

# The Herald of Christ's Kingdom

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## DR. CRANE'S ARRAIGNMENT OF THE CHURCH

### "FOUR 'IMMORALITIES' OF THE CHURCH."

BECAUSE it is exclusive, respectable, free and militant, the Church of to-day is guilty of 'four immoralities,' according to Dr. Frank Crane, whose twenty-seven years in the ministry add weight to his criticism. These 'immoralities' he considers worse than mere errors, because they are radical departures from the teachings of Christ. At least one religious weekly, *The Continent* (Presbyterian), admits that there is more than a grain of truth, in all that Dr. Crane says. The Church is exclusive, writes Dr. Crane in the *Century* magazine, in that it recognizes a non-membership. It acknowledges that there are heretics, infidels, what, not, who are not of its body and communion, which is immoral because the distinguishing characteristic of Christianity is that it is the first great non-ethnic religion. The essence of Jesus' program is that it is inclusive, so that when we make it exclusive we destroy its very nature! The churches to-day, argues the popular writer of newspaper homilies, are organizations, and --

"As far as their form is concerned, they are in the same category as political parties, lodges, clubs, and orders. The common idea seems to be that Jesus organized a group, which he called a church, very much as we organize a rotary club, and that his ambition was that this organization should grow, by arguing and preaching, by building great structures and establishing schools, by getting hold of people influential in society and politics, by amassing numbers, and by holding gigantic conventions, until at last everybody would join, and that would be the final triumph of Christianity.

"But he not only had no such thing in mind, but such a thing is utterly heathenish, a stone blindness to his intention, and directly opposite to his mind. . . .

"The idea was a gospel of contagious friendship, but it fell into a world obsessed with the triumphant fallacy of the Roman Empire, and sold its soul for a mess of organization-pottage!

"In its 'respectability' the Church is guilty of a second immorality, the error being that 'ancient and common one of mistaking station in life for life itself! To belong to the Church, says the writer, gives one a certain social position; it is an asset toward getting on, toward acquiring a reputation, and when church membership carries with it a certain social status, it 'ceases to be Christianity!

"If it sold its services, instead of giving them away; the Church 'would be on a sounder basis ethically,' for 'the way to fill the church is to have it cost twenty-five cents to get in. Then it would be as full as the motion-picture theater! It is not religion that the minister has either to sell or give away; it is service, which, with his time and expert advice, is all that the preacher can offer. 'The sooner every form of so-called uplift, charity, and benevolence is put upon a strict basis of commercialism, and only that is offered to the people for which they are

willing to return an equivalent, the sooner the folly, the waste, and the useless elements in it will be squeezed out.'

"In making his charge of militancy, Dr. Crane explains that 'the Church aggressively proposes to do people good, to uplift them, to convert them.' Generally speaking, the attitude of the Church toward non-Church people, we are told, 'is that of one political party to another, of Greek 'to barbarian, of Jew to Gentile, a hostility to be ended by conquest.' But

"Going back to the founder of our faith, we find none of this. Jesus held no monster revival meetings. He never manifested that zeal in, proselyting known as "hunger for souls." Nor did He ever haughtily announce that unless a man joined His company and obeyed Him, he would be eternally lost. He never deliberately set out to reform by organized effort anybody or anything. . . .

"What is the matter with the Church? It simply is not happy enough. It is full of imposing ceremonies, thundering moralities, rigid decencies, and clatter of rules, full of platitudes and polemics, venerable traditions, and infinite cogwheels of organization, everything- except the spirit of the Galilean peasant who came from the Father to His garden of the world to plant in it the seed of love almighty!"-*The Literary Digest* -- September 10, 1921.

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We can concur in much of the foregoing criticism by Dr. Crane, but not in all. His arraignment of the present ecclesiastical systems exposes the generally recognized fact that the Church of today is worldly-according to the course, policies and methods of this world.

It appears, however, that Dr. Crane does not recognize that it is the bad theology, the wrong conceptions of God, the false teachings concerning an impotent and loveless God, coming down to us from the darker past, that are largely responsible for the present state of the Church. The sum of this wrong teaching is that God has commissioned, and depends upon the Church in its present state to save the world from eternal torment; that the salvation of the world depends upon present weak efforts; that the failure of the Church to succeed in its supposed mission now, means the eternal loss of those who die in an unsaved state. Consequently the Divine Plan is 'seen to end in disaster and utter disappointment so far as the vast majority of our race is concerned. It is this false teaching that has drawn into the Christian profession large numbers of the unregenerate, who, in accordance with these wrong doctrines contained in the creeds, have adopted policies and methods that are of the world and entirely out of accord with the example and teaching of the great Head of the Church. In the symbology of the Apocalypse, the present ecclesiasticism, which is arraigned as symbolic Babylon, is charged with the crime of having " made the inhabitants of the earth drunk with the wine [false doctrine] of her fornication [illegitimate affiliation with the world powers]."--Rev. 17:1-6.

As for the Church being 'exclusive,' we have no less an authority on this subject than the great Founder of Christianity Himself, who emphatically taught His disciples, saying: "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19.) Jesus taught that those who, would be His true disciples, and share His coming Kingdom, must forsake former

companionships and associations, "houses 'and lands," etc. (Matt., 19:29.) Likewise St. Paul, who was a very exemplary disciple of the Master, instructed that the true Church consider herself a most exclusive company', to live and dwell apart, in spirit, from the world and all its alliances and entanglements.--2 Tim. 2:4; 2 Cor. 6:14-18.

The beauty and consistency of the teaching concerning the exclusiveness of the true Church during her present career are fully appreciated, only as we see the outcome of the Divine Plan--that the life the Church now lives is to qualify her to enter upon the greatest of all missions hereafter,--that of bestowing upon all the willing and obedient of the poor, fallen, helpless world the blessings of restitution--paradise restored; for such blessings we're purchased by the gift of the Only-begotten Son of God. -- John 3:16.

## CONCERNING THE PUBLICATION OF VOLUME I

IT has been truly gratifying to have a number of excellent responses from the friends, giving expression to their sentiments with regard to the project we suggested in a recent issue of this journal--that of the republishing of THE DIVINE PLAN OF THE AGES. Without scarcely any exception, the expressions have been heartily in favor of carrying out this suggestion.

We desire to take this opportunity to make some further statements with regard to certain points that have been raised concerning which some do not feel quite clear. Some seem to be wondering if we have put forth this Suggestion as to the publishing and circulating of the First Volume because we feel called upon to undertake some great work just at this particular time. Others have wondered if we have made the suggestion because we think we see ourselves pointed out in some of the types or symbols of the Bible as called of the Lord to undertake a work of this kind; and the question is asked if this is the reason why we have advocated the reviving of the circulation of the First Volume of the *Scripture Studies*.

In replying to the foregoing: We had no thought whatsoever in the article in which we reviewed this matter recently of imparting any such inference or suggestion--that it was because we felt any special call of the Lord more than usual to advocate the publishing and circulating of the book; nor has the slightest hint come to the minds of any of our brethren that there is anything in the types or symbols designating ourselves or any other branch of Christian people as peculiarly set apart to fulfil some special work or mission in the world at this time. To the contrary, experience and observation seem to indicate to us that hints or suggestions of that kind *come from the Adversary and not from the Lord*. The tactics of the Adversary have ever been to work upon the mind of an individual, or a combination of men, and make them feel that *theirs is* an extraordinary, distinguished place; that they are peculiarly anointed, to do something that nobody else can do or has been authorized to do. Such impressions become the foundation for the worst kind of religious fanaticism; and history shows that those who have become imbued with such impressions and such a spirit, have been led into a course of action, and into doing things of a most nonsensical character,

wherein the spirit of the Truth, the spirit of a sound mind, has had no part whatever.

If the brethren everywhere would give more sober attention and consideration to the examples and teachings of the great Head of the Church and those who alone were Divinely and infallibly inspired, such difficulties as those we are now dealing with would find no place. Our Lord and the Apostles announced one general mission for the Church throughout the Age: it was that of bearing witness to the Truth, spreading the Message of Glad Tidings, otherwise designated "the good word of the Kingdom." Neither the great Teacher nor those whom He called to be. Apostles, were seized with the idea that the Church of this Age would ever accomplish a great work amongst men, from an outward standpoint. It is to be recognized, of course, that Jesus and the 'Apostles were especially called of God to fulfil an extraordinary mission in the beginning of the Age, as they were to constitute the foundation stones; but SO far as the remainder of the Church from their time forward was concerned, there was to be no change in the work and mission of the Church. And we repeat what we have formerly expressed on this subject, that we see nothing in the Bible authorizing any follower, or association of followers, of Christ at the present time to consider themselves as receiving an extraordinary call to do some unusual thing in the presence of men; *nor is it necessary to see ourselves as being dealt with by God in such a private and confidential manner in order to feel the incentive and impulse to, preach the Message.* The same inducements and reasons that have impelled the faithful all through the Age; should be sufficient. for us at the present time. The New Testament throughout appeals to believers to show forth their gratitude and the praises of the Lord by making known to others what great things the Lord has done for them. It was in keeping with this thought that the Apostle said, "Woe is unto me, if I preach not the Gospel!" It was not because he felt called upon to do something that would startle the world and gain renown. for himself; it was merely that having been blessed of the Lord himself with the Divine Message, he felt in duty bound to impart that blessing to others, and to gratefully spend his whole life in thus expressing his appreciation of the Lord's goodness to him.

We believe it is this spirit that has been associated with faithful service on the part of the truly consecrated throughout the Age, and it was therefore from this standpoint that the brethren of our INSTITUTE, as they felt their responsibility in the ministry, in reviewing the general circumstances of the present time, thought they could wisely present the suggestion to the friends in general; that opportunities and privileges of spreading the Truth might be revived and made use of in these days. We still contend that the work of the true Church is primarily that of making herself ready-producing the fruits of the Spirit, and the adorning of her own character in preparation for her union with the Heavenly Bride-groom. All who are carrying out this, their true mission, will realize themselves on the lookout for opportunities to witness to the greatest of all messages, and of assisting such as have ears to hear to come to a knowledge of the Truth, that they also may have a part in this great blessing. As we remember that Divine blessing has been very abundantly upon the ministry of the Truth as it is contained in the Volume, THE DIVINE PLAN OF THE AGES, and as it is this expression of the Message which has so gladdened our own hearts, we would think of no better

method of recommending to the brethren generally than that of continuing on in witnessing to the Truth in this form.

As is well known, the departure of our beloved Pastor has become the occasion for some unlooked-for changes and experiences which have resulted in taking from us to a considerable extent certain advantages and privileges we once enjoyed. Ever since our INSTITUTE came into existence, the brethren have had the matter under consideration of reviving those privileges as far as possible. We have not been able to accomplish all that we could wish,, and the Lord knows that we would have done more; but still we rest content in the realization that the hindrances that have come in could have been removed and our efforts could have been more greatly prospered, had it been pleasing to Him. As we previously expressed, in looking out over the field and reviewing the general state of circumstances, we believed that it would be pleasing to the Lord for us to bring to the attention of the brethren this Suggestion of being more active in His service, and that the republishing of the First Volume of the *Studies* might constitute a very potent factor along this line.

Some have written asking if the PASTORAL BIBLE INSTITUTE has the legal right to proceed in publishing this Volume. We have replied to these queries that careful consideration has been given to this feature, and we find that we have full liberty to proceed in the matter without intruding upon the rights of any others.

Still some others appear to have gotten the impression that we intended to, make changes in the book; i.e., to do a sort of revising in some of the statements made by BROTHER RUSSELL. We had no thought of giving any such impression as this. The book as it stands is entirely satisfactory to us, as it has always been. It is remembered that our dear Pastor in his latter years was led to see certain features about the doctrine of justification that he had not formerly fully appreciated; but even with this clearer light upon the subject of justification, we would see nothing of a conflicting character in permitting all the statements that he, made in the First Volume hearing upon this doctrine to stand just as they are. So then, none need have any fear that we were contemplating a revision of the Volume to any extent. In making the remark that we did in the recent article, treating this matter, to the effect that "we do not at the present time have the volume in a desirable and acceptable form," we did not mean that there was something wrong with the language as used by BROTHER RUSSELL throughout the various chapters. We meant that the Volume as it is at present circulated contains *certain undesirable advertising matter*, certain references to *other literature* that we consider undesirable and do not wish to bring to, the attention of the public to any extent, and for that reason various brethren have assured us that the Volume as it at present stands is not in an acceptable form; and to this we must give assent.

We did suggest somewhat of a change in the style of binding, and possibly some change in the title, but this was not because we thought to improve upon the appearance of the present book to any extent, but merely because, as we said, the Volume had had such a wide circulation in its present style of binding and title, that it seemed to us only the part of discretion, in republishing the book now, that certain changes in the appearance of the Volume be made in order to lift it out of its present environment and circumstances, and so that in case any have become prejudiced against the book as they have seen it in its present form, they might

unwittingly be led to investigate and receive the Truth if the Volume were brought to their attention with altogether a different appearance. We find it was for this same reason that BROTHER RUSSELL himself changed the style of binding, as well as the name appearing on the outside cover, several times during the history of its circulation.

In connection with the discussion of this subject of the publishing and circulating of THE DIVINE PLAN OF THE AGES, we believe it would be interesting to the friends to read the letter just received from the brethren of the Ecclesia in Philadelphia. We submit it herewith.

Dear Brethren:

After many days of prayerful consideration and waiting on the Lord for His guidance, the following resolution was unanimously passed by our Class on Sunday, September 11, 1921:

"It is hereby moved that the Philadelphia Ecclesia consider ways and means to the best of its ability, for the revivifying of the glorious Harvest work, left unfinished at the death of our dear Pastor.

"The Treasurer of the Class is hereby instructed to provide two boxes for donations, one to be labeled 'Class Funds,' the contents of which are to be used for Class expense, or as the Class directs, and one to be labeled 'Harvest Work,' the contents of which are to be sent to the PASTORAL BIBLE INSTITUTE, the first of each month, to be used for the printing of Tracts for free distribution to any Class or person desiring same, and to assist in, the publishing of Volume One, or any other use the PASTORAL BIBLE INSTITUTE may feel would be in harmony with the will of the Lord.

"Also to, elect a 'Volunteer Captain,' who shall have custody of all Tracts. It shall be his duty to allot territory to any in the Class who desire to scatter -these 'golden gems like morning dew.'

"The Elders of the Class are hereby appointed as a Committee, to supervise the work of selling and lending the volumes, to appoint speakers for Chart Talks, and to have supervision of the Pastoral Work in general. Also on the first Sunday of each month, make a report to the Class of the progress of the work done.

"A sister is to be appointed as Secretary to this Committee of Elders, from whom any in the Class desiring to take active part in this work will receive territory and instructions for engaging in the Pastoral Work and make all reports of those engaged in this work to the 'Elders Committee!

"It is further moved that a copy of this resolution be sent to the PASTORAL BIBLE INSTITUTE, and that they be requested to publish it in the HERALD, that if possible it might stir up the brethren throughout the world to a united regathering around the 'Lord's Banner,' 'Fervent in spirit, serving the Lord,' in harmony with Jeremiah 20:9 and Isaiah 61:1-3."

The Church here feels that our commission from the Lord is to "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice," and to preach the Gospel as a witness, until the "dark night comes wherein no man can work"; for there is only "One that shutteth and no man openeth."

We assure you of our love and confidence and our prayers for your guidance in the Lord's work.

Your brethren by His grace,

-PHILADELPHIA ECCLESIA.

We desire to add a further remark. It appears from several of the communications received that the friends were under the impression that all we desired was merely to know their sentiment upon the subject, as to whether or not they were in sympathy with the suggestion of publishing the Volume. We were; of course, quite sure that the sentiment of substantially all would be very favorable and that all would sympathize in the same. We wish now to give emphasis to the thought that in order to proceed with the project we must have definite assurances from Classes or individuals, stating how many volumes they would be willing to pay for in advance of receiving the books, so that such statements might be considered as bonafide orders in case it is decided to publish the book; for, as we explained, our treasury at the present time would not permit us to finance the matter; so that in order to realize their desires to have the book republished, such a co-operation on the part of the brethren is necessary under the circumstances; and as we before stated, the decision to carry out the suggestion will depend altogether upon this substantial response on the part of the friends. No money need be sent now: it is merely that we desire to know to what extent you would co-operate in purchasing the books in case the Volume is published.

### **CONCERNING "WHAT PASTOR RUSSELL SAID"**

Dear Friends:

Greetings The fourth and last edition of that valuable book, "WHAT PASTOR RUSSELL SAID," His ANSWERS To HUNDREDS OF QUESTIONS, is now out of stock. Inquiries are continuing to come in for it, as the friends all over are beginning to realize the wealth of truth which it contains, but I would not be warranted in preparing another edition without some definite knowledge as to how many copies might be wanted during the next year or two, as a good many orders would be needed in order to cover the cost.

I notice you frequently publish letters, in the HERALD, and as the friends are now so scattered that it is difficult to reach them all, I am wondering if you would be willing to publish this letter, or some notice to the effect that the last edition of the book is now out of stock and that another will not be published unless I can hear from individuals and Class Secretaries indicating how many copies they think they might be able to use during the next year or two, and that I would like to hear from all such as soon as possible, so that if another edition is published, I can get it out in time for Christmas, as many of the friends like to present this book as a present to others. I am of course willing to pay for such a notice, for I am specially anxious that every Bible Student no matter with what group of friends he affiliates, should have a copy if he or she desires one.

I love all who love the Lord, and I am endeavoring to serve all no matter whether we see eye to eye on every point or not.

I read with much interest the suggestion in the last HERALD re the publication of Volume 1, "THE DIVINE PLAN OF THE AGES," and I certainly trust you will be able to do so. What you said in that article voices the sentiments of the Jones family, and I only wish I were in a position to send you a check for a thousand



copies, but I am not. We will be glad, however, to use as many as possible from time to time if you do get it out. Of course, the larger the order you can place, the better the price that can be obtained, and I would therefore think that your estimate of only ten thousand copies was altogether too small, for I believe you will find a sale for at least fifty or a hundred thousand copies.

With Christian love from all to all, I remain as before,

Yours in His service,

L. W. JONES, M.D.

1127 East 43rd Street, CHICAGO, ILL.

## **THE REVELATION OF JESUS CHRIST**

### **SERIES VII-A**

#### **CHRIST'S MESSAGE TO THYATIRA**

*"And unto the Angel of the Church in Thyatira write; These things saith the Son of God, who hath His Eyes like unto a Flame Of Fire, and His Feet are like to fine Brass."--Rev. 2:18.*

THE symbolic description embodied in the words: "These things saith That Son of God, who hath His Eyes like unto a Flame of Fire," seems to indicate very clearly the imminence of approaching judgment and an arraignment of the Church of Thyatira--a judgment of the most severe character. Considering this message from the prophetic standpoint, it is generally and very properly applied to the period, immediately following that of Pergamos, to the age of worldly Church history, when the professed Church enjoyed the patronage of the Christian ( ?) emperors, from 303 to about 539 A. D. We can readily see that by means of the doctrines of Nicolaitanism, or lordship over the people, and Balaamism, or world affiliation, which characterized those times, all kinds of corrupting elements were introduced, and the professed Church assumed another and more evil phase; indeed, merged into complete apostasy. Trench, a voluminous writer on Bible topics, and who is the author of a work entitled *"The Seven Epistles of Asia Minor,"* has said: "For such Protestant expositors as see the Papacy in the scarlet woman of Babylon, the Jezebel of Thyatira appears exactly at the right time, coincides with the Papacy at its height, yet at the same time with judgment at the door in the great revolt [the Sixteenth Century Reformation] which was even then preparing."

#### **THE REIGN OF THE WORLDLY CHURCH**

This period of Church history represented in the Thyatira message is very fittingly referred to by some writers as the period of the reign of the world-Church, in contrast with the previous period of Pergamos--the Church's uniting with the world. It represents the period of the Papacy during which "the virgin Church was enduring the hardships of the wilderness; while the apostate Church sat on the throne of her royal paramour."\* Prophetic writers differ in fixing the exact date of the beginning of the Papal Church. The most fitting event as marking its

beginning would seem to be when a Roman bishop was, by a decree of Justinian, a Roman emperor, residing at Constantinople, made head of all the Churches of Christendom. This decree was first made in 533 A. D., but does not seem to have been fully enforced until 538 or 539 A. D. This development into apostasy was a gradual work.

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Z`16-347

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"Systematized prelacy, and Balaamism [in the Pergamos period], made the emperor president of the Church Councils and the confirmer of their decrees,--brought the community of saints into conjunction with 'Satan's throne,' and so gave being to. that mongrel but mighty thing in which Pagan life was transferred to Christian veins, heathen pomp and ceremony commingled with Christian rites and sacraments, and the professed Bride of Christ transformed into a queenly adulteress, the harlot mother of a harlot household. And in all history there is not another character which so completely represents the Papal system-its character, works and worship-as the unclean wife of Ahab, the Jezebel of this epistle. She was a heathen married to a Jew; and such is the character of the Papal system in its main elements-Paganism joined to an absolute Judaism. She is described as calling herself a prophetess, and as undertaking to be the teacher of God's servants. . . . This Jezebel is also described as having 'children,' alike with her, unsatisfactory to Christ; and whence but from that unclean source have we those semi-Papal national religious establishments, by which the Church of Jesus is befouled, hindered and disgraced, even in many Protestant countries? We thus obtain from these epistles Christ's own direct verdict upon Romanism, both in its more offensive features in the old mother, and in its more modified forms in the daughters." \*

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\*Seiss-Lectures on the Apocalypse--195, 196.

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"The Book of Revelation (2:20-25; 18:7) pictures to us Queen Jezebel as representing a great religious system of this Gospel Age which did great violence to the Truth. Ahab [king of Israel] represented the worldly governments. His wife [Jezebel] represented a false Christian Church system married to earthly governments. As Ahab represented the worldly governments claiming to be Christ's kingdoms, so Queen Jezebel pictured, or typified, a false Church system, which, instead of maintaining its purity as the virgin Church of Christ, became married or united to these earthly systems. . . . As the Prophets of Baal were under the care of Queen Jezebel and under the patronage of King Ahab, so the priests and the religious representatives of a great church system have been the obedient servants of the false institutions pictured by Ahab and Jezebel."\*\*

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\*\*Z '15-252.

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## SOLEMN LESSONS APPLICABLE NOW!

The chief evil pointed out in this Thyatira Jezebel, by the One "whose eyes were as a flame of fire," and the evil that was the primal cause of all the others mentioned, is that she professed herself to be a prophetess; and the Papacy -or Papal Church claims and professes to be the only infallible teacher of God's truth. While holding to the Scriptures, this system claims to be their sole interpreter; indeed, claims the right to set them aside or add to them at will. There is certainly a true principle involved in the antitypical Jezebel's false claim, and one that ever needs to be given heed to by the Lord's people, and this is, "that *infallible teaching alone can demand obedience, as alone it can, implicit faith*. Allow that in any degree the guide may -lead astray, and how can it be safe to follow her ? 'I f the blind lead. the blind, shall they not both 'fall into the ditch?'

Rome, while a deceiver in most matters, has been very open and frank in this claim. No one of the Lord's people need be deceived by her in this. It needs to be kept in mind, however, that it is quite possible to judge and condemn the followers of Rome in this particular, and yet partake, unconsciously perhaps, of the very evils they are condemning, and in bondage to. She is called "the mother of harlots and abominations of the earth," and it is said that by her "sorceries were all nations *deceived*," and that she deceived all, and caused all that dwell upon the earth to "worship him [the Papal Beast], whose names are not written in the book of life of the Lamb." It is possible for the Lord's people to be deceived for a time and to receive and adopt some of Rome's unscriptural principles and practices and to follow them, and yet reject the full fruitage and development of them, as exhibited in the highest degree in Rome; indeed, the features of Romanism in this particular are very often found in the guise of Protestantism. "There is heard. sometimes the' voice of the woman who calls herself a prophetess, whether the woman's name be Jezebel or not." In modified forms these teachings, these claims of Rome, may be endorsed unconsciously by the Lord's people. *Wherever the teaching of the Church, of a religious organization, or of men (except it be the twelve Apostles) is in any measure maintained as authoritative (although it be over a body of Christians who claim to -have no creed but the Bible, and to be guided by it), even here the voice of the woman is heard, -even though the woman's name be certainly not Jezebel.*

## THE SAME WEAKNESS IN THE CHURCH TODAY

*The infallible Word, the Scriptures, and these alone, are to constitute the-test that must settle every matter for the "free-indeed" Christian. Any "imposed creed actually takes away any appeal to Scripture, becoming itself the only permissible appeal. If there be error in the creed, it will have to, be maintained as carefully as the truth in it. If there be defect in the creed, the Scripture cannot be allowed even to supplement it. It [the Scriptures] is, in short, completely displaced from its rightful supremacy over men. The conscience is not allowed to be before God, and the most godly are just those who will be forced most into opposition against the human rule, thus substituted for the Divine.*

"It is evident that Jezebel is right thus far, in that she connects her right of rule over the people of God with the infallibility of the prophetess. She displays, however, the falsity of her pretension by her refusal to submit her claims in this

respect to be judged by that which she owns herself to be the Word of God. Her infallibility must not be tested, but received; whereas Scripture itself, with a claim no less absolute, *on that very account* submits to every possible test, assured that the more complete the test, the more will this claim to manifested and made good. The true coin fears not the test which would at once expose the counterfeit. Faith in Rome is credulity and superstition only; faith in Scripture is intelligent, reasonable, and open-eyed.

"In Scripture, the Church does not teach at all. The Prophets speak, and the rest judge. The Word itself is the rule by which all is judged, *and the conscience is kept directly in the presence of God Himself*. All are exercised as to what is spoken: they are to take heed *what* they hear as well as *how* they hear. This exercise is necessary to maintain the soul in vigor and independence. Vigilance, the constant habit of reference to God, and walking before Him, are to be ever emphasized and insisted on.

"WE TEND CONTINUALLY TO FOLLOW HUMAN AUTHORITIES, AND TRADITIONAL TEACHINGS, WHICH GOD HAS CONTINUALLY TO BREAK THROUGH FOR US, SENDING US AFRESH TO HIS WORD, THAT OUR FAITH MAY NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD. THUS ALONE TRUE SPIRITUAL HEALTH IS REALIZED AND PRESERVED."\*

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\*Grant--The Revelation of Christ--153, 154.

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It was this letting go, losing sight of the Word of God, that brought into the professed Church of God all the evils symbolized by the expressions, "to commit fornication, and eat things sacrificed unto idols." We found these evils beginning to come in Pergamos, but in the Thyatira period of Church history it prevailed to such an extent

that the professed Church became apostate. While there *were* plenty of perverters of the Word of God in the Pergamos period, none at that time claimed to be inspired of God, and the Divinely appointed channel of Divine grace and truth. The Word of God was still honored in Pergamos, and had its faithful witnesses there; and these witnesses, through their enlightening influences, testified against the threatened evils of Nicolaitanism, Balaamism and Jezebelism. But in Thyatira, the Word of God seemed to remain no longer.

### **THOU SUFFEREST THE WOMAN JEZEBEL**

It is Jezebel's teaching and doctrine *that prevails in Thyatira*, and while in this period of Church history there were believers in the true doctrine, these believers, including the symbolical angel or messenger, the ministering class of that period, were unwilling or unable for some cause to testify, to witness, as they ought against Jezebel, for we hear the Savior saying of these: "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."

Concerning the little, despised, humble, local assemblies, the Waldenses, etc., and their pastors of this period, we should keep in mind that as a remnant, they are distinctly singled out in the Thyatira message, and that neither the Jezebel system nor her children are included among them. By so doing, we will be better able to appreciate this testimony on the Lord's part as to what He saw commendable in them. How little do we know of the hidden lives of those who, amid the days of Roman pride and tyranny, walked humbly and in secret with their God. It is very comforting and encouraging to realize how fully Christ could appreciate their stand for Him, even though in a measure defective, and how openly He will in the day of His manifestation acknowledge them as His own. "Like the devil-coats put upon their victims by the Inquisition of old, how many falsehoods have besmirched the memories, often of those who in the day of manifestation will receive their crown of righteousness from the Lord the righteous judge! Of how many Naboths has Jezebel suborned her witnesses that they have [been told that they] 'blasphemed God and the king,' because they would not surrender their inheritance for a price! Here is the record, that they are not forgotten, those nameless ones, or of dishonored names: 'works and, love and faith,' how tested! 'and service,' amid what discouragement! 'and thy patience,' marked and emphasized in the language used, -- that long endurance!

"And then comes, last of all, that sweet witness of real Divine energy, which does not flag as what is merely human does,--'and *thy last works to be more than the first.*' Not simply the *same* as the first,--that would be much to say, as it would seem, amid all the opposition, continuous, unrelenting, of all that held power on earth. But here. it is *more* than the first for the works recorded are fruits of the life eternal, which, implanted within us, is a growth, a living energy, which, thank God! can burst all bands and defy all imprisonment. We have remarked how the might of a living tree will break up and burst through the stones around its roots, as it forces its way up into the light of heaven. How much more will the energy of that eternal life . . . which the Spirit of God [the Spirit of Truth] sustains, develop itself in the face of whatever hindrances. "They go from strength to strength,' is said of God's pilgrims through the valley of Baca; for it is Christ's strength perfected in human weakness." \*

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\*Grant--The Revelation of Christ--147, 148.

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As we become familiar with the history of those dark days, we are enabled to discover that there was in the long line of these patient witnesses covering many centuries, a growth in courage as the days went on. As they come more into the light, they take a bolder and more open stand against Rome; the coming Reformation under Luther and others had its precursors-Wycliffe, Huss, as illustrations; the torch of truth, as it is laid down by one generation of the Lord's followers, is taken up by another; and gradually testimony against, and separation from the apostate Church, becomes more decided. This is a great point, this spirit of separation -- one of the greatest in character development; for we discover that what the Lord has against these saints of His, is declared by Him to be their tolerance of, without making any protest against, the woman Jezebel.

The professing Church during these long centuries, was hopelessly apostate, and it would very naturally seem on the part of the Lord's followers useless to testify against its false claims. Nevertheless, to do their full duty would require a public testimony of the Truth, that those deceived might also escape Rome's bondage. It was during 'the giving of such a testimony, in the face of seemingly insurmountable obstacles, that the great Reformation of the sixteenth century established itself. True it was, that it was only the simple foundation truths of the Gospel that were proclaimed; but these needed first to be brought out into the light before the full measure of truth could be discovered as it was later on: and the facts of history show that wherever these foundation truths were proclaimed, God rallied around them, noble defend arm.

## **ST. PAUL WRITES TO THE CHURCH AT CORINTH ON THE GREAT ESSENTIALS OF THE CHRISTIAN LIFE,**

--OCTOBER 16-1 COR. 1:10, 11; 13:1-13--

*Golden Text.--"But now abideth faith, hope, love, these three; and the greatest of these is love."--1 Cor. -13:13.*

THE lesson before us for consideration at this time is a most timely one, and one that we believe all the brethren may consider with profit. The evils that have been wrought in the Church by the spirit of dissension and division are amongst those that have been most injurious and harmful. We believe that insofar as this evil has gained a footing, it has marked a sure proof of the lack of, the Holy Spirit of love, unity and peace.

The tendency to look to human leaders, and to make use of other names than those set before us by the Lord and the Apostles has been manifest from a very early period. As some today are disposed to say, "I am of Luther," "I am of Calvin," "I am of Wesley," or "I am of, Knox," and others, and yet are all claiming to be of Christ, so we see the same disposition was manifest in the primitive Church, for the Apostle calls our attention to the fact in his letter to the Corinthians. (I Cor. 3:4-6.) The factional or sectarian spirit had broken out amongst the Corinthian brethren; and not satisfied with the names of Christ and of God, they were seeking to add to these,

and were Pauline Christians and Peterite Christians and Apollosian Christians. The Apostle, under inspiration, reproves this spirit, and points out that it is not the Holy Spirit, but a carnal one, which prompts to this division of the Body and the following of one or another of the Lord's servants, The Apostle's argument fits equally well today. His interrogation, "Is Christ divided?" means, Are there many bodies, of Christ? Are there many churches of Christ, or only one? And if only one, why should it be divided? "Who then is Paul? Who is Apollos? Who is Peter?" They were merely servants of the Head of the Church, whom He used for the blessing of His Body-His Ecclesia. Had they been unwilling, He could have found others to have done the work which they did. The praise, therefore, and the honor for whatever blessing has come through the Apostles, belongs chiefly, especially, to the Head of the Church, who made this provision for the necessities

of His Body. This does not mean that we are not to recognize and properly to honor all whom the Lord recognizes and honors, but it does mean that we are in no sense of the word to recognize them as heads of the Church, nor to divide the Church into sects and parties-followers of different men. To the extent that the Apostles or any of the servants of the Lord have been used of Him, it has been not to divide the Church, but to draw the members of it together, to unite the various consecrated believers the more firmly to the one Head, the one Lord, through the one faith and the one baptism.

### **THE SECTARIAN SPIRIT CARNAL**

What can we think, would be the language of the Apostle if he stood with us today in the flesh, and witnessed the present division into various factions? Assuredly he would tell us that it indicated a large measure of carnality--a large measure of the spirit of the world. This does not mean that all connected with these systems are carnal and wholly without the Spirit of the Lord. It would, however, signify that in proportion as we have the Spirit of the Lord, and in proportion as we are freed from the carnal mind and its leadings and influence, in those same proportions we will feel out of sympathy with the divisions which we see about us, who seem to be governed largely by a sectarian spirit; and in proportion as the Holy Spirit of the Lord increases and abounds in us more and more, it will make us the more dissatisfied with every other name than the name of our Lord, until at last we shall, under the guidance of the Spirit, come to the place where we can recognize only the one Church, and the one membership, viz., "the Church of the Firstborn ones, whose names are written in heaven;" and the one method of induction on into that Church, viz., by being baptized into our Master's Body, His Ecclesia, and by being baptized into His death, thus becoming united to Him and to all the other members by the one Spirit.

As all faithful Christians well know, the Spirit of the Lord, the spirit of love, is thoroughly opposed to the spirit of sectarianism, dissension and strife, and it is well indeed that we have arranged as a part of this lesson one of the great messages of the New Testament on the subject of Love.

Next to the Great Teacher's sermon on the mount, stands this discourse upon Love by the great Apostle Paul. Both discourses teach the same lesson; but they approach it from different standpoints. As pupils in the school of Christ, all the instructions of the Divine Word and providences are intended to develop our hearts and influence our conduct in harmony with the lines of Love. This was the testimony of the Master when He said, "A new commandment I give unto you, that ye love one another." Similarly He declared that the entire law of God to men is fulfilled in Love-toward God and toward men: Thou shalt love the Lord thy God, with all thy heart, with all thy mind, with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself. Since, then, "Love is the fulfilling of the law," and "the bond of perfectness," without which no other grace of character would be truly beautiful, we do not wonder to find the statement in Scripture that "God is Love;" and again, that "He that loveth not, knoweth not God.



## **WHAT THEN IS LOVE?**

The work of grace for the Church during this Gospel Age is to transform our perverted characters and reestablish them in the Divine character, Love. Whoever fails of attaining this fails of attaining the 'will of God concerning him; and must necessarily fail of winning the prize set before us in the Gospel.

What then is Love, this wonderful quality without which nothing is acceptable in the sight of God? The Apostle does not attempt to define Love, but contents himself in giving us a description of some of its manifestations. The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. Where Love is lacking, results are more or less evil; where Love is present, the results differ according to the degree of Love, and are proportionately good.

In the Christian, an outward manifestation of patience, meekness, etc., is not sufficient either in God's sight or in his own sight. These graces of the spirit must be produced by the spirit of Love, filling and expanding within his own heart. But in civilized countries, many of the graces of the spirit are recognized by the unregenerate, and are imitated as marks of good breeding: and in many cases they are successfully worn as a cloak or mask, covering hearts and sentiments quite antagonistic to the Holy Spirit of Love.

The putting on of the outward forms of Love does, however, mitigate the evils and distress and friction incident to the fall, even in "the natural man," even when these graces are merely simulated with more or less of hypocrisy and deception as to the real selfishness of the uncircumcised heart.

The Scriptures inform us that in our fallen state love is foreign to our natures, and must be introduced into them by the power of God; saying, "Not that we first loved God but that He loved us and sent His Son to be a propitiation for our sins." And, learning of, this, God's Love, and truly believing and appreciating it, "the love of Christ constraineth us [to love]." We are "begotten by the Word of Truth,"--the message of God's love toward us in the forgiveness of our sins, and His call to us to return to His favor and likeness, and His provision of the helps by the way that we might become copies of His dear Son.

## **LOVE'S TRANSFORMING POWER**

The measure of our appreciation of Divine Love will be the measure of our zeal in conforming our characters to the Divine pattern. A naturally rough, uncouth, depraved disposition may require a long time, after the grace of Divine Love enters the heart, before that grace is manifest in all the words and thoughts and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may without the grace of God within have many of the outward refinements. None but He that readeth the heart is, competent therefore to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one begotten by this Holy Spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify our Father in heaven and "show forth the glories of Him who called us out of darkness into His marvelous light."



*Perfect Love is patient* with the weaknesses and imperfections of those who give any evidence of good intentions. More than this, it is patient even with those who are out of the way, and that oppose themselves to righteousness, realizing that the whole world is more or less under the influence of the great adversary who, as the Apostle declares, blinds the minds of the masses. This manifestation of Love was very prominent in our Lord Jesus: how patient was He with His opponents. Let us heed the Apostle's words:--"Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied [in well-doing and patience] and faint in your minds."--Heb. 12:3.

*Perfect Love is kind* in its methods. It not only seeks to do good to others, but seeks to do it in the kindest possible manner. And who has not discovered that the manner and tone have much to do with every affair of life.' In proportion as perfect Love is attained, the effort of the heart will be to have every word and act, like the thought which prompts them, full of kindness. It is well to remember the motto of the old Quaker,--"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it, nor neglect it, for I shall not pass this way again."

*Perfect Love* is generous and has no place for envy, which, on the contrary, springs from a perverted nature -- from selfishness. Love on the contrary rejoices with them that rejoice, in the, prosperity of every good work and word, and in the advancement in Christian grace and in the Divine service of all who are actuated by the Divine Spirit.

*Perfect Love is humble*--"vaunteth not itself." It does not sound a trumpet before it, Its good deeds are not done to be seen of men, but would be done just the same if no one saw or knew but God only. It is neither boastful of its knowledge, nor of its graces, but in 'humility acknowledges that every good and perfect gift cometh from the Father; and it makes return for every mercy to Him. Some one has truly said that--"Love saves a man from making a fool of himself by consequential conduct, and by thrusting himself into positions which betray his incompetence."

*Perfect Love is courteous*--"doth not behave itself unseemly." Pride is the, root out of which grows most of the unseemly conduct and boorishness so common to those who think themselves somebody, either intellectually or financially. Perfect Love on the contrary develops courteousness along with humility. A thoughtful man has said, "Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is to love. A gentleman is one who does things gently, with love."

### **LOVE, THE SUM OF THE IMAGE OF CHRIST**

*Perfect Love is unselfish*--"seeketh not her own" interests, exclusively. Nothing in this signifies that one should neglect the duty of caring for and providing for those dependent upon him by the ties of nature, that he may do good to others.. In every sense, "Love begins at home." The proper thought, as we gather it, is that the men and women possessed of the spirit of perfect love.. would not think exclusively of their own interests in any of the affairs of life. In bargaining they would have an interest also in the welfare of the one from whom they, bought or to whom they sold. They would not wish to take advantage of a neighbor, but sympathetically

and generously would wish to "live and let live." Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

*Perfect Love is good tempered--"not easily provoked"* to anger. Among the evils abounding and very common today, is this one of ill-temper, fretfulness, bad humor, touchiness, quickness to take offense. Yet, to whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development- in the Holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern. Very few of the evidences of a wrong spirit receive as much kindness and as many excuses for their continuance as does this one. But however natural depravity, and heredity, and nervous disorders, may tend toward this spirit of fretfulness, taciturnity, and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it. It will not do to say, "It is my way;" for all the ways of the fallen nature are bad: it is the business of the new nature to overcome the old nature in this as well as other works of the flesh and the devil: and few show to our friends and households more than this of the power of the grace of Love. This grace as it grows should make every child of God sweet tempered.

*Perfect Love is guileless--"thinketh no evil."* It seeks to interpret the conduct of others charitably. If pure and good intentioned itself, it prefers, and so far as possible endeavors, to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. Some one has wisely remarked that "faults are thick where love is thin." Love makes all possible allowance for errors of judgment, rather than to impugn the motives of the heart.

### **THE FRUITAGE OF LOVE**

*Perfect Love is sincere--"rejoiceth not in iniquity."* It is grieved by evils wherever encountered, sympathizes with all who fall into evil, or who are beset by temptations. In this respect Love prompts to an opposite course of action from that of Balaam, who "loved the reward of iniquity." Balaam, it will be remembered, feared the Lord, and as His prophet could not think of doing otherwise than according to the strict letter of the Lord's injunction; but he did not have the spirit of the Lord, the spirit of Love; and hence, when a reward was offered him if he would curse Israel, he was willing (in order to secure the reward) to conform to the evil proposition in spirit, in intention, while outwardly refraining from saying aught except as the Lord indicated. So, there are some amongst Christians who have a respect for the letter of the Divine Word *through fear*, but who lack the Holy Spirit of Love.

Every one who is seeking to develop in his heart the Holy Spirit, perfect Love, should guard carefully this point of sincerity of motive as well as, uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness and goodness, is to be deplored and overcome. Perfect Love rejoiceth not in iniquity under any circumstances or

conditions, and would have no sympathy but only- sorrow in the fall of another, even if it should mean his own advancement.

*Perfect Love "rejoiceth in the Truth."* However profitable error might be, Love could take no part in it, and could not desire the reward of evil. But it does take pleasure in the truth-truth upon every subject, and especially in the Truth of Divine revelation; however unpopular the Truth may be; however much persecution its advocacy may involve; however much it may cause the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of Love has such an affinity for the Truth that it rejoices to share loss, persecution, distress or whatever may come against the Truth and its servants. In the Lord's estimate it is all the same whether we are ashamed of Him or ashamed of His Word, and of all such He declares that He will be ashamed when He comes to be glorified in His saints.

*Perfect Love "beareth all things."* It is both willing and able to endure for the cause of God--reproaches, reproofs, insults, losses, misrepresentations and even death. "This is the victory that overcometh the world, even your faith"--the very center and life of which faith is the Holy Spirit of Love to the Lord and to them that are His, and sympathetically for the world. Perfect Love can bear up under all circumstances and by God's grace bring us off "conquerors and more than conquerors" *through Him* who loved us.

*Perfect Love "believeth all things,"* It is not suspicious, but on the contrary disposed to be trustful. It acts on the principle that it is better if necessary to be deceived a hundred times, than to go through life soured by a distrustful, suspicious mind--far better than to wrongly accuse or suspicion even one person unjustly. This is the merciful disposition as applied to thoughts, and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." The unmerciful, evil-thinking mind is father to unmerciful conduct toward others.

*Perfect Love "hopeth all things."* It is not easily discouraged. This is the secret of Love's perseverance; having learned of God, and having become a partaker of His Spirit of holiness, it trusts in Him and hopes undismayed for the fulfillment of His gracious Covenant, however dark the immediate surroundings. This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged and put to flight, the spirit of Love gives -endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

### **FAITH, HOPE AND LOVE ABIDE FOREVER**

Not only is Love the greatest of all the graces, and really, as we have seen, the sum of them all in combination and unification, but it is the most lasting grace: Love never faileth--will never cease; and he who has this character of Love will never fail, will never cease: it is for such that eternal life has been provided in the Divine Plan.

Now bear in mind the Apostle's argument to the Corinthian friends: (1) that the gifts of miracles, tongues, etc., bestowed upon them by the spirit, were divided

amongst them according to talent or Divine wisdom, and were not the results of their own efforts; (2) that he is pointing out to them a grace much more excellent than those "gifts," something that God will be pleased to give to each one of them; a grace of more value than any of the "gifts"--of much more value than all of them together; a grace that might properly be termed a fruitage of the spirit,--Love. And the fact is that some possessed of few talents have proportionately less to contend against while seeking to cultivate the all-important Love.

Having described this wonderful and necessary element of character in its perfection, the Apostle comes back and contrasts it with those "gifts" which they so highly appreciated and coveted, and shows that the chiefest of those "gifts" are inferior to Love. The gift of prophecy he declares will fail, will cease; because the necessity for prophecy would cease: the miraculous power of speaking with unknown tongues would cease for the same reason: the knowledge of mysteries and the ability to expound the deep things of God will gradually vanish away, as the perfect light gradually comes to all men; for when the full, clear light shall have come there will be nothing hidden, all shall be revealed, and all will be able to see; hence the gifts of ability to understand mysteries of the Divine Plan and to expound them to others, although two of the greatest of the gifts, will ultimately vanish in the perfect light: but Love will never fail. It is the greatest, thing in this world, and it will continue the greatest thing in the world to come; for God is Love; and all who would enjoy His favor and its reward, eternal life, must possess this, His holy character.

Pausing, the Apostle remarks how little we all know in the present time; even those who have the largest amount of knowledge and who can expound the Divine Word and its hidden mysteries, know only in part; they see only obscurely: and while the obscurity will gradually vanish into the perfect light as the Sun of Righteousness arises, yet we will only know in part until that time, when we shall be "changed;" when imperfection shall give place to perfection.

Looking back to childhood we can see that as we have developed physically and grown in knowledge in earthly matters, and have changed our processes of thought and conduct and language correspondingly; so in spiritual matters we should realize that in the beginning of our Christian way we were but "babes;" and we should not be satisfied to remain such, but desire individually to grow up into Christ in all things. And what is true of each individually is true of the Church collectively. The period of the gifts, of tongues and miracles was the period of infancy, childhood; as progress was made, under the leading of the Holy Spirit, certain of those features very necessary and well adapted to the childhood stage passed away, and instead came other experiences, methods and leadings in the Truth. Hence, today the "tongues" are gone, the "prophesying" in the sense of foretelling future events is gone, the "miracles" are gone, etc., after having served their purposes well. But the Lord still continues to provide in the Church "knowledge," even though it be but imperfect knowledge; He still continues to provide methods for evangelizing or spreading the news of the Truth to the unbelieving; He still provides teachers and helps in the Church. But these are not usually provided miraculously, as at first, but naturally and by the addition of the Lord's blessing to natural qualifications. But all these will cease so far as the Church is concerned when her course is finished; "when that which is perfect is come," she will have no further need of these imperfect helps.

Three gifts of the Spirit, of the kind developed as fruits, will survive; and these three are to be earnestly sought and diligently cultivated; they are Faith, Hope and Love: but the greatest, the chiefest, of these is Love. Faith and Hope, although they are two of the most necessary qualities for the present time, in aiding us in making our calling and election sure, and two which will never cease to all eternity, will measurably lose their active operations, "when that which is perfect is come;" because in a large degree and in reference to many subjects, sight and knowledge will take the place of Faith and Hope. But Love will never fail, never fade, never grow dim. It will be as active and glorious and useful in the life to come as it is now. Indeed, the sum of the future perfect life will be Love.

## ST. PAUL'S LAST JOURNEY TO JERUSALEM

OCTOBER 23-ACTS 20:1-21:17

*Golden Text.--"Let us not be weary in well-doing: for in due season we shall reap, if we faint not."--Gal. 6:9.*

THE Apostle Paul, on leaving Ephesus after the rioting there, determined to visit Jerusalem again, but first would visit the European churches--of Macedonia and Greece. It was while in Macedonia that he is supposed to have written his second letter to the Corinthians; and, on this tour, while in Corinth for about three months, he is supposed to have written his Epistle to the Romans. At this time Nero, aged 21, was Emperor of Rome, and the Apostle Paul was about 56 years of age--in the full prime of his Christian life and experience.

Our lesson finds the Apostle en route to Jerusalem, on a trading vessel which was detained at the port of Miletus, about thirty miles distant from Ephesus. The number of days the vessel would be detained, changing cargo, etc., was uncertain; hence, the Apostle, instead of going to Ephesus, sent word to the elders of the Church, there that they might come to him at Miletus--that thus he might have as long as possible with them, without missing his vessel when it would be ready to start. The elders came, and our lesson records the Apostle's address to them. They may have stayed several days in his company, and probably he said much more, but the final words evidently, in the mind of Luke, who chronicled them, were an epitome of the entire address, which is generally esteemed as both eloquent and touching. It is an address from a general overseer to local overseers, and to be appreciated must be viewed from this standpoint.

"Take heed unto yourselves": well did the Apostle realize that those who do not keep guard over their own hearts cannot faithfully serve the interests of the Church in general. Piety, as well as charity, should begin at home.

The Apostle states the grounds for so earnest an exhortation: (1) The Church which they were overseeing and feeding was to be recognized as God's Church, "purchased with the blood of His own [Son]." That which God so highly-valued, and purchased at so great a price, is to be esteemed very precious by all who would be His servants and its servants. (2) Because dangers and foes would arise; and while these could not come without Divine permission, it is a part of the Divine will that they shall serve as tests of faith and loyalty of the entire flock, including the elders, overseers, pastors. The energy necessary to such resistance

of evil would tend to develop character which God desires each member of His flock to have. God would not suffer them to be tempted above that they were able, but would with every temptation, or trial, provide a way of escape; but He would have them learn to trust Him, to exercise faith and obedience and vigilance and resistance of evil.

### **"MEN OF YOUR OWN SELVES SHALL ARISE"**

The Apostle evidently knew by inspiration of some kind that he would never see these dear brethren again that his mission in this field was at a close, and as a true under-shepherd he was looking out for the interests of the flock. He knew, probably from the prophecy of Daniel, that a great falling away was to come;--that the Adversary was to be permitted to develop a great anti Christ system,--as he subsequently wrote to the Church at Thessalonica; and he wished the local overseers to realize the responsibility of their position, and to be vigilant. "Grievous wolves shall, enter in amongst you, not sparing the flock; "ambitious for power, influence, etc., they would not hesitate to barter the interests of the flock for their own advancement. Another source of danger would be from within--"of your own selves" some would rise up--be puffed up with ambition, to have followers, adherents, and would lead them into false doctrines, to the injury of themselves and those misled by them.

The knowledge of these things was to keep them on guard continually, not only as against wolves from without, but against the rising of ambitious ones amongst their own number--not necessarily watching each other merely, but rather each specially watching and guarding his own heart against the insidious attacks of the Adversary along the lines indicated,--too great self-esteem or desire to be great. The Apostle, we may be sure, was glad to be able to point to his own course in their midst, as an example of proper humility of spirit, and of zeal for the interests of the flock. "Remember that by the space of three years I ceased not to warn [admonish] every one day and, night with tears." The secret of the Apostle's zeal lay, evidently, in his appreciation of the fact that he was God's ambassador, and that the work of the Lord in which he was privileged to be a coworker, is a most important one--relating first to the salvation and perfecting of the saints, the elect, and ultimately through them to the blessing of all the families of the earth. Had the Apostle, during those three years, been neglecting the spiritual interests of the flock, he could not have made such an address as this to the elders.

At the close of the conference, when we may suppose the sailing of the vessel was announced, the Apostle knelt with the brethren from Ephesus, in prayer, the tenor of which may well be imagined. Then the parting took place, and doubtless the dear brethren began to realize more fully than they had ever done before what great blessings God had bestowed upon them through the Apostle's ministries, and the thought that they should never see him again filled them with sadness, and they wept as they accompanied him to the ship.



## **BLESSED ETERNITY WHEN PARTINGS ARE NO MORE**

Doubtless the Apostle consoled them with the reflection that the time of partings would soon be over and the blessed eternity of union and fellowship soon begin, when they would meet not only one another, but above all meet the Redeemer Himself and all the faithful in Christ Jesus. So our Lord also expressed Himself on this matter, "a little while." The eighteen centuries intervening would have seemed a long while had any lived from then till now,--but since their "sleep" would be an unconscious interval, it was well that God kindly veiled their eyes and merely comforted them from His own larger standpoint of "soon," "quickly," "a little while." But now that the Kingdom is nigh, even at the door, our hearts no longer cry, How long, O Lord? but, Hallelujah! the day star is risen-the morning is here

Brotherhood in Christ is the closest of all relationships, and many incidents in the Apostle's journey from Ephesus to Jerusalem illustrate this brotherhood relationship most beautifully. The first verse of chapter 21 says, "After we were gotten from them," etc.,--the words "gotten from" signifying, torn ourselves away, as though the hearts of all were so thoroughly united that the separation meant the breaking of very tender ties. And so we find it to be today, with the Lord's similarly consecrated people. They become attached to each other in a manner that formal creeds and confessions in earthly bundles or denominations, do not bind, Each one who is united to Christ feels a special interest in, and sympathy for, each fellow-member, so that, as the Apostle says, if one member rejoice all are glad, and if one member be in trouble or affliction or sorrow all are sympathetically affected. This will be noticeable in proportion as the law of love develops-and abounds in each member. The little love in the beginning of Christian character will expand and deepen, filling all the avenues of the heart, and sanctifying them in a pure, unselfish, holy love.

The voyage from Miletus to Patara was probably in a small, coasting vessel. At the latter port they found a larger seagoing vessel, on which they made the through journey to Tyre. At the latter place the Apostle and his\* companions hunted up some believers, whom they previously knew resided there. This is another evidence of affection and interest. Apparently the number of the interested was small, just as today; the twos and threes, sixes and sevens are much more numerous than larger companies. The fewness did not hinder the Apostle from seeking them out, that he might encourage and strengthen them. Rather, we may say that in some respects the appreciation of the fact that the Lord's jewels are not numerous makes them all the more precious. In this little Church were some who evidently had the gift of prophecy, as it was granted in the early Church-foretelling future events, just as with the Prophets of old, Isaiah, Jeremiah, etc., except that those of the earlier dispensation spoke evidently in a more public manner, while these latter had messages especially for the Apostle and the Church. The message that came to them was to the effect that the Apostle at Jerusalem would be caused to suffer; would be imprisoned, maltreated, etc., and on this account they urged him not to go. The Apostle tells us previously, that the spirit witnessed in various places that bonds and imprisonment awaited him; but, nevertheless, he understood it to be the Divine will that he should go to Jerusalem, and that, hence, he would not hesitate, knowing that the Lord was able

to work out His own good purposes, if he were obedient. We are not to understand this testimony of these local prophets to be a contradiction of the Apostle's understanding of the same Holy Spirit's leading; the one teaching him that he should go to Jerusalem, the other teaching that he should not 'go to Jerusalem. We are rather to understand that these prophets merely had from God a revelation to the effect that Paul would suffer violence in the city of the great King, and that on the strength of this information they themselves advised the Apostle not to go. But Paul, without disrespect, or in any degree impugning the truthfulness of their message, drew a different lesson from it--understood the Lord's message differently. He saw that this meant a trial of his faith, his zeal, his perseverance, and that for him to yield to these suggestions, through fear, would have been an evidence of his lack of confidence in God, since the Lord had Himself revealed to him that he should go up to Jerusalem.

### **THE CLOUDS GATHER ABOUT ST. PAUL**

Leaving Tyre their vessel soon came to Ptolemais. There were a few friends at Ptolemais, and the day was spent in their company, and probably the partings again were full of expressions of sympathy; and then Caesarea, the Roman capital of Palestine, was reached. Philip the evangelist, one of the seven deacons originally appointed at Jerusalem, and who did a good work, it will be remembered, with the Ethiopian eunuch and at Samaria, was at this time apparently making Caesarea his home. We have no definite statement respecting the number of believers at the place, but evidently most of these groups of the Lord's people were few in number.

It was while they tarried in the latter place that Agabus, a brother in the Lord, who had delivered important prophecies of future events, came to Caesarea and finding Paul took his girdle and therewith bound his own, feet and hands, and declared that thus Paul would be bound and delivered to the Gentiles. This form of prophecy, illustrating by signs, was not uncommon to the Jews. It will be remembered that Isaiah and Jeremiah and others of the Prophets similarly acted out parts of their messages--thus, doubtless, making them more impressive.

This last testimony from Agabus seems to have affected all of Paul's companions. Who, taking a view similar to that taken, by others, now joined in a general appeal to the Apostle not to go further on the journey--to give it up, not to run foolishly into danger. His reply shows us how thoroughly convinced he felt that it was the Lord's will, and that his dear friends were conscientious, he does not for a moment dispute. His words are most touching: "What mean ye to weep and to break mine heart?" Here again we are reminded of the words of the poet:

"We share our mutual woes;  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear."

But the Apostle was firm. He had not started on this journey without the full conviction and assurance that it was in the Lord's providence that he should take it; and he was not to be daunted by any of the circumstances that might arise. He well knew that all the powers of darkness would assail him in vain, except as the Lord should permit, and he well knew also that the Lord would permit nothing to



occur that would be to his real disadvantage. He would, therefore, go on conscientiously and courageously, and finish the work that the Father had given him to do. He would be sustained by his faith in the Divine supervision of all his affairs, just as our Lord Jesus Was, who, we remember, 'said to Pilate, "Thou couldst have no power -at all against me, except it were given thee from above."--John 19:11.

### **ST. PAUL UNMOVED BY THREATS AND FEARS**

There are few such noble characters as Paul's, unmoved by threats or fears, strong in the Lord and in the power of His might, and ready not only to be bound for Christ's sake, but to die, if such should be the arrangement of the Lord's providence on his behalf. Let us each and all emulate this noble example of one who followed so closely in the footsteps of our Lord and Master. Let us be strong, not only in our consecration, but also in the taking of all the steps that the Lord's providence. may lead us to take.

The Apostle's argument was successful. He infused new courage into the hearts of his co-laborers, and they apparently resolved that if he were about to die or suffer they, too' would rejoice if the will of God respecting them eventuated in their death; and, if they did not suffer personally they would, at least, have the honor of being companions of those who were misused for Christ's sake, and thus be to some extent the sharers in the blessing promised. (Heb. 10:32, 33.) The Apostle's companions. saw the matter as he did, that it was the Lord's will; and they resolved to bow to it, notwithstanding that the Lord had given them information in advance which would have permitted them to turn l back, or seek to save their lives. There is a very valuable lesson for all of the Lord's dear people in this word, "The will of the Lord be done." We should each seek to know the will of the Lord. If first of all our consecration be complete, even unto death, it will mean that we are seeking to know what the will of the Lord is respecting us, and it will mean that as we learn His will we will do it at any cost. It will mean that we will be on the outlook for the Lord's providences in all of our affairs, realizing that nothing happens by chance to those who are in covenant relation ship with God, as members of the Body of Christ-that all things must work together for good to them. A fuller realization of the Divine care over the elect would , doubt less, often guide our steps aright by directing the eye of faith to expect the Lord's leadings and to look for them in all matters that are of any importance.

### **HOW TO DECIDE THE LORD'S WILL**

The Apostle does not tell us the basis of his confidence in doing the will of the Lord in going to Jerusalem, but we may be sure that he had substantial reasons for believing that he was walking in the Lord's way. His entire character shows us that he would be too cautious, as well as too faithful, to go in any direction contrary to. the Divine will.

As to how we may decide as to what is and what is not the Lord's way for us, we find that the rule which George Mueller tells us he followed, appeals to us as being so wise and reasonable that we take pleasure in quoting it:

"I seek in the beginning to get my heart in such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when

our hearts are ready to do the Lord's will, whatever it may be. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to a great delusion. I seek the will or Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone, without the Word, I lay myself open to great delusions also. If the Holy Spirit guides, us at all, he will do it according to the Scriptures, and never contrary to them. Next, I take into account providential circumstances. These often plainly indicate God's will, in connection with His Word and His Spirit. I ask God in prayer to reveal His will to me aright. Thus by the prayer to God, the study of the Word, and reflection, I come to deliberate judgment according to the best of my knowledge and opportunity, and, if my mind is thus at peace, I proceed accordingly-

In due time the Apostle and his companions started for Jerusalem. We read, "We took up our carriages, and went up to Jerusalem." This word carriages is not now generally in use. It is old English and signifies baggage or luggage; bag, baggage; lug, luggage; carry, carriage.

Mnason of Cyprus, for a long while a disciple, with whom the travelers lodged at Jerusalem, met the travelers at Caesarea and with some of the brethren at the latter place accompanied them to Jerusalem. They were a happy company of probably a dozen, yet a fearful company, in view of their expectation that something would surely befall their beloved brother, the Apostle Paul, because, "If one member of the Body suffer, all the members suffer with it." Arrived at the home of Mnason still other brethren welcomed them, though the regular meeting and official greeting did not come until later through St. James, who seems to have been the chief or spokesman amongst the brethren.

Mnason evidently appreciated his guests and enjoyed the privilege of their entertainment. But how much his joy must have been subsequently enhanced we can only imagine. The future years of the Apostle's life, his prominence before the Church, the blessings that went from him to all in a public way, must have been with him, also, in the course of daily life and have blessed its amenities. While it was a great honor to entertain the Lord, as Lazarus and Mary and Martha did at Bethany; a great honor to entertain the Apostle as Mnason did, it is also a great honor today to entertain any of the Lord's disciples, whether weak and little or notable in the eyes of the world. Every Christian must have this desire, if he have the brotherly love. And each one who entertains a prophet may expect a prophet's reward--a reward in proportion to the honor of the prophet in the sight of, our Great King, whose ambassadors, we all are. While it would be far greater honor, in one sense, to entertain the Lord Himself than to entertain any of His brethren, nevertheless personal attention to our Redeemer being impossible He has assured us that He will accept any and everything done to the least of His brethren, as done to Himself.

## **THE PROVIDENCE CONVENTION-- "IN HEAVENLY PLACES"**

DELIGHTFUL and blessed experience of sitting together in heavenly places in Christ Jesus may well be considered the sum of the report of the Convention held at Providence, R. I., Sept. 23-25. A Convention has been held in this City during each of the past four years. All have been seasons most fruitful in the spiritual blessings of renewed faith, hope, courage and love. Brethren who have been present at all of these gatherings at Providence pronounced this recent Convention the best and most successful of them all, that is, if any one of them could be said to be better than another.

The assembly at Providence was made up of brethren coming from quite a wide area. Points in the West and South, such as Montreal, Toronto, Buffalo, Washington, D. C., and Philadelphia, were represented. The number in attendance was estimated to be larger than at any of our previous gatherings at Providence; in fact, it was claimed to be the largest gathering of the Associated Bible Students since the instituting of this ministry about three years ago. We do not make any point of this feature, however, as it is not the large numbers that is important in our minds. Our gatherings are indeed small and insignificant as compared with those of other Christian bodies. The promise of the dear Master in these days is as ever precious to those who measure things according to the Spirit: "Where, two or three are gathered together in My name, there am I also in their midst." There was unmistakable evidence of the Master's presence throughout the various sessions of our recent assembly at Providence. The spirit of confidence, peace, inward joy, was apparent on all faces and repeatedly expressed by look and word to one another.

The ministries of the brethren who served from the platform were indeed imperfect and were far from being what they could have wished. Nevertheless, these also appeared to have the sweet benediction of the Lord. Messages of comfort, words of cheer and hope were given forth that seemed to fill the needs of the friends and to cause them to realize a new sense of, that love Divine all love excelling, and by which they seemed to feel a renewed security in the Great Rock of Ages. The great issues and themes that have lain near to the hearts of all the faithful during the past nineteen centuries were again reviewed in the testimonies and songs, as well as from the platform. The Old, Old Story of gracious heavenly love was, if possible, sweeter than ever before, and as the brethren again contemplated the fact that all things are onward moving toward that most solemn and significant of events, the establishment of the Kingdom of God's dear Son, they were reminded afresh of the need for the exercise of eternal vigilance, the urgent need for close living to the Master, as well as the girding up of the loins of their minds that they might be prepared for the endurance of sore trials, heartaches and conflicts e'er they reach the end of their earthly pilgrimage.

The attention of the brethren was called to the importance in these days of "holding the Head," of bestowing proper honor upon the Great Head of the Church, of squaring all our teachings, all that we endorse as Truth, by the infallible words of our Lord and the Apostles and Prophets, and allowing no human instrumentality that the Lord may use, to take the place in our hearts that belongs to, the Lord Jesus Christ alone. For in this, and in no other way can that close relationship with Him be preserved that is so necessary, if we would be kept free from deceptive influences and be in a position to progress in the knowledge

of Divine Truth and Grace. The fellowship at Providence was indeed a foretaste of coming joys.

## INTOXICATION OF CHRISTENDOM

--OCTOBER 30--ISA. 28:1-13--

*Golden Text.--"Woe unto him that giveth his neighbor drink."--Hab. 2:15.*

WE note that, in harmony with the Apostle's words, nearly all the Old Testament prophecies were written for our admonition upon whom the ends of the ages have come, and in many instances those who uttered the prophecies and those who heard them comprehended them not. (1 Pet. 1:12.) The prophecy at present under consideration we understand to be of this kind-specially applicable to spiritual Israel, though not without a meaning to natural Israel at the time of this writing. Today we see the Christian world intoxicated, bewildered and confused with the wine of false doctrine mentioned so explicitly in our Lord's last Message to His people. There it is clearly set forth that the great Mother of Harlots would make all the nations of Christendom drunk with the wine of her fornication. The crown of pride and the fat valleys of her possessions are easily seen from this standpoint.

But at the same time that the glory passes away from the nominal system a proportionately special blessing will come to the residue of the Lord's people who are not of this class, drunken with the wine of false doctrine, but, as the Apostle declares, "Sober, girding up the loins of their minds, and pressing along the Narrow Way for the prize." This will mean to this class a spirit of judgment, or what the Apostle calls the spirit of a sound mind, enabling them to comprehend the Divine Plan, and enabling them to be strong in the defense of the Truth and to "turn the battle to the gate;" that is to say, the citadel of Truth will be preserved notwithstanding the fall of the masses of Churchianity. This is in accord with the prophetic statement, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked, because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."--Psa. 91:7-10.

Where do we find ourselves, dear brethren and sisters, as we investigate this picture, so applicable to our day? Are we amongst those intoxicated with the spirit of the world, the spirit of Babylon, the spirit of anti-Christ, the spirit of false doctrine, the spirit of sectarianism, that has "a form of godliness but denies its power?" Or are we classed with the Lord and more and more being Mal with the spirit of a sound mind? and are we standing I faithful as good soldiers in the defense of the Truth and turning the battle at the gateway; not suffering that any false doctrine shall intrude upon us, but insisting that every doctrine shall be decided by the Word of the Lord, and be squared by the Golden Rule and by the Scriptural presentations on the subject of the Ransom? We trust that the more we examine ourselves, the more we can assure ourselves that we are with the latter class.

Verse 7 seemingly pictures these drunkards of Ephraim as the leaders of the people, their priests and prophets, their religious instructors, who have all been misled through the strong drink, the false doctrine of the Dark Ages, and who are

all erring, in vision and stumbling in their judgment respecting the Truth, the Divine Plan.

### **TABLES FULL OF UNCLEANNESS**

The statement in verse 8 that all their tables are full of vomit and filthiness so that there is no place clean could hardly be understood to apply literally to the millions of Israelites of Isaiah's day, but it does apply spiritually to the millions of nominal Israel of our day. We need scarcely say that the table of the Lord's people signifies their spiritual supply of food, nourishment; and as we look about us we find in Churchianity many such tables, one to each denomination--its creed. The creed of each denomination represents what it claims God has set before it as the truth for its spiritual nourishment and refreshment; and for centuries each denomination has been busily, inviting each other and the world to come to its table. Now, however, these tables are measurably deserted. Very few want to talk about the doctrine or creed of their sect; they generally prefer to ignore creeds.

On the contrary, how is it with the remnant mentioned in verses 5 and 6? Have they any table? Yes, indeed! They have a table spread with Divine bounties, and it is referred to, prophetically in the 23rd Psalm, "My table thou hast furnished in the presence of mine enemies." Having gotten free from the wine of the false doctrine of Babylon, these have sought the Truth of the Divine Word unadulterated, and have drawn nigh unto the Lord with their hearts and not with their lips merely; they have gotten mercy and found grace to help in time of great need. The Lord has bountifully supplied their wants with truths both new and old, and thus He fulfilled the promise He made when leaving us, saying to those servants who would be ready to hear the knock, indicating His "presence" at His second coming, that He would open the door, enter in and sup with them. Furthermore, be promised, that He would gird Himself and become our servant, and bring forth to His faithful ones things new and old from the larder, from the treasure house of Truth and grace. We found it so! We have a table spread with the most wonderful bounties, riches of grace, mercy and truth."

Taking up the matter from a little different standpoint, verse 9 throws out a suggestive inquiry in full harmony with the foregoing,--"Whom shall he teach knowledge? and whom shall he make to understand [pure] doctrine?" Here is the key for the foregoing. The difficulty, with Churchianity is a superabundance of mysticism, ignorance and superstition and a dearth of knowledge--"My people perish for lack of knowledge." The question is asked in order to suggest something in connection with the answer, as though the question were, Why does not the Lord instruct those who are drunken with ignorance and error? Why does He not teach them the Truth?

The answer is that those who will be ready for the pure doctrine must first be weaned from the milk and drawn from the breasts. So long as the Lord's people are babes to the extent that is here indicated, they will be dependent upon the systems and sects and false doctrines with which the Adversary has so much to do in developing. Those of the Lord's true people who are bound up in, any system or sectarian bondage must get strong enough to be weaned from that bondage before they can be in the proper attitude of mind to properly obey the Lord's instructions from another quarter. To all who are thus weaned from worshiping human

systems or channels, the Lord will very graciously grant precept upon precept, line upon line, here a little, and there a little, that they may grow thereby, that they may become strong in the Lord and able to partake eventually of the strong meat which He so abundantly supplies to those of His table-His Word.

Through these stammering lips of the Lord's consecrated humble ones a proclamation is made throughout Christendom, saying, "This is the rest wherewith you may rest, and this is the refreshing." There is no doubt at all that this brief description of the Harvest Message. is very appropriate to the Divine Plan of the Ages.

## **ENCOURAGING LETTERS**

### **CONVINCED AS A RESULT OF CAREFUL STUDY**

Dear Brethren:

I here enclose my "Good Hopes" for the last quarter ending July 1st.

You may please send me one dozen of the extra edition of HERALD on the Second Coming of our Lord, Restitution, etc.

I wish to say that the Class at D---- have carefully studied the chronology suggested in the HERALD, taking note of all the criticisms offered by others, and the Class here seem to be very much encouraged by our study of the subject, and have expressed themselves as convinced of the discrepancy as suggested in the HERALD.

We are also so well pleased with the articles on the Revelation that we would like to see -them published in book-form. I believe they would be helpful to the friends.

Still praying God's blessing upon the dear brethren in their efforts to hold up the banner of our coming King, and with Christian love to all,

Your brother in Christ, S. J. A.-Ohio.

### **HIS WORDS STILL TRUE AND FAITHFUL**

Dear Brethren in Christ:

Enclosed find check for \$ which credit to the Good.

Hopes fund for the third quarter, and may the Lord bless you in using it where you see good.

I wish to assure you of my appreciation of the rich food you have set before His people in the last three or four HERALDS, and especially in the spirit it has been written. -I surely thank Him for still leading us; and His words are still true and faithful, "For the meek will He guide": and unless I am blind, I think you are keeping yourselves above pride, which is unbecoming to a saint of God.

I surely enjoyed reading your last annual report, and, brethren, most of all, the last four words: they speak a volume to me. Yes, brethren, I think there are few ministers of God who are humble enough to ask the flock for their prayers; and

rest assured, dear brethren, that those of like mind do not forget to ask Him that He may fill you with His Spirit.

Praying that He may keep your feet on the narrow road to the end, I remain, with love to all, and asking you to pray for me,

Yours in the One Hope, W. A. R.-Minn.

### **SOME WHO ARE FAITHFULLY BEARING WITNESS TO THE TRUTH**

Dear Brethren:

It has been some time since we have sent in any report of the Pastoral Work in Montreal. This has been because we have had some difficulty in obtaining reports regularly from the different districts being worked. However, we are still appreciating the privilege of bearing witness to the Truth, and are having some encouragement in finding those who are rejoiced to hear the Glad Tidings.

Within the last six months we have had sixteen Chart Talks, with an average attendance of about eight people. There are now two weekly First Volume studies going on.

With regard to the Chart Talks, we have only one brother with us here who is experienced in giving the Talks, and as he is not always able to go to all of them, we have had to fall back on a sister to give some of them. The expense involved in asking a brother to come from another town would be too much. However, it has occurred to us lately that perhaps you might know of some brother who has been used of the Lord in this way and who could as well live in Montreal as in any other city. If so, there is a wide field of usefulness for him here in connection with the Pastoral Work. We have no difficulty with regard to the First Volume studies, as the brethren who serve so acceptably at the Class meetings are also glad of the further privilege afforded them by the First Volume studies.

At a meeting of the Pastoral Workers held last Sunday, the sisters voted unanimously to lay the matter before you as it is here stated,

Before closing I just want to say how deeply thankful I am to the Lord for the HERALD articles on chronology; they are indeed strengthening to our faith, and just at the right time.

Praying the Lord's continued blessing on you all in your labor of love,

Your sister in Christ, M. D. R. P--Que.

### **NO EVIL CAN BEFALL US**

Dear Brethren:

Greetings in the name of our Blessed Redeemer, and as our dear Brother Paul said in his first epistle, to the Church at Thessalonica, "We give thanks to God always for you all, making mention of you in our prayers" and especially for your labor of love, through the pages of the HERALD. What a blessing it has been to us. Never have we been drawn closer to the Lord than by reading and studying the Word of God,, in connection with "proving all things, and holding fast that which is good" in regard to the articles published in the last few months.



How good our Heavenly, Father is to His children who are in the right attitude of heart and are desirous and looking for these unfoldings of prophecies, to anoint our eyes, as it were, to see these great and wonderful things.

What a wonderful, loving Father we have. How it should stimulate us to press on in the "narrow way," to keep our eyes fixed on Jesus and lose sight of all else that would tend to keep us from this one thing, that we may at last hear the "Well done" and be presented faultless to that ever-loving Father who has watched over and loved us so.

Dear brethren, let us keep close to the Master these trying days, knowing the Adversary is surely busy bringing trials and persecutions to bear upon the Lord's people; but no evil can befall us if we have His approval--"in quietness and confidence shall be our strength."

May our Father's richest blessing abide with you all, and may He continue to use you to bless His dear people. With Christian love,

Your sister by His grace, Mrs. B. M. R.-R. 1.

### **THE TRUTH APPRECIATED**

Gentlemen:

Your leaflet, "Inauguration of God's Kingdom Preceded by Distress of Nations," has been handed to me by a friend and carefully read. This leaflet was enjoyed and liked so well that I would like to have more of your leaflets. As per your statement at close of leaflet that literature would be supplied to all who wish to use it, will you please put my name on your mailing list, and send me such literature as you print from time to time? Also please send me a list of such publications as you have for free distribution and for sale. Thanking you in advance for this favor, I am

Very truly yours, -- W. A. S.-W. Va.

### **IF WE SUFFER WITH HIM**

Dear Brethren:

Greetings in the precious name of our dear Redeemer!

It is my great privilege to convey to you the message of God's great goodness in opening the eyes of my understanding to the meaning of a full consecration, to be immersed into, the death of His dear Son. May I be worthy and able to carry it out-to be dead with Him, that I may live with Him! When the matter became plain, to fulfil all righteousness, I symbolized by being, immersed in water; dear Brother G. kindly performing the ceremony on the ocean beach. Will you pray for me, dear brethren, that I may be strong to serve the Lord and be faithful Unto death.



Faithfully, I hope to be in the service of the dear Master,  
Your Sister, -- M. D. C.-Aus.

# **The Herald of Christ's Kingdom**

VOL. IV OCTOBER 15, 1921 No. 20

## **OUTLOOK FROM THE WALLS OF ZION**

IT has been a matter of no little interest to many that Mr. W. J. Bryan, of international reputation, especially in political circles, should recently devote considerable time and effort in defense of the Bible and in refuting the teachings of Scientific Theology, Higher Criticism, Evolution, etc. Mr. Bryan, of course, with his unusual talents, has wonderful opportunities along this line in his lectures before universities, Chautauqua assemblies and various societies.

The press reports that have come to us concerning his noble defense of the Divine revelation have been truly impressive, especially in these days, when many of the great and prominent ones in Christendom, including the teachers in the seminaries, are engaged in tearing down the Bible and in undermining "the faith once delivered to the saints." We could wish indeed that Mr. Bryan might enjoy that fullness of vision of the Divine Plan of the Ages which it is the privilege of consecrated believers to enjoy, for this would add materially to his strength and power in supporting and defending the Bible.

It is not to be wondered at that Mr. Bryan's efforts have been meeting with opposition and criticism, as is evident from the press reports. We submit one under the following heading:

### **"MAKES ANSWER TO ATTACK BY BRYAN ON SCIENCE"**

"Madison, Wis., Sept. 22.--The expression of William J. Bryan denouncing the findings of modern science as anti-religious are attacked today in a statement by Rev. Edward S. Worcester, pastor of the First Congregational Church of Madison. President E. A. Birge of the University of Wisconsin is a member of this congregation, where he has taught a men's Bible class for thirty years.

"From his statement before students here it would appear that Mr. Bryan knows very little of the form or the content of the theories of biological development which he attacks, nor is he especially well posted in theology," the statement says

"Yet he tries to maintain that without a particular unscientific view of the course of life on this planet one cannot be Christian. Mr. Bryan feels that he is degraded, and brutalized by the thought that his limbs and organs and physical characteristics may be traced back, to primitive protoplasm through a long series of developments.

"I do not see that dust and clay as a source confer any greater dignity. It is not what we came from on the material side that matters to Christian faith; it is what we are headed for on the spiritual side.

"A man can earn his bread and butter regardless of the location of his earliest ancestor; he can also worship the highest, choose right from wrong and live a life of spiritual growth in either." *-Chicago Evening Post, September 22, 1921.*

The Rev. Worcester asserts that: "It is not what we came from on the material side that matters to Christian faith; - it is what we are. headed for on the spiritual side." Of course, those who recognize the Bible truth on this subject, understand that it does make a great deal of difference what we came from on the material side; for when once we understand that God's purpose is to bring about a Restitution of humanity to the former state, we find ourselves greatly concerned to find out what the former or original condition of man was: and if, according to the Rev. Worcester and his colleagues, the human race came from some low form of life, then the Bible promise of Restitution, or return to the. former condition, presents anything but an encouraging outlook. But, recognizing that the original state of man was pronounced by God to be "very good"--the image of His maker, and that man possessed this image in its perfection, unimpaired by sin or imperfection, then the hope of Restitution for the human race may well be loved and cherished, especially as the Scriptures abound with references to how the knowledge of the glory of God is to fill, the whole earth and of how the vast majority of our race will rejoice in the opportunity of returning to God's favor and to their home in Paradise-the restored earth.

### **"ONLY 700,000 IN ALL PALESTINE; PROGRESS SLOW"**

As much as we long to see the progress of Zionism and to behold the fulfillment of the ancient prophecies concerning Israel's restoration to the promised land, it is but the part of wisdom that we note and consider the facts as to the existing situation. Matters have not progressed, and the regathering of Israel has not reached the stage that we had expected before this time. A late report in the *Chicago Evening Post* of September 22nd will be found to be of interest to all who are, watching developments in that direction:

### **"SIR HERBERT SAMUEL LAYS THE SCARCITY OF POPULATION TO LACK OF DEVELOPMENT"**

"London, Sept. 4 (Delayed).--There are now barely 700,000 people in all Palestine, a population much less than that of Galilee alone in the time of Christ, says Sir Herbert Samuel, the British high commissioner there, in a report just made public.

"Ten thousand immigrants arrived in Palestine in the seven months between September, 1920, and May, 1921, he reports.

"Sir Samuel attributes the scarcity of the population to lack of development.

"Sees Little Expansion"

"The financial condition of eastern and central Europe, and internal difficulties Within the Zionist organization of the United States, says the report, have prevented the Zionist movement from providing, as yet, any large sums for enterprises of development or colonization.

"As a consequence, while there had been much pressure to, admit Jewish immigrants, there had been little expansion in the opportunities for employment, he declared.

"The water supply for Jerusalem having been found to be insufficient, the government is bringing into use some ancient reservoirs of vast capacity, named the pools of Solomon, but of unknown date, possibly Herodian, situated eight miles away..

#### "Garrison Is Reduced"

"The garrison of the country has been reduced to 5,000 combatant troops, imposing a charge of 12,500,000 on the British exchequer, or at the rate of L500 for every fighting man."

Though the above might seem somewhat discouraging, yet it is not really so. It is but another reminder that the Divine times and seasons are somewhat different from those that we in our limited knowledge are inclined to fix. There is evidence, indeed, of returning favor to Israel in our day, and the Master said: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. 24:32, 33.) We do see signs of the fig tree budding forth, and therefore the summertime of Israel's favor is drawing on, though the full fruition of their hopes may be yet some years distant. None can say how many, but we believe it cannot be far distant. The long wintertime of disfavor is nearly over. In God's due time the promise made to the fathers shall be realized ;--blindness shall be turned away from the sons of Jacob and they shall behold the goodness of the Divine Plan in the restoration of their nation and, indeed, all the families of the earth.

## **WELL BELOVED FOR HIS WORKS' SAKE**

ST. PAUL recommends to the Church that they hold in high esteem for their works' sake those who, out of loving devotion and zeal for the Master, are engaged in loving ministry to the members of the Body of Christ: nor is it a hardship for those who possess any measure of the Master's spirit to comply with the Apostle's advice. It is from this standpoint of the Apostle's admonition that we love and cherish the memory of our beloved Pastor and Brother, Charles T. Russell.

We are now nigh unto another anniversary of his death; and remembering his worthy example, his faithful service to God and the brethren, we love to speak to one another of his life, his great usefulness, and of what rare blessings the Lord has been pleased to give us through him. This we can do with spiritual profit and pleasure. Yet in so doing, we would not violate our Father's Word in another direction and be found engaging in man-worship; nor would we bestow upon an honored vessel of the Lord that adoration that belongs to the, Lord alone who indeed is the source of all truth and grace and the one to whom we owe the best love, honor and devotion of which our souls are capable. We believe that none was more careful to render due honor and praise to the Lord than was Brother Russell. In every way, by precept and example, it was his earnest endeavor always

to call attention to our Heavenly Father and His dear Son, that they might be given the first place in our hearts under all circumstances.

In accordance with this sentiment, our beloved brother did not desire the brethren to fix their minds upon him, nor believe anything just because he said it. Indeed, Brother Russell was very familiar with the history of the Church and knew full well that it was this disposition to set up some individual or number of individuals in the Church and to worship some human authority, that was at the bottom of nearly all the sectarianism, factionalism and dissension amongst the professed people of God throughout the past dispensation; hence he sought to guard the brethren against the indiscretion and error of the past. Thus, while he greatly appreciated the love, esteem and sympathy of the brethren, he reproved the disposition to give him - the place that belonged to the great Head of the Church alone.

### **"COUNTED NOT HIS LIFE DEAR"**

We do indeed esteem our Brother highly for his works' sake. We honor our Heavenly Master, as we express our deep and loving appreciation of His servant, whose long and faithful ministry was so greatly blessed. If there is any one phase of our Pastor's life that seems to be more impressed upon our minds at this time, it was his eternal perseverance, his faithfulness to the Lord. His loyalty to God was of that quality that he was willing that it should cost him everything that he held dear in this life. Early in his career, the fact was impressed upon his mind that full and true devotion to God would cost him, not only his earthly goods, including name and reputation, but also dishonor, reproach and persecution from various deceived agents of the Adversary. Nevertheless, with courage undaunted, Brother Russell accepted the terms of discipleship and throughout the days of his early sojourn, rejoiced in the privilege of having his name cast out as evil, for Christ's sake. Then, down in later years, as we observe him in the midst of fiery trial and persecution, and beset with various adversaries, we see an example of true Christian courage, of trust in God and faithfulness to Him.

We are probably safe in stating that those sufferings that touched his heart most keenly were such as were caused by those who had been closely associated with him in the ministry, brethren in whom he had placed full, confidence, brethren from whom he had a right to expect good things, but who in time manifested deflection and betrayed the fact of their sad lack of appreciation of the principles of truth and honor, and who really became his enemies. The history of our Brother's life reveals time after time when unfaithful brethren conspired against him,--often out of hatred, envy and jealousy. His force and strength of character were most evident, not only in that prosperity did not turn his heart from the Lord, but in the midst of apparent defeat he was still victorious on account of his persistent trust in God. Humiliation did not baffle him nor beat his courage down, for he realized that thereunto was he called and he was not above his Master. He appreciated the fact that ignominy and humiliation for righteousness' sake could do no real injury to anyone whose trust was properly placed in the Lord; but rather, as in the case of our Lord, outward defeat and humiliation were overruled by Divine providence, and prepared Him for the highest of all exaltation.

It is most evident that our beloved Pastor considered well the examples of holy ones of, the past, each one of whom in turn, because of fidelity to God, to truth and righteousness, was called upon to suffer. Therefore, in consideration of these noble examples of the past and of the fact that he for the same cause suffered, Brother Russell said:

"I murmur not. I am in good company. I remember, on the other hand, that it has been a part of the Divine will throughout this Gospel Age to allow His- faithful servants to suffer reproaches and losses. This was so in the Master's case: 'Being reviled, He reviled not again.' When it pleased the Father to bruise Him and put Him to shame, He declared, 'The cup which My Father hath poured for Me, shall I not drink it?'--'Not My will, but Thine be done.'--1 Peter 2:23; John 18:11; Luke 22:42.

"It was so with the Apostles, who wrote, 'As He was, so are we in this world'--'As deceivers and yet true; as poor, yet making many rich'; 'I bear about in my body the marks of the Lord Jesus-evidences that I am His servant and His follower. As St. Paul said, so we see fulfilled all through the Age, 'Whosoever will live godly in Christ Jesus shall suffer persecution.' The Muster said, 'Marvel not if the world hate you. Ye know that it hated Me before it hated you; if ye were of the world, the world would love its own.'--1 John 4:17; 2 Cor. 6:8-10; Gal. 6:17; 2 Tim. 3:12; John 15:18, 19. . . .

"If Jesus and the Apostles and the faithful saints of eighteen centuries have all belonged to this class, I will be Of good courage and not be ashamed to belong to the same.

"I am the more encouraged because I realize that the great Day of Blessing, the great Thousand-Year Day of Messiah's Kingdom, is near at hand -- is dawning now. Soon Satan, the 'Prince of Darkness,' will be bound for a thousand years, to deceive the nations no more. (Rev. 20:2, 3, 6.) No longer will Darkness be permitted to masquerade as Light, and the Light be slandered as Darkness. All the blind eyes will be opened; all the deaf ears will be unstopped. That glorious period, as the Prophet has declared, shall be 'the desire of all nations! (Hag. 2:7.) Then not only the Church will see eye to eye, and understand God's providences at the present time, but the whole world will see in the light of that happy time for which we pray, 'Thy Kingdom come; Thy will be done on earth as in Heaven.'"

How manifest it was that the Holy Spirit was triumphant in him. He had only kind sentiments toward his persecutors, and was ready to make excuse for them on account of the deceptions of the great Adversary. Thus he encouraged all the brethren to think and act charitably toward those who misused them, to leave the judging of others to the Lord who judges righteously, and to await with patience the time when the darkness should be cleared away and the time of deliverance come, when the Lord would cause all the faithful to shine forth in their true worth, "as the sun in the Kingdom of their Father." Well indeed, then, do we today honor the memory of our beloved Brother, not in the spirit of man-worship, but as esteeming him highly for his works' sake.

## **SPECIAL LIGHT-BEARERS IN THE CHURCH**

IN the Revelation Series of the August 1st and 15th issues of this journal we presented what to our minds seemed to be the reasonable interpretation of the symbolical stars or angels of Rev. 1:20. We pointed out that to our understanding it is not necessary to think that these "stars" must refer to seven individual men that have been set in the Church and whose messages would be practically inspired; but reversely, it seemed more reasonable to consider the seven stars or angels to have reference in a general way to all the servants, pastors, elders and teachers of the Church throughout the Age.

We are now questioned further concerning this matter, and it is asked if we intended to ignore the fact that the literal stars, which are luminaries and give forth light, are symbolical of shining ones in the Church during the Age who have been special light-bearers for the guidance of the Church. Our answer is that in our presentation we did not ignore the fact that there have been special lightbearers amongst those who have occupied positions as teachers in the Church, and this fact we have called attention to from time to time. Nevertheless, we still find the evidence lacking that the seven stars *must* refer to seven individual men who alone have been light-bearers; for, as a matter of fact, the number of those who, have really borne light to the Church has been much more than seven—we could truthfully say many more than that number. There has been a goodly number of these, whose ministry and service have been of special help to the Church, *during the past century*.

The question is further asked: In what way has anyone been authorized to be, a special light-bearer in the Church? The Church indeed elects elders, pastors, etc., but is any body of Christian people or number of bodies authorized to appoint or elect such as they think should be special light-bearers?

We would answer emphatically, No. The Lord alone in His providence raises up those whom He desires to announce special truths. This does not mean that they are infallibly inspired; but rather, by reason of possessing special adaptability, and because of having a large measure of the Holy Spirit, their minds are illuminated, and their messages are therefore recognized to be luminous and to reflect a large measure of spiritual truth—some more, and some less. While the Church has no authority to appoint any to be special light-bearers, the history of God's people shows that in every case those whose messages have been specially luminous; have been recognized, appreciated, and upheld by a faithful band of consecrated followers of the Lord.

And how have such light-bearers been recognized and appreciated? We answer: Not by any outward demonstration of human eloquence; not by pointing to themselves; nor by making any boastful claims as to their authority. In fact, those who have been truly lightbearers, have made no claims at all, have claimed nothing for themselves, and have preached not themselves but the 'Lord Jesus Christ and the Divine messages.

They have, therefore, been known only by the spirit of the Master that they have shown and by the reflection of spiritual light that has come from their teachings. *These 'are the only tests or methods by which the Lord's people throughout the Age have been enabled to recognize in their midst those who have been blessed as special luminaries in the Church.*



But even though history reveals that from time to time there have been those whose ministries have had an unusual influence upon the true Church as "bright ones," it does not seem to us that we must limit the application of the symbolic stars even to these alone. It would appear, for reasons which we have already given, that the symbolic picture would permit of a broader application; namely, that all who are fulfilling the office in the Church as teachers, however humble may be the class, would be represented in the symbolism of the seven stars in the Savior's right hand.

### **THE SEVEN STARS-MANY LIGHT-BEARERS**

A brother has recently called our attention to a brief statement by BROTHER RUSSELL which was thought to favor the view that the seven stars refer to seven individual men; and he asks if this statement had escaped our attention when we were treating the subject. It reads as follows:

"It will be noticed that the messages to the various Churches are addressed to these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative. Our Lord Himself is represented by the great light of the sun; and His special, messengers in the Church throughout the entire period of the Gospel Age are consistently enough represented as stars."--Z '16-345.

Our reply is that we had no thought whatever of avoiding reference to any explanation made by BROTHER RUSSELL because it might appear to be out of harmony with what we had offered. In fact, the readers of this journal well know that we have spared no pains in presenting everything we could gather from his writings that would tend to clarify the point under discussion. The quotation above is far from being anything like a positive statement that the seven stars refer to seven individual teachers in the Church: the most that could be made out of it would be a mere intimation. It states that the messages to the various Churches were addressed to these seven stars, as *though our Lord would have us understand,* etc.; and to this, all must agree. St. John had said that he saw seven stars in the Savior's right hand and the interpretation given him was that the seven stars were seven angels. There was therefore the *appearance on the surface* of seven individual persons referred to; nevertheless, we must remember that we are here dealing with symbolical pictures and in the fulfillment we are generally to look *for something greater* than what appears in the symbol itself. To illustrate our thought: In that same symbolic picture, St. John saw *what appeared to be* the glorified Christ, and the description of the entire person is given *"as though" it were really Christ's body*, albeit we have good reasons for believing that the whole picture was symbolical and was pictorial of the entire Church, together with Jesus the Head; so that while the vision *appeared to show* the Savior Himself, it was only *an appearance* and the reality was far greater. just so, when BROTHER RUSSELL states that the seven stars *would appear* to convey the thought of seven individuals, *we need not necessarily understand that he so construed the symbol* and that it was his settled conviction that seven persons were referred to. In fact, it is evident from what he said that his thought was altogether to the contrary. Let the reader carefully observe his statement made in

the same article from which the above quotation is taken, and in fact is contained in the preceding paragraph. It reads:

"Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light-bearers in the Church--in *each* of its seven phases or stages of development."

The above statement can have but one meaning, viz.: that it was BROTHER RUSSELL'S thought that in *each of the seven periods* of the Church there were *several lightbearers* and not merely one.

Again we have his significant statement in Vol. VI, page 272: "The words, 'because of the angels,' seem to refer to the chosen *elders* of the Church, who specially represent the Lord, the Head, in the ecclesias.-Rev. 2:1." In the August 15th issue of the HERALD, it was explained that BROTHER RUSSELL clearly implied in his exposition of the seven symbolical Churches that his thought was that the seven stars referred to a number of teachers in the Church in each period of its history: hence he said concerning Ephesus, the first period: "During this period our Lord holdeth the seven Stars in His right hand,' etc. (Chapter 1:20.) *The messengers of the Churches--St. Paul, St. Peter, St. John, etc.--*were so powerfully led and kept in the grasp of our Lord Jesus *during this epoch* that we accept their teachings as His, believing that their words were really His words."

## **FURTHER REVIEWS-- "THE TIMES OF THE GENTILES"**

BRETHREN who have been reading this journal for the past few months are conversant with the suggestions that have been offered in several articles bearing upon the "Times of the Gentiles." It will be recalled that a chain of Scripture testimony has been presented which, viewed in the light of all the facts about us, we believe justifies the conclusion that Israel's period of servitude to the Kingdom of Babylon commenced about nineteen years earlier than what we have heretofore thought, namely, in the first year of the reign of Nebuchadnezzar, King of Babylon; that that year was approximately 606 B. C.; that God gave to Nebuchadnezzar the universal dominion in his first year; and as he took possession of Jerusalem and Israel's king, Jehoiakim, in that year, therefore, that point of time would properly mark the beginning of the "Times of the Gentiles," or the beginning of the lease of Gentile dominion to Nebuchadnezzar; that it was about nineteen years later, or approximately 587 B. C. when Israel's kingdom was entirely removed, Jerusalem destroyed, and Zedekiah with others carried away captive to Babylon.

The sum of this investigation, then, causes us to recognize a discrepancy or difference of nineteen years as to the ending of Gentile dominion; that though the lease of Gentile power would, according to these calculations, be due to expire approximately 1915 A. D., yet the full end of their power, including the fall of Christendom (which appears to be foreshadowed by the fall of Israel's Kingdom and the destruction of Jerusalem, 587 B. C.), would not be due to be looked for until about the year 1934.



The question has come to us in this form: Are we aware of the fact that *BROTHER RUSSELL* had this method of reckoning and this matter of the discrepancy of nineteen years brought to his attention and that it had his consideration without his endorsement? Our reply is in the affirmative. We well know that our beloved Brother had these points brought to his attention. As a matter of fact, all ancient historians, and nearly all Bible chronologists, so reckon the matter, in harmony with our late investigations and conclusions; namely, that about the year 606 B. C. marked the beginning of Nebuchadnezzar's reign, and that nineteen years later, 587 B. C., Zedekiah was overthrown and Jerusalem destroyed. As *BROTHER RUSSELL* was familiar with ancient history and other chronologists, he well knew that this was the view generally 'entertained. Some of the friends have appealed to us to consider an article that appeared in the Watch Tower of October 1, 1904, entitled "The Time of Harvest";\* and it is thought by some that the testimony we have offered and the arguments presented in support of the late conclusions regarding the discrepancy of nineteen years, are refuted and disproved in the article referred to.

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\*As the article is about three pages long, we will not take the space to quote it here, believing that the majority of the friends have the 1904 Watch Towers in their possession or may have access to them in the possession of others.

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We now desire to make this statement concerning the matter: When the subject of chronology had our careful examination some months ago and we presented the results of our investigation in those pages, the article in the 1904 Watch Tower did not escape our attention; to the contrary, it had our sober and reverent consideration. We did not especially refer to this article in our treatment of the subject of chronology for the reason that we saw nothing in it differing from or additional to that contained in Volume II, and we realized, of course, that all the friends were familiar with all the lines presented in the Second Volume. In treating the subject as we did, in the face of the fact that our expectations concerning 1914 were not realized, it of course was evident to all that we must necessarily reach some different conclusions on some lines than those presented in the Volume.

### **BROTHER RUSSELL REPLIES TO CRITICISM**

Now, briefly referring to the article in question: It opens with the quotation of a brief letter that *BROTHER RUSSELL* had received. The letter is written in an offensive and discourteous tone and, as *BROTHER RUSSELL* states, is really unworthy of respectful consideration. The letter merely refers to the fact that Bishop Usher and Ptolemy's Canon "begins that seventy-year period nineteen years earlier-namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute." The letter then goes on to say: "Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B. C. 587, instead of B. C. 606;-- and this in turn would make those times end nineteen years later than you have reckoned,--in October,

A. D. 1933, instead of October, 1914." No Scripture testimony whatever was offered in this letter to BROTHER RUSSELL and no argument presented to support the claims of Bishop Usher and Ptolemy's Canon regarding this reckoning. Therefore, there was really nothing for BROTHER RUSSELL to reply to and no occasion for him to present anything different from what he had already written. In his reply, then, to the brother, he merely 'reviews the deductions already drawn and the various lines such as the "Parallel Ages," etc., that had been covered in the discussion in Volume II.

One paragraph in BROTHER RUSSELL's reply touches upon and sets forth the main reason why he could not accept the conclusion of others concerning the seventy years captivity commencing nineteen years before Zedekiah's overthrow in Nebuchadnezzar's first year. We quote BROTHER RUSSELL'S language as follows:

"From the foregoing it is evident that at the time of writing DAWN II we were fully aware that 'Ptolemy's Canon' and 'Usher's Chronology' cut short the 'seventy years' 'desolation of the land,' and counted them as but *fifty-one* years, Usher endeavoring to make the Bible account agree with 'Ptolemy's Canon.' We, however, have followed the Bible record exactly and persistently, and took secular history only where Bible history ended. We cannot make seventy years' *desolation of the land* into fifty-one years' desolation for the sake of harmony with Ptolemy. (Dan. 9:2; 2 Chron. 36:21.) Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 B. C.--the farther back it goes, the greater its errors."

### **HEREIN LIES VITAL POINT**

It is most obvious from the above statement that the main point of difficulty and the reason BROTHER RUSSELL concluded that the time from Zedekiah's overthrow to 536 B. C. was seventy years instead of fifty-one, was, that he understood that the predicted seventy years of desolation of the land ended at 536 B. C., when the servitude ended. And as the land did not become desolate (in the sense of a cessation of all activity, agricultural pursuits, non-productive, etc.), until near Zedekiah's overthrow, therefore he reasoned that there must have been seventy years from the removal of Zedekiah to the first year of Cyrus, 536 B. C. in order to fulfill the prophetic 'seventy years desolation. Herein lies the pivotal point on which depends largely our conclusion with regard to this subject. So far as we have been enabled to learn, the facts of Scripture testimony were never brought to BROTHER RUSSELL'S attention showing that the period of desolation, instead of ending when the captivity or servitude ended in 536 B. C., extended on for some seventeen years longer, or to about 520 B. C.; and it is this fact that changes the entire complexion of the conclusion to be reached.

In the April 15th issue of this journal\* treating the subject -of chronology, we set forth the Scriptural evidence at considerable length showing that though the captivity and servitude ended when Cyrus issued his proclamation, 536 B. C., yet the land did not cease to be desolate then. Agricultural pursuit's were not generally resumed, nor did the Lord prosper the fields or the building of the Temple till 520 B. C. Therefore, this latter date appears to clearly mark the end of the predicted seventy years of desolation. Reasoning backward, and counting

approximately seventy years from 520 B. C., brings us to 589 B. C., when Jerusalem was besieged by Nebuchadnezzar, - putting an end to general activity in the land and starting the period of desolation. Thus, from this standpoint we are able to find but fifty-one years between the\* time of the removal of Zedekiah and 536 B. C., instead of seventy.

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\*The April 15th issue of the HERALD, presenting the investigation and general review of the chronology, can- still be had on request at 5c per copy.

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Another point of vital importance in this connection is this: The view we have commonly held in the past and which appears now, not to be well sustained was that Israel's servitude and the seventy years of desolation were one and the same period, and this led us to conclude that the 2520 years of Gentile Times should be reckoned as starting with the destruction of Jerusalem, or Zedekiah's overthrow; but our readers will recall that in the investigation and review presented in these pages, there seemed to be clearly indicated, from a general chain of Scripture testimony, that Israel's servitude of seventy years was a separate and distinct period from that of the desolation; that the servitude or captivity began about nineteen years before the removal of the kingdom-in the first year of the reign of Nebuchadnezzar, at which time he was given to understand that he was -the "head of gold," and became in possession of his universal empire, at once going up to Jerusalem, besieging it, taking possession of the city and making Jehoiakim a vassal king for the remainder of his reign-about eight years, as were also the two kings that followed him, covering the remainder of the time of Israel's Kingdom--about eleven years. It thus appears quite manifest that the period of servitude started about seventeen years\*\* before that of the desolation, and consequently would be due to end *seventeen years prior to the end of the desolation--the captivity* or servitude ending 536 B. C. and the desolation ending 520 B. C.

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\*\*Jerusalem was besieged by Nebuchadnezzar in 589 B. C., or about two years prior to the fall of the City and Zedekiah's overthrow, thus the seventy-year desolation period is properly reckoned as starting 589 B. C., or about seventeen years after the servitude commenced, in Nebuchadnezzar's first year.

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Since the facts of Scripture testimony, we believe, warrant the conclusion that Nebuchadnezzar's universal empire commenced in his first year and he assumed controllership of Israel and all nations at that time, that point would most reasonably mark the beginning of the prophetic 2520 years of the lease of Gentile power. Twenty-five hundred and twenty years reckoned from that point of time brings us indeed to approximately 1915 A. D., indicating the running out of the Gentile lease; but that as Israel's Kingdom continued on as a vassalage and as their last king was not removed, and the city destroyed, till nineteen years after Nebuchadnezzar assumed control, this fact would reasonably point forward to a date nineteen years subsequent to 1914, when we might logically expect some unusual events to be in evidence relating to the end of Gentile dominion.

## **OUR CONCLUSIONS NOT BUILT UPON BISHOP USHER AND PTOLEMY'S CANON**

In BROTHER RUSSELL'S reply to the brother in 1904, he discarded the testimony of Ptolemy's Canon and Bishop Usher as being insufficient to establish the point at issue. These two authorities were the only proofs the brother offered to BROTHER RUSSELL, and surely we all agree that more substantial proofs should be required. Those reading these pages and what was set forth in the April 15th issue of this journal will remember that no attempt was made by us to really prove anything by Bishop Usher or Ptolemy's Canon: we merely stated that what we were able to deduce from many Scripture statements was corroborated by Ptolemy's Canon, and in fact, by nearly all chronologists.

True enough, the attitude expressed by BROTHER RUSSELL in 1904 is quite positive as to the position taken in Volume II on the points under discussion, but those who were close readers of BROTHER RUSSELL'S writings near his death, twelve years later, will clearly remember that he was not nearly so positive then as to the dates. Note carefully his statement in 1914:

"We may not read the time features with the same absolute certainty as doctrinal features, for time is not so definitely stated in the Scriptures as are the basic doctrines. We are still walking by faith and not by sight. . . . If, in the Lord's providence, the time should come twenty-five years later, then that would be our will."

In our general intercourse with the brethren, we have suggested that a 'sober and reasonable view be taken of the entire situation with which we are confronted today. Let us consider for a moment what, according to our former convictions and according to the positive position maintained by BROTHER RUSSELL in 1904 on the chronological lines, we were all expecting to see by 1914 or 1915. According to those chronological deductions, by 1915 the "Times of the Gentiles" were to end in the last and final sense; the time of trouble was to immediately follow; the governments and powers of this world were all to go down; the Harvest work was all to be ended; the resurrection of the Ancient Worthies was to take place; the complete and final glorification of the saints was to be realized; and the establishment of the Kingdom, at once followed by Restitution work. All of these startling events were, according to our former conclusions, to be realized long *before this time*. In the face of all this situation we would ask, What would be a sober and Scriptural position for us now to maintain-seven years beyond October 1914 with none of the above events in evidence? Let our beloved Pastor reply, and let his words be given due consideration.

## **BROTHER RUSSELL GAVE VALUABLE ADVICE**

"If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal Church were not yet federated, etc., WE WOULD SAY THAT EVIDENTLY WE HAVE BEEN OUT SOMEWHERE IN OUR RECKONING. IN THAT EVENT WE WOULD LOOK OVER THE PROPHECIES, FURTHER, TO SEE IF WE COULD FIND AN ERROR. And then we would

think, Have we been expecting the wrong thing at the right time? The Lord's will might permit this."

In view of the fact that we now find ourselves substantially in the very situation described in the above statement by BROTHER RUSSELL, what could be more reasonable than that WE SHOULD ACT UPON HIS ADVICE; that in view of the failure of the events at the time we had thought, we would continue to look to the Lord, asking His guidance while we endeavor to discover wherein some of our conclusions of the past have not been well grounded?

A little more than two years after BROTHER RUSSELL made the above statement , and about one month prior to his death, found him carefully investigating some phases of the subject. He wrote:

"Some of us were quite strongly convinced that the Harvest would be ended by now, BUT OUR EXPECTATIONS MUST NOT BE ALLOWED TO WEIGH ANYTHING AS AGAINST THE FACTS. The fact is that the Harvest work is going grandly on. . . . At first we were inclined to surmise that the Harvest proper had closed in 1914 and that the work since going on was a gleaning work, but the facts seem not to bear this out."

Again, in 1916, under the heading "Our Mistake Regarding the Harvest," he wrote:

"We imagined that the Harvest work of gathering the Church would be accomplished before the end of Gentile Times, BUT NOTHING IN THE BIBLE SO SAID. OUR THOUGHT WAS PURELY AN INFERENCE, AND NOW WE SEE THAT IT WAS AN UNJUSTIFIED ONE."

The question is, Would BROTHER RUSSELL have made the above remarks when he wrote the article in 1904? We scarcely think that he would have so expressed himself *then*; nor would any of us have been inclined to take the view in 1904 that he expressed in September, 1916. In the article in 1904 he said, "We know of no reason for changing a figure. To do so would spoil the harmonious Parallels so conspicuous between the, Jewish and Gospel Ages." In September, 1916, having reached the time when the Harvest was supposed to have entirely closed and the time of trouble over, the Kingdom established and the Church glorified, BROTHER RUSSELL very wisely said, "*We must not allow our expectations to weigh anything against the facts,*" and he then pointed out that what we once thought were harmonious Harvest parallels were no longer to be so considered, and he explained that there was nothing in the Jewish Harvest parallels to indicate that the Gospel Harvest must end in 1914. Here again we have another demonstration of how time and events make more clear certain matters, and compel us, if we would be logical, to readjust ourselves and make progress into further knowledge of the Truth.

### **WHAT IS OUR REASONABLE COURSE?**

in 1904, twelve years prior to 1916, there appeared to be a number of lines, including those of the great Pyramid measurements, that gave, as we then thought, strong reasons for believing that all the above named events would transpire around 1915 or shortly after; but *now*, with the manifest failure of these expectations up to date, seven years beyond 1914, what other reasonable course is

there open to us but to *hold ourselves in readiness for some other solution* as to the time of the fulfillment of these important events--a solution indeed that must necessarily differ from the conclusions drawn in the 1904 article, even as BROTHER RUSSELL himself substantially said: If these events fail of occurrence at the time we have thought then we should be prepared to acknowledge the failure and recognize that an error has been made and then go back over our entire scheme of chronology, if possible to locate the error.

This is simply all that the brethren of our INSTITUTE have been endeavoring to do. We have been making this investigation in humility and reverence, realizing indeed that no one can learn more of our Heavenly Father's purposes than He is pleased to reveal; nor do we desire to know more than this. While it is our desire and purpose to continue to watch and to investigate these lines we are not over-anxious regarding the establishing of some fine chronological system; nor are we at all disturbed regarding the present situation. The God of heaven is still at the helm, and all things are still subservient to His infinite power and control. The present mists and shadows that Surround our way make it necessary for all the faithful to still walk by faith and not by sight. Now, as the Apostle says, we see through- a glass darkly, but with the full Sunrise of the Morning, with all the misunderstanding, with all the clouds and darkness of the present time driven away, we shall see face to face, and then shall we 'know even as also we are known.

## THE REVELATION OF JESUS CHRIST

### SERIES VIII-A.

#### CHRIST'S MESSAGE TO THYATIRA (Cont.)

*"But I say to you,--to the Rest in Thyatira, as many as have not this Teaching, who knew not the Depths of the Adversary, (as they say) I lay on you no Other Burden; but what you have, hold fast till I may have come."--Rev. 2:24, 25.*

VIEWING, as we have been doing, the seven messages or epistles to the seven Churches from the historical, prophetic standpoint, we have found that there has been a steady decline on the part of professed Christianity, and in the period represented by Thyatira, apostasy is reached. From this sad condition history informs us that every effort towards reformation that has occurred since has been only partially successful. Indeed, while the Sixteenth Century Reformation accomplished wonders in releasing the nations from Papal bondage, as we shall see in later visions, even this resulted at last in failure so far as bringing back primitive Christianity was concerned, merging into the Protestant sects, which, as such, are now so leavened with evolutionary theories and Higher Criticism that their final destruction is seemingly but -a matter of a comparatively brief time. As one has said, referring especially to the Thyatira message as representing Romanism: "In Thyatira, our eyes are no more toward the past, but toward the future-the coming of the Lord: there is no more the call to repentance and doing the first works; the word is now, 'I gave her space to repent, and she did not repent.' The opportunity of repentance is therefore over; henceforth there can only be judgment--judgment which has accumulated terribly during the long delay."



A recent commentator has applied the word space in the Savior's words, "I gave her space to repent" to represent a period of three hundred and sixty years. However, a comparison of Acts 19:22; 20:18; Rev. 6:11; 20:3, where the same Greek word is used, does not seem to support such an interpretation.

### **"LEAVEN HID IN THREE MEASURES OF MEAL"**

In the preceding article of this series, we noted the result of the influence of the symbolical woman, Jezebel that of the leavening of the pure doctrines of Christ; and in this connection it will be interesting and instructive to observe the evident correspondency between the fourth parable given by Christ-that of the "leaven" (Matt. 13:33) and this fourth message of Thyatira. The parable reads: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The common interpretation of this parable is that it refers to the universal spread and final triumph of the true Gospel; the Gospel itself in this erroneous interpretation being represented by the leaven. It is not the place here to refute this interpretation; indeed, it will not be necessary, for the reason that the figurative, Scriptural use of *leaven*, as well as the facts of Church history, prove this interpretation to be erroneous. Leaven is invariably used in the Scriptures to denote evil. It seems quite evident that the key that unlocks the meaning of this parable is found in Leviticus 2. The three measures of meal in the parable seem to refer to the "fine flour" of the meal offering of Leviticus 2. (The R. V. renders it the meal offering instead of as in the C. V. the meat offering.) Into this meal offering the leaven was never to be put. (Lev. 2:11.) The significant point in the parable is that the woman is doing what was expressly forbidden to be done, This follows logically and naturally the teaching of the three preceding parables-the Sower, the Wheat and Tares, and the Mustard Seed which became, after being sown, a great tree in the branches of which lodge the fowls of the air. It will be readily seen that the process of deterioration or decline of the professing Church is shown in these three parables, the third, the mustard tree and the fowls in its branches, representing the worldly Church in the period of the Christian (?) emperors -- the Pergamos period. The fourth parable, that of the leaven, assumes a more decided character of evil, just as in the case of the fourth message, that of Thyatira.

The meal offering seems to represent Christ as the Bread of Life, the food of the priestly people of God. The putting of the leaven in the meal seems-thus to signify the adulteration of the Christian's food (Christ) by the woman, the apostate Church. The feast of unleavened bread which was enjoined to be observed in connection with the celebration of the Passover feast, shows that the Jews were perfectly familiar with the use of this figure. The Lord's hearers could scarcely fail to apprehend the fact that leaven in meal represented a thing of evil significance, and not of good; and this is positively stated in the Word: "For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be, cut off from Israel." (Ex. 12:15.) This was, of course, well known, and rigidly held as an essential doctrine by the mass of people of our Lord's day. The ordinance concerning the meal offering to the Lord was no less familiar to them, and the prohibition of the introduction of leaven in any offering to the Lord made



with fire, was very clearly understood by the Jew as conveying the thought of evil, and as a thing abhorrent to the Lord.

It is the very clear teaching of Scripture that Christ is the bread, the manna, (John 6:32-35), of the Christian; and this food is administered to us in the way of doctrine, teaching. The Scriptures constantly speak of Christ in a figurative sense as food to be eaten or appropriated by faith, as absolutely essential for the Christian development. Christ is -the Truth, and it is through the Truth we apprehend Him as Savior, Advocate, Intercessor and High Priest. The doctrine of the Pharisees and Sadducees, called leaven (Matt. 16:12), is error presented in the forms of -external and self-righteous formalism (Phariseeism), or unbelieving rationalism (Sadduceeism). The leaven of the Pharisees and Sadducees, then, represents the rejection of Christ as God's Word presents Him, and as faith receives and enjoys Him. We have also referred to in the Gospel of Mark (8:15) the leaven of Herod, which seems to represent the court party; and thus we have fully pictured the great triumvirate of evil-the, flesh, the devil and the world-as the corrupting, leavening, poisoning influences introduced into 'the pure doctrine of Christ.

### **PROFESSING CHURCH ASSUMES BABYLONISH CHARACTER**

Into these "three measures of meal" the woman of the parable is seen putting leaven, or evil, corrupting teaching. The woman undoubtedly represents the false Church, which is frequently in the Scriptures symbolized by a woman; a pure, chaste woman representing the true Church, and a corrupt, harlot woman, the false Church. -- Rev. 12:1; 17:1-6.

In the parable of the mustard seed becoming a great tree, etc., we have represented the Babylonian character which the professing Church assumes in the days of the Christian ( ?) emperors, patterning at this time, in its earthly administration, after the kingdoms of the world. It is very significant in this connection that the figure of a tree is used to describe the great world empire, over which Nebuchadnezzar is depicted as ruling. (Dan. 4.) We thus have most clearly depicted the reigning world-church, like the world-empire, making its own laws and promulgating its own doctrines. It is in this way that the leaven necessarily comes into the meal. How remarkable, and true to history is the picture here presented. The woman, the false Church, has in her hands the doctrine of Christ, the unadulterated meal, the Christian doctrine. As one has very forcibly described it:

"She has authority over it (the doctrine of Christ) she can knead and mould it at her will, she can add her traditions, her unwritten law, equal in authority to the written Word; she can interpret and fix its meanings. Here is the leaven: it is the leaven of Church-teaching, the essential error which wherever found, in whatever modified forms, quenches the Spirit of God, deforms and mutilates the Word of God, *gives the conscience another master than the Lord Jesus Christ*, and does all this cunningly in His name and by His authority, so that the souls of His people even bow to the forged decrees and shudder at the thought of resistance. [Let him that readeth understand!] For this is 'Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth;' and her merchants are the great men of the earth, and by her sorceries are all nations deceived."\*

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*\*GRANT--The Revelation of Christ--142.*

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We next have described in strong, startling, symbolical language, the threatened judgment upon Jezebel and her children: "Behold! I will cast her, and those committing adultery with her, into a Bed,--into great Afflictions; unless they reform from her Works. And I will kill her Children with Death; and All the Congregations shall know that I am He who Searches Reins and Hearts; and I will give to you, to each one, according to your Works." -Vs. 22, 23.

Applying this language symbolically, as is very evidently the only proper way, it would denote, not what would be represented by a bed of ease, but rather a bed of pain. It seems very evident that in these words of Christ there is a purpose to contrast the state or condition represented here with her former condition of pleasure, enjoyment and ease, The harlot's bed of ease and a sick-bed which usually follows, are thus contrasted. "One cannot be indulged in without leading on, sooner or later, to the horrid sufferings of the other." The same contrast is brought out in the vision of the final destruction of the Jezebel system, called there, "Babylon the Great." (Rev. 17:5.) "As much as she glorified herself, and lived luxuriously, so much torment and mourning give to her." (Rev. 18:7.) "Those committing adultery with her," i. e., those who imbibe her spirit of selfish ambition and worldliness, and who advance the claim to being the Divinely appointed channel, etc., etc., will meet the same punishment, suffering the bitter disappointment and distress of the great tribulation coming, in which Babylon will eventually be destroyed. The expression, "I will kill her children with death," teaches that all systems that have taken on the spirit of the "Mother," will suffer with her in the "Plagues" that describe her troubles, when these plagues come on her, ending, in the seventh Plague, with her utter destruction.

One has noted in this expression a close connection of this Thyatira period with the Sardis period that follows. "He would kill her children with death, and Sardis, which follows, seems to be a still-born, a 'dead' child, though having a name to live. All this is serious, and none but eyes of fire could trace these markings of evil so acutely."

"And all the congregations shall know that I am He who searches reins and hearts." (V. 23.) Applying these words, as addressed to the Church as a whole, throughout the entire Age, the meaning would seem to be that the time would come in the end of the Age, when all who were members professedly or truly of the Church of Christ, would see the wisdom and justice displayed in the judgments that would fall on apostate Christianity.

## **"WHO KNOW NOT THE DEPTHS OF SATAN"**

"But I say to you,--to the Rest in Thyatira, as many as have not this Teaching, who knew not the Depths of the Adversary, (as they say) I will lay on you no other burden." (V. 24.) The word *and* in our Common Version is omitted in many Greek Manuscripts, and therefore the Diaglott translation, which we have used, seems to be the preferable one. The thought is that the Savior now addresses all who had escaped the contaminating influences of Jezebel's doctrines. These had not known, experienced, the "depths of Satan." They were loyal to Christ as their Head; had not yielded their consciences to another--a fallible teacher.

"I will put upon you none other burden but that which ye have, hold fast till I come," seems to convey the thought that the spiritual strength of the Lord's people at this time was only sufficient to enable them to hold fast the true doctrine of Christ which Jezebel's teachings had almost buried out of sight. Those who attempted to be aggressive and dared to raise their voices in testimony against Jezebel's doctrines and blasphemous usurpation were either intimidated by threats or torture to silence, or lost their lives. Some of the visions that St. John was caused to see later on portray the sufferings unto martyrdom of God's saints of this period.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." (Vs. 26, 27.) This promise to the overcomer seems to be given to remind the Lord's true people that Jezebel's rule, which was claimed by Rome to be the reign of Christ was a usurpation, and that when He should take to Himself His power, the overcomers would enter upon their inheritance and be associated with Him in judging the nations, preparing them for the reign of righteousness over them.

"And I will give him the Morning Star." (V. 28.) The "Morning Star" is one of the symbolical names given to Christ: "I am . . . the bright and morning star." (Rev. 22:16.) The morning star anticipates, precedes, the day. The sun, it is that ushers in the day. The promise of the Morning Star may therefore suggest that the overcomers who fall asleep shall be gathered up to Christ *before* He manifests Himself in the last act of judgment on the nations, and before He appears as the "Sun of Righteousness" with healing in His beams; for before this latter stage of the Second Advent the overcomers will all be with Him; and with Him "shall the righteous shine forth as the sun in the Kingdom of their Father." Thyatira presents to us a condition, a state of things, that exists at least until the Lord has come and delivered all His overcoming saints; not, however, until the rising of the Sun of Righteousness upon the world, but until He comes and makes Himself known as the Morning Star, the Herald of the Day, before the Day fully appears. At any rate the thought would properly be that those who are given the Morning Star, Christ, will be given to possess and enjoy the closest of union and fellowship with Him, with all that this signifies of ineffable glory and bliss throughout countless ages.

## **THE APOSTATE CHURCH HOPELESSLY CORRUPT**

It will be noticed that in this epistle, as also the three that follow, the Savior makes a complete change in the position of the admonition: "He that hath an ear let him hear what the spirit saith unto the *Churches*." *In* the three previous epistles

the admonition is placed before the promise to the overcomer; while in this and the three that follow, the admonition comes after. This change is accounted for by some in what appears to be a reasonable way: "In the first three instances, it would seem to be the address of the spirit from within the professing body, calling to the world [those who have ears to hear] without; but in the last four it would seem that the spirit itself is without, and that the call is considered now as having the same relation to the body of the professed *Church as* to the world. It is thus intensely significant of prevailing apostasy *which has* so paganized the-professing *Church as to* make true Christians as exceptional in the Church as in the world. As the pillar of cloud went up from before the camp of Israel, and took its place behind it, to sever the Lord's people from the Egyptians, so this change intimates that *the Church as* a body has become so blended with the world that a separation needs to be drawn between Christ's true people and it, the same as its calling was meant to sever it from the world. Hence, in all the epistles in which the spirit's warning takes its place *after* the promise, the great body of the professed Church, as such, is treated as apostate, and hopelessly corrupt, whilst at the end, the fearful announcement is made that Christ is about to cast it loathingly from Him.

"And in still another respect does Christ successively alter His attitude toward these Churches, indicative of growing displeasure on His part and gradual ripening for judgment on their part. He required of the Ephesians to repent of their decline of love, simply referring to the fact that He 'will come.' He enjoined upon the Pergamites to repent of their still worse defections, by the sharper announcement: 'Otherwise I am coming to thee quickly.' Concerning the Thyatirans, He gives a still more fearful picture of His coming to judgment, and declares that He will cast Jezebel and her paramours into perdition, and slay her children with death. Upon the Sardians He threatens the disaster of arriving over them as a thief, at a moment of supposed security. The liars and errorists of Philadelphia He says He will humble in the utmost degree and bring upon those settled down in the world an hour of dreadful trial, the same as shall befall the world itself; and that He is coming quickly as already in the very act of it. And with reference to the loathsome Laodiceans, He represents Himself *as already present*, appealing to them for the last time, and ready now to spue them out of His mouth.

"What then does all this mean, but that the Church as a professing body, pure and excellent as it was at the beginning, and with all the partial revivals that mark different periods of its career, and with all the myriads of [professed] saints it has embraced, is yet in the judgment of the Son of God Himself, a subject of gradual and ever-increasing decline and decay, first in one direction, then in another, until it becomes completely apostate, and, as such, is finally and forever rejected? This will be for many a very sad and startling doctrine. It is a paradox. It crosses many a fond dream. It carries dismay to certain humanitarian theories, which are much preached up. It strikes the death blow to the doctrine of a temporal Millennium, and to the hope of an ecclesiastical renovation of the world. Contrary to much of the thinking *which* prevails, it shows the professed Church in process of conversion to the world, instead of the world in process of conversion, by its means, to Christ. But I am sure that it is the truth of God. Be the logical

consequences what they may, I stand here upon the solid rock of Christ's own presentation of the case, as viewed from the judgment Seat."\*

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\*SEISS--*Lectures on the Apocalypse*-- 187.

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## **ST. PAUL'S EXPERIENCES AT JERUSALEM**

--NOVEMBER 6--ACTS 21:18--23:24--

*Golden Text.--"God is our refuge and strength, a very present help in trouble. Therefore will we not fear."--Psa. 46:1, 22.*

WHEN the Apostle Paul and his companions arrived at Jerusalem they were cordially received by the brethren--they had further manifestations of the same loving brother hood specialty noted in our last lesson. The Church was called together that the Apostle might make a general and public report, and might turn over to the proper authorities the funds donated for, their poor by the churches amongst the Gentiles. Apparently several of the Apostles still re sided at Jerusalem, "James, our Lord's brother," being in some particular sense the leader or chief spokesman. Tradition tells us that the different Apostles ultimately scattered in different directions, preaching the Gospel Andrew to Cythia, Jude to Assyria, Thomas to Persia and India, Peter to Babylon and Rome. We infer, however, that they had remained at Jerusalem up to this time, since Paul seems to have been the leader in the work amongst the Gentiles; quite probably his report of the Lord's blessing upon his efforts, in conjunction with the subsequent persecutions at Jerusalem, led the other Apostles to go into the foreign fields of service.

It was now but twelve years before the destruction of Jerusalem, and less than half that time before the beginning of the factionalism and anarchy which led up to that destruction. The Apostles quite probably in due time bethought themselves of the Lord's injunction that they must ultimately flee out of Jerusalem, before it would be encompassed with armies and escape be impossible.

The Apostles and brethren at Jerusalem were fully in sympathy with the Apostle Paul, though evidently their minds did not grasp so clearly as did his the complete breaking down of "the middle wall of partition" which previously had separated Jews from Gentiles, nor did they appreciate so fully as he that the Law was merely a pedagogue, a servant, to lead to Christ -- to His school. Practically the Jerusalem friends said to the Apostle: We are in full accord with you and the noble work which you have been prosecuting, and we perceive the Lord's blessing upon it, and recognize the true Christian spirit in these brethren who have come with you, as representatives of the work of the Gospel amongst the Gentiles. However, you know how great is the opposition here; how bitter is the hatred of the Jews, and that they have heard of you. Jews who have come from Ephesus and Corinth and other places, evidently misunderstood some things that you taught there, or at least misrepresented your teachings' They have heard that you

are an enemy of the Law, while we know that you believe that "the Law is just and holy and good,'., and full of shadows of better things to come. But now, as an offset to their pernicious presentations, and as an object lesson to some of our own brethren who are not just strong along this line, and for the benefit also of some whom we are endeavoring to interest in the Gospel of Christ, we have something to propose to you, and to these brethren: it is that you go into the Temple, as a worshiper, and associate yourselves with some of the rites and ceremonies there in progress, that thus all may know that you are not disrespectful toward Moses or the Law or the Temple that their misapprehension and evil-speaking may be counteracted. Amongst us are three brethren who have made certain vows to the Lord, called the vows of the Nazarites, and we suggest that you show your sympathy with them and with the arrangements, acting as sponsor for them paying for the sacrifices which, according to the Law, they must offer, etc. Thus you will be seen with them, and in performance of certain ceremonies, for about a week, in the court of the Temple known as the Court of the Women, and we hope that much good will result therefrom, and much misapprehension be abated.

### **JERUSALEM BROTHERS ADVISE ST. PAUL**

We can easily imagine that the bold champion of the Truth in foreign lands would never have chosen such a course of his own volition, and that when the suggestion came to him it was not enthusiastically received. Nevertheless, since it seemed to be the judgment of the Apostles and brethren in general--seemed to be in their interest and, according to their view, of advantage to the general cause, the Apostle yielded his own preference. We cannot suppose that he yielded to that which was wrong, yet we can easily imagine some one inquiring, Would it not be sin for the Apostle or other Christians to participate in any measure in sacrifice in the Temple?--were not all these sacrifices done away in Christ, and henceforth abominations in the sight of God--sacrilegious?

We answer, No, not at all. The sacrifices which pointed to Christ, and which He fulfilled, were no longer proper, but these sacrifices which the Nazarites offered in connection with their vows did not typify Christ's sacrifice, but rather the consecrations and devotions of the people, the antitypes of which will prevail during the Millennium. It was no sin, therefore, on the Apostle's part to join in this procedure, and yet we incline to doubt the wisdom of the course pursued. We incline to believe that it was rather a temporizing acknowledgment of the dignity of the Temple and its services; whereas by this time the real Temple and the real service had been inaugurated; for the Church itself is the anti-typical *Temple in* which God has been present by His Holy Spirit since Pentecost. Although it is not distinctly so stated, we incline to believe that the Apostle Paul and all of his associates in this matter took a different view of it subsequently, as, being a compromise which, without being sinful, was not advantageous, and reflected no special credit upon any connected with it. Perhaps such a lesson was needed by the Apostles and the Church at Jerusalem, that they might learn to be the more courageous in their presentations of the Truth--that they might be less fearful of the Jews, more bold in their presentations of Christ and the new arrangements in His blood--the better sacrifices, better vows, etc.

It was while the Apostle and these brethren, who were really Jews by nature, but who saw beyond the types and symbols, and appreciated the antitypes, were engaged in the performance of the typical or symbolical rites, that the Jews recognized Paul and one of his companions, and became furiously incensed, either believing or claiming to believe that the Apostle was attempting to do the very reverse of what he and the Jerusalem Church intended-that he was attempting to discredit the Law and dishonor the Temple by violating, and getting others to violate, its holy precincts. As the excited shouts arose in the air a mob was quickly gathered; and as in Ephesus "the mob ran together, the greater part not knowing wherefore," so here again the mob merely knew that some of its *leaders were* frantically indignant at the Apostle Paul, and believed that he should be killed. He was dragged out of the Temple, and immediately the great, doors of the Beautiful Gate of the Temple were closed that no rioting. or bloodshed might occur within the sacred enclosure.

### **ST. PAUL AGAIN IN BONDS**

The Tower of Antonia was close by the Temple Court, and steps connected the two. In this castle a band of Roman soldiers was quartered-evidently several hundred, because each centurion was a commander, or captain, of a hundred men. The riotous commotion brought forth the garrison, which appeared at just the proper time to deliver Paul from his enemies, who were beating him.

The chief captain, Claudius Lysias (Acts 23:26), caused the arrest of Paul and commanded that he be chained to two of the Roman soldiers-much after the manner in which now a culprit is sometimes handcuffed to an officer. Each Roman soldier carried, as a part of his outfit, an iron chain and a leather thong, for use in just such an emergency. While this handcuffing, which fulfilled the prophecy of Agabus, was in progress, Lysias made inquiry respecting the Apostle and the crime which had occasioned the commotion and indignation of these religious people. As a Gentile, he would naturally suppose that such a commotion amongst religious worshipers must have been incited by some atrociously evil conduct, some villainy or sacrilege, or that a disguised robber or assassin had been discovered. The multitude shouted out its various conjectures, and, it being impossible to judge the case at the time on such evidence, he commanded that Paul be brought into the prison.

Lysias, the foreign officer, had probably a very imperfect knowledge of the language spoken by the Jews, which was either Hebrew or Syriac, his own language being the Greek. Knowing this, the Apostle spoke to him in the Greek language, and with such fluency as to cause the commander great surprise. From the account, he evidently had confounded the Apostle with an Egyptian leader of an insurrection of some time previous. Paul's request was that he be permitted to speak to the people, who were in such commotion and crying out, "Away with him!" He evidently thought that he might correct some false impressions and pacify the multitude. At any rate he would lose no opportunity for declaring the Gospel of Christ. The Lord influenced the heart of Lysias to grant the request. The people quieted as they perceived that the commander had permitted the prisoner to make them an address from the stairs leading to the castle. Here was a most excellent opportunity for presenting Christ before a large number of seemingly devout people -- Temple worshipers. Undoubtedly there were some grains of



"wheat" in that multitude, though evidently the great mass was "chaff." The Apostle's words would be a blessing to the wheat, and serve to test, prove, demonstrate, that the others were without the real kernel of truth in their hearts, although they had the outward appearances of being devout worshipers of the true God.

### **HE PREACHED CHRIST -- SPARING NOT HIMSELF**

It is worthy of remark that the Apostle never allowed opportunities to pass by him without doing all in his power to use them in the Lord's praise and for the forwarding of the Truth. The majority of us, probably, would have been so affected by the excitement of such an incident and by the bruises resulting from the beating, that we would perhaps have forgotten all about the greatest and most important Work of all committed to our care, and might have been much less prompt than the Apostle to seek an opportunity to testify to the Lord's praise and for the opening of the eyes of any 'who might be His people amongst our assailants. Let us learn this lesson: let us be instant in season and out of season, so far as our own convenience and feelings are concerned, if only we can find opportune seasons for reaching others. The Apostle here illustrated his advice to Timothy, "Be instant in season and out of season-preach the Word." It was in season for the multitude, because they were gathered there, and their attention was riveted upon him. Had *he* consulted his own convenience he would have said that it was *very* much "out of season" for himself;--that he was in no condition to speak, his nerves were excited and his body was bruised. But thinking of the convenient opportunity he spared not himself. In this he had the spirit of the Master, that he himself admonished us to have, saying that as Christ died for us we ought also to lay down our lives for the brethren-in season or out of season, so far as our own convenience is concerned.

In a few well-chosen words he told the people the story of his own experience: he had, like themselves, been an opposer of Jesus, a persecutor of all the followers of the Lord; how he had been miraculously interrupted in this work, and led to consider the claims of Jesus -from the standpoint of the Word of God-the Law and the Prophets; how he had become fully convinced that Jesus is indeed "the Lamb of God, who taketh away the sin of the world," the Deliverer who should come out of Zion, and through whom a blessing should come to all who would receive His Message. He then proceeded to tell them what should have brought joy to their hearts; viz., that the Lord sent him to be a messenger to the Gentiles, to tell them of the Good Tidings, that they also might participate, as well as the Jews. But their hearts being evil and selfish, this mention of Divine favor and mercy going to others incensed them; they heard the Apostle in peace and with profound attention up to this point, and then all their prejudices seemed to be aroused with the thought that this man claimed and taught that Gentiles could have favor with God equal to that bestowed upon the Jews.

The Apostle was not ashamed of his sufferings, because he realized that they were endured for Christ's sake. Any man or woman would feel and should feel deeply pained at a public arrest and imprisonment as a felon, as a violator of the law. But when these things are experienced, and we can realize that they are coming to us because of our faithfulness to the Lord, in following in His footsteps, we may rejoice in ignominy, rejoice in things which otherwise would be shameful and

detestable. If, therefore, in the Lord's providence, arrest or imprisonment or scourging should come to any who read this article, *and if they can directly or indirectly trace their tribulation to faithfulness to the Lord and His Truth, let them not be ashamed*; let them glorify God on this behalf, rejoicing that they are accounted worthy to suffer for the name of Christ, and remembering that even thus also it was with our Lord Jesus. He was placed under arrest-, He was bound; He was scourged; He was publicly insulted; He was even crucified as a blasphemer against God.--1 Pet. 4:16.

### **DIVINE COMFORT IN THE MIDST OF TRIBULATION**

It was in this time of great mental stress that the Lord so graciously communicated with St. Paul by a dream. What an encouragement it must have been! and the fact that it was given is an assurance that it was needed; for the Lord very rarely indeed interposes miraculously in the course of events unless there is special necessity. On two other occasions, when the Apostle was in straits, the Lord manifested His favor and encouraged him in like manner.-Acts 18:9, 10; 27:24.

How much the Apostle must have felt strengthened by this vision, and assurance of Divine care, we can well imagine. Nevertheless, the Lord was as truly with him and as fully caring for his interests as on other occasions, when no vision attested the fact: and he is with us, His followers of today, in like manner; and doubtless the visions granted to the Apostle were destined of the Lord to be an encouragement for "all who should believe on Him through their word." The Apostle's visions serve us as they served him-assuring us also that the Lord is with His people, and is able to care for and protect and guide and bless our efforts today, as eighteen centuries ago. But to have the Lord thus with him and to feel good cheer in the Lord's presence implied the fullest sincerity and zeal on the part of the Apostle to do. and to be all that would please the Master; and similarly we can enjoy His presence and appropriate to ourselves the message, "Be of good cheer," only in proportion as our hearts can realize that, however imperfect our labors for the Truth and for the brethren, they are done "as unto the Lord" and to the best of our ability.

The day before this vision, by order of the Roman commander, the Apostle was brought before the Jewish Sanhedrin, of which the high priest, Ananias, was president. The Apostle was permitted to address the Sanhedrin, and began by declaring himself a Jew, who had always lived in full harmony with the laws of his country-an honorable citizen.

Reasoning that he would have scant courtesy from such a tribunal, and knowing that its members were about equally divided as between Pharisees and Sadducees, and that the high priest was a Sadducee, the Apostle appealed to the Pharisees that it was a case in which the Sadducees were trying to do him injury because of his religious faith, much of which was shared in by the Pharisees; and that a Sadducee, in violation of the Law, had just caused a Pharisee to be smitten in the mouth. He thus to some extent gained the sympathy of the Pharisees by declaring that he was a Pharisee, the son of a Pharisee, and that the real animus of the opposition against him was on the score of the resurrection of the dead-for the Pharisees believed in a resurrection of the dead, but the Sadducees denied it.

Immediately there was a contention in the Sanhedrin, the Pharisees to some extent espousing the Apostle's cause, as against their adversaries, the Sadducees. The meeting broke up in disorder, the Roman commander, Lysias, rescuing Paul and removing him, and thus causing the excitement to abate.

### **LESSONS APPLICABLE TODAY**

During that night more than forty of the deluded religious enthusiasts bound themselves to God with a curse that they would kill Paul. Such an anathema was in effect, "May the Divine curse be upon us if we do not effect the death of this man, whom we believe to be an enemy of God and of our religion, and whom we believe it to be our duty to destroy."

The matter was evidently not kept as secretly as they supposed, for one of Paul's relatives learned the particulars. Indeed, we know that it is impossible to keep anything from God, and that the most secret engagements are, therefore, powerless to do injury to the Lord's people. Nevertheless, when the information reached the Apostle he did not say to himself, 'God knows all about this matter and will take care of me, and therefore I have nothing to do in respect to it.' On the contrary, he arranged matters so far as he could to defeat the plot-just as though the entire responsibility for his preservation rested upon himself.

There is another lesson for us in the fact that, although the Lord promised Paul that, as he had been faithful in testifying of Him at Jerusalem, he must also preach the Gospel at Rome, nevertheless this latter prediction was long deferred of realization. It was over two years before he reached Rome, and then as a prisoner. We also need certain lessons- of faith. We not only need to believe that the Lord is with us, and has the care of our affairs, but have need of patience and perseverance in faith and hope and love; and oftentimes with us, as with the Apostle, the Lord defers for a long time to complete our deliverance from adverse conditions--defers for a long time the opening of the desired door of opportunity in His service. We are to remember His wisdom as well as His love and power, and to rest contentedly therein after doing all within our power. The essence of this lesson as a whole, in its application to us, is expressed in the Apostle's words, "If God be for us who can be against us?"

## **BEREAN STUDIES IN THE REVELATION**

STUDY LXXXIII--OCTOBER 2.

### **THE VINE OF THE EARTH.-Rev. 14:20.**

(511) Give 'a brief review of the Winepress and its sym bolical significance. H'20-121. 1

(512) What is the Vine of the Earth, and the fruitage that brings upon it the Divine wrath? and show the distinction between this and the fruitage of the true Vine. H'20-135.

(513) What is the object of the Winepress judgment, and what will it accomplish? Give Scriptures bearing upon this. H '20-135.

(514) What prophecy is there in the Old Testament corroborating the Winepress symbol? Give brief explanation. H '20-135.

(515) Why is the judgment and trouble pictured by the treading of the Winepress spoken of in other Scriptures as the "Day of Recompense"? Give other Scriptures -descriptive of this time of trouble. H '20-136.

STUDY LXXXIV--OCTOBER 9.

**THE TREADING OF THE WINEPRESS.-Rev. 14:20.**

(516) What portion of this symbolic picture appears to indicate the place of the Winepress treading? H '20-136.

(517) What is the significance of a city when used symbolically in the Scriptures? What are the three particular cities mentioned in the Revelation? Give Scriptures. H '20-136.

(518) To which one of these cities does our text have reference? What, therefore, would be the significance of the statement "outside of the City"? What Scriptures confirm the thought? H '20-136, 137.

(519) Show how this judgment is to come specialty upon Christendom and yet be "outside" of the City-in what way will Christendom have a part? H '20-137.

(520) -Give Scriptures showing that all nations will share in this feature of, the trouble. H '20-137, 138.

STUDY LXXXV--OCTOBER 16.

**THE TREADING OF THE WINEPRESS. (Cont.)--Rev. 14:20.**

(521) Is the latter part of verse 20 to be interpreted literally or symbolically, and what is the general truth intended to be set forth in these words? H '20-138.

(522) What is the significance of blood as used here? Give other Scriptures conveying the same thought. What would appear to be the meaning of the expression, "even to the Bridles of the Horses"? H'20-138.

(523) What are some of the interpretations of other expositors concerning the 1,600 furlongs? Show wherein these do not meet the requirements. H '20-138.

(524) Give a brief description of Mr. Elliott's explanation of this portion of the vision. H '20-138, 139.

(525) What is the logical conclusion? Give a brief review of this picture and its symbolical significance. H '20-139.

STUDY LXXXVI--OCTOBER 23.

**THE SEVEN ANGELS HAVING THE SEVEN LAST PLAGUES.-Rev. 15:1-4.**

(526) What general picture is given in the pouring out of the seven last plagues? H '20-148.

(527) Note the distinction between the events portrayed in this picture and those of chapter 14:17-20. Of what prediction noted in a previous lesson, is this a fulfillment? H '20-148.

(528) What special class is to be affected by these Plagues?- What would therefore be one of the requirements .necessary before the fulfillment. of this vision? H '20-148.

(529) What in verse 2 would enable us to approximately locate the time when these conditions described would obtain? Should we suppose that the seven Plagues follow in successive order and that one ceases as the other begins? H'20-148.

(530) How have the conditions and circumstances of the past fifty years been related to the fulfillment of these Plaguesymbols? H '20-149.

STUDY LXXXVII--OCTOBER 30.

### **THE SEVEN ANGELS HAVING THE SEVEN LAST PLAGUES**

**(Cont.) -Rev. 15:1-4.**

(531) Name certain events recorded in the Old Testament that are related to the pouring out of the seven Plagues and the fulfillment of the three last Trumpet symbols. H '20-149.

(532) Show the correspondency between the above. What is implied in the fact that the seven Plagues of Rev. 15 are spoken of as the "seven *last* Plagues"? H'20-149.

(533) What is the significance in the fact that Israel shared with the Egyptians in the first three plagues but were exempt from the last seven? H '20-149, 150.

(534) Give a brief review of the fifth and sixth Trumpets and their symbolical significance. H '19-228, 247; '20-150.

(535) In what sense is the seventh Trumpet a "woe" trumpet or plague? H '20-150.

### **ST. PAUL BEFORE THE ROMAN GOVERNOR**

--NOVEMBER 13--ACTS 23:25--24:27--

*Golden Text.--"Herein I also exercise myself to have a conscience void of offence toward God and men always."--Acts 24:16.*

FIVE days after Paul's arrival a prisoner at Caesarea the Chief Priest, Ananias, accompanied by a public advocate and deputation from the Sanhedrin, also appeared in the city to make charges against Paul, and the trial at once took place. The advocate, Tertullus, began his case by making very flattering allusions to the governor, very hypocritical allusions, as we know from secular histories of the time. "Both Josephus and Tacitus represent him as one of the most corrupt and oppressive rulers ever sent by the Romans into Judea."

Flattery of this kind, undeserved praise, is extremely reprehensible; totally contrary to the principles which govern the Lord's followers. It is dishonesty, hypocrisy. Nevertheless, flattery is a very powerful weapon, which the unregenerate have little scruple in using, and it frequently gives them a decided advantage in worldly affairs, in opposition to the Lord's faithful, who are restrained from such flatteries, being obliged to consider truth and honesty in all

their words and dealings. The Apostle's course in this case is an illustration of the possession of the spirit of a sound mind. When it came his turn to address the governor he neither upbraided nor reproved him, nor did he utter any words of flattery. The introduction to his defense was every word true in the fullest sense, and yet it was framed and presented in courteous and agreeable language.

The advocate, or attorney, Tertullus, made serious charges against the Apostle. He would have him appear to Felix as more or less a conspirator against the Roman government—at least a raiser of tumults and seditions amongst the people. This charge was made broadly, applying not only to the present instance, the tumult at Jerusalem, but that everywhere, throughout the provinces of Rome, wherever he went, tumults arose amongst the people. It did not seem to occur to this attorney that the tumults might be caused by evil-doers in their endeavor to stop the progress of righteousness and truth; the thought he endeavored to present to Felix was that whoever occasioned tumults, regardless of, his plea, was to be considered an enemy to good government, law and order. The same arguments are powerful today with those who do not appreciate the true principles of justice and liberty.

### **ST. PAUL'S DEFENSE**

When the charges had been preferred, Paul was permitted to speak for himself, and did so to good effect. He showed (1) that he had but recently arrived in Jerusalem; that he had raised no riot or commotion, but that, on the contrary, at the time of his arrest he was quietly worshiping God in the Temple—disputing with nobody and interfering with nobody's rights. (2) He challenged his accusers to produce proofs of the truthfulness of their charges—denying their ability to prove them; and thus in a most reasonable and legal way showed that the burden of proof was upon his accusers, and not upon himself. (3) He did confess, however, that there was some ground for the animosity manifested against him, and this was that his fellow-Jews charged him with believing and teaching heresy—a split-off from the Jewish religion. It was his answer to the charge that he was a ringleader of the sect of the Nazarenes; he denied that it was heresy against the Jewish religion, and a sect, or split-off party. It was his enemies who called Christianity heresy, and separation from Judaism, but their charges were false from the Apostle's standpoint. Christianity, instead of being split off from Judaism, was the natural outcome and proper development of it—the fulfillment of the promises of God upon which the hopes and prospects of Judaism were all built.

Progressing, the Apostle justified the claim which he made at his hearing before the Sanhedrin; viz., that a serious part of the objection raised against him by his countrymen was his belief in, the resurrection of the dead, which some of them also allowed, or believed,—“that there should be a resurrection of the dead, both of the just and the unjust.”

That the Apostle preached a gospel in many particulars different from the general belief of our day, is quite evident from this presentation of it—the making prominent of the doctrine of the resurrection of the dead. True, some might claim that it is unnecessary to make this doctrine prominent, because there are few Sadducees today—few who deny the resurrection of the dead. We answer that there



are few who believe that there are any dead. The vast majority of mankind, Christians as well as heathen, have adopted the theory that none are dead--that those who appear to die really become more alive than ever. Not believing in anybody's being dead it would be impossible for them to believe in the resurrection of the dead. Instead, another thought prevails now; viz., a resurrection of the body-the person or soul, it is claimed, does not die, but merely sheds the body as an old garment, and at some future time is to have it back.

### **RESURRECTION--THE LIFE OF THE GOSPEL**

The Apostle had a totally different thought: his preaching was to the effect that death is a real penalty for sin, and that there never could be life or consciousness, except by a resurrection of the dead, and that a resurrection of the dead could only come by Divine favor in the accomplishment of a redemption of all that had been condemned to death. In preaching the resurrection, therefore, he was declaring not only his faith that Christ Jesus was not dead, but also his faith that God would in due time grant the world a resurrection. Thus Jesus and the resurrection constituted the sum and substance of the Gospel hope from the Apostle's standpoint and--because we take his--from our standpoint also.

The question may occur to some--if resurrection (*anastasis*) means a full, complete raising up out of death conditions into perfection of life. conditions, how could the Apostle here speak of the resurrection "both of the just and the unjust"?

How shall we understand this, and harmonize it with other Scriptures which declare that only the justified shall attain full perfection of life?--that he that hath the Son may have life, and he that hath not the Son shall not see life-in its perfection ?--that he that will not obey the great Prophet shall be cut off from amongst His people--cut off from life, in the Second Death?

We answer that the Apostle is not carrying his argument down into the future, declaring that in the future the just ones shall attain to the full perfection of life and the unjust ones also; he is merely referring to those who in the present time are just and unjust. The just of the present time are "justified by faith," and if faithful to the conditions of the call are to have part in the First Resurrection. The unjust of the present time are the unjustified, the unbelievers, and the Apostle explains that they believe not, because the god of this world hath blinded their minds. (2 Cor. 4:4.) However, as the Scriptures distinctly show, it is, to be the special work of the next Age to open all the blind eyes and to unstop all the deaf ears, and to cause the knowledge of the Lord to fill the whole earth, to the intent that those now unjustified, unjust, may be just before God, and thus share in the resurrection which is provided for all, and which will accomplish the resurrection of all except as its gracious provisions are individually rejected.

Having stated thus his belief in a future life, by a resurrection, the Apostle declares that his present life was being used in accordance with that hope of a future life -- with a conscience that controlled his thoughts, and words and deeds in relationship to God and men.

Can we wonder that Felix, perverse though he was, him self felt disinclined to yield so noble a prisoner to death, even to accommodate and please the flattering attorney and the influential high priest, whose favor he would undoubtedly prefer to hold? The record leads us additionally to infer that Felix considered that in Paul



he had a good opportunity for receiving a bribe for the performance of justice; for in his narrative the Apostle proceeded to show that so far from seeking to do injury to his fellow-creatures, he had brought with him from foreign cities large sums of money. Felix thus perceived that the e prisoner, who had liberal education and talent and Roman citizen ship, had friends not only in Jerusalem, but abroad. He doubtless concluded that they would be quite willing to make him a handsome present to effect the Apostle's re lease. This is the suggestion of the 26th verse.

### **FELIX TREMBLES FOR COMING JUDGMENT**

Apparently Felix was considerably interested in his prisoner, and mentioned him to his wife, a Jewess: he was called before them, that they might know further respecting this new teaching. His curiosity was evidently soon more than satisfied, as the Apostle proceeded with his subject, showing the Plan of God, the righteousness of the Law, the inability of fallen man to fully meet its requirements, that Jesus became the Redeemer of those condemned by the Law, and that now salvation and life eternal are open to as many as will obey the Gospel, forsake sin and lay hold by faith upon the Redeemer. The Apostle proceeded to show that righteousness was the reasonable requirement of the Divine Law, and that the acceptance of God's favor in Christ led to self-restraint and opposition to. natural tendencies, and that there is a judgment Day to come, in the which all deflections from righteousness will be rewarded with stripes proportionate to knowledge. The governor trembled; his own wicked life and licentious course stood out before his mental gaze, and he realized that, according to the standards presented, he would have many stripes to bear in the future. His wife, Drusilla, was really the wife of King Azizus; but her conscience, evidently more seared than his, seems not to have been in the least agitated. Felix suggested that at a more convenient season he would hear further of the Gospel; but we doubt if ever he called for any further explanations-he already had enough, more than he was willing to obey. His course is one too frequently imitated since. Many who tremble as they think of their sins, hope that a more convenient time for breaking off may come to them; but a convenient season. for abandoning sin -when sin indulged in our members will make no objection to being ousted-will never come. He who would become a follower of the Lord Jesus, must courageously accept of Christ, the power Divine for the breaking of the shackles of his slavery to sin-must first love the liberty wherewith Christ alone can make us free. Those who have not this craving will remain slaves of sin until the glorious Millennial morning shall break, until after the completion of the elect Church of "overcomers"--until the dawning of the Millennial morning, when the overcomers, with Christ at their head, shall break all the shackles of sin and set all prisoners free, and command all to render obedience to the laws of the Kingdom of God, inflicting stripes of punishment proportionate to their present willfulness in sin, with a view to their recovery, and for restitution to all that was lost in Adam and redeemed with the precious blood.

A good lesson may be learned from the Apostle's method of presenting the Truth to Felix. He did not attack the governor's character, nor berate him for his sins. He did better than this. Ignoring the individual entirely, he lifted the mirror of the perfect law of love and liberty and righteousness before the governor, and let him

see for himself how far short he came of the perfect standard which alone God can approve. Would that all of God's children could learn thus to reprove sin-by letting the light of truth and the corroboration of the same in their own conduct shine out--their words, and no less their conduct, being epistles of the grace of God and His gracious arrangements, both for rewarding those who seek Him and for chastening and correcting those who, require it!

### **JOHN BUNYAN'S PICTURE OF PREJUDICE AND ILL-WILL**

The courage of the Apostle in holding up the Truth before one who so largely had to do with the decision of his own case is remarkable and commendable. It is in full agreement with the declaration of Psalm 23:4. *Those who are on the Lord's side, and who, therefore, have the Lord on their side., in all of life's affairs, need fear no evil.* This absence of fear, however, should not in us, any more than in the Apostle, lead to bravado or discourteous manner or language. The Divine rule is, as expressed by the Apostle, that we should speak the truth in love. -- Eph. 4:15.

Another lesson taught us by the Apostle's experience, yea, by all of the Lord's notable children, from the Master down, is that *the assaults of calumny, slander, etc., can do them no lasting harm.* Look at the Captain of our salvation, against whom all manner of evil was said and done falsely, even to the extent of calling Him the prince of devils, and crucifying Him as a blasphemer of God. How those assaults of the great Adversary, through his deluded children -of disobedience, serve now to make the Lord's character and conduct the more transparent and resplendent! So also it is in respect to the Apostle Paul's experiences-they all reflect grandly upon his character today. Bunyan's "PILGRIM'S PROGRESS" gives a scene which illustrates this feature of our lesson and encourages all of us to disregard the slanders and evil speakings of the present time, if so be that we can continually realize the Divine favor and blessing with us and upon our efforts to serve the Lord. We give an extract from Bunyan's writings as follows:

"Then the shepherds had the pilgrims to another place, called Mount Innocence, and there they saw a man clothed all in white, and two men, *Prejudice and Ill-will, continually casting dirt upon him.* Now behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clean as if no dirt had been cast thereat. Then said the pilgrims, 'What means this?' The shepherds answered, 'This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labor all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.'"