matter, our course is the same. We have received of the Lord's spirit, and must act from this standpoint and not from the standpoint of others who have not His spirit or who are more or less blinded and disabled thereby from dealing justly.

If justice must mark our conduct toward others, so love must be used by us in measuring the conduct of others toward us. We may not apply to others the strict rules of justice which we acknowledge as our responsibility to them. Love, generosity, demand that we accept from others less than justice, because we realize that they are fallen, imperfect, not only in their flesh but also in their judgments. Furthermore' we see that the great mass -of the world has not received the spirit of the Lord at all, and therefore cannot fully appreciate these basic principles of justice and love as we appreciate them. We must in love look sympathetically upon their condition, as we would upon the condition of a sick neighbor or friend, parent or child., We must make allowance for their disordered condition, and think as charitably as possible of their words, conduct, etc.

This does not mean that we must be blind and oblivious to true conditions, and permit ourselves to be deprived of all that we possess or earn; but it does mean that we should take a kind, sympathetic view of the unrighteousness and injustice of those with whom we have dealings -that we should remember that they are fallen and that they have not received the grace of God as we have received it, and that they are not, therefore, to be measured by the line of strict justice, but rather that their imperfections are to be allowed 'for reasonably by the elastic cord of love. It is our own conduct that we are to measure by the rule of justice, the Golden Rule.

How clearly the Master sets forth these conditions, urging upon us the Golden Rule as the measure for our conduct toward others, and that in measuring their conduct toward us we shall be as generous as we shall wish our Lord to be in His judgment of ourselves, in harmony with His statement, "With what judgment ye judge, ye shall be judged."

A right appreciation of these basic principles, justice and love, by the Lord's people, and worked out in the daily affairs of life, would lift them above the world. It would save many an altercation, many a lawsuit, many a quarrel, and would make of the Lord's people shining examples of kindness, generosity, love, and at the same time examples of justice, right living, sterling honesty, etc.

**"FIRST BE RECONCILED TO THY BROTHER,  
THEN COME AND OFFER TRY GIFT"**

Not has the Lord left His people without positive instruction and counsel for their guidance in the matter of adjusting differences and for cancellation of the guilt of any wrongs or injustices in the sight of God, which any of His people may have committed against another. While we are not to require justice or perfection of others but are to be long-suffering toward all, yet we are not to condone sin in any or pass over lightly positive wrongdoing and injustice on the part of others of the Lord's people without proper amends being made and due assurance from them that the wrong-doing is repented of and that restitution will be made as far as

possible. We have in the noble example of Zacchaeus a lesson of true repentance and of how the Lord commended his course in making restitution in that it manifested his earnestness and sincerity. (Luke 19:1-9.) We believe that true repentance always manifests itself in making good for the wrong that has been done.. It is in vain therefore that any profess to have renounced their mistakes or wrong-doing of the past toward others *unless their professions be accompanied with proofs of sincerity by positively making restitution and by undoing the wrong as far as possible.* 'As appertaining to this point Pastor Russell said in his exposition of the words of Jesus recorded in Matthew 5:23, 24. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift"

"While wilful sin has always been the same, it would not be unreasonable to infer from the Apostle's words [Heb. 10:26] that the temptations and dangers of 'this evil day' in which we live will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being overtaken in a fault, whose sin is not unto death, and from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin-the sin upon which the full penalty is justly and properly to be recompensed.

"At first thought, many may be inclined to say, 'Well, I am in no danger of that sin, for I am sure that I would not commit sin Willfully, intentionally, designedly.' But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a willful sin, but which later might become willful sin: for instance, any transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, willful, deliberate sin afterward, if we afterward came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures. 'To consent to' a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make it a WILL-FUL sin.

"With this view of the matter, the children of God CANNOT AFFORD TO SANCTION IN THEIR MINDS EVEN THE SLIGHTEST INJUSTICE OR UNTRUTH TOWARDS EACH OTHER, OR TOWARDS ANY ONE. - The essence of this thought is found in our Lord's command: 'If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and there rememberest that thy brother hath aught against thee [that someone has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practicing injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift].'

"In describing those who sin willfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin,' and

not in opposition to it, they are the opponents of the *Son* of God, who was so out of sympathy with sin in its every form that He laid down His life to redeem us from its power and curse. The Apostle declares that such willful sinners may be esteemed as the enemies of Christ, who really trample Him and His goodness and love under their feet, figuratively, disdain His mercy and favor as well as His instruction in righteousness. He says that, inasmuch as they were once sanctified, as a result of their faith in the, precious blood and its cleansing from sin, their turning now into harmony with sin would imply that they now disesteem the precious blood of Christ which redeemed us to God, counting it a non-sacred thing – common -- and do despite to the spirit of Divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death; and the attainment, as the Lord's people, of the crown of life eternal."--Z '07-314, 315.

## **SHALL WE STUDY THE REVELATION?**

*"Blessed is He who Reads, and Those who Hear the Words of the Prophecy, and observe the Things which have been Written in it; for the Time is near."--Rev. 1:3.*

WE have been questioned by some of the brethren as to the 'wisdom and propriety of studying and discussing the writings of the book of Revelation. In fact, some have put the question to us in this form, Why should a special series of articles be published in the HERALD at this time when a large portion of the interpretation must necessarily be doubtful, and when parts of the Revelation have not yet had fulfillment?

We have replied to these queries, stating that our purpose in discussing the Revelation in the HERALD is; that we believe it to be of profit and general encouragement to the brethren. Of course if we did not believe this study to be of special advantage and help to the friends, or if we had reason for believing that the brethren themselves did not feel blessed and profited by the Revelation series, we would not for an instant think of continuing the expositions. Our correspondence from the friends from all parts of the world convinces us that by far the majority are deeply interested in the study of the Revelation, and they have assured us of receiving much blessing from the Revelation expositions. We desire all to know therefore that it is not a matter of our imposing upon the friends something that they as a majority do not desire.

In the first place, we know of no statement in the last book of the Bible or in any other, forbidding the study of the Revelation, but to the contrary we find various statements encouraging and urging investigation and study *of every portion of God's Word*; thus the Apostle instructs: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3.16, 17.) It is remembered too that the class of Christians known as the Bereans were highly commended and were said to be more noble than some others because "they searched the Scriptures daily, whether those things were so." The Apostle -Peter's testimony, likewise, confirms this reasoning. He admonishes the early Christians that they do well to take heed to the "more

sure word of prophecy." Surely all Bible students admit the prophetic character of the Revelation.

### **HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES**

Coming to the consideration of some of the messages of the Revelation itself, we note the following significant statements: (1) That it is a Divine prophecy: "The revelation of Jesus Christ, which God gave unto Him *to show unto His servants things which must shortly come to pass.*" (2) It is not for the world, nor even nominal Christians: "The Lord God of the holy prophets sent His angel *to shew unto His servants the things which must shortly be done.*" "I Jesus have sent mine angel to testify -unto you *these things in the churches.*" "He that hath an ear, let him hear *what the Spirit saith unto the churches.*" (Rev. 22:6, 16; 1:7.) (3) A special blessing is pronounced upon those who read and hear: "*Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.*" (Rev. 1:3.) (4) The warning is given against any attempt to prevent an investigation and study of the Revelation: "*Seal not the sayings of the prophecy of this book: for the time is at hand.*"--Rev. 22:10.

The above points should be clearly borne in mind by all, as they distinctly teach that the Revelation messages are prophetic--"things which must shortly come to pass," and are intended for the Church, and their purpose is to convey a special blessing to those who receive them.

Surely we could not hope for any stronger encouragement to examine and study the Revelation than that represented in the above arguments. We believe the facts will show that as God's people have given heed to this admonition all down through the Age, and have studied the wonderful symbolic visions of the Revelator, they have realized a corresponding blessing--a strengthening of their faith and hope.

As many of the visions of the Revelation describe the *faithful*, 'passing through scenes of great suffering and persecution, the knowledge represented in the visions was doubtless intended to supply a special need; for the Church always has needed the help and blessing that accompanies a knowledge of the "more sure word of prophecy." We believe that it will be acknowledged by all Bible students that there is no portion of the Bible that to so great an extent as the Revelation reveals God's providential care and overruling of the events of history, both good and evil, for the Church's development in grace and knowledge. There is no doubt that the faithful who, down through the Age have studied the Revelation, have been helped to discern the Divine overruling in connection with the affairs of the Church. On this point our Pastor wrote as follows:

"During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Rev. 1:3.) The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the 'anti-Christ' mentioned by the Apostle, the history of which we now see fills so large a part of the prophecy."--STUDIES, VOL. 1-27,28.

If it is reasonable to suppose that Luther derived important aid in deciding issues of great magnitude in his day, it is equally reasonable to suppose that other Reformer derived equal benefit and help from the same source. Yea, verily, it is most evident that these wonderful prophecies were given for the counseling, assisting and protection of the Church through the long, dark centuries of her pilgrimage, and of her witnessing to the Truth. As we read the writings of God's consecrated ones -Of the past, we learn that the Revelation visions have proved to be a mighty power in the Church's history, and that they have served to preserve the faith of the Church in times of peril and general apostasy. We have found that, the knowledge of some of them and 'the testimony thereto have given birth to great reformation movements; that they have inspired confessors, and supported martyrs to the cause of Christ, some of whom sealed their faithfulness at the stake, while others suffered dreadful deaths in other ways. A knowledge of some of these marvelous prophetic photographs has been largely instrumental in breaking the chains of priestcraft, superstition and tyranny and has brought multitudes out of the bondage of the same.

### **VISIONS OF REVELATION UNFOLD DIVINE PLAN**

In the light of the foregoing, we find ourselves utterly unable to agree with the statement that a large part of the interpretation of the Revelation must be regarded as doubtful; nor is there any evidence to show that there was any uncertainty in the mind of Pastor Russell as to the interpretation of the major portion of the book. The evidences clearly establish the fact that *he made a great study of the Revelation*, and that he understood almost all of it, and while he did not write and publish a specific volume\* on the Revelation, nor leave any manuscripts whatever on it at his death, yet we have the evidence showing that he wrote and published much on the last book of the Bible, and he stated himself in a manner, not doubtful, but positive. True, he did not expound several portions of the book, nevertheless, from what he did express we can be well assured that he followed the historical method of interpretation; that he believed that the Revelation was a history of God's people, and in fact of the entire Divine Plan, particularly from our Lord's First Advent forward to the end of the Millennium.

Those who have been carefully reading the Revelation series in the HERALD, and have noted the quotations we have given from Pastor Russell's writings, will recognize at *once* that *we* have followed the same system of interpretation; not because he adopted it, but because it is thoroughly established by the facts of history thus far, and harmonizes with the remaining portion of the Divine Word. Hence, in dealing with *those chapters which were not particularly explained by our Pastor*, We find that we need only carefully examine the historical records of events and occurrences *to find their fulfillment in complete harmony* with those portions which Pastor Russell did expound.

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It is true that Pastor Russell had expected to write a volume on the *Revelation*, treating it in detail in systematic order. However, death came to him before he was permitted to realize his expectation, and he did not *leave any* manuscript bearing upon the Revelation *that had not already been published in the six volumes of Studies and in his semi-Monthly journal.*

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Our contention therefore is that the Lord's people today may read so clearly the fulfillment of the symbols of the Revelation in the historical records, as that by far the greater portions of the book need not be doubtful but fully established. We do agree most heartily that there are portions of the Revelation that have not yet been fulfilled, 'particularly the last four chapters of the book, but with comparatively few exceptions, the fulfillment of the first eighteen chapters is in the past; and 'who of us would assume the responsibility of saying that we cannot understand any of the last four chapters because their fulfillment is still future? To the contrary, we believe that all will agree that in the light of other portions of the Bible, even though the fulfillment of the last four chapters is still future, it is easy to understand very much of their significance, which brings special joy and profit as they so clearly reveal to us the consummation of the Divine Plan in the deliverance and glorification of the Church, the resurrection of the dead, the restitution of all the willing and obedient to human perfection and life in paradise, with perfect harmony and peace reigning everywhere. Thus while the full significance of the last four chapters will be realized more fully when those symbols have been fulfilled, it is surely to our profit to study them now in the light of history and other portions of God's Word.

In making these presentations to our readers in the Revelation series, we have trusted to do it in the same spirit in which our Pastor presented all of his writings, namely, not claiming Divine inspiration and infallibility, but as that of appealing to the brethren everywhere to *exercise their 'own personal liberty.* in the acceptance or rejection of what is presented, and to use *the spirit of a sound mind* in receiving only that which appeals to them *as being established by Scripture and the facts of history.* We merely say to all, that these expositions appeal to us, as being sound and reasonable, and we invite the brethren *to give them careful consideration,* and to bring to our attention any difficulties they may have in harmonizing the interpretations.

### **"TRY THE SPIRITS WHETHER THEY ARE OF GOD"**

In addition to the above lines of reasoning as to why we recommend the study of Revelation at the present time, we call attention to the general situation that prevails among the Truth people throughout the world since Pastor Russell's death. More than four years have passed since his departure. During that time various expositions, volumes, and treatises on the Revelation have appeared upon the scene, under various charming and attractive titles, written by various brethren who, to a more or less extent, claim to be *special* light-bearers, and as being sent of God to deliver His message to the remainder of the Truth people. Desiring to have the advantage of all the light possible upon the Christian's pathway, we have care-fully examined these various productions with the result that' they are found

to be sadly in disagreement and contradictory. All of them have a commingling of Pastor Russell's thought, with much that was not his thought, and much that we believe is error. More than this, to our understanding, the general spirit expressed by the authors of these different expositions does not seem to us generally to savor of the spirit of Christ, of humility and meekness, and many statements in these expositions are made so dogmatic as to imply that disagreement with them on any point would surely bring condemnation to the objector. This, we are unable to regard as the spirit of the Lord. Again, as we soberly and carefully examine these expositions of the Revelation by various brethren, we find much that we are compelled to acknowledge is highly imaginative, visionary and speculative, and entirely unworthy of credence. We find these expositions-containing- within themselves inconsistent and contradictory statements, and all of them in some important respects are very much out of harmony with the expositions that Brother Russell gave us of the book.

Finally, one of the most convincing proofs that these various recent expositions of Revelation are unworthy of acceptance is the fact that they contain many applications of the symbolic visions and many predictions of events and occurrences *that have failed* or are sadly failing before our eyes. The Lord said to Israel centuries ago: *"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."* (Deut. 18:21, 22.) As we apply this searching test of the Divine Word today, the evidence is overwhelming that there is much in our midst that must be stamped as utterly-and palpably false and must fall under the solemn condemnation of Jehovah's Message in ancient times.

### **"TAKE HEED UNTO YOURSELVES AND TO ALL THE FLOCK"**

As a result of all of these published interpretations and expositions that are being given wide circulation, there has come to be much confusion among the Truth people, and many of the friends, far and near, have written us of their perplexity with regard to the situation and the true meaning of the Revelation. In view of all of this confusion and unhappy situation, it would seem that if there was ever a time when light on the Revelation should be looked for it would-be at the present; and that brethren who have been placed by the Church in positions of responsibility in spiritual matters would be sadly remiss in doing their duty if they sat idly by and sought no means of comfort and assistance for those who have expressed need and earnestly asked it. Surely, brethren who are earnestly striving to fulfil a holy ministry toward the Lord's people should regard it as their solemn duty to humbly and soberly seek counsel from the Lord, and guidance by Him by which they might present the exact facts as to what Pastor Russell taught on the Revelation, and bring together in a systematic manner the interpretations of the Revelation that he gave; and additionally to look for, and if possible present, such *further expositions of those portions of the Revelation concerning which our Pastor did not write*, so as to clarify the situation, and *make manifest to all the Lord's true sheep, the Truth*, that thus they may be assisted out of their perplexity and confusion.

This, in fact, is the purpose of the Revelation expositions presented in the HERALD during the past year. The brethren of the Editorial staff of this journal, however, have not, and do not, pose as expositors of the Revelation, nor as having superior ability to other brethren \*in this regard, but rather our efforts have been to compile, or bring together the interpretations of our Pastor, together with such other expositions as in God's providence have come to us *from faithful and godly men who have written on the Revelation during the past century*, and whose writings give evidence of soundness of mind and of a large measure of the Lord's spirit by which, to our understanding, they have discerned deeply of the Divine truth regarding the meaning of the symbols of the Revelation. And we desire to say, not boastfully, yet truly, that we believe that our humble efforts have been much blessed of the Lord, in that many of those who have studied the Revelation expositions in the HERALD have been relieved of their confusion and perplexity and enabled to maintain a balance and poise of mind that has kept them *free from the spirit of fanaticism and of fanciful speculation* that is so prevalent at this time.

Realizing, as all the faithful watchers must, that what remains of the Church of Christ in the flesh has been undergoing the severest trials and is perhaps passing into the most crucial test of her earthly career-perhaps her Gethsemane experiences, we regard it as most pleasing to our Heavenly Master to avail ourselves of all His provisions in the way of truth and grace that are represented in His many 'messages. We believe that it is timely that we earnestly commend to the brethren everywhere a careful and sober study 'of the book of Revelation. Living as we are in -a period when some of the events predicted in the book are grandly fulfilling before our eyes on, a most gigantic scale, events, too, of vast magnitude that mark the overthrow of Satan's empire and the ushering in of the long-promised reign of righteousness, the Kingdom of God, surely it is appropriate for us to inquire, and to be prepared to receive, whatever our Master may be pleased to say unto us at this time, especially as He has promised to be with His faithful people even unto the end, and has -admonished, saying: "Blessed is he that readeth, and they that hear the words of this prophecy."

Having been inquired of by many of the friends as to the advisability of forming classes for the study of the Revelation, and believing that a systematic study of this book will prove a means of much blessing at this time, we purpose to prepare and publish in this journal in the near future, a series of questions on the Revelation by **which the various classes may pursue in an orderly and systematic way the study of the visions of the Revelator. We ask the brethren everywhere to join us in the prayer that the Lord may, by His providence and by His counsel, guide and bless our mutual efforts to edify and comfort one another.**

## PRECIOUS THINGS

O what shining revelation of His treasures God hath given!  
Precious things of grace and glory, precious things of earth and heaven.  
Holy Spirit, now unlock them with Thy mighty golden key,  
Royal jewels of the kingdom let us now adoring see!

Christ is precious, oh, most precious, gift by God the Father sealed;  
Pearl of greatest price and treasure, hidden, yet to us revealed;  
His own people's crown of glory, and resplendent diadem;  
More than thousand worlds, and dearer than all life and love to them.

Marvellous and very precious is the Corner Stone Elect:  
Though rejected by the builders, chosen by the Architect.  
All-supporting, all-uniting, and all-crowning, tried and sure;  
True Foundation, yet true Headstone of His temple bright and pure.

Pause not here,--the Holy City, glorious in God's light, behold!  
Like unto a stone most precious, clear as crystal, pure as gold:  
Strong foundations fair with sapphires, sardius, and chrysolite,  
Blent with amethyst and jacinth, emerald and topaz bright.

Glorious dwelling of the holy, where no grief or gloom of sin  
Through the pure and pearly portals evermore shall enter in:  
Christ its light and God its temple, Christ, its song of endless laud!  
Oh, what precious, consummation of the precious things of God!

## **THE REVELATION OF JESUS' CHRIST**

### **SERIES VIII.**

#### **THE HALF HOUR'S SILENCE**

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

[This article on the Revelation, Series VIII, is a reprint of the one that appeared in the HERALD of April 15, 1919; the regular series being suspended for this issue of this journal, December 1st, will continue the study of the Revelation in the usual way in Series XLII. -- Ed. Com.]

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

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

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

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

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

### **LOCATING EVENTS OF SEVENTH SEAL**

Thus it will be clearly seen that the vision of the opening of the seventh Seal completed the Revelation given to Christ, and discloses not only many events and developments that are recorded in the history of the past nineteen centuries but additionally those events and occurrences of the coming dispensation which mark the consummation of God's eternal purpose in the removal of evil from the earth, and the ushering of all the righteous into the endless ages of bliss that follow. Some seem to be under the impression that in view of the fact that the seventh Seal is described as being opened after the first six, therefore the events of the seventh must necessarily follow those of the preceding six Seals. The fallacy of this reasoning is discerned at once, however, when we bear in mind that the transactions and occurrences of the six Seals bring us down to the introduction of the Millennial Reign, while the nature and character of many of the events of the seventh Seal are such that we *must* find their fulfillment somewhere during the reign at Satan and evil, and before the opening of the New Dispensation. In other words, the unavoidable conclusion is that the *events under the seventh Seal cover much the same period as the preceding six Seals, viz.:* the whole period of the Gospel Age, and have their fulfillment in the order given above.

Many of the Lord's consecrated have in some way obtained the impression, that the events of this seventh Seal did not begin to be understood until the Harvest time until about 1878 A.D. Our conviction is that this is not the correct thought; neither was it that of our Pastor. We quote:

"During the Christian Age, so me of the saints sought to understand the Church's future, by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (Rev. 1: 3.) The book

kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the 'Anti-Christ' mentioned by the Apostle, the history of which we now see fills so large a part of that prophecy. Thus gradually God opens up His Truth and reveals the exceeding riches of His grace; and consequently much more light is due now than at any previous time in the Church's history."--Vol. 1, p. 27, 28.

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

More than this, let it not be overlooked that the subject matter of the visions of the seventh Seal, is *the same as* that of the six preceding Seals--the toiling, suffering, persecuted Church of Christ, as it bears testimony to the Gospel, encountering opposition and tribulation at the hands of the Anti-Christian powers. The chief difference between the events portrayed under the symbols of the first six Seals and those of the seventh is, that under the seventh, the Church's eventful career is described more in detail. The six Seals are more in the nature of a general outline or picture, the seventh sets forth many details, and is a more complete view, in which we have revealed to us the various activities of the Church in giving her testimony to the Truth, and its effect upon the various systems of error, and her triumph and victories over the same, foretold. Several very prominent epochs are described, particularly those of the "time of the end," and the "harvest" period. It will, therefore, be seen that the fulfillment of the first recorded visions of chapter eight, which are stated to be under the seventh Seal, are to be looked for *at the beginning of the Gospel Age*, and not at its close. Let him that readeth understand!

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

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

Up to this time St. John had been continuously hearing voices and witnessing symbolical occurrences, either before the Throne or upon the earth, etc.; but when

the Lamb opened the seventh Seal, there came a cessation of activities, both in the scene of the Throne vision and on the earth. Concerning the symbolical significance of this "silence" there are two very important things that must not be overlooked in our investigation, viz.:

First, the very fact that a *half hour* is mentioned implies that symbolic time is referred to.

Second, that while the expression, "half an hour," would of itself refer to an exact definite period of time, yet the fact that the word "about" is used, meaning a little, more or less, changes the complexion of the matter somewhat and leaves us to look for something that would be either a little more or a little less than a half hour of symbolic time. When symbolic time is employed in the Scriptures, a year of 360 days invariably is represented by a "day;" an hour being one twenty-fourth part of a day would, therefore, represent fifteen days; a half hour would be seven and a half days; and "about" a half hour would be either a little more or a little less than seven and a half days. Expositors of the Revelation have searched in vain for a period in history in which there was a cessation of activities in connection with the work of carrying forward the Divine purposes. Whenever an application has been attempted the time feature has been ignored. One eminent expositor has explained the symbolic "silence" to be a brief but indefinite period when no new agents were to go forth to work important changes in the world. This interpretation is founded upon the fact that as this "silence" precedes the sounding of all seven of the Trumpets, the fulfillment of it must also precede the events symbolized by all the Trumpets. We believe that this is the only logical conclusion to be reached in locating the "silence."

### **LOCATING THE SILENCE**

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

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

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

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

### **ANGEL WITH THE INCENSE**

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

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

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

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

### **THE PRAYERS OF THE SAINTS**

The Common Version reads that the "much incense was given Him with the prayers of the saints." The Diaglott renders this "for the prayers of the saints." The thought evidently is that before the prayers of the saints on earth could be answered, the merit of His sacrifice must be accepted and applied for them. We thus see that as the prayers, offerings, devotions, of the saints throughout the whole Gospel Age, the antitypical Atonement Day, are offered up to God, the merit of Christ's sacrifice would be there to make their offerings, prayers, etc. acceptable. The fragrance of Christ's acceptability to Jehovah gives efficacy to His people's prayers. 'And the Smoke of the Perfumes [incense] went up for the Prayers of the Saints out of the Hand of the Angel in the presence of God." -Rev. 8:4.

### **CHRIST "THE ANGEL" BEGINNING HIS ACTIVITIES**

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

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

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

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

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

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

-punishment upon- violators of justice, the Jewish nation. Fire invariably represents destruction or agencies of destruction. The fire that was cast to the earth by the Angel -was to eventually destroy the Jewish polity.

### **BAPTIZED WITH FIRE**

"Earth" symbolizes organized society or government. In this symbol, it represents the Jewish government, which at the time of Christ was a part of the Roman earth. Israel as a nation had been threatened with judgments,. The nation was called to repentance by John the Baptist. "Bring forth fruits meet for repentance," were his words addressed to them as they, came to his baptism. He further said, "And now the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but He [Christ] that cometh after me is mightier than I. . . . He ,shall baptize you [the Israelites indeed] with the Holy Spirit and [the rest of the nation] with fire: Whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."--Matt. 3:8-12.

Christ began His ministry to the Jewish nation with the words, "Repent, for the Kingdom of heaven is at hand." (Mark 1:15.) He continually warned them of judgments impending. He foretold the destruction of the city of Jerusalem and its temple, and their dispersion among all nations. He told them that He would send unto them prophets and wise men, who would, be His mouthpieces (voices), and some of them they would kill, and some of them scourge in their synagogues, and persecute from city to city. And then: foreseeing that they would not give heed to his messengers, He said, "Behold your house is left unto you desolate."--Matt. 23:34, 35.1

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

The "earthquake" in the vision we are now considering, however, refers to. the overthrow of the Jewish polity in the years 70-73 A.D. These judgments,

however, did not reach their full termination until 135 A.D. We quote International Encyclopedia:

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

We quote from Mosheim's Eccles. History:

"The God who had for so many ages protected the Jews with an outstretched arm, withdrew His aid. He permitted Jerusalem with its famous temple to be destroyed by Vespasian and his son, Titus, an innumerable multitude' of this devoted people to perish by the sword. . . . From this period the Jews experienced, in every place, the hatred and contempt of the Gentile nations, still more than they had formerly done, And in these their calamities, the predictions of Christ were amply fulfilled, and His Divine mission further illustrated."--Vol. 1, p. 66, 67.

## **IS THE DOOR INTO THE NARROW WAY CLOSED?**

*"And while they went to buy, the bridegroom came; and they that were ready went in with him to' the marriage: and the door was shut."--Matt. 25:10.*

THUS did Jesus surely cause His disciples to cast their mental eyes forward to the conclusion of this Age when the work He was then inaugurating would be concluded, and all the faithful enter into the joys of the Kingdom.

These words of the Master have become the occasion of strange and fanciful views regarding conditions and affairs pertaining to the Lord's people at the conclusion of this Age. The general prevailing conception has long been, however, that ever since Jesus' First Advent God has been dealing and working with the human family for the purpose of saving from eternal torment such as He has been able to influence; that the present life is supposed to furnish the only opportunity that any man will *ever* have; that therefore the door mentioned by Jesus refers to the opportunity that the faithful few, who will constitute the redeemed, will have, at death of entering the portals of heaven.

The revelation of Truth that has come to God's people during the past fifty years has done much to dispel the mist and haze that has come down to us from the Dark Ages on this subject of human salvation. In the light of this clearer unfolding of the Lord's Word it is now clearly seen that while the great Divine purpose for human salvation has been progressing in grand order throughout the ages, yet everything thus far accomplished has been in the nature Of PREPARATION for that work; that the saving of mankind and reclaiming them from the tomb has never really yet, commenced. We have seen that this Gospel Age has been a most important step in this preparatory process, viz., the selection and development of the Royal Priesthood, composed of Christ the Head, and the Church His Body; these to constitute God's instrumentality for the world's blessing. (1 Pet. 2:9; Rev. 20:6.) Moreover, with the completion of, this Royal Priesthood, will commence the great work of human salvation, including the bringing into subordination and putting down of all the forces of evil, which work

will be carried to a victorious conclusion, reclaiming whosoever wills of fallen humanity and bringing them back to the image and likeness of God where they may forever dwell on a perfect earth--paradise restored. These same Scriptures assure us that all wilful opposers will be destroyed in the Second Death. -Acts 3:23; Rev. 20:12-15; 21:8.

Today, therefore, a considerable number of Bible students are agreed that the door mentioned by Jesus does not pertain to the opportunity that mankind will have of entering into life in the Millennial Age, but has specific reference to the opportunity or the opening of the way into the Kingdom; the way whereby the faithful few during this Gospel Age may make their calling and election sure to joint-heirship with Christ in the Kingdom. That Jesus opened this way is confirmed by a number of plain Bible statements. His own words are, "I am the way, the truth, and the life." The Apostle's words likewise are, that Christ brought "life and immortality to light through the Gospel." He, Christ, opened up for us the "new and living way." And this way the Master again referred to when He said, "Strait is the gate and narrow is the way that leadeth unto life" (immortality).

### **THE NARROW WAY OF SELF-SACRIFICE**

For nearly nineteen centuries justified believers have been invited to walk the Narrow Way by making a full consecration to God--denying themselves, taking up the cross and walking in their Master's footsteps. Neither has God expressed any threats in connection with this heavenly calling, nor endeavored to coerce any to enter and walk the Narrow Way; rather it is set before such as have ears to hear, as a privilege and opportunity: "IF ANY MAN WILL COME AFTER ME." All such are enjoined to so run as to obtain the heavenly prize, to be given to all who are faithful in the end of the Age. The entire life tithe of each individual is required in the process of making ready. At no particular time *in advance* of his departing this life, is he promised that the fight will be over and that he can cease his efforts and struggles in the Narrow Way and consider that his calling and election have been made sure. The strongest proof of this is found in our Master's loving words, "Be thou faithful unto death and I will give thee a crown of life." All Bible students who carefully discriminate and weigh all the messages of our Father's Word, well know that the faithful few who successfully walk the Narrow Way unto the end are promised the reward of the Kingdom *at the end* of the Age, and that such final entrance into the Kingdom in glory by the First Resurrection is undoubtedly the door referred to by Jesus which will be closed with the passing beyond the veil of the last member of the Church in the end of this Age.-Matt. 25:13-19; Rev. 20:4, 6.

We cannot therefore avoid the conclusion that our Lord's Words, "And the door was shut," most explicitly assure us that a time comes when the full number designed of God to compose the Royal Priesthood of the coming dispensation, will pass in, and that then no more can enter because the door, will immediately be shut. Moreover, this is the only door mentioned by our Lord or the Apostles as having to do with the conclusion of the work of this Age.

But we are asked at this time to consider if there is not, what might be properly called, the door into the Narrow Way? and inasmuch as a time comes when the door into the Kingdom, the glorified state, is shut, must we not believe that the

door or entrance into the Narrow Way, also closes and that, at least a brief space in advance of the closing of the door into the Kingdom?

Our reply is, that we regard this supposition as altogether a reasonable one—that it is entirely proper to regard the entrance into the Narrow Way as closing in connection with the shutting of the door into the Kingdom; for surely God would not invite into the Narrow Way of self-sacrifice and self-denial any who could not enter into the Kingdom on account of the door being shut. It is therefore proper to speak of the privilege of entering the Narrow Way as the DOOR OF OPPORTUNITY; and this is in full line with the view expressed by our Pastor, as it is remembered that frequently in his writings he spoke of the "door of opportunity." Thus we read from his pen:

### **THE DOOR OF OPPORTUNITY**

"An open 'door' symbolizes AN OPPORTUNITY OF ENTRANCE TO CERTAIN CONDITIONS AND PRIVILEGES; a shut door represents THE TERMINATION OF SUCH PRIVILEGE OR OPPORTUNITY. The privilege, invitation or opportunity of the Gospel Age, granting, under restrictive conditions, to believers in Christ, entrance into joint-heirship with Him in the Heavenly Kingdom and to the Divine nature, is the 'door' by which we 'have access into this grace [favor] wherein we stand;' namely, into the hope of sharing the glory of God. (Rom. 5:2.) This door, which has stood open throughout the entire Age, is sometime to be closed; and the door in the parable of the virgins marks this close -- THE TERMINATION OF ALL SUCH OPPORTUNITIES AND PRIVILEGES. This parable of the virgins merely portrays the events in the close of this Age among those of the true Church living at, that time."--Vol. III, p. 206.

But still the question is urged, is not the Harvest in the past and in view of all the circumstances 'of our day, are we not to conclude that the door into *the Narrow Way has already closed*, and that none can now enter, and that all who are in the Narrow Way must make their calling and election sure, and that therefore no more can fall out by the way? We reply, that we must express our emphatic disagreement with any such conclusion. We still regard the interpretation of the parable of the wheat and the tares as a most reasonable one, namely, that as our Lord said, "the harvest is the end of the Age," that all the circumstances indicate that we have approached unto the Harvest period; that the "Harvest" is a general time during which the members of the Church in its last stage, the Laodicean period, will be sealed in their foreheads and will be gathered as the wheat class, into the Kingdom garner. There are strong and convincing evidences that this sealing and gathering work is still going on; nor are there any circumstances at this time that indicate or constitute any proof that the door or opportunity of entering this class has closed.

Relative to the sealing of the servants of the Lord as recorded in Rev. 7:1-3, we read that the, four winds (of strife) are restrained from injuring the earth and sea (the social -earth, society, representing the governments; and the "sea," the anarchistic masses of the people) until the elect are sealed in their foreheads. All who are conversant with the writings of our Pastor, will recognize that the four winds have not yet come together to form the whirlwind; and that the governments and the anarchistic masses of mankind have not thus far been injured

or destroyed by the world's greatest time of trouble--the "whirlwind." Evidently the sealing of the servants of God is continuing on, and even if the full number had been sealed (given an intellectual appreciation of the Divine Truths due at this time) this would not prove that no more could enter into the Narrow Way for the reason that various Scriptures indicate that it is in every way possible for those who have experienced the sealing and who have been made partakers of the Holy Spirit, to lose this precious gift and to lose the blessing of the sealing. (Heb. 6:4-6; 10:26-29.) We believe that the words of our Pastor again throw further light on this subject:

"Consider this 'door' of opportunity and privilege, soon to close. Our Lord called it a gate, and said that during the Gospel Age it would be difficult both to find and to enter it, and advised us to make great effort to enter, if we would share the immortality and Kingdom honors, to which it and no other door leads. He said, therefore, 'Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able, when once the Master of the house hath risen up and shut to the door.' (Luke 13:25.) This Narrow Way, as we have already seen, is the way of self-sacrifice in the interest of the Lord's Plan and work. The way is made narrow by the circumstances of the present time, by the opposition of the worldly spirit against truth and righteousness, so that whoever walks in the footprints of our Leader and Forerunner will find the way narrow or difficult and must suffer persecution. To walk in this way, as our Lord set us an example that we should follow in His steps, implies not only a passive conformity to His disposition or spirit, but also an active, energetic zeal in the promulgation of His Truth at all hazards. And all who walk in this Narrow Way, faithful as He was faithful, unto death, have fellowship in His sufferings, and will also in due time have fellowship in His glory, at the marriage feast, in the glory to be revealed at His appearing and Kingdom.-Phil. 3: 10; 1 Pet. 4:13.

"In view of its glorious termination, the opportunity to walk in this Narrow Way of self-sacrifice for the Truth's sake is the grandest privilege that was ever offered to any creature. THE PRIVILEGE OF SUFFERING WITH CHRIST AND IN HIS CAUSE, after first recognizing Him as our Redeemer, is THEREFORE THE DOOR, AND THE ONLY DOOR OF OPPORTUNITY by which the glory to follow, as the bride and joint-heir of Christ, can be reached."--Vol. III, p. 206, 207.

Let us note carefully, dear brethren, what is here called to our attention, namely, that the door into the Narrow Way is represented in the *privilege of "self-sacrifice in the interest of the Lord's Plan and work,"* and that "the privilege of suffering with Christ in His cause . . . is therefore the door and the only door of opportunity, by which the glory to follow, as the bride and joint-heir of Christ, can be reached." We quote again:

### **"BIBLE, DOES NOT GIVE EXACT DATE"**

"There are three ways in which the closing of this door might be indicated: first, by a definite Bible statement of the exact date; second, by such a reversal of public sentiment with reference to the Truth, that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the Truth's sake (Rom. 8:17) would be no longer possible; or third, by such a

condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance."

Concerning the first way above mentioned our Pastor. says:

"THE BIBLE DOES NOT GIVE THE EXACT DATE . . . But we have a clear intimation that THE DOOR WILL BE SHUT in the manner last named; for, before the Millennial day breaks, we are forewarned of a dark night wherein no man can labor--'The morning cometh, and also the night.'--Isa. 21:12.

"The Narrow Way opened to us is the privilege and opportunity of co-operating with our Lord now, when to manifest His spirit of meekness and zeal and loyalty to God and His Truth will be at the cost of earthly advantage; when to champion His cause and the Truths which He advanced will make us, to say the least, very unpopular; and when our endeavors to honor His name and bless, our fellow-men with the Truth, by letting our light shine, bring upon us reproach, misrepresentation and persecution in some form. And if, as we have seen, THE NARROW GATEWAY OPENED MEANS THE PRIVILEGE OF THUS SACRIFICING, FAITHFULLY, UNTO DEATH, at whatever cost, it follows that the CLOSING OF ALL SUCH OPPORTUNITY for such fellowship of service and suffering would be THE CLOSING OF THE DOOR, the barring of the Narrow Way to the future glory and joint-heirship; our reign with Christ being conditioned on our faithfulness in His service, which, now means suffering with Him.-Rom. 8:17, 6:8."--Vol. III, p. 208.

We believe the language of our Pastor above sets forth the only proper logical deduction to be drawn from the various Scriptures bearing upon the subject. We might delve deeply into the various types and symbols of both the Old and New Testaments and enter into various ramifications involving a labyrinth of fine spun thought and multiply texts of Scripture and ultimately work out a theory, but *it would, be only a theory-mere conjecture and speculation.* But, dear brethren, would such a course be wise and bring to us happy results? We believe that all will agree that it would not. Let us remember that our Lord has not left us to do any guessing or theorizing, upon this or any other subject. The Master, Himself , did not **do any guessing, nor did any of His Apostles. What** they gave out as Truth was set before the early Christians as being their positive knowledge upon the subject and they cautioned against everything in the nature of theorizing or speculation. (1 Tim. 1:4; 4:7; 2 Pet. 1:16, 17.) We believe our Pastor stated the truth when he said, "The Bible does not give the, exact date."

Let us not fail to get the meaning of his words quoted above. Let us note the other two ways that he suggests by which the closing of the door into the Narrow Way might be indicated: "By such a reversal of public sentiment with reference to the Truth" that loyalty to it would no longer. meet with opposition. "and suffering with Christ for the Truth's sake would no longer be possible" or, "by such a condition of affairs obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work." *We believe that all will agree that neither one of these two conditions at the present time exist.* There is yet no such reversal of public sentiment favorable to the Truth, but on the contrary all who are zealous in

bearing the message continue to realize the promised consequences--the contempt, disesteem, and odium of the world. Neither can any claim that the condition has obtained that obstructs all opportunity for service. On the contrary, all about us there are wonderful opportunities yet of bearing the message orally and by the printed page, and such opportunities are now on the increase rather, than on the wane; and yet our Pastor stated as his view that the "door would be shut in *the manner last named,*" that is by all opportunities being obstructed. Let us read again:

"Thus the door of opportunity to engage, with Christ our Lord, in the work of the Gospel Age, will be closed when 'the night cometh wherein no man can work.'

"THE CLOSING IN OF THIS NIGHT WILL EVIDENTLY PUT A STOP. TO ANY FURTHER LABOR TO DISSEMINATE THE TRUTH, which, misunderstood by the public generally, will probably be accused of being the cause of much of the anarchy and confusion then prevailing. . . . Nor should we expect that the coming of night and the closing of the door will be sudden, but rather that it will be a gradual obstructing and closing down. of the Harvest work.

"OBSERVE THAT, WHEN THIS NIGHT COMETH, WHEN THE REAPERS MUST CEASE their labors, it will prove that this final -work of the Gospel Age is accomplished; that the elect number of the Bride of Christ have all been 'sealed' and 'gathered' into a condition of separateness from the worldly-into the barn condition (Matt. 13:30); for GOD WILL NOT PER-. MIT ANYTHING TO PUT AN END\* TO HIS WORK UNTIL IT IS FINISHED. THEN, all the true and faithful servants of God will have been sealed in their foreheads; and, the work of the Gospel Age being finished, NO MORE CAN ENTER INTO THAT WORK OR REAP its rich reward, foretold in the 'exceeding great and precious promises' as the reward of the faithful who enter while the 'door' is open." --2 Pet. 1:4. Vol. III, p. 210, 211, 212.

### **IF WE SUFFER WITH HIM WE SHALL REIGN WITH HIM**

The teaching of the above language very clearly is that the door into the Narrow Way should not be considered as closed as long as there are opportunities for service sacrificing for Christ's sake, and of having fellowship in His suffering. The question is, are there still opportunities of sacrificing for the Truth's sake and for Christ's sake and of suffering as a result of walking in His footsteps? Are there still opportunities of bearing the cross after Him? Most assuredly there are abundant opportunities of entering into all the above experiences. Here, then, we have the strongest evidences that the door is still open as this is the logic both of our Pastor's argument and that of the Scriptures. The sealing of the servants, of God continues and will be brought to a close by the "dark -night wherein no man can work." In 1914 our Pastor wrote:

"We have every reason at present to believe that the number of the Elect is not yet completed, because of many crowns having been forfeited. We see coming in, day by day and week by week, some who give evidence of the Lord's acceptance, who evidence that the Lord is permitting them to lay down their lives in His service. But the time will undoubtedly come in the near future when the number of the Elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated

attitude, whom God would accept to take the places of some who would drop out. These would receive the begetting of the Holy Spirit, and would find opportunities for serving the Truth and for suffering for the Truth's sake."--Z '14-68.

While of course we do not claim that there is the same number of vacancies in the Bride Class now as there was in 1914, we do believe there are strong evidences that there are still vacancies to be filled, for the same reason that our Pastor gave for his so believing in 1914, namely that "we see some coming in . . . who *give evidence of the Lord's acceptance*, who evidence that the Lord is permitting them to lay down their lives in His service." It is' this point that our Pastor regarded as strong evidence that the door into the Narrow Way was not closed in 1914.

We desire, dear brethren, that our position in this matter be clearly seen and that it be understood by all that we do not think that the proof is at all sufficient to warrant us in taking the stand that the door into the Narrow Way was shut in April, 1916, nor in April, 1917, neither in March nor in April, 1918; nor do We think there is anything to prove that the door is even yet shut. Our position rather is that we believe that it is not within the province of any to fix anything definite with regard to the shutting of the door into the Narrow Way. The Scriptures assure us that it is the *Master Himself who will shut the door*. For us to enter therefore into a system of speculation upon the subject and thus divert both the attention of ourselves and others away from the great matter of making our calling and election sure would certainly work injury to us as new creatures, and might ultimately result in the loss of our crowns, completely.

Shall we not then be on guard against the wiles of the Adversary and not be lured into a sense or feeling of security in the settled belief that we, as God's people, have been sealed with the knowledge of the Truth, and that "the door is shut" and no more can come in upon | the High-Calling, and therefore, there is no possibility of our falling away and going into outer darkness.

Let us then, dear brethren, not be ourselves alarmed, nor try to alarm others with regard to the door being closed, and thus have our attention diverted away from the great purpose to which we have dedicated our lives; let us not think to be "*wise above what is written*." In view of the fact that as our Pastor says the "Bible does not give the exact date," we do well to leave the entire matter in the hands of the Lord; and whether the door is closed or not closed, let us., dear brethren, labor on in the work of the ministry to which the saints all down through the Age have consecrated their lives, namely, that of bearing testimony to the Truth of gracious heavenly love, of proclaiming the message of the risen Savior, and of His presence now as earth's new King; let us not grow weary in the prosecution of this our Divine com mission; and thus by pointing the hungry and thirsting to the better way, and by seeking to comfort all that mourn, we shall indeed prove true to the Divine vision which certainly applies to the last members of the Body of Christ: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"--Isa. 52:7.

## **DOCTRINES MORE OR LESS IMPORTANT**

[Reprint--Z '13-231]

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental -- not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the Day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

The fundamental theory of the Atonement is as follows:

- (1) All men--all of Adam's children--are sinners.
- (2) None can be reconciled to God without a Redeemer's sacrifice.
- (3) Jesus came into the world to be that Sacrifice and later to apply that Ransom-price for the sins of the world.
- (4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the Divine service, in acceptance of the Divine invitation, "Present your bodies a living sacrifice."
- (5) So doing, the believer may--up to the time of the completion of the Elect number--exercise, full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive 'a share of the anointing of the Holy Spirit--the begetting..
- (6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above--that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd, each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

- (1) That the one that sinned was Adam, and that he and all his posterity were involved.

(2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave Himself a Ransom for all."

(3) That God has invited some of the redeemed sinners--not to be the Ransom price, nor to redeem anybody else, but-to be associates of the Redeemer, members of His Body, His Bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as His members-their flesh as His flesh and that He shall impute to them the share of His merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God-as part of the Sin-Offering by the great High Priest.

(5) Sharing thus in the Redeemer's *death*, these are privileged to share in His *life*, by the First Resurrection. The Redeemer does not now make application of His merit to the world, aside from the 'newly-accepted and added members. He will carry out the Divine Program, and sacrifice all His members before presenting, at the end of the Age, the merit of His sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two Classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either Class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that His blood is primarily efficacious.

## **THE PRESENT MISSION OF THE CHURCH**

*"The Present mission of the \*Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.-Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6."*

THIS statement as to the present mission of the Church, taken from the second page of this issue of the HERALD, has been published editorially and otherwise, for the past thirty years and more of the Harvest time. Its expressions are as true and abiding today as when first published. There is no reason for altering the wording or changing its meaning one iota. It stands more firmly than ever as a great monument to, the wisdom and skill of the one who fashioned it from the inspired Scriptures -- the foremost Bible student of the world in these last times.

Many have sought to improve on the Harvest Message and have only brought confusion upon themselves and upon others. Abortive attempts have been made to accomplish *some great work* in the world without the authorization of the Scriptures, and disaster has overtaken all such efforts. We would ask all to consider well what the Lord would have us do in these latter days, as expressed in the above summary of the Church's mission, and then to consider what has been accomplished by those who have attempted other lines of service than that outlined. The great nominal church systems for centuries have endeavored to perform "wonderful works" in the name of the Lord, and what are the results? True, they have gained large followings, for the majority are easily led and deceived by loud and boastful claims when presented with pious air and sanctimonious mien. But what does the Lord think of these who claim to have *done great and wonderful works in His name*, and who also claim that their man-made organizations are the only ones recognized by the Lord? Every one of these ecclesiastical organizations lays claim to being the divinely recognized Channel and that the true Gospel proceeds from them and from no other.

### **"DEPART, YOU WHO PRACTICE INIQUITY"**

What, we ask, does the Lord think of them? We read: "And then I will plainly declare to them, *I never approved of you. Depart from Me, you who practice iniquity.*" (Matt. 7:23. Diaglott.) How careful then should God's devoted people be as to whose guidance they are following, and constantly to be examining their hearts to see whether they are being directed by their own wills or the will of another, rather than by the will of the Heavenly Father. Our Lord, in this very connection, after pointing out that great and wonderful works would not commend us in the sight of God, though performed in His name, declares: "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; *but he that doeth the will of My Father which is in heaven.*" (vs. 21.) What, then, would we think of those who would engage in a work whose exact nature they are in ignorance of, and who do so merely because they have been so instructed by some professing to be great ones and who claim to be divinely commissioned to achieve some, "great work".? Can we think that these, who thus lightly consider what the will of the Father may be, are safe guides for us to follow? Let us hear the Apostle's admonition: "See that ye walk circumspectly, *not as fools*, but as wise, redeeming the time, *because the days are evil . . . understanding what the will of the Lord is.*"-Eph. 5:15-17.

Directing our attention to the mission of the Church at the present time, we find it clearly stated in the Scriptures that first, it is the "perfecting of the saints for the future work of service." This is the primary object of the Christian era -- the development of Christ-likeness in the Lord's people. This, then, is the will of God, "even your sanctification , and to sanctify means not only to set apart to Divine service, a dedication of one's life to the Lord's service, but also to make holy, to purify from sin and all the defilements of the flesh. The Lord's people are not merely to attain to standards of morality and maintain these, but additionally are to be developed as New Creatures, attaining to conditions of spirituality, and this can. only be reached *through the* sacrifice of all fleshly, earthly desires and ambitions-the transformation of the mind and heart from human considerations to those *which* are heavenly, as expressed by the Apostle, "And do not conform

yourselves to this Age, but transform yourselves by the renovation of your mind, that you may ascertain what is the will of God." (Rom. 12:2. Diaglott.) The knowledge and understanding of the gracious arrangements of the Creator exercises an ennobling influence, and those who have received the invitation to be joint-heirs with Christ, are sanctified and purified by the hope placed before them in the Gospel--"And every man that hath this hope in him purifieth himself even as He is pure." (1 John 3:3.) **This purity of heart and mind** signifies the putting away of all malice, envy, hatred, bitterness and strife, and the gradual development of the fruits of **the spirit-meekness , patience, humility, peace,** kindness, long-suffering and love. It is the operation of the Holy Spirit of the Lord through the understanding of His Word which enables es the consecrated followers of Christ in the daily experiences of life, fighting the good fight of faith against the world, the flesh and the Adversary, to overcome, and to acquire the Christian virtues necessary to an entrance into the Kingdom of the heavens. And not only is the soldier of the cross to engage in this warfare continually in his own behalf, but further, as he has opportunity, he is to encourage and assist others in overcoming, and is to do good unto all men, even to the extent of blessing, his enemies, those who might be in opposition to himself.

In harmony with the foregoing views as to the present mission of the Church, we desire to call special attention to the following article written by our Pastor, and commend it to the most careful consideration of all.

### **"THE CHURCH'S DIVINELY APPOINTED MISSION."**

*"Seeing we have this ministry, as we have received mercy, we faint not."--2 Cor. 4:1.*

"What is the mission of the Church? What ministry or service has the Lord appointed to his consecrated people? This question is one that should be prominent and clear before the mind of every consecrated child of God. It is of the utmost importance that the servant know what is expected of him before proceeding far in rendering, service; otherwise he will be more than likely to waste his energies *in wrong directions--leaving undone* those things which ought to be done, and giving attention to matters which would better be attended to otherwise, according to the plan and arrangement of the great Supervisor of the Plan of Salvation-the Lord. . . .

(Although our sympathies are with every good work, we are at the same time to *inquire of the Lord respecting how, where, what,* we may do in His service, if we would be colaborers together with Him--'Lord, what wouldst Thou have me to do?' Our query should not be addressed to fellow-men, nor should we accept the burdens and duties and obligations which their judgments and consciences would lay upon us. Rather, we are to hearken to the voice of the Lord (the Scriptures), and are to follow His directions,, regardless of our own and other people's conjectures as to what would be most expedient.

"Nowhere in the Scriptures are God's people directed to spend their time in efforts at morally reforming the world. Our Lord did not engage in this work, neither did the Apostles, nor did they offer any suggestion, to the effect that the work of the Church should ever differ from the work which they performed and directed us to continue. On the contrary, they declare that we have the Apostles for examples of

how 'we ought to walk . They declare that our Lord's course was in full, perfect harmony with the Divine will and Plan, and that the Apostles faithfully followed His example: and we are exhorted to simply become coworkers with God in His work, already instituted-not to alter or attempt to improve on them. There were moralists and moral reformers in our Lord's day; some along the line of total' abstinence, some along the line of asceticism, inculcating rigid self-denials in food, clothing, etc., as essential to a moral uplift of the people. There were. also political reformers, who sought the establishment of republican institutions, in His day; and social reformers, who sought to establish forms of communism. There were also dress reformers at that time, who advocated certain peculiar styles of clothing beneficial to health, morals and religious sanctity. Do we find that our Lord or His Apostles ever associated with any of these, or that they ever in any word or act gave sanction or encouragement to any of these theories or reforms? No, not once. . . .

"If then, the teaching and example of our Lord and His Apostles are our criterion of the will of the Lord, the Church's commission is' not to morally reform the **world**. But perhaps some one 'will say, Times are changed from what they were and the Church's work should change accordingly. We answer that the Apostle Paul declares, in so many words, 'I have, not shunned to declare unto you all the counsel of God.' (Acts 20:27.) Whatsoever, therefore, is additional to that which was stated by the Apostle is not the counsel of God. *And any counsel from any other quarter is not to, be received by Christians, and is sure to be misleading.* Again, the Apostle says to Timothy, respecting the Word of God, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, *thoroughly furnished* unto all good works.' (2 Tim. 3:16, 17.) If, *therefore, it was God's design that the Church's mission should change at some future time, we should be able to find in the Scriptures some intimation of this kind, and some authority for the change.* And if we find no authority for a change in her mission *we should make no change.* . . .

### **THE CORRECT VIEW OF THE CHURCH'S MISSION'**

"The question then arises, If the Church is not to rule the world in this present Age, and if she is not to be the world's instructor, uplifter, by moral reforms, what is her mission-what other mission can she have? . . .

"(a) *Her chief mission is toward herself.* She is to, lift up the light in the world,--the True Light,--not with the expectation of enlightening the world, not with the thought that her feeble lamp shall scatter earth's night of sin and darkness of superstition, for that can be accomplished only by the coming of the morning,--the Millennial morning,-- when the Sun of Righteousness shall arise with healing in His beams. She holds up the light of the Truth, the light of the Gospel, during this night, to attract *some*,--'a peculiar people,'--not to attract and gather *all*, but 'even as many as the Lord our God shall *call*.' (Acts 2:39.) Her message respecting the love of .God and the salvation which is in Christ Jesus, as it rings out into the world is not expected to awaken the *world* and to lead the world to the Lord. No; she is merely bearing 'witness'-- witness which will have to do also with a future knowledge and opportunity to be granted to the *world* during the Millennium.

"She is instructed by the Word of the Lord not to expect that any *but a comparatively small number will appreciate her light* or her message; as the Prophet foretold, so she has found it. 'Who hath believed our report? and to whom is the arm of the Lord revealed?' (Isa. 53:1; John 12:38.) As the Scriptures declare, so she finds it, that the vast majority of mankind are blind, so that they cannot see the light: some are stone blind, so as to see nothing: while others are partially blind and can get a little glimmer of it by which they can discern some things indistinctly. In hearing, likewise, the world's ears are dull of hearing--'deaf,' say, the Scriptures. Some hear nothing, others hear very imperfectly, few hear the message of divine love and mercy clearly and distinctly. The Church is to realize that her mission is not to these, the blind and deaf, but to him 'that hath an ear [to hear], *let him hear!*'--Rev. 2:7, 3:6, 13, 22.

"As our Lord did not expect many to respond to His preaching, and particularly implied that only a small number would be able to -do so, saying, 'No man can come unto me, except the Father which sent me draw him,' so His Church throughout this Age is to realize that when she lifts up the light and lifts up her voice no man will come in response except as the Father draws him. And as the Father drew only a comparatively. small remnant of the Jewish nation to our Lord, so the Church should not be surprised that He has drawn only a comparatively small proportion of Gentiles throughout this Age. . . .

" (b) It is another part of the mission of the Church to care for those who do see the light which she holds up, and who are attracted by that light, and who come unto the Lord. She is to teach and instruct such, and to introduce them to the full *fellowship of the high calling* by making clear to them, as the Lord's mouthpiece, 'what is the hope of our calling,' present and future -- now to suffer with Christ for righteousness' sake, to cultivate His spirit, His disposition, to bear much fruit of the spirit in our own hearts and lives, and thus; under Divine supervision, to be fitted, polished and prepared for a place in the glorious temple of the future, for a share in the glorious. work of the incoming Age the blessing of the world.--1 Cor. 1:26; Eph. 1:18; 2 Thes. 1:11.

"The Church is supplied by her glorious Head, Jesus Christ, with certain gifts of the spirit, amongst her members of the earth; and these' co-working together in their various offices. are to strengthen, -establish, upbuild, develop one another, growing in grace and in the knowledge -and spirit of the Head, until the whole Church shall eventually, by the close of this Age, be brought to the stature of the fullness of perfection as the Body of Christ, under the Lord Jesus as the Head. (Eph. 4:13.) But she is not to expect that all, even of- those who see her light, and who hear her proclamation, and who draw near in harmony with her message, will eventually come into full membership in this glorious Body of Christ. On the contrary, she is assured of the Lord in advance that, while only a few, comparatively, will hear her message, the call, a still smaller number will accept the call-for many are called; proportionately, to the few who are chosen-who make their calling and election sure by faithfulness to the conditions imposed.--2 Pet. 1 :10.

"(c) The conditions imposed upon the' Church are designed of the Lord to be crucial tests of *her* loyalty to Him, and to the law of the Covenant under which she was received by Him. Trials' difficulties, persecutions, are useful in proving

whether or not her covenant of consecration is from the heart: those who have merely made a lip covenant will be sifted out,' manifested, separated from the true ones whom the Lord designates His jewels, and His sons; and whom He purposes to make joint-heirs in the Kingdom with His well-beloved -Son, our Lord Jesus. It is for this reason that this call and election, or selection, of the Church takes place during this present Age, while evil is still permitted to reign in the world, and while the majority of mankind are under the blinding influences of the great Adversary, not yet bound.. -- Rev. 20:1-3. . . .

"One of the particular trials with many of the Lord's people is that they are frequently upbraided by less consecrated, worldly-wise professors, with the suggestion that they- are selfish, and neglectful of the true work of the Church, because they do not join with others in the various, political, social, financial and moral reforms of the world; or in 'revival' efforts to drive and scare the worldly, whom God has not 'called' by the truth along Scriptural lines. If we are obliged, to endure something on this score for Christ's sake' it is only a part of 'the sufferings of Christ,' in which we should rejoice, realizing that the Lord knows our faithfulness to Him and to His Word. We may realize, also, that in due time others shall see the Divine Plan actually fulfilling, as we are now permitted to see it by the eye of faith; and they will then see that the 'wise virgins' were *wise* in that they hearkened to and obeyed the Lord's Word, and made themselves ready for the future work of service for the World.-Rev. 19:7; Eph. 4:12.

### **SYMPATHY WITH ALL GOOD WORKS**

"We can sympathize with those who see nothing; we can sympathize also with those who see a little, and who strive toward moral and other reforms, and in various ways for the sectarian prosperity rather than for the upbuilding of the saints, the Church of the living God, whose names are, written in heaven. We should have patience, particularly with those who give evidence that they are laboring in harmony with their convictions. If they are engaging in good works of any kind they deserve our sympathy, and undoubtedly will obtain a blessing as a result. The true Church is laboring not merely for a blessing, but for *the blessing-'the prize of our high calling of God in Christ Jesus.'* (Phil. 3:14.) Let all then who see the prize, and who see the light of God's glory shining in the face 'of Jesus Christ our Lord, be faithful to the Father's terms, conditions, calling, service. Let all such give attention to this ministry (service) which we have received, and faint not; be not discouraged, whether men hear or whether they forbear; whether they think ill of us or whether they speak ill of us; let us remember .that *our report at the end of the trial is to be rendered to the Lord Himself,* when He is making up His jewels. Let us remember that the first condition of acceptance with Him is loyal *obedience* to His Word,--the evidence of love for Him and faith in Him. (2 Cor. 10:5, 6.) Let us remember, also, that the second qualification He will look for in us is love for the brethren, readiness to be, to do and to suffer, to die. on behalf of those who are really, truly, consecrated children of God, seeking to walk in His ways.

"All thus following in the ministry (the service) which we have received of God, find themselves to-day walking in the footsteps of Jesus and the Apostles, and find the various predictions made respecting the entire Church applicable to its

living members also, as, for instance, **following our text, the Apostle declares of this class, 'who** have this ministry:

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [the Church's servants, not the world's servants] for Jesus' sake . . . We are troubled on every side, yet not distressed; we are perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus [always representing Christ and His sacrifice as dying members of His body] that the life also of Jesus might be made manifest in our body. For we which live [as new creatures in Christ Jesus] are always delivered unto death for Jesus' sake [our consecration at the beginning was a consecration to death; it changes not; it will always so continue, until we have finished our course and have actually died], that the life also of Jesus might be made manifest in our mortal flesh. -- Verses 5-11."--Z. '99-6-11.

### **NO COMPROMISE WITH WORLDLY METHODS**

Notwithstanding the clear Scriptural statement of the Church's mission foregoing, there are still those who ask if we have not now reached a time when the Lord's people should undertake lines of service differing from those outlined by our Lord and the Apostles-in view of changed conditions among men, should we not now change our methods of appealing to men? Is it not now due time that *we compromise with the worldly spirit and with worldly methods*, and undertake to appeal to the world by *mixing the true Message with various Worldly lines of wisdom and knowledge-matters that pertain to the children of this world, such as Economics, Society and Education, Finance, Transportation, Politics, Agriculture, Science and Invention, Hygiene, Traveling, etc., etc.* Our reply to the above is that we are entirely out of sympathy with any such process of reasoning, which we believe savors of the Adversary and not of the things that be of God. As pointed out in the foregoing article by our Pastor, the Church's commission is a unique one-she has but *one* theme, *one* Message to give out, and that is the Gospel Message. This theme of all who properly represent the Lord, was well expressed by St. Paul: "I determined to make known nothing among you except Jesus Christ and Him crucified." (1 Cor. 2:2. Diaglott.) As bearing upon this particular point, we can do no better than quote again the timely advice and wisdom of our Pastor:

"Similar [to those of our Lord] are the temptations which Satan presents to the consecrated followers of Jesus: *Make a great show* before the world and the nominal church; *attract their attention* by any means, and, not simply by the preaching of the cross of Christ; use the spiritual powers. and blessings that you have received for *doing some great and striking. [smiting] work*, which will appeal to the natural man, and thus secure quick and great success; *do this instead of doing the quiet and less conspicuous work of presenting spiritual things to the spiritual class*, which work the vast majority can in no wise appreciate, but will only shun you, consider you peculiar, and which not only will lose you the sympathy of the mass, but will bring you specially the hatred of some of the principal professors of Christendom. . . .

"Satan, *through his various mouthpieces, is continually saying to the saints, Here is a more successful way of accomplishing your object than that which you are pursuing*, a more successful way than the Lord's way. *Bend a little; make*

*compromise with the worldly spirit*; do not hew too close to the line of the Word of God and the example of the Lord Jesus and the Apostles; *you* must be more like the world, in: order to exert *an influence-mix a little* into politics, and a good deal into secret societies; keep in touch with the fads and foibles of the day, and above all things keep any light of present truth tinder a bushel-thus alone can -you have influence and accomplish your good desires toward men. But our dear Master assures us that we are to be faithful to the Lord and to His *Plan, and let things work out as best they may along that line*; and that we may rest assured that in the end *the Father's Plan* not only is the best, but really the only Plan *for accomplishing His great designs*, and that if we would be associated therein with Him as co-laborers it must be by recognizing Him as our only Master, and with an eye single to His approval.

"Our Lord's utter refusal of every other way of carrying out His mission than the one which the Father had marked out, the way of self-sacrifice, the Narrow Way, was indeed a great victory."--Z '00-30, 31, 32.

### **THE REAL MINISTRY OF THE SAINTS**

Again Pastor Russell sums up the essence of our mission in the following:

"To follow the Lord's instruction the Royal Priest hood should first, when disciplining, inform those who have ears to hear that they are sinners through the fall -imperfect in thought, word and in act; and consequently unacceptable to God and under sentence of death, extinction; but that God has made a provision for their rescue, and their return to harmony with Him and to life everlasting:- that Christ Jesus, in harmony with the Father's Plan, paid the penalty of Adamic sin and condemnation, and thus purchased the whole race of Adam, and proposes to set at liberty all who obey Him. That now He is offering *release by faith* to as many as have the hearing ear -- even as many as the Lord your God shall call, and that such as hear and accept the call may reckon themselves as 'justified by faith,' as having their sins covered, and as being thus reconciled to the Father through faith in Christ; and that now, if they become followers or disciples of Christ they may become joint-sacrificers With Him and by and by be made joint-heirs in His Kingdom and its great work of blessing the world.

"Let us as the Lord's people, seeking for the old paths, note well the Master's instruction in this connection, and let each one of us who seeks to serve His *cause labor exactly along the lines here marked* out-not thinking that his own imperfect judgment or that of fellow-mortals is superior to the Lord's, but to the contrary, that the Lord, the Head of the Church, alone was competent to give the proper commission which must be followed implicitly.

Let us remember, too, while using all the wisdom we can in this service, that the Lord's object in giving us a share in *His work is not so much what we can accomplish as in the blessing that the labor will bring upon* us. This will be an encouraging thought to the dear ones who are engaged in the 'Volunteer' work; and if they find many discouragements and but small results the reflection that the Master knoweth them that are His, and that He appreciates every sincere effort made -to serve His cause to lay down our lives on behalf of the brethren, will give courage and strength to those who otherwise might faint by the way."--Z. '01-154, 155, 156.

## THE GREAT WORK BEYOND THE VAIL

In the light of the foregoing why cannot all see that pre-eminently the members of the Church this side the veil are to be witnesses for the Truth, the Glad Tidings of peace and comfort, heralding the coming Kingdom of Heaven, and in so doing they are thus acting as peacemakers, "pursuing peace with all, and that holiness without which no man shall see the Lord." Hence we are not to suppose that it is a part of the mission of the Church to convert the world to the principles of Christianity under the present conditions of evil. Nor are we to get the thought that it is the duty of the Lord's people to reform or change 'in any way the present social, political or ecclesiastical systems. Nor is it our mission to undertake to *smite* them either physically or symbolically. It is not our mission to intermeddle with the kingdoms or governments of this world either with their military regulations or otherwise, for to do so would be busy-bodging in affairs of which the Lord never authorized His people to be engaged. If the Church were to oppose and smite the present institutions, social or ecclesiastical, then all persecutions or sufferings resulting therefrom would be deserved, as they would have the inalienable right to defend themselves and to oppose those who were seeking to injure or to destroy them. Those thus suffering would do so not on account of righteousness, but because of mistaken zeal directed along improper channels.

But, some one may say, Does not the Apostle clearly indicate, that the Church is to engage in the work of demolishing the present systems of error, the religious denominations promulgating false doctrines, when he says, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Cor, 10:4.) We answer, **not so, but that** the Apostle was referring to an individual work in the mind of the consecrated believer. The overthrowing and destruction of the strongly-entrenched errors, or firmly established structures of systematic theology contrary to the Truth, is the work represented in the expression "pulling down of strongholds."

It is very evident that this was the Apostle's thought when we examine the context, for continuing, he says, "*Casting down imaginations* and every high thing that exalteth itself against the knowledge of God, and *bringing into captivity every thought to the obedience of Christ.*"--Verse 5.

We may be assured that those who proceed, contrary to the Divine commission, to engage in a work of injuring and smiting present institutions, are sure to involve themselves in serious difficulties, and generate a condition of mind and heart in which they are easily misled and deceived by the great Adversary. It is but a slight step from this stage of smiting to that of smiting the brethren in Christ and devouring one another. The light of recent events, aside from that of the Scriptures, has demonstrated the truthfulness of this statement.

When the Lord's people are exhorted to "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), it does not necessarily mean to fight and oppose all who do not accept the Truth, but that they are to oppose the error in defense of the faith, and *in the spirit of meekness and love*, for "the servant of the Lord must not strive, but be gentle unto all . . . in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."--2 Tim. 2:24, 25.

Let us then, dear brethren, labor on in the -work the Lord has assigned us-the work of perfecting the saints for the future work of the ministry, looking forward to the time when it shall be said of His glorious Bride: "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."--Rev. 19:7.

## **PROPER AND IMPROPER JUDGMENT OF BRETHREN -**

*"There is one Lawgiver, who is able to save and to destroy. Who art-thou that judgest another ?"--James 4:12.*

[Reprint--Z.'16-125]

IN this Epistle, St. James has been discussing the fact that partiality had been shown in the Church--that some, without proper reason, were esteemed unworthy of as high honor as others. This is particularly brought out in the second Chapter. Some who were rich and influential were given the choicest seats in their assemblies and treated with great deference and respect. Others, who were poor and humble, were given obscure places and treated with scant courtesy, as though they were inferiors. Judgment was passed upon the brethren contrary to the instructions of the Lord. The Apostle points out the sin of judging and of having respect of persons aside from the standpoint of character. He declares that as there is but one Lawgiver, Jehovah, so there is but one great standard. He who gave that standard, that Law, is to be the executor of His own Law, although He may appoint various representatives. His special representatives are to be Christ and the Church associated with Him in glory as judges. But they will judge by that standard given by the great Lawgiver; and there will be no other law in competition with it.

Since this is the case, and since there is an arrangement by which we are accepted as God's children, who is he who undertakes to say what degree of Divine favor or disfavor each of this class may have? Who is to say which will be destroyed in the Second Death and which saved to life? God has a personal dealing with each one of those who are accepted into His family. Hence the very fact that one has been thus accepted is a proof that God has seen something in that person pleasing in His sight. If He who is the Lawgiver has seen something sufficiently favorable for Him to choose such a one and anoint him with His Holy Spirit, what right has any one else to condemn him whom God has seen fit to approve?

### **THE CHURCH INCAPABLE OF JUDGING NOW**

We might see in an individual certain traits which would seem more or less unjust, unrighteous. But we are not to judge. We cannot see into the heart. We might suppose a certain one to be an overcomer, and he might not be. Or we might suppose him not to be an overcomer, and he might be one. Therefore we are to "judge nothing before the time." We should avoid judging the brethren.

This does not mean that we would not be able to discern acts of positive disloyalty to God. But instead of setting up standards of our own, we should recognize for ourselves and everybody else the one standard which the Lord has

given; namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thy self." (Luke 10:27.) This is the very essence of the great Law of God. We should judge ourselves by this Law, to see to what extent we are loving God thus, and are loving our neighbor as ourselves. This is our primary work. of judging.

The Apostle Paul, particularly, has pointed out that if any one in the Church is living in violation. of the Law of God, then the matter should be taken up by the Church. This does not apply to any case except that of an outward departure from the Lord's Law. It would not apply if the individual happens to say "Tweedledee," when we think he should say "Tweedledum," or if he should in some way violate the ideas of someone else. It should be a positive violation of the principles of righteousness laid down in the Word of God. If any one is known to have done us a real injury, we are to go to him alone. If he refuses to

listen, then we may take two or three others of the Church. If he still refuses to acknowledge his wrong, the matter may be brought to the attention of the Church in a proper manner. During all this time, however, the brother is not to be cut off from recognition. It is only if he still persists in doing the things contrary to the Divine arrangement, or refuses to make reparation for a serious wrong, that he should be cut off from fellowship.

It is not our place to judge *others*, but to judge *ourselves*, to bring ourselves up to the highest possible standard. Let others see our good works, that thus they may glorify our Father which is in Heaven. It is the Lord who will judge His people. We are to assume, then, that if 'any one in the Lord's family should violate his covenant, the Lord will attend to his case. We are not to pass judgment upon his motives; we can only see when his outward conduct is wrong. And we may err even here. But We may not judge the heart. God alone is competent to do this. God gave the Law, and He is the One to decide whether the person is seeking to keep that Law.

### **STANDARD OF JUDGMENT FOR NEW CREATURES**

The Apostle Paul says to the Church, "Ye are not under the Law, but under grace." (Rom. 6:14.) But here in our text St. James seems to say that we are under Law and under the Lawgiver. How shall we harmonize these two texts of Scripture? We reply, When St. Paul said, "Ye are not under the Law," he meant the Law Covenant. The Law Covenant which God made with Israel of old was a different thing from the Law of God itself. It was an agreement between the Lord and Israel as to what they would do and what God would do. They were under this Law Covenant. Gentiles never were under this Law. They were without God..

The Apostle Paul intimates (Rom. 8:4) that "the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the spirit." Although natural Israel were not able to keep the Law of God under their Covenant, we, the Gospel Church, are able to keep it under our Covenant. Under God's arrangement for the Gospel Age the New Creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control

this body and use it to the glory of God. In his heart, his mind, his endeavor, he can, as a New Creature, keep God's Law perfectly.

It is not the imperfect actions of the mortal body that will determine anything, but the heart intentions and endeavors of the New Creature. The body must be kept under and brought into subjection, as the Apostle Paul tells us. It is the New Creature that will live or die, so far as the Church is concerned, under the judgment of the Divine Law, the Divine Lawgiver.

In harmony with the thought of our text, the Apostle Paul declares that neither the world nor the brethren were capable of judging him-that only the Lord, who can read the heart and know all the conditions, testings and weaknesses to be striven against, can properly judge. He even declares, "Yea, I judge not mine own self." (I Cor. 4:3.) We should neither condemn others who claim to be walking conscientiously as children of the Lord, nor condemn ourselves, if we know we are truly striving to thus walk. We should simply press along day by day, doing the best we can by the Lord's assisting grace to cultivate the fruits of the Holy Spirit and serve our Master, leaving all the results with Him.

## **THE SIMPLICITY AND LIBERTY OF APOSTOLIC ORDER**

*"For one is your Master, even Christ; and all ye are brethren."--Matt. 23:8*

*"These were more noble . . . in that they searched the Scriptures daily, whether those things were so."--Acts 17:11*

THUS did Jesus in the above language present to His followers the profound simplicity of the arrangements and relationship that He desired to exist among His followers as they should go forth to carry forward the great commission given them in the beginning of the Age. The Master's teachings were most explicit that God had called one Church to be associated with His Son in the heavenly realm-one Body, the members of which were all called in one hope of their calling (I Cor. 12:12; Eph. 4:4); that this Church should have but one Head, one Guide, one spiritual Ruler, even Jesus, whom He gave "to be the head over all things to the Church, which is His Body." (Eph. 1:22, 23.) Under our Master in the beginning of the Age there were appointed twelve Apostles, under-spiritual guides to serve the Church throughout the Age, and these are designated the twelve Apostles of the Lamb, the twelve foundations of the New Jerusalem, in view of their important positions as spiritual teachers of the Church. (Rev. 21:14.) Thus in the book of Revelation, the New Jerusalem--the symbol of the new Millennial government, the Church, the Bride united to her Lord-is very clearly delineated; and in the picture the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the "twelve Apostles of the Lamb,"--no more, no less., What better proof could we have that there were never more than twelve of these apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false apostles."--2 Cor. 11:13.

Nor can we imagine any need of more apostles; for we still have those twelve with us-their testimony and the fruit of -their labors-in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord's words, miracles, etc. Their discourses on the various topics of Christian doctrine in their epistles are in our hands today in a most satisfactory manner. These things are "sufficient," as the Apostle explains, "that the man of God may be thoroughly furnished." Explaining the matter further the Apostle declared, "I have not shunned to declare the whole counsel of God." What more is necessary?--2 Tim. 3:17; Acts 20:27.

There is not the slightest suggestion anywhere, to the Apostles or concerning them, that they were to be lords over God's \*heritage; that they were to consider themselves as different from other believers, exempt from the operations of Divine Law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were always to remember that it was necessary for them to make their calling and election sure; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise "enter into the Kingdom." They were given no official titles nor, any instruction respecting special garb Or peculiar demeanor, but merely that they should in all these things be examples to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the Leader also, and ultimately attain to the same, glory,, honor, immortality-partakers of the same Divine nature, members of the same New Creation.

Their commission was one of service-they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in 'connection with the promulgation of the Gospel. They were partakers of the pre-anointing that had already come upon their Master-the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the Prophet, saying: "The Spirit of the Lord is upon me because He hath anointed me to preach good tidings unto the meek, . . . to bind up the broken hearted," etc.--Isa. 61:1, 2; Luke 4:17-21; Matt. 10:5-8; Mark 3:14, 15; Luke 10:1-17.

In accordance with the spirit of Christ in them, and in harmony with their Messages, the Apostles issued neither bulls nor anathemas, nor threats, but we do find among their loving entreaties such expressions as these: "Being defamed, we *entreat*," "I entreat thee also, true yoke-fellow." "Rebuke not an Elder, but *entreat* him." I Cor. 4:13; Phil. 4:3; 1 Tim. 5:1.

### **SEARCH THE SCRIPTURES DAILY**

It is only as Christians have humbly listened to the advice of these faithful messengers set in the Church in the beginning of the Age that they have been able to remain free from confusion and difficulty on the subject of the Church's present organization; and even in our own day when so much has been written by our Pastor greatly elucidating this entire matter, there seems to still prevail many conflicting opinions among the people whose vision should be thoroughly

clarified by now. Though what Pastor Russell has written has been read by many, and perhaps by all of our readers, we think well, at this time, to earnestly urge upon all our readers a careful rereading of the following pages, in his illustrious Vol. VI Of STUDIES IN THE SCRIPTURES--234-237, 240, 241, 245-248.

In view of the foregoing and the masterful elucidation that PASTOR RUSSELL has given on the simplicity and purity of the organization of the Church by Our Lord and the Apostles in the beginning of the Age, it is clearly observed that amongst the most valuable treasures delegated to the Christian, is his individual liberty to think and believe in harmony with his own personal perception, comprehension and judgment, and to accept and reject accordingly.

All careful readers of the Bible in fact, must be deeply impressed with the spirit of liberty that is inculcated throughout the entire book, but more especially is emphasis given to the quality of liberty throughout the New Testament, when, Christians living in the spirit dispensation, and ushered into the liberty of the sons of God, are earnestly enjoined to stand fast in the liberty wherewith they have been made free and to be not entangled again in any yoke of bondage.,

The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death that the "dark ages" resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a reawakening of the spirit of liberty--liberty to think inside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as, the mental conditions and circumstances will permit, with out being branded as a heretic or persecuted by brethren, either in word or deed.

All the liberty there is in the world today has been paid for: none of it has been attained without sacrifices. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for. Looking back over the history of nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars. have liberties come to the race. The mistake that -is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

If the world's liberty has required fighting for, much more may we expect to battle for those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes free." (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error.

## **WHY THE CHRISTIAN SHOULD MAINTAIN HIS LIBERTY**

Nor should it be difficult for us to understand why followers of Christ should be exercised by liberty, and should carefully guard the same with jealous care. It is as individuals that Christians are during this dispensation invited to membership in the Royal Priesthood, to patiently continue in well doing and thus seek for glory, honor and immortality. It was as individuals that Jesus addressed His followers when He said, "I am the vine, ye are the branches"; again "Herein is my Father glorified that ye bear much fruit." Such also are exhorted to work out their own salvation with fear and trembling.

It becomes most evident, therefore, that no follower of Christ can make the calling and election sure for another. It is a thing to be worked out by each individual member of the Body of Christ; and this is the spirit and teaching of the entire New Testament on the subject. In order that Christians may make their calling and election sure each must for himself learn and imbibe the great lessons of Divine Truth contained in the Scriptures. We cannot learn these lessons for each other, nor can we build character for each other. For anyone therefore to trust in a fellow-member to do his thinking for him-to decide for him what he shall or shall not believe, what he shall or shall not practice, is, to give up his liberty in Christ, the very means by which he is to make his calling and election sure. Therefore, no matter how much we might esteem a brother, no matter how much confidence we might have in his judgment and learning, we should never accept any doctrine or teaching merely because it comes from him; and this reasoning would apply equally to a committee of brethren in whom we might naturally have confidence. The spiritual individuality of every person should be preserved, and this can only be done by his personally receiving and digesting the truths of the Divine Word. This is why our Lord and the Apostles so earnestly exhorted the early Church to search the Scriptures-to make the Truth their own personally, to know and understand its meaning. Thus the Apostle points out that one of the important purposes of an individual understanding of the Truth is that the Lord's people might be given such a comprehension of the Divine will and the principles of righteousness that, having their senses exercised, they might discern both good and evil, and thus experience sanctification by the Truth. The noble Bereans were especially commended because of such personal, search of the Scriptures daily to prove whether or not those things were true. Nor does our study of the Truth and our standing fast in the faith signify that we are to contend and stand for the innumerable and fanciful interpretations of the parables, symbols and types of the Bible, which were never designed of the Lord as a basis for the Christian's faith and practice, but, were arranged merely as a pictorial method of confirming truths and facts already known and understood. Types should never be used to teach doctrines, but to illustrate those already taught in plain terms. It is on the clear, plain fundamentals of the Christian's faith that all should unite, but upon the theories and speculative views of the figurative expressions of the Scriptures, there can be no satisfactory union. Our motto rather should be, On essentials, unity, on non-essentials, liberty and charity.

In, the light of the foregoing, we find that accordingly our Lord and the Apostles sought to put the Church on guard against the yielding up of their right and liberty to see the Truth for themselves, and to settle every matter of doctrine and practice

each for himself. Hence, too, the forceful warnings of the New Testament against submitting to any self-appointed leaders, or any person or combination of persons, who might attempt to lord it over God's heritage and to take away the liberty of the sheep.

Among the most clear and forceful warnings of modern times we believe that none could be more profitable and to the point than that given by our Pastor. We are persuaded that it will be of general profit at this time to quote below extensively from his faithful admonitions.

### **WISE MESSAGE FROM OUR PASTOR**

"It has been well said that eternal vigilance is the price of liberty: and truly it is the price of every principle of truth and righteousness which we desire to hold; because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy and unblushing impudence are the characteristics of Satan, 'the prince of this world' (John 14:30; Eph. 2:2), who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

"We certainly do not deny, but on the contrary affirm, that the Church should have living teachers; and that the Lord has raised up such teachers all through the Gospel Age, and will to its close, to instruct the Church in general by expounding the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, St. Paul declares, is a special gift. (1 Cor. 12:28-30.) A teacher is one who, being fully consecrated and brought into submission to the Divine will and, enlightened concerning the Divine Plan, God can and is pleased to use in instructing His Church. And the basis of such selection may be a keen, penetrating mind or other natural or supernaturally imparted endowment and qualification.

"But as for a clerical class, God does not recognize it as His, elect teachers; nor has He chosen many of His teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by Divine appointment. That false teachers would arise in the Church, who would pervert the truth was foretold. The Church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers, by the one infallible standard—the Word of God. 'If they speak not according to this word, it is because there is no light in them.' (Isa. 8:20.) Thus while the Church needs teachers, and cannot understand God's Word without them, yet the Church individually—each by himself and for himself, and *himself* only—must fill the important office of *judge*, to decide, according to the infallible standard, God's Word, whether the teacher be true or false, and whether the claimed teacher is a true teacher by Divine appointment.

"Thus seen, not many *special* teachers are necessary ('Helpers,' 'Pastors,' etc., are more numerous -- 1 Cor. 12:28)--and they only when old truths may need to be lifted out of the dust of error and human tradition; or when some new unfoldings of God's Plan require presentation to the Church as 'meat in due season.' And then, such teacher must offer proofs that he is a teacher, and that his teaching is true, by *expounding and* harmonizing the Scriptures.

"God has in the past raised up teachers who, though befogged by prejudices and errors, nevertheless brought forth parts of truth; for instance, Wycliffe, Huss, Zwingli, Luther, Bunyan, Calvin, Wesley, and others; and God will continue to so raise up the needed teachers. As St. Paul declares, God Himself provides these teachers, they are His gifts to the Church.--1 Cor. 12:28. . . .

"But, notice, that these *teachers are* not the only priests of the Royal Priesthood; rather, they are merely God's agents or mouthpieces by which He speaks to the general Priesthood, His consecrated. Church. and the entire Church or Priesthood is blessed of God through such teachers. . . .

*"We exhort all God's true Church-the one Church which includes all consecrated believers-to awake to the principles of the Reformation, to a recognition of the right of individual judgment. upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the decisions of Rome, nor those of Westminster, nor those of any smaller councils or synods as final settlements of the question, 'What is Truth?' AND BE SURE THAT YOU BELIEVE AND CONFESS NOTHING THAT YOU DO NOT UNDERSTAND FULLY AND CLEARLY. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is solemn lying in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you If you did this once, thoughtlessly, even though it were years ago, in joining a church, now that your attention is called to it, you are bound to procure a copy of the 'covenant,' or 'articles of faith.' the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it as publicly as you confessed it, or else forfeit in Gods sight all claim to honesty.*

"Require of all who shall attempt to teach in the name of the Lord, the *exact words* of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and *look the matter up for yourselves, critically*, examining the text and the context. *Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that His Word is the only standard by which God wishes us to square and measure and build up out faith.*

"When you come to apply this rule you will be greatly surprised. You will find that many errors of doctrine, as well as of custom, have been carried over from Romanism into Protestantism. Many doctrines expressed in the catechisms and confessions of faith and in the hymn books and from the various pulpits, you will find no foundation for in the Bible; and many prominent in the Bible, you will find are ignored by one or another, and, some of them by all the sects of Christendom. But hold fast to God's Word. Let God be true, if it should make every man a liar.-Rom. 3:4."--Z. Aug. '89.

### **HUMAN CHURCH ORGANIZATION NOT DESIRABLE**

In view of the many lessons from the Scriptures, as well as from the history of the past, bearing upon the subject of Christian liberty, and in view also of our Pastor's clear elucidation as to the maintenance of our rights and liberties in Christ, none of the brethren today need be in ignorance on this important subject. It is encouraging in these days to find a goodly number of brethren in all parts of the

world who have clearly defined perception with regard to this matter, and in accordance therewith are striving to the best of their ability to stand fast in the liberty wherewith Christ makes free. It is pleasing to note that the increasing tendency on the part of the brethren is to exercise great care that they remain free from all human entanglements and bondage. We commend this disposition most highly.

We do not wonder, however, that some who have had sad experiences, in connection with one bondage or another in the past, are inclined to go to the other extreme, almost to the extent of refusing to be considered as members of an Ecclesia. Some of these, out of loving concern for the highest interests of the Lord's people, we believe, have had more or less of a question mark in their mind as to this arrangement here, known as the PASTORAL BIBLE INSTITUTE, thinking that it might be come the occasion for a further bondage to a human system to those who have membership in the INSTITUTE; thus seeming to have the impression that the PASTORAL BIBLE INSTITUTE is a religious organization. Several times during the past two years we have endeavored in the columns of this journal, as well as in our correspondence with the brethren, to set forth the facts regarding this INSTITUTE and its service.\* We have repeatedly stated that this INSTITUTE is not a religious organization in any sense of the word. None of those who become members are questioned as to what they believe; nor are they questioned as to their religious faith and practice. The PASTORAL BIBLE INSTITUTE sets forth no Articles of Faith, and has no creed whatsoever, and is therefore not a church. It is purely and simply a business corporation, authorized by brethren of many Ecclesias who, earnestly desiring to be faithful to the Truth and the life work of our Pastor, have undertaken, in a united way, to carry on a general ministry of the Truth, believing that more could be accomplished by uniting their efforts than for each Ecclesia to attempt to work separately in an individual way. Accordingly, the brethren desired to have some arrangement whereby they could appoint or elect certain of their number to represent them in having charge of the work and in carrying it forward according to the wishes of those who appointed them.

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\*See HERALD, Dec. 1, 1918, page 3, "Inquire for the Old Paths;" same issue, page 10, "A Holy Convocation at Providence;" April 1 1919, page 100, "Wisdom in the Work of the Ministry;" July 1 1919, page 196, "Annual Report of the Pastoral Bible Institute." We can still supply these issues if you do not have them on hand.

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In order that this purpose might be executed, it was deemed to be profitable and expedient to form a simple business membership company for transacting the necessary business, and whereby the brethren at large could have a voice as to who would represent them in carrying on the service, and as to what activities and policies, etc., would be pursued. It was thought that in this way everything in the nature of headship would be avoided, and no opportunity left for a *self-appointed individual* to usurp a position of authority and lord it over God's heritage. By having this simple business arrangement, the ministry is not carried on either before the Church or the world in the name of an individual, nor in the name of

several individuals, but in the name of the corporation-in this case, the PASTORAL BIBLE INSTITUTE, which stands for and represents the brethren at large, who in turn represent the Lord.

It should be evident to all that there is not the slightest attempt in this arrangement toward a Church organization. So far as we know, all the brethren connected with the PASTORAL BIBLE INSTITUTE and its activities recognize that the *Church wag* duly and fully organized by our Lord and the Apostles in the beginning of the Age when the Church was set with various regulations, elders, pastors, teachers, etc., and full instructions given as to how these would be continued in the Church unto the end of the Age, "Till we all come," etc. As to the *Church's organization*, we are most fully in accord with our Pastor's presentation in *Studies, Vol. VI*, we have already referred to above.

Asked as to the Scripturalness of a business arrangement for conducting a general service, our reply is that we know of not the slightest inference in the Scriptures unfavorable to having a business concern such as described above. The Lord's people are exhorted to use the spirit of a sound mind in all things, and to do whatsoever they do unto the glory of God. The Apostle assures us that "the end of the commandment is love," and that "love worketh no ill to his neighbor." (1 Tim.1:5; Rom. 13:10.) The preaching of the Gospel is a ministry of love and any device that will encourage or facilitate such holy service in harmony with the principles of justice and love is to be lauded and not condemned. True enough, we do not read of any business corporation being authorized in the early Church, nor for the Church subsequently; but neither do we read of the brethren of that time riding on railway trains, and making use of such devices as we have in modern times. The increase of the human family, and the advance of civilization and commercialism has become the occasion for the introduction of various legal instruments and arrangements by which the world's business might be transacted orderly. The matter of a corporation is one of those which the Lord's people may make use of just the same as they may make use of a railway train, although St. Paul journeyed hundreds of miles by foot.

We remind all once more that our Pastor's sentiments as to the use of business corporations for the conducting of the work of the ministry were exactly as presented above. All who are properly informed well know that he organized and made use of several business concerns by which in a very *substantial* and *practical* sense he carried on -the work, both in America and in foreign lands. (See his full statement regarding this matter in -,The Watch Tower of Dec. 1, 1915, page 359.) Not only so, but he stated that it was his desire and purpose that' brethren might continue to carry on the ministry *through a business concern after his death, thus* fully attesting the fact that he believed such a procedure a wise and holy one, if *dome in the spirit of the Lord*, and in every way a Scriptural one for footstep followers of Christ to pursue.

Finally, we believe that none have anything whatever to fear with regard to bondage in connection with the PASTORAL BIBLE INSTITUTE. We urge none to become members, nor is membership in this INSTITUTE in any sense or to any degree made the test of fellowship or of service; and brethren who are not members of the INSTITUTE, but who have ability and talent as teachers, and *who show the spirit of the Lord*, are given equal share in the ministry to that of other

brethren who are members of the INSTITUTE. Those who have been reading the columns of this journal well know that we have repeatedly discouraged everything in the nature of bondage to men and to systems, and everything in the nature of lording it over God's heritage.

In this connection we desire to state again with regard to the matter that appears in the HERALD. We wish the friends everywhere to use their own personal judgment with regard to accepting what they read, and receive nothing as Truth unless they recognize that it is well established by, suitable and satisfactory Scriptural evidence. The fact that you may not see and accept every view advanced shall not be allowed to make any difference or hindrance so far as full fellowship in Christ is concerned: Each should accept only so much as he fully recognizes to be the Truth.

The brethren now having charge of the affairs of the INSTITUTE do not for an instant consider that they have a monopoly over the Lord's goods, or that they have any **special anointing to an office** above other brethren not in this position. We do believe that the Lord has greatly blessed our humble efforts during the past two years to the encouragement and edifying of many of the scattered sheep, but we equally believe that other brethren could have just as well, and possibly better, performed this ministry and have received fully as great a blessing from the Lord. We believe that for, the good that has been accomplished the Lord alone deserves the credit., We wish to assure all, too, that there is no desire in the mind of any of the brethren to build up a system, nor are we determined that this is a Divine arrangement that must abide. To the contrary, if it shall please the Lord to dispense with the entire arrangement of the INSTITUTE and its ministries; at once, we trust to accept the same with proper humility. We have no intimation, however, that the Lord intends to do this, for His blessing seems to be increasingly upon the humble endeavors of the brethren; but when the time shall come that it is His will that this arrangement shall cease, we desire to accept the same in full resignation to the will of God, being fully persuaded that His ways are wise and just and that He doeth all things well. It is sufficient for us that we remember His promise that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6) Our desire is merely to please our Heavenly Master while continuing in the house of our earthly pilgrimage, and to wait with patience for the promised deliverance.

## **HOME FOR THE PASTORAL BIBLE INSTITUTE**

Believing the Lord is our guide according to His good promises, we of course desire to be on the alert to observe the leading of His providence and to note carefully every indication of His care in connection with the ministry. We believe we have recently been given an evidence of His providential leading. The brethren will no doubt be glad to learn that our INSTITUTE is to have a permanent establishment in the way of a headquarters for its work and ministry. A friend of the Truth who has realized much of the Lord's blessing upon head and heart has been constrained to express loving gratitude and appreciation to the Lord by making a very substantial donation by which our INSTITUTE has

become in large measure the owner of a handsome building to be used as a home, located in one of the most desirable sections of Brooklyn, consisting of three floors and a basement -- about 12 rooms. A portion of the house is well adapted to office use; other portions can be appropriated for living apartments and other uses. It is expected that the property, will be ready for occupancy within a month.

We believe we see the Lord's hand in connection with this gift, and we Are sure the friends will join us in rendering heartfelt thanks unto Him from whom all blessings flow.

## ENCOURAGING MESSAGES

### STILL HAVE "A LITTLE STRENGTH"

Dear Brethren in Christ:

It has been a long time since I wrote you, and I am sure you will be pleased to hear from me again and from the Dutch brethren who are walking with you in the Narrow Way.

First of all I must tell you how I am refreshed and encouraged by the Sept. 1st **HERALD**, containing the report from the brethren visiting Great Britain, and learning thereby of the great privileges that have been the part of the people of God during these days. It can not but result in a rich blessing, both-to the visiting brethren and the brethren in England, and I believe that all the members of the household of faith who will read the 'report will 'be strengthened in' the feelings of Christian fellowship. If I had known of the plans for the Convention a few months before, thy wife and I would. have been glad to have- attended. We now will prepare for a following year, when under the Lord's providence there may be a general meeting.

The **HERALDS** come regularly to hand and, as ever, they are much appreciated, and the articles are of benefit to us all. I regularly distribute them to such persons as are interested, and to those to whom they may be profitable. . . It is my desire to co-operate and to forward the various, interests of the work, and I wish to serve the cause of the Truth in the way you may think best.

I am thankful that through the instrumentality of the **PASTORAL BIBLE INSTITUTE** I came in contact with our Dutch Brother D. We now have regular correspondence and he is spreading the Truth amongst Dutch people there by means of .translated typed articles which I send him from time to time.

Our Rotterdam Class is not great, and in consequence we -have little strength (Rev. 3:8) to do great works, but we take to heart the advice of Brother Russell in his explanation of 1 Thes. 4:3--Manna, Feb. 5. . . .

With hearty Christian greetings, in which my wife joins,

Your brother in His service. G. VAN H.--*Holland.*

## MY SHEEP HEAR MY VOICE

Dear Brethren:

We note that the next number of the **HERALD** will be a double issue-Nov. 1-15. We are glad to know that we are to have 'some truth matter to handout. Will you please send us a few extra copies, and as well, will you please mail one to each of the following: . . .

My dear brethren, permit us here to say that the **HERALD** has the true ring, and the writer firmly believes that it is the Lord's general agency to gather together those poor bewildered sheep where they can be the better cared for and fed. We believe this the more especially because of the humble attitude 'maintained by the Editors. How glad we are that this is so, and that this spirit is so manifest and noticeable in all the articles that appear in the columns of the **HERALD**. This is one of the best signs that the gracious Lord is standing back of your labor of love and directing His work, and, too, it is an evidence that the Editors are very jealous for the, Lord's will to be done. We pray that this humble spirit may continue to prompt and actuate you in this glorious service for Him and His true people who are still in the flesh.

The writer never hungered so much as now for the pure, unadulterated food--"the bread of life," which comes from the Lord's table, the same kind of food that our dear Pastor Russell gave us, and the writer is made especially, glad when the postman delivers his **HERALD**.

We pray every morning for the dear friends at the **HERALD** headquarters, and we are indeed glad to have such a privilege. May God help us all to be faithful even unto death, and until then may we do with our might what we may find to do in His loving service, however humble this service may be. This is our earnest prayer.

Yours in Him, C.. A.-O.

## SAT AT THE MASTER'S FEET

Dear Brethren:

Tender greetings in the name of the Lord. We have a pleasing commission to perform on behalf of the. Lord's dear ones resident in N. E. London. It was our esteemed privilege to enjoy sweet fellowship with dear Brother Streeter whilst he ministered in this country. We did not have opportunity for such close acquaintance with Brother Hoskins, but for such of his faithful service in which we did have a share we render thanks to our Father in Heaven, and we desire especially to emphasize our expression of love to both these dear ones. . . . In the quiet atmosphere created we all breathed freely and healthily and learned the blessedness of sobriety. We would surely not be extravagant if we represented it as being a foretaste of that sweet refreshing environment which the :Lord's faithful will presently enjoy in the sacred court of heaven. Free from distracting thought and care, we sat as .Mary did, at the Master's feet, choosing that better part, imbibing the sweet fragrance of His love.

It was all too short, brethren, but we unitedly thank God -our Father for the gracious privilege that is ours today in assisting one another to "draw back the

parting veil and see the glories of eternity." As members of Christ we "get ready" for the blessed union with one another in Him at an early date. Our hearts long for that glory, honor and immortality,. when we shall all be able to "do perfectly."

Dear brethren in the Anointed, we pray for you that your mission may be our Bridegroom's all-important desire, so that it may be said of us, "The Bride did make herself ready." May God's rich blessing be yours in the Master's service.

On behalf of the Lord's devoted betrothed ones in this part of London, we subscribe ourselves,

Yours' gratefully in the sacred service,

W. B.-Secretary, N. E. London Class-Eng.

### **USE THE ELASTIC CORD OF LOVE**

Dear Brethren:

Greetings in the name of our dear Redeemer and King! I want to express my thorough appreciation of your kindness in supplying me with all of the back numbers of the HERALD. You can not fully realize just how rejoiced I was to get them, and I am sure they are going to. prove a wonderful blessing; in fact, the, dear Heavenly Father had already used them to refresh me greatly, and that He will continue to do this I have not the slightest doubt.

I am enclosing N. Y. exchange for \$\_\_\_\_\_ and you will please use \$3.30 in settlement of the HERALDS for Sister P. and myself and use the remainder to herald the Good Tidings in such way as you see fit, It is my purpose to send \$ \_\_\_\_ per month regularly so long as the Lord makes it possible for me to do so,

I am very much impressed with the first article in May 1st, 1919, HERALD. I believe it is the first one, although I do not have the issue before me just now. Anyway it is the article showing the absolute necessity of recognizing the fact that justice and love are the very foundation principles of God's character,. and showing us that we must never be less than just in our dealings with others, although in measuring their relations and treatment toward us we should use the elastic cord of love, etc., etc, Also, the utter futility of our trying to maintain our relations as sons of the Heavenly Father un less we follow the directions as laid down by our Lord re garding the offering of our gift upon the altar, etc. This is a most inspiring article and I am sure it has been of great benefit ,to the brethren. It is my earnest prayer that the truths contained therein may sink so deep in the hearts of each one of us that we will never forget them-that they may assist us in building that character which will please the Heavenly Father and be a source of joy to us. . . .

Praying the Heavenly Father's richest blessings upon you, and assuring you that Sister G. and I will appreciate an interest in your prayers, I am

Your brother by His grace, P. A. G.--La.