

The Herald of Christ's Kingdom

VOL. VII JANUARY 1, 1924 No. 1

OUR HOPEFUL OUTLOOK, THOUGH HOSTS OF UNBELIEF INCREASE

SURELY none can tell what experiences lie just before us within the portals of the New Year! Ah! 'tis better so; 'tis better that the future is open to our Lord alone, and that we by faith should trust Him for life's blessings and for a measure of the peace which passeth all understanding and which the world can neither give nor take away. It is better, too, that the trials, the reverses, the sharp stones and thorns of the Narrow Way we tread are seen alone, by our ;gracious Care -taker who has promised His faithful that all things shall be so overruled as to outwork for `their highest welfare.

"My times are in Thy hand;
My God; I wish them there."

But while rejoicing that God knows, not we, what lies before us of joy or pain, we may profitably retrospect the past year and begin the new one with good resolutions. Indeed, the procedure of men in natural affairs who take an account of their goods and map out their business energies at the beginning of each new year, is evidently a wise one which may be adapted to our still more important spiritual interests and activities.

Looking back upon the past and considering the clear light shining upon the pages of the Divine Word today, we may be inclined to wonder as respects the comparatively small number of those who give real evidence of close and intimate relationship with the Lord. One would think that the wonderful message of the grace of God shining out as an electric search -light would have aroused much more interest than we see manifested. One would suppose that so reasonable and gracious and Bible-harmonious a message, so widely delivered in the past fifty years in this our wonderful day of intelligence and increasing liberty from superstition, would have aroused the world to a far greater degree than is manifest.

STILL IN THE ENEMY'S LAND

One lesson taught us by this retrospect is a fresh reminder that only he that bath an ear to hear can hear; and that the number, with hearing ears at the present time must be comparatively, small. Another lesson is that our work must be more particularly in the interest of those who believe -- the workers. The opportunities presented to these for serving

the Truth at the cost of self-sacrifice serves to prove their zeal, their loyalty and love for God, the brethren, and the Truth. Another lesson is that the very widespread circulation of the Truth in modern times implies a general "rounding up," to the intent that not one saint in all the world shall fail to come into contact with the message which, if he be an Israelite indeed, without guile, must surely prove attractive to him and thus draw him to the feast of fat things which some of us have been enjoying for years. We remember the words of the Master, "Whosoever the carcass is there will the eagles be gathered together." -- Matt. 24:28.

But regardless of how others are affected, regardless of how many choose the course of this world or choose to remain more or less in bondage to error and superstition, the true followers of our Lord, appreciative of His goodness and love that has shined into their hearts, will press on in the overcoming life-in the fulfillment of that which they recognize to be their duly appointed mission, which primarily relates to the development of their own Christian characters and to making their calling and election sure.

Every thoughtful Christian will surely acknowledge that the important admonition for the moment is loyalty to God and to the Truth, but great moderation and love and wisdom in every expression respecting the same. Nevertheless, even at the risk of being misunderstood the true message of the Kingdom will be proclaimed by those who would be esteemed of the Lord good soldiers of the Cross and ambassadors for God. But let us not forget the Master's words, "Be wise as serpents and harmless as doves."

It is most important that the Lord's people bear well in mind that though we are children of the day and hail with earnest joy every evidence of the approaching morning, yet we are not only still living in the dark time of evil, but we are still living in the enemy's land; that his resources and agencies are numerous and powerful; and that we need to guard well our Christian armor and to take heed to our ways that we be not overcome or ensnared by any of his cunning devices.

Looking out over, the world we observe that the hosts of infidelity, of unbelief, present a bold front; that their numbers are on the increase. No new arguments against the Bible additional to what have been presented centuries ago are offered however, for indeed there are none. But special effort is made in these days to revise and revamp the old arguments and methods and to present the same under some new guise, and to claim that in the light of the immense learning and wisdom of this twentieth century it is no longer reasonable or possible to regard the Bible as a divinely inspired revelation of God's purposes. Thus during the past year it is to be observed that new inroads have been made by various shades of agnosticism amongst the leading

denominations, as all ,are aware who have kept in touch with the press reports.

With the decline of faith in the Bible there is also the departure of faith in a personal God which means that the very basis of our morals and foundation of law and order as well as of civilization itself is being rapidly removed. It is not any wonder that sober and thoughtful persons still associated in one or another of the great religious bodies realize the peril to which Christendom is being exposed and some of these are crying out in alarm and by faithful words of warning would, if possible, stem the tide of unbelief that is sweeping onward beyond all previous periods. Amongst the voices that are thus heard from time to time is that of Mr. W. J. Bryan. Very recently he addressed a mass meeting in New York City, and we submit the brief report given by the New York press under the heading:

"Bryan Strikes at Modernism"

"Deplores `Wave of Skepticism and Atheism Now Sweeping Through Country.'"

"William Jennings Bryan went unannounced and unexpected to the Calvary Baptist Church yesterday afternoon and addressed the mass meeting, one of the many called at the church to stop the advance 'of Modernism in the Baptist denomination.

"Mr. Bryan's speech was interrupted several times by hand-clapping and 'Amens' from persons in the audience. He said

"The question of the infallibility of the Bible as the Word of God is the fundamental question and greatest issue in this country today. It is a question of whether there is a God. Since we get from the Bible our conception and opinion of God, and since it is the only source of knowledge of God, if the Bible is not the truth, then there is no God.

"There is a most deplorable wave of skepticism and atheism in America today. More than one half of the greatest scientists in the country do not believe in God, nor do they believe in the immortality of the soul.

"EDUCATION AT FAULT"

"It has been said that belief in God is dying out among the educated in the' land. If that is so we can choose from two alternatives. Either the present system of education is wrong or belief in God is wrong.

"In our colleges fifteen per cent of the freshman, thirty per cent of the juniors, and forty five per cent of the graduates do not believe in a personal God or a personal immortality.

"This is the influence of the men they study under. These students are being taught that the Bible is a lie.

"If we take away from civilization and society a belief in God, both civilization and society are undermined. Without God there can be no religion; without religion there can be no morals.

"And the Bible is the only standard for our actions. We believe that those who wrote it were so divinely inspired that they could make no error.

"It has come down to a question of whether we must stake religion to the scientists to be okayed or whether we shall preach it from the Bible. Yet there has never been any scientific discovery made, not any great truth found which the Bible fears.

"EVOLUTION A GUESS"

"Evolution is a guess. Shall we take that guess and substitute it for the Word of God?

"Evolution denies man's creation, the miracles of the Old Testament, the supernatural manifestations, the Virgin birth, Christ's resurrection, His miracles, and the inspiration of God. Let these men who are its exponents be proud of their family tree, if they choose, but they cannot make monkeys of our ancestors.

Discussing Dr. Percy Stickney Grant's recent controversy with heads of the Episcopal Church, Mr. Bryan said

"Why do these men take their vows, become pastors of churches, and then renounce the religion they are supposed to stand for? Why do they misrepresent their churches? Why don't they get out?"

CAST NOT AWAY YOUR CONFIDENCE

We regard the above review and summing up of the matter as unexaggerated, and as conservative. Nevertheless it is not our expectation that the efforts of Mr. Bryan and his colleagues will be especially availing or successful in stemming the tide of unbelief, knowing from "the more sure word of prophecy" that this general falling away from the faith of the Scriptures is a part of the order or program predicted for the end of this Age. (2 Tim. 3:7-9; Psa. 97.) In the Lord's due time, the near future we trust, there will be a great unveiling of the Truth -- "the glory of the Lord shall be revealed and all flesh shall see it together." "Every knee shall bow and every tongue confess" that He is rightful Lord, for then the Light of the Millennial Day will scatter the darkness and disband all the hosts of unbelief.

It is in behalf of His faithful trusting children that the Lord has given words of warning, comfort, and promise, long in advance. And yet with all, experience causes us to realize that in order for these promises to be fulfilled in us today, and in order that we may be kept in the midst of these perils and dangers, we must make the Most High

our refuge and guard well our faith and trust in Him and His Word. Any . weakening of our confidence in God and His Word will mean a corresponding weakening of our ability to fight the good fight of faith against our many adversaries, for says the Apostle Paul, "This is the victory that overcometh the world even your faith"; and again, "Cast not away your confidence which hath great recompense of reward."

How great indeed are the advantages of those who have determined that their trust shall be stayed upon the Lord ! Indeed, our confidence, as we cross the threshold into the new year 1924, should be not less, but stronger than ever before, for every year's growth in grace and knowledge of the Lord should strengthen the foundation of our faith and prepare us for still stronger tests than we have heretofore been called .upon to endure. Living as we are in an intensely worldly and pleasure-loving Age, a period of much uncertainty and mistrust on the part of the masses, the true followers of the Lord feel the need of mustering all their spiritual powers, of summoning all the forces and influences at their command, that they may stand immovable and steadfast in this evil day.

All about us in religious circles is confusion and contradiction with regard to matters and issues involving the Christian's life and the Christian's hope. Laboring under the impression that the Church in this time of her earthly pilgrimage is God's agency for converting and saving the human family, that there is no further Age of opportunity, multitudes regard it as the Church's sacred duty to mix in the affairs of the world, in its politics, and join in the fight against the great social, financial, and political evils. This which is more or less the popular view of matters looks in the direction of closer affiliation and co-operation between church and state. Others there are who, though not having much clearer understanding of the Lord's Plan for removing :evil, feel that somehow there is something wrong about the present trend of matters it! the Church, and remembering that the, preaching of Jesus and the Apostles was strictly along spiritual lines and related to the instruction and disciplining of the heart and soul in matters pertaining to God and eternity, such are disposed to dissent from and to protest against the present procedure of the popular church in permitting the pulpit to be used in discussing politics; economics, and sociological subjects. The voice of these has been heard with considerable distinctness recently, as will be observed in an interesting Editorial from the *Chicago Tribune*, a portion of which we submit below under the heading:

"Churches in Politics"

"A prominent layman of a Detroit church has resigned his membership because he is tired of `politics in the pulpit.' ... He says he has not given up his place as a Christian, but he feels that what he has been

getting is not Christianity as he views it. 'When I go to church,' he explains, 'I want to hear the Gospel.'

"We are confident this protest expresses the feeling of millions of laymen in many of the churches and of many more who have let off churchgoing. They, like the Detroit man, want spiritual comfort and guidance, the teaching of religious truths, from the churches, and they resent the tendency of clergymen and church organizations to engage in politics and government. Americans who are imbued with American principles cannot but be opposed to any activity, however well intentioned, which tends to confuse the functions of church and state, and there is nothing more fallacious and mischievous than attempts in the name of public morals or good government to make use of church influence.

"The Detroit citizen puts his finger on a real evil when he asserts that 'we have two governments in this country one we all recognize, the other set up by churches.' His protest specifies the attitude of many clergymen and church organizations toward the prohibition laws and their enforcement which he regards, quite soundly, as a question not of religion but of government. 'There was a day,' he says, 'when the churches preached temperance. Preachers confined themselves to the Christian religion as set forth in the Gospels; today the preachers compete for space on the front pages and talk about everything under the sun except religion.' . . .

"The layman quoted refers chiefly to the prohibition situation, but this is only one phase of the question. It is true the Anti-Saloon league receives its principal support from church organizations and has not hesitated to threaten legislators and public officials with the terrors of religious odium and political punishment through organized church influence. This alone ought to bring severe condemnation from all Americans who understand and believe in the basic American principle of the separation of church and state, of religion and politics. But the matter by no means stops with prohibition. A leading organization of churches has entered the field of foreign policy, and is using all its influences in favor of our entrance into the league of nations and its judicial agency, the so-called international court.

"If that is not an invasion by the church of the sphere of politics and government, there is no such thing. A clearer case of the confusion of church and state could not be asked. . . .

"The pages of history are dark with the tragic consequences of this theory, for it leads straight into religious intolerance, oppression, and conflict. The sanguinary lessons of experience ought to teach us, as they had taught the founders of American constitutional liberty, the costly fallacy of this theory. But our reason also ought to save us from it, for it is sophistry. There is but one proper way for the clergy and

the churches to make reason and the will of God prevail in the political course of a nation, and that is by their influence upon the conscience of the individual. Through the preaching of religious truth, conduct is guided and inspired. It is the function of the churches to stimulate the will to righteousness. It is not their function to pass laws to compel what they conceive to be right."

THE ONE BLESSED SUBLIME END

Much of the foregoing fully accords with the views of those who see matters still more clearly from the stand- point of the Divine Plan. In fact the clear unfolding of the Divine purposes is given to the Lord's people at this time in order that they may have their faith, firmly anchored, and in order that they may not be disturbed by the many voices and the much conflict of opinions and ideas. All such, reading the signs of the times in the light of the sacred prophecies, know surely of the "times and seasons" in which we are living-that all things are onward moving toward that one blessed sublime end, the establishment of peace on earth and good will toward men, and ultimately, as saith the Apostle, "in the dispensation of the fullness of times He might gather together in one all things in Christ both which are in heaven and which are on earth; even in Him."

In the new year just ahead, though not knowing what is in our pathway, our great consolation may continue to be that all our ways and experiences are under the special providence of the One who said "I will never leave thee nor forsake thee." "He knoweth our frame and remembereth that we are dust." And if we in accordance with our vows of consecration and loyalty to God keep our eyes fixed just upon Him, take heed to our ways and keep His will and His Word ever before us, we will surely be saved that unrest and distress of mind that is so prevalent in humanity around us; and the peace of God which passeth all human understanding will *keep our* hearts and minds; and increasingly we shall be burning and shining lights, showing forth the praises of Him who hath called us out of darkness into His marvelous light.

"All things are onward moving! -- Let the blessed time begin!
The Old is swiftly passing, and the New is coming in!
The golden bells are ringing, and the pageant sweeps
Along Like an army that is speeding to the measure of a song.

"Up with the larks of morning! Up with the rising sun!
Waiting not for noon-day, nor halting when begun!
For everything is moving; let the blessed time begin!
The Old is swiftly passing, and the New is coming in!"

THE LONG SOJOURN IN EGYPT

"Jehovah will keep thee from all evil; He will keep thy soul:"-- Psa. 12:7; Gen. 47:1-12.

OUR careful study of the great characters of the Bible leads to the conviction that Divine favor was the secret of their success, as it has been the secret of the success of all who have attained true greatness in the world. In previous ages true success was more or less identified with earthly prosperity, riches and power; but during this Gospel Age -- the spirit. dispensation-true success and Divine favor stand related to spiritual. prosperity, attainments and usefulness, as exemplified in our Lord Jesus, in the Apostles, and in the less prominent servants of the Cross from their day until now. The principle is the same, though the mode of operation is different. Adversity is still the school in which the chief lessons in character-building are to be learned-in which the correct ideals of life are to be formed, and ultimately to be crystallized into fixed character. The story of Joseph's experiences, which culminated in great advancement and blessing, and the final establishment of Israel in the land of Egypt, illustrates the fact that God has to do not only with the shaping of national affairs, but also with the individual affairs of all who are "called according to His purpose," and who are seeking to live up to the requirements and conditions of that call.

It was probably because Joseph had some basis of character that the Lord chose to use him to prepare the way for his family to come into Egypt, etc. And we may be sure that had he proved neglectful of the lessons and experiences through which he passed, the Lord would have changed or modified His dealings accordingly. As it was, the Lord's favors and blessings were evidently bestowed upon a worthy character, which, so far as we may judge from the record, responded obediently and trustfully in every trial. That Joseph's faith in the Lord was the basis of his strength of character, 'fidelity to duty and to principle, there is no reason to question. Had he doubted the Lord's providence in his own case, as foreshadowed in his own dreams, he would have been inclined to say to his two princely prisoners, when they related their dreams, that they should have no confidence in, dreams, for he had proved their unreliableness to his own bitter chagrin, having dreamed of power and influence, and having received . instead, degradation, slavery, and imprisonment. But he evidently still believed in his dreams, still expected release in some manner, and believed that the Lord was overruling in his affairs.

AN EXAMPLE OF OVERRULING PROVIDENCE

Such a trust and confidence in the Almighty Ruler, as our Heavenly Father, is still more appropriate in us, the spiritual heirs of the Abrahamic promise; because we have much advantage every way over Joseph and others of our predecessors, who were heirs of only, the natural blessings. Those who lived before Christ, no matter how high their station, at the very most were members of the "house of servants," while we of this Gospel Age are freely recognized of God as sons, members of the "house of sons," of which our Lord Jesus is the Head. The sons not only are granted, through the Holy Spirit, deeper and clearer insight into the Divine Plan, but much advantage every way over the house of servants and over the world in general. Yet as with Joseph and the typical throne of Egypt, it is not sufficient that we should be favored of God and called to joint-heirship in the Kingdom of earth; but it is necessary that we shall prove submissive and tractable under His disciplines and instructions; that we may be "meet for the inheritance of the saints in light." It is necessary especially that our faith should be strong, and to this end that it should be tried, that it may be to the praise of His glory who has called us out of darkness into His marvelous light.

Joseph was made what we today would call Prime Minister of Egypt. He was the representative of Pharaoh, and as such, with few exceptions, he had greater power than any monarch of today. Concerning this we have the following worthy comment by Edersheim

"Joseph illustrated wonderfully in his life the overruling providence of God. Nothing was more unlikely than that a slave should become prime minister of Egypt, and the means of preserving not only the brothers who had scorned him but also the whole of a great kingdom. Nothing was more unlikely than that the foolish jealousy of ten men should, cause the nurturing of an entire race in Egypt. But God's designs are carried out infallibly, if not with men's co-operation, then in spite of their opposition.

"The fact that Joseph's life, which formed the great turning-point in Israel's history, had been allowed to pass without Divine manifestations to him and to the Israelites was in itself significant. For even as his unburied body seemed to preach and to prophesy, so his whole life would appear like a yet unopened or partially opened book, a grand unread prophecy, which the future would unfold, and not merely the immediate future, as it concerned Israel, but the more distant future as it concerns the whole Church of God. For, although not the person of Joseph, yet the leading events of his life are typical of the great facts connected with the life and work of him who was betrayed and sold by his brethren, but whom God exalted with His right hand to be a Prince and a Savior."

SIDELIGHTS FROM MONUMENTAL RECORDS

It is of course acknowledged by all that outside of the Bible records little can be definitely known of the period of the Patriarchs or of the time of Israel's sojourn in Egypt. However, Mr. Guinness observes in an interesting way that: "Authentic monumental and documentary evidence takes us back to B. C. 2200 or 2300 at least, and possibly even further; so that we can now supplement and illustrate the Biblical narrative, fill in the lacunae which it leaves, and obtain from independent sources contemporary information as to the world's condition during those early ages. It has given its own account of itself in the monumental records which it has left, and that account often throws interesting sidelights on Bible history. Though Scripture confines itself mainly to the story of the chosen people, yet Israel at this period came in contact with a variety of other nations -- with Amalekites, Moabites, Ammonites, Edomites, and Canaanites, and above all Egyptians -- among whom they dwelt for centuries, and all their sojourn among whom had important results of various kinds. The better we know Israel's surroundings in Egypt, the better we understand their subsequent conduct in the wilderness and in Canaan; and the more we appreciate Egypt's own condition, the more we perceive the power and wisdom of God in the Exodus.

"When Jacob first responded to Pharaoh's invitation, and went down with his family to Egypt, the seed of Abraham had already multiplied considerably. Seventy sons, or male descendants of Jacob, are named, and there were doubtless a similar number of daughters. But the whole party was much larger, and numbered probably some thousands; so that it was a tribe rather than a family which in Joseph's day took up their abode in the land of Goshen. The covenant with Abraham included his entire household which, as we have seen, was very numerous. Jacob's was probably quite as large, and his twelve sons being all married men with families, would also be at the heads of separate households. The entire migration consequently must have numbered several thousand persons. That such a large party should receive a hearty welcome and liberal grants of land in a strange country would be surprising, and can be accounted for only by the popularity and power which Joseph had deservedly attained."

According to the sacred record Jacob was a hundred and thirty years old when his sons returned with news of Joseph's greatness in the land of Egypt. His joy at hearing that his son was still alive, and now great, was offset by the natural weakness of his advanced years. Hence he could scarcely trust himself to believe the report, even with the explanation given by his sons, of how they had sold Joseph into slavery, and had besmeared his coat with blood for their father's deception, twenty-two years before. However, the story of his sons was well attested by the royal present which Joseph had sent to him,

and by the Egyptian wagons sent to bear him and the family as comfortably as possible in the journey. These wagons were doubtless the carriages of that day, workmanship in that line not having advanced to present proficiency. Jacob was persuaded, and started on the journey, during which he offered sacrifices to the Lord, possibly questioning in his own mind the wisdom of thus leaving the land of promise, and whether or not it might be interpreted of the Lord as an abandonment of his faith, or a relinquishment of the blessing which from earliest childhood had centered and directed his course of life.

THE DANGERS OF WORLDLY PROSPERITY

The Lord answered his query, and his sacrifices (probably by a dream) assuring him that he was taking the proper course in going into Egypt, and that ultimately his posterity should come again into "the land of promise." The spiritual Israelite should thus have in view at all times that which by his covenant has become the center of his life, the center of his interest, of his hopes and of his aims -- the Abrahamic covenant and his share therein. He, too, must be on the look-out lest there shall be deceptions of the Adversary combined with earthly prosperity and the world's favor. When we are undergoing disadvantages or persecutions, we are in much less danger than when the tide of worldly prosperity sets in our direction. Let us remember at such times to go often to the Lord, to seek to know His will, fully, completely; to bring to mind our covenant and its value, as above all earthly considerations. And let us offer unto the Lord the true sacrifice--presenting the merits of our dear Redeemer's sacrifice as the ground of our acceptance, repeating the full devotion of our hearts --renewing our covenant. This is the only safe way in this pilgrim journey.

After the children of Israel had resided in the land of Goshen seventeen years (Gen. 47:28) Jacob died, was buried with all the ceremonials common to the Egyptian court, because he was a relative of Pharaoh's representative. Joseph's brothers judged him to have a disposition considerably like their own; they could not believe him to be thoroughly generous and forgiving, and though they acknowledged his kindness toward them, they said to themselves, This was merely on account of our father, Jacob, and not on our account, and now that our father is dead Joseph will, treat us differently. It was because moved with such feelings that they first sent a messenger, to Joseph, and afterward followed themselves into his presence, to ask his mercy and to declare themselves willing to be his servants.

It strikes us that this well illustrates the condition of many who come to the Lord with an insufficiency of faith. They are convinced of His mercy toward them, and yet are always fearful. The truth is that they do not know Him; they think of Him as moved by like passions with themselves, more or less depraved, more or less controlled by

animosity. It is an evidence of growth in grace when we come to that place in our experiences where, admitting our own guilt and unworthiness of Divine favor we have, nevertheless, become , so intimately acquainted with the Lord as to have a full assurance of faith in His declaration that our sins are forgiven. It is to such a development of grace that the Lord referred,, saying, "This is life eternal, that they might *know* Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.) But such a knowledge is not to be obtained instantaneously, but rather is to be the result of a growth in grace; for we grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace -- the two keeping pace, the one with the other, as do our feet in walking. It is because the majority who . have named the name of Christ do not grow in grace and in knowledge that they .fail to attain to that grand condition of which the Apostle speaks as "full assurance of faith"- full confidence in the Lord, in His goodness, in His wisdom, in His love, in His providential care over all of their affairs. And the lack of such growth is owing to their failure to offer their sacrifices unto the Lord -to commit all of their ways to Him.

SAW LEADINGS OF DIVINE PROVIDENCE

Joseph's answer to his brethren was most noble, and gives good evidence that his conduct was not merely an outward profession, but the result of an established character. He did not even say to himself, My brothers have misunderstood me, but though I freely forgive them I will use their fear as a stepping-stone to greater power over them, and will say to them, I will do you no harm, but on the contrary treat you most kindly, as long as *you* are fully obedient to me, and send me presents yearly, or give me tithes of your increase, or come annually to make obeisance before me, and to 'acknowledge afresh your wrong, and to confess my generosity. No; he had too noble a character for this; he was too unselfish. On the contrary, he said, "Fear not; for am I in the place of God?" The secret of his right course with his brethren was the correct view which he took of the matter himself ; he saw himself as merely God's servant in dealing with his brethren, and in all things. He saw that God's providence had been in the whole affair. How could he think otherwise? He saw the fulfillment of his inspired dreams; he had noted the miraculous leading of Divine providence in the various steps by which he had been led from slavery to the throne of Egypt; he probably reflected that if now he should either do evil toward his brethren, or think unkindly of them, he would be casting a reflection upon one of the instrumentalities which God had used for His blessing. He could not do this and be loyal to and appreciative of Divine power, and he communicated to his brothers for their encouragement and comfort this thought; that although they had purposed evil, and had done evil, nevertheless the thing really done

was a good thing, but for which they deserved no credit, but discredit, and God all the honor. He would have them see that this was the basis of his dealing with them, and that he felt not the slightest animosity, but a full appreciation of the Divine blessing, which had come through their course.

Well would it be for all spiritual Israelites if they would learn well this lesson of the Lord's care over them. It would mean that their minds would be so filled with the thought of Divine supervision in their affairs, and how all the time they are safe under the protecting care, the shadow of the Almighty, and that all things are working for their good, however they outwardly appear, that they would not have any bitterness whatever, either of word or of heart, toward those who attempted to, and outwardly did, do them evil, but whose evil intentions and conduct were overruled by the Almighty. In proportion as the Lord's people get into the large place where they can take a broad view of the situation, in that same proportion will they find themselves not only delivered from anger and malice and hatred and strife toward their opponents, but instead, possessed of "the peace of God which passeth all understanding," ruling in their hearts, keeping them secure amidst all of the storms and vicissitudes of life because their anchor holds within the wail. They have "set to their seal that the Lord is true," and hence can rejoice always.

Not only was Joseph's course the right one in the sight of God, the noble one in the sight of all right-minded people, the blessed one as respected his brothers, their comfort, their peace, their love toward him-but it was in every sense the proper and the best course as respected his own peace, joy, blessing. When he allayed their fears and comforted them, and spake kindly unto them, and promised them and their families the same care as when their father lived, he was taking also the course which must have brought the greatest blessing and comfort to his own heart. How glorious is the quality of mercy, compassion, benevolence! Those of spiritual Israel who have not practiced in this direction are not far advanced in spiritual development, and those who have practiced realize the truthfulness of the Lord's words, "Blessed are the merciful," and "Blessed are the peacemakers."

HIS EYE OF FAITH ON DIVINE PROMISES

Who can doubt that it was Joseph's respect unto the Divine promise that kept him faithful as Potiphar's steward, again in the prison, and again as Pharaoh's representative in the throne? In proportion as heavenly promises are before our minds, earthly and selfish ambitions are dwarfed and lose their power over us. Joseph's eye of faith, centered upon God's promise to Abraham and upon the land of Canaan, exercised a potent influence, because he realized that to be a

friend of God, and an heir of God's promises, called for a purity of heart and of life which God could approve. Looking back he saw the influence of these promises upon his great grandfather, Abraham, upon his grandfather, Isaac, and upon his father, Jacob, and we see that the same promise controlled him to his great advantage. The people who today become enamored of wealth and of position and of power, so that they would be willing, to sacrifice principles of justice and of truth 'that they might selfishly grasp these, thereby give - evidence that they lack the power of the truth, the power of the Abrahamic promise, to control them and their lives. Had the Abrahamic promise not been forceful and weighty in the mind of Joseph, he might have been plotting and scheming for the throne of Egypt, or scheming to obtain the mastery over his own brethren; but realizing that God was behind the promise, he was waiting patiently for that, as the greatest and most wonderful, blessing conceivable -far beyond the things which he could have grasped, and the grasping of which would have meant his relinquishment of God's promise. Not, however, that he expected to go up out of Egypt into the land of Canaan himself; for he evidently knew, and it probably came down to us through him, that God had appeared to Abraham, and told him that his posterity should be in Egypt, and be evilly treated there, and that the period of their sojourn would be four hundred years.

Joseph's hope in God and in that Abrahamic promise must have been, therefore, a hope through a *resurrection* of the dead; and although it taught a valuable lesson, it was doubtless because of his imperfect understanding of the resurrection, and the power of God, that he so particularly gave commandment respecting the carrying up of his bones out of Egypt into Canaan, when the time of God's favor should come, and Israel should be delivered. And so must the spiritual Israelite have his mind centered in the future fulfillment of the Divine promises, through a *resurrection of the dead*, if he would be delivered from the worldly influences of this present time, and be kept loyal, to the Lord and to the highest principles of character. This faith in a future kingdom, future honor, future riches, future glory, dwarfs into insignificance the honor and glory and wealth of this present time, and makes all true believers separate from the world in these respects, and thus prepares them to think of the affairs of this present time from a more just and more equitable and dispassionate standpoint-they are removed from the immediate influence of selfishness in its most powerful forms, even though they still, find, notwithstanding their faith in the promises, the necessity for keeping the body under, and mortifying its natural disposition toward selfishness.

LESSONS FROM THE LIFE OF JEREMIAH

SERIES VI

THE SCATTERING AND REGATHERING OF ISRAEL

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers." -- Jer. 16:14, 15.

CHAPTER sixteen, which we now consider, seems to have a close connection with the two preceding chapters. This connection seems to be that the drought recorded in chapters 14 and 15 was succeeded by famine; and also that the long predicted and threatened invasion of the Jewish homeland, which of necessity would bring increased calamities, and entail more suffering, was drawing near. Jeremiah was informed by the Lord of all this, and was instructed to make it known to the people. The Lord's words to Jeremiah concerning this we quote: "For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they, shall be as dung upon the face of the earth; and they - shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and "for the beasts of the earth." -- Ver. 3, 4.

It was because of these further terrible calamities coming that Jeremiah was instructed of the Lord not to take a wife, and thus to avoid having offspring, who would live to see the things predicted, and possibly be among those who would suffer. (Ver. 2.) Whether Jeremiah had in his mind the thought of marriage is not recorded. It would seem that he had. It is quite apparent, however, that the principal reason for this abstinence was not so much for his own sake as that of emphasizing by his obedience to the Lord's instruction in this abstinence his own strong faith that the Divine predictions would all meet their fulfillment.

The Prophet, in addition to this, is enjoined by the Lord not to enter the house of mourning; not to go to a burial; and not to give outward exhibition that he mourned for the dead. The reason for this action on Jeremiah's part was to give testimony that the Lord had withdrawn His protection; that He would no longer manifest His mercy and pity; for His peace would be taken away from the people. Jeremiah is informed that both great and small would die in the land, and that so hardened would men become because of the continuous suffering and the frequency of death, that they would not lament over them or give to mourning ones the cup of consolation for father or mother; or even

perform the usual rites for the dead-permitting their bodies to lie unburied. -- Ver. 5-7.

Jeremiah is still further instructed not to go into "the house of feasting to sit with them [the people] to eat or drink"; and that he, himself, would live to witness the cessation of "the voice of mirth, the voice of gladness, and the voice of the bridegroom and the bride." (Ver. 8, 9.) He was told not only to inform the people that these calamities would increase more and more, but to answer the inquiries the people would make concerning why the Lord permitted all these evils to come upon them-to tell them that it was because their fathers had forsaken the Lord and had walked after other gods, and had served them, and had forsaken Him, and had not kept His law; and that they had done worse than their fathers, and walked every one after the imagination of his own evil heart. -- Ver. 10, 11.

WHEN DOES THE PROPHECY MEET FULFILLMENT

It is not necessary to understand that the Lord Himself was the *direct* cause of these calamities and afflictions, but rather that because of the people's departure from Him, He for the time withdrew His special aid and protection from their enemies, leaving them at the mercy of the nation that threatened them. The great Babylonian power at this time was, engaged in a war of conquest of the world. The chosen nation was left like other nations to suffer all the evil consequences incidental to this conquest, which proved to be a successful one. The stubbornness and obduracy of the nation manifested in their not heeding the voice of the Lord's Prophets, caused Him to withdraw His protection, and to permit the natural order of things to take its course. However, the Lord did not cease to recognize them as His people. These judgments were sent for their ultimate good. Though severe, they were corrective.

We have next recorded a prediction of a most startling nature. It reads, "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor." (Ver. 13.) It is in connection with this statement that a most important question forces itself upon the mind of the careful student of prophecy. In order to understand the entire prediction of which these words form *only a* part, this question will need careful consideration. . The question is, Does this prediction meet its fulfillment in the servitude to and the captivity in Babylon? We share the thought of many that it does not. Several things which we will mention cause us to so conclude. One is that 'this same prophecy predicts a restoration, and this restoration is one that describes a return from all nations, and not from Babylon. It was not until 70. A. D. that the Jews began to be scattered under the judgment hand of God among all the nations of the earth. The Savior in the

discourse on Mount Olivet predicted this, in the words: "And they shall fall by the edge of the sword, and shall be led away captive *into* all *nations*; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." -- Luke 21: 24.

The scattering among all nations under Divine disfavor had long prior to Jeremiah's day been predicted by Moses; and the Prophets who prophesied subsequent to Moses, over and over again reiterated the same. None of these earlier predictions make any reference to a period of seventy years. Jeremiah was the first Prophet to predict a particular seventy-year servitude to Babylon. The prophecy concerning a restoration, associated with this scattering, portrays a return from amongst all nations; as we read: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from *the land of the north, acid from all the lands whither He had driven them*; and I will bring them. again into their land that I gave unto their fathers." - Ver. 14.

THE RESTORATION STILL FUTURE

Furthermore, the deliverance and restoration described 'in this prophecy are of a character beyond any in stupendous significance that has ever occurred in Israel's entire history a deliverance and restoration, the Prophet was informed, that would cause the deliverance from Egypt under Moses to pale into insignificance, inferring that the former one would be forgotten because of the universal attention on the part of the world that this one would cause.

Still further, that this restoration would meet its fulfillment in distant times, even in times now near at hand, is shown in the words of the Prophet which describe its effects on the Gentile nations. His words are, "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." The words that follow,. we quote from Fenton: "Can mankind make themselves gods, when they are not gods? I will however instruct them at that time-I will teach them My power and might-and they shall know that My name is The Eternal!" This prediction is in harmony with many predictions of all the Prophets concerning the Gentiles coming to the Lord to be taught His ways and to walk in His paths at the time of Israel's restoration. See Micah 4.

And again as proving the same point, it is distinctly intimated that this judgment scattering does not have reference to the captivity in Babylon, for the reason, that it is stated that the lands into which they would be scattered, were lands that neither their fathers nor they

themselves had known of before. Their father Abraham came from Ur of the Chaldees, which was ancient Babylonia; and Jacob, another of their fathers, came from Syria -- lands with which their fathers as well as they were familiar. It is particularly mentioned in the prophecy of restoration that the Jews would come from the *northern* countries. The northern countries must refer to Europe. Babylonia, Medo Persia, and Syria lie east and southeast of Palestine, their homeland.

This particular prophecy of judgment scattering in its clear statements, fits no other period than the one since 70 A. D. Nor does the restoration described fit any other event or refer to any other period than the one predicted by all the holy Prophets -the one to take place just before the times of restitution, when they will , be gathered back to the land of their fathers, from all the lands wherein they are now scattered.

PUNISHMENT BEGAN IN SERVITUDE TO BABYLON

While all this is true, the prediction under consideration implies that the nation. would lose its independence, and become a servile nation. In this sense of the prophecy, it may be understood as *beginning* to meet its fulfillment in the servitude to Babylon. The servitude to and captivity in Babylon was to be for a comparatively brief period of seventy years. It is significant that this seventy years is not mentioned up to this point in the book of Jeremiah, All the events recorded up to the present chapter, and indeed up to chapter 27, occurred before the servitude to Babylon had begun. The seventy years' servitude to Babylon is first made known to Jeremiah in the fourth year* of Jehoiakim, king of Judah. It was at this time that the nation lost its independence and the servitude to all nations began; Babylon, being the first one of these nations: This servitude has continued without cessation, (except for a period in the days of the Maccabees) up to the present time. They were servants to the king of Babylon for seventy years. During the larger portion of this seventy years their land was practically deserted and lay desolate. On the return from Babylon they continued to be a servile nation, transferring their allegiance to the kingdom of the Medes and Persians; and other of the great nations that have ruled the world since that kingdom was destroyed have kept them in subjection. They continued to occupy their land from the time of their return from Babylon in 536 B. C. until 70 A. D., since which time they have been scattered among all nations.

* Jewish reckoning.

It would seem that the return from Babylon was in the Divine purpose designed more to hold the Jewish people together until Shiloh (Christ) came. (Gen. 49:70.) Isaiah, long before Jeremiah's day, had also mentioned this as a reason; as we read: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for My servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and Out of Judah an inheritor of My mountains; and Mine elect shall inherit it, and My servants shall dwell there." -- Isa. 65:8, 9.

TWO DISTINCT LINES OF PROPHECY

Having these matters in mind will enable us to better distinguish between the two distinct lines of prophecies -- those relating to judgments fulfilled in the Babylonian servitude: and captivity, and those in the scattering among all nations. It will also enable us to distinguish between the two distinct lines of prophecy--those fulfilled in the restoration from Babylon, and those yet to be fulfilled in the restoration from among all nations. The judgments referred to in this sixteenth chapter relate especially to the servitude to and scattering among all nations. The restoration predicted is that from among all nations, which restoration still awaits its complete fulfillment, though it is evidently near, at hand. This prophecy is so remarkable and minute in its details of coming favor and restoration that it seems impossible to apply it to the servitude to and captivity in Babylon, and the restoration under Cyrus. It is contrasted with the scenes connected with the deliverance of their forefathers in the beginning of their history from the land of Egypt. It is to be an event of so great importance, as we have noted, that the deliverance from Egypt pales into insignificance: "Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers." The words, "It shall no more be said," etc., imply that the deliverance from Egypt will no more come to their mind, this future deliverance being of such greater magnitude in its results.

The Scripture prophecy, under consideration, that describes the means and methods by which favor was to be shown to the nation of Israel, has reference to two important events as well as to two distinct classes. The prophecy will also meet its fulfillment in two widely separated times. One of these classes of Jews are those who

recognized and accepted Jesus of Nazareth when He came, as the long expected Messiah. These were accorded an opportunity to gain the chief favor -- joint-heirship with Christ in His heavenly, spiritual Kingdom. The other of these classes constitutes the rest of the nation, who, failing to recognize their Messiah at His First Advent, lost this chief favor. The time when the chief favor was offered was the period during and following our Lord's ministry on earth. The time when favor will return to the blinded ones of the nation will be during a period in connection with the Second Advent of the Messiah. The favor will be their restoration to their homeland, and the inauguration of a new covenant with them, which will offer them earthly or restitution blessings.

THE REMNANT AT THE FIRST ADVENT

One of the predictions in this chapter seems to refer to the offer of the *first* or chief favor. It reads, "Behold, I will send for many fishers, saith the Lord, and they shall fish them." This prediction cannot but remind us of our Lord's words addressed to Peter and Andrew his brother at the beginning of His ministry: "And He saith unto them, Follow Me, and I will make you fishers of men." (Matt. 4:19; see also Luke 5:10.) This seems to have reference to the Gospel Age, particularly its beginning. The first fishers that were called were the Apostles and the specially chosen Seventy who, to use the Savior's own words, were made "fishers of men." The fish (men) caught at this time were few, but they constituted what St. Paul calls, the "remnant according to the election of grace." These "fishermen," with others called by the Lord, confined their labors for a brief period after the Savior's ascension exclusively to the Jews, and numbers more of the "remnant according to the election of grace," were caught in the Gospel net, and were offered the great privilege of the *chief* favor. Up to the conversion of Cornelius (Acts 10) no offer was made to the Gentiles. Since that time the Gentiles have been reckoned as on an equality with the Jews in regard to being offered the chief favor. History has shown that only a few have been "fished" out of the nation during this Gospel Age; that is, only a few have come to the knowledge that Jesus of Nazareth was their Messiah. The nation as a whole has continued in "blindness." This "blindness," and consequent lack of favor will continue until the full number of the elect from among the Gentiles is made up. Then special favor will return to Israel, that is "All Israel shall be saved from their blindness." (Rom. 11:25-29.) The return to Palestine of these will be in unbelief -- still in blindness. It will be through their experiencing a most severe trouble, tribulation, that their blindness will be removed and they will come to recognize Jesus as their Messiah. -- See Jer. 30:1-11, 18-24.; Zech. 12 and 13.

It is in connection with this return that the figurative expression "I will send *hunters* and they shall hunt them," etc., will be meeting its fulfillment. This portion of the prophecy reads, "And after [after the Lord's fishers have accomplished their work] will I send for many hunters, and they shall hunt them from every mountain [kingdom] and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways; they are not hid from My face [the Lord has been mindful of them during the whole period of their blindness], neither is their iniquity hid from Mine eyes." (Ver. 16, 17.) This hunting process refers, in one sense at least, to persecutions from the nations in which they live, which causes them to desire to return and possess their homeland. The prophecies above cited show that after they have gathered in considerable numbers in Palestine they will experience *another* awful trouble.

A POSSIBLE CHRONOLOGICAL INFERENCE

Jeremiah next describes what will be their condition during the period in which they are scattered amongst all nations, prior to their return to favor: "And first [before the favor will come] I will recompense their iniquity and their sin *double*; because they have defiled My land," etc. (Ver. 18.) Many seem to think that this prediction of Jewish favor and disfavor contains a chronological feature. This chronological feature is understood to be found in the word "*double*." Pastor Russell has thus expressed the matter:

"But though He cast them off from all favor for a while, God will not leave them cast, off forever, but says -- Jer. 16:13-15: 'Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north [Russia, where nearly one half of the Hebrew race resides], and from all the lands whither He had driven them: and I will bring them again into their land that I gave unto their fathers.'

"But first, they must drink the very last dregs of their chastisement; and thus it is expressed in this remarkable prophecy (verse 18) ; 'And first [before the favor will come] I will recompense their iniquity and their sin *double*.' The Hebrew word here rendered 'double' is *mishneh*, and signifies a second portion, a repetition. Thus understood, the Prophet's declaration is, that from the time of their being cast off from all favor until the time of their return to favor would be a repetition, or *duplication in time*, of their previous history, during which time they had enjoyed Divine favor."

Should it be thought that this passage contains a chronological statement, two matters will have to be decided. The first is, What event and date in history did the forefathers of the Jewish people begin to experience the special favor of God?

A most satisfactory way of approaching the consideration of this matter is to discover when the Jewish special favor ceased. The writer referred to above fixes upon 33 A. D., the date he assigns to the crucifixion of Christ, as the time when the Jewish special favor ended. His words in regard to this are: their "national life and favor ended with the rejection of the Messiah -- A. D. 33 -- when five days before His crucifixion, He presented Himself to them as their king, and not being received, declared, 'Your house is left unto you desolate.' (Matt. 23:38.)" Concerning when this special favor began, the same writer says: "This period began with the beginning of their national life, at the death of Jacob, the last of the Patriarchs, when they were first recognized as a nation, and called 'The Twelve Tribes of Israel,' a national name. See Gen 49:28; 46:3; Dent. 26:5." In calculating the number of years that elapsed between these two events, he says: "The period of their favor, from the commencement of their national existence at the death of Jacob, down to the end of that favor at the death of Christ, A. D. 33, was eighteen hundred and forty-five (1845) years ; and there their 'double' (*mishneh*)-the repetition or duplication of the same length of time, eighteen hundred and forty-five (1845) years, without favor-began. Eighteen- hundred and forty-five years since A. D. 33 shows A. D. 1878 to be the end of their period of disfavor. A. D. 33 plus 1845 = A. D. 1878."

WHEN DID ISRAEL'S FAVOR END?

The event that occurred in 1878 which he considered as sufficient to prove that Israel's disfavor had ceased, is thus given: "And it was in that very year -- 1878 A. D., when their 'double' was full, and God's favor was due to return to that people -- that the 'Berlin Congress of Nations' was held, in which Lord Beaconsfield (a Jew), then Prime Minister of England, was the central figure and took the leading part. There England assumed a general protectorate over the Asiatic provinces of Turkey, among which is Palestine; and the Turkish government amended its law relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the 'door for others to locate there, with the privilege of holding real estate."

In considering this matter and arriving at conclusions, it seems be the part of wisdom to ever keep in mind Brother Russell's words in regard to the chronology of the Bible: "We may not read the time features with the same absolute certainty as doctrinal features; time is not so definitely stated in the Scriptures, as are the basic doctrines." .

It seems reasonable, in harmony with what many Bible students have concluded, to fix upon the death of Jacob as the event to begin the period of Israel's special favor. The Scriptures cited in the above quotation seem to give sufficient foundation for this conclusion.

However, it does not seem that the crucifixion is the event that marks the end of Israel's favor, or the beginning of their disfavor. The end of their *national history* seems an event more in harmony with the prophecy. Concerning this the historian says, "The Jews were not obedient subjects [of Rome], and drew down upon themselves severe punishments. At length, in the year 70 A. D., Jerusalem was again taken, after a long siege, by Titus, the city was razed to the ground, and the nation, became dispersed, as it now is, through every country of the world." -Swinton, *Outlines of the World's History*.

Furthermore, it seems quite evident that nothing occurred in 1878 A.D., that marked the *end* of Jewish disfavor. Indeed it seems very apparent that Jewish disfavor has not even up to the present time ended. They are still scattered, still persecuted, still without a government or a land they can call their own. Several events occurred prior to 1878 that may properly be considered as signs of returning favor; and other events have occurred since 1878 which have been more significant signs of this event than that occurring at that date.

SOME REASONABLE DEDUCTIONS

That the end of Gentile times synchronizes with the end of Jewish disfavor would seem a most reasonable conclusion. In settling on any date for this most momentous event we will need to keep before our minds the fact presented by Brother Russell, that time features are not so definitely stated as doctrinal features., However significant and startling what we may now say on this matter, our conclusions are more or less problematical.

If we are to understand that the "seven times" of punishment, of Lev. 26, which are there spoken of as coming upon Israel, have reference to prophetic times (2520 years), and not as some interpret it as signifying "seven times" more in relation to a severity of punishment, then we certainly have a firm foundation to calculate when the 2520 years will end. The fall of Jerusalem occurred about 587 B. C. Twenty-five hundred and twenty years from that time would end about 1934 A. D. The chronology covering this period seems correct, at least within a year or two. If there should be no error in the generally accepted chronology of the Kings as being 494 years up to the servitude under Jehoiakim, king of Judah, then there would be 1864 years from the death of Jacob to the destruction of Jerusalem by Titus 70 A. D. If the "double" of this prophecy of Jeremiah means a "second portion, repetition" then 1864 years from 70 A. D. would bring us to 1934 -- a most striking coincidence to say the least.*

*For the benefit of new readers we would state that during the years 1921 and 1922 we presented in these columns a general review of the Chronology in which certain discrepancies were noted leading to some slightly different conclusions, and

enabling us to understand why matters did not terminate just as many had expected in 1914. The particular issues of the Herald treating these matters are those of April 15 and November 1, 1921, and July 15, 1922, and can still be had upon request.

The chronology of the different periods intervening between the death of Jacob and the destruction of Jerusalem so far as our present investigations have gone, are as follows:

From the death of Jacob to the Exodus 198 years
From the Exodus to the entrance into Canaan 40 years
Subjugation of the land 6 years
Period of the Judges 450 years
From Saul to the servitude under Jehoiakim. 494 years
The seventy years of servitude to Babylon 70 years
From the return under Cyrus to Christian Era 536 years
From Christian Era to Jerusalem's destruction 70 years
1864

A JEWISH LEGEND

"There is a fragment of Jewish legend, that has floated down to us, which represents two venerable rabbis as musing among the ruins of Jerusalem, after its destruction. One is giving way to unrestrained lamentation, saying, 'Alas!, alas! this is the end of all. Our beautiful city is no more, our temple is laid waste, our brethren are driven away into captivity.' The other with greater cheerfulness, replies: 'True; but let us learn from the verity of God's judgments, which we behold about us, the certainty of His *mercies*. *He* hath said, I will destroy Jerusalem, and we see that *He* hath done it. But hath He not also said, I will rebuild Jerusalem, and shall we not believe it?"

MOSES CALLED TO DELIVER ISRAEL

"By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."-Heb. 11:24, 25; Ex. 3:1-12.

ALTHOUGH Moses was born over thirty-six hundred years ago, and therefore comparative near the time when the evolutionary theory claims that man was only "one step above a monkey," we find that not only was he a wonderful child and a wonderful man -- even before the Lord specially blessed him in making him the leader of Israel, and putting His power upon him-but we find also high standards of mental and moral attainment amongst his people -- the Hebrew Joseph, for instance. We find, additionally, that in Moses' times there was a distinct and well-advanced civilization amongst the Egyptians. For

instance, the city of Zoan, one of the capitals of Egypt, near which Moses was born and reared, is shown by modern research to have been a most wonderful city-- as compared with modern times. Of it a celebrated writer says: "The ruins show it to have been a marvelous city, the Athens of Egypt. An Egyptian poet of that day says of Zoan: `She is beautiful, beautiful! Nothing like her is found amongst the monuments of Thebes -- the very secret of pleasures of life. Her bowers bloom with gardens. Each garden is perfumed with the smell of honey. Her granaries are full of wheat. Flowers for nosegays are in the houses. Her ships come and go every day. The joys have fixed their seat there.'" And concerning the development of literature and arts in that day there is much evidence to show that they were far advanced.

It was a very critical period in the history of the Jewish race about the time of Moses' birth. The Egyptian rulers of the new dynasty, fearful that the Hebrews would become a dominant race had evidently employed various expedients to hinder the phenomenal increase of this foreign people. None of the experiments seemed to be effective and finally as a repressive measure an edict went forth that all the male children of the Hebrews be put to death, intention evidently being the curtailment of the race for a time only, permitting children to be born later on.

It was a very shrewd device which Moses' parents adopted for the child's preservation, and it either shows a Divine guidance or an inventive mind, with a good knowledge of human nature, or all of these.

ESTEEMED THE REPROACHES OF CHRIST GREATER RICHES

Undoubtedly it was a part of the special providence of the Lord that Moses was reared in the royal court of Egypt with all the advantages of wealth and education; but these advantages, and influences did not corrupt his faith nor his sense of duty toward God. Hence we find him at the age of forty renouncing his relationship to the king's family "refusing to be any longer called the son of Pharaoh's daughter."

It is written that Moses' course in this matter was the result of his "esteeming the reproaches of Christ greater riches than the treasures of Egypt."

Although naturally Moses was meek, he nevertheless was not ignorant of his education and abilities; and these being known to the Israelites he had every reason to suppose that they, expecting deliverance from Egypt about this time (in harmony with God's Word to Abraham about four hundred years before) would rejoice in having him for a counselor, a representative, a qualified lawgiver, amongst them. In his

zeal for his brethren, and in his abhorrence of the injustice practiced upon them he smote one of the Egyptian task-masters, and delivered the oppressed Hebrew. He presumed that by such a course he would awaken the energies and spirits of his people and that they would accept him as their leader and that the deliverance from Egypt would forthwith begin. But his disappointment was great when the next day he discovered that his kinsmen had no such loyal feeling toward him, as he had toward them, for, while endeavoring to correct a dispute between two Israelites, the one who did the other wrong resented the endeavors of the peacemaker, and showed that he and a large class whom he represented failed to appreciate the conduct of Moses, and failed to accept him as a law-giver. The erring Israelite demanded, "Who made thee a judge or a law-giver over us?" Where is your authority? We deny that you have any. Would you slay me, as you did the Egyptian yesterday? Moses was completely disheartened, and fled to the wilderness of Paran. He had fondly hoped that his sacrifice of the throne and glory of Egypt for his people's sake would be appreciated by them, at least, but coming to his own he received him not. Apparently he had made a great sacrifice, and to no purpose. Undoubtedly the natural meekness of his disposition was intensified by this rebuff.

AN OUTCAST FROM EGYPTIAN SOCIETY

Thoroughly discouraged, cut off from the cultured class of Egypt, cut off also from his kinsmen, whom he had hoped to assist, Moses hermit-like, settled down to a life in the wilderness. His natural nobility and training made him chivalrous in the defense of women, and soon he found himself defending the seven daughters of Jethro, who, as shepherdesses, were tending his flocks. This led to his marrying one of these, and himself becoming a shepherd; caring for his father-in-law's flocks, in which situation he remained for forty years. Moses, so far as we have information, up to this time had no direct manifestation of God's favor: He merely had a knowledge of the hopes which belonged to his people through the promises made to Abraham. He doubtless regarded as a mistake his action at forty years of age, in attempting to become the leader of his people; yet from the inspired record we must suppose that his faith in the Divine promises never faltered, and that he preferred to be on God's side, and an outcast from Egyptian society, rather than the reverse. Nevertheless, we can see that God's supervision was over all of his affairs, and that with the tests of his loyalty came valuable experiences, preparing him for the Lord's great work, in the Lord's time. It gave him another kind of schooling, and a valuable one, though he was ignorant of it at the time. We cannot doubt that his wandering as a shepherd over that wilderness for forty years made him thoroughly familiar with every road, every hill, every stream in it, and that this was subsequently of

great advantage to him, when, under the Lord's direction, he became the leader of Israel through that wilderness toward Canaan. Neither need we doubt that Moses' own character received valuable lessons of patience and humility and obedience to the Divine will during those forty years. Even his marriage here to Jethro's daughter, who bore him two sons, would seem to have been overruled by the Lord for the good of his people; for the woman being an African, a black, the sons would of course be mulattoes, and would correspondingly have less respect amongst the Israelites than if they had been Moses' children by an Israelitish woman, for as such they might have had the reverence of the people in Moses' stead at the time of his death, and thus the tendency might have been to establish a rulership in his family line, which evidently was not the Divine purpose.

How often the Lord's people -- spiritual Israelites -- find that they have experiences somewhat along the line of Moses! How sometimes our efforts and energies and plans for good, yea, our self-sacrifices, seem to be rejected, their value nothing, and ourselves turned away from activities and opportunities which we had coveted as opportunities for the Lord's service. How disheartening we have found. this, until later on we discovered that the Lord's hand was able to bring blessing out of our disappointments, and how we could and have learned lessons under trying circumstances, which we could never have learned otherwise. And how these lessons have been ordered of. the Lord so as to fit and to prepare us for future usefulness in His service and to His people. Let us, then, have the more courage and the more faith and the more trust in God-trusting Him where we cannot trace Him, knowing that all things shall work together for good to them that love Him -- the called ones according to His purpose.

"CERTAINLY I WILL BE WITH THEE"

What a change the forty years wrought in Moses! At its beginning he was ready and anxious to lead the Israelites; full of modest confidence in himself, as a leader, a commander, a law-giver, for that people no doubt realizing by faith that God had prepared him and educated him that he might have the proper qualifications to be their leader. But now, when' the Lord's time has come, his courage is gone, his self-confidence is upset, and he protests to the Lord that he is totally unqualified. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the thought that Israel's deliverance was not to be by man or through man, but by the Lord Himself, and that the human agent would be merely the Lord's representative. What a valuable lesson Moses was learning, and how necessary is such a lesson to all of the Lord's people, especially to any and to all whom He would use in any special sense in connection with His work. We must learn that it is not our work, but God's work, not our power or ability or wisdom, or greatness or

learning, but the Divine power working in and through us, which is mighty to the pulling down of strongholds, and to the lifting up of weak, and to the bringing in of the great salvation which He has promised. The more thoroughly we learn this lesson the better it will be for ourselves, and for all who, in the Lord's providence, we are sent to assist in His way-to deliver from the bondage of sin and death.

God's assurance to Moses, "Certainly I will be with thee," is an inspiration to the Lord's people everywhere and at all times, when endeavoring properly to do any part of the Lord's work, heeding His call through the Word. If God be for us, and if God be with us, who can prevail against us eventually? There may be with us, as there were with Moses and his service, various difficulties, trials, vexations, and disappointments -for we have the treasure of the new nature in earthen vessels, and the weaknesses and imperfections and short-sightedness of these are sure at times to cause us difficulties and discouragements. On such occasions our duty is to turn the eyes of our understanding to Him whom we serve, whose ambassadors and representatives we are, and to recall His promise, "Surely I will be with thee." This means eventual victory, though perhaps through devious ways that we know not, and expect not, which nevertheless will ultimately prove to have been advantageous to us and to our Master's glory.

"This shall be a token unto thee, that I have sent thee." No doubt Moses thought now of his failure to interest his people when he went to them still covered with the honors of the schools and the army, and in the prime of life; and perhaps he now contrasted his present condition as a shepherd, forgotten by many who knew him in Egypt, without renown, without favor before the court, without influence or prestige; and no doubt he said within himself, If I could make no impression before, how could I hope now to accomplish as much? But, "This shall be the token unto thee," to prove "that I have 'sent thee." He was to know that when God sent it meant that the right time had come, and that all of God's good purposes would be accomplished. He was to know that without the Lord he could do nothing; that with the Lord he could do all things. And so all of the people of God, who would be useful and used in His service, must learn this lesson: "Without Me ye can do nothing." Thus God gave Moses the absolute assurance that he and his people should come forth, out of Egypt, and should worship 'in the very mountain in which now he beheld tile burning bush, and talked with the angel of the Lord.

By various signs God established the faith of His servant. The burning bush itself was one of these demonstrations of Divine power. Another demonstration was the casting of his rod upon the ground, and its becoming a serpent,' a symbol of evil, and the Divine power exercised again by which the serpent was turned again into a staff, representing

God's power to turn evil things into good things through the operation of faith. Again, his hand was thrust into his bosom, and taken out was found to be leprous, and being thrust in again and taken out was found to be restored to health. In sending out His people, in the present time, His ambassadors, the Body of Christ, to service (services that are much inferior in many respects, yet superior in some regards), the Lord does not give us these visible demonstrations of His power, but we may be sure that none are sent unless first they are given some testimonies on a higher spiritual plane. They must behold the Lord as the great light; they must realize that His justice is as a consuming fire as respects everything sinful, everything evil, but that through Christ He has mercy upon our imperfections, and grants us to see His light and to enjoy it without being consumed thereby.

Only after such lessons have been learned in the school of experience under our great Teacher and Pattern, Jesus, are we ready for the-Lord's service in various ways, as He may be pleased to indicate them and to send us and use us. Let us learn thoroughly the lesson that our undertakings, even for the Lord and in the interest of His people, can prosper only in the Lord's time; and *when we are sent of Him*; nevertheless, that every effort we may put forth, even in our ignorance, if done in meekness, humility, and with a respect for the recompense of reward, will surely be owned of the Lord, and blessed of Him to our good and to our development for future service, even as in Moses' case.

WALKING CIRCUMSPECTLY

"Abstain from all appearance of evil,"-I Thess. 5:22.

The words, "abstain from all appearance of evil," constitute the last of seven exhortations that are recorded in succession in this epistle of St. Paul. These exhortations describe the completeness or perfection of the Christian life and character.

The vital truths of Christianity received into the heart cannot fail to bear fruit. A truth from God is designed not only for telling with the lips, but for affecting the every-day life, the conduct, the character. A critic of Christianity has said: "Christians are always proving *doctrinal* truths, but rarely do they attempt to show us the blossoms, these should bear as the ornaments of Christianity, and the fruit that should ripen upon them as its practical growth before God and all mankind." It is worthy of notice that even this critic admits exceptions to the general rule. As we look about us and see the formalism that prevails, does it not seem that this writer's utterance is more true than we would wish.

It will be observed that the whole seven of these utterances of St. Paul have "a most intimate connection. being linked together in sweet and blessed harmony." If you desire to "rejoice evermore," you will need to learn what it means to "pray without ceasing." If you want your prayers answered by having imparted to you new blessings, it will be necessary that you be so appreciative of old blessings that you will "give thanks" for them. If you have an earnest desire to "rejoice evermore," always to be in the spirit of prayer, always to have a thankful heart, it will be necessary that you *be very* careful that you "quench not the Spirit," the possession of which will enable you to be in this rejoicing, thankful attitude. If you do not wish to "quench" or grieve the Holy Spirit, but rather to cherish this mind, this disposition, this holy power that proceeds from God only, it will be necessary not to despise those declarations of God's Word, called "prophecyings." In order that we may not despise prophecyings, it will be necessary to "prove all things." A very large proportion of God's Word is made up of prophecyings, and if we desire to continue to possess these commendable qualities of the Christian life, we will need so far as we are able to prove the truthfulness of prophecies by discovering their fulfillment. If we desire not to live a life of a mere disputer or controversialist, it will be necessary that after proving all things we "hold fast that which is good." And finally, if it is our purpose to exhibit these traits of a well-rounded Christian character before our fellow-men, it will be essential that we "abstain from *all* appearance of evil."

CHRISTIANS PECULIARLY EXPOSED TO PERIL

This last exhortation is a very important one, and like the others, affects our influence in exemplifying the holy doctrines we profess. The importance and significance of this exhortation seem to be centered in the word "*appearance*." We are informed by scholars that the Greek word rendered "appearance," often, means a form or a shape; sometimes the shape of a thing when the substance is present; and not infrequently, the shape or appearance of a thing when the substance or thing itself is not actually present. If the word is used in the sense of shape or form, it would mean, "abstain from evil," in whatever shape or form it appears. It would seem, however, that this is not the thought of the inspired Apostle, for the reason that if this were its meaning, there would be no necessity of using the Greek word rendered "appearance." The expression, "Abstain from evil" expresses fully the thought, without the use of the word "appearance." An eminent Christian writer has said that it seems, "far more probable that the meaning is, Abstain from, strongly obdure, avoid by every possible means, everything as far as you can, that which, though innocent in itself, may be construed to be evil, or that a censorious,

uncharitable, and caviling world may plausibly pronounce to be evil."
-- John Gunning.

It is certainly true that even though we do the best we can, we may not always succeed in preventing criticism in a censorious world; nor will we always *appear* perfect even among true Christians. However, we should always seek by earnest, humble, prayerful, consistent effort to heed this injunction, not only *to be all* right within, but *as far as* it is possible with God's help to let the light from the inner life shine out in the world around us, so that we shall give no occasion for people to suspect evil of us -- not being able to detect anything that gives an *appearance* or a semblance of it. It is not only necessary that God, who knoweth all things, see that we are true Christians, possessing pure hearts, but it is also most desirable, indeed expedient, that we should give evidence that we are pure within, by our outward appearance before our fellow-men. It is not only necessary that we be sincere in our efforts to please God, but it is also desirable as well as expedient that this fact be manifest to others.

In our words, our actions, and our spirit, we as Christians are always exposed to peril, and we need Divine instruction and direction to enable us to avoid what may appear to be evil. We must not be disappointed when we discover that what we do is not always construed in its noblest light by the world, or even by Christians. "There are men in this world resembling the tarantula spider, that sucks poison out of the sweetest flowers; who search human life as old Zolius searched the poems of Homer, in order to find out defects and faults There are nobler spirits in the world, not indeed sanctified by grace, yet so magnanimously generous, that they will never form a bad opinion of a single act, if they can construe it into good. But these are rare exceptions, few and far between."

This, however, should cause us to be all the more careful to "abstain from all appearance of evil." We should first of all see to it that we are "pure in heart"; that we are right in our inner life; and subordinate to this, we should see to it that we appear to our fellow-men to be so; that we are governed by right principles within, and in addition to this, that we do not disregard these principles in our conduct before the world: Christians must pay strict attention to appearances, knowing that what is seen outwardly is very liable to be misconstrued. We need ever to keep before our mind that our usefulness in the world and in the Church of God is very much dependent upon our deportment, our conduct.

LIVING EPISTLES KNOWN AND READ OF MEN

It is true, as all know, that evil without generally results from evil within. There may also be cases where all is right within, but where the appearances without are very much the same as in the former case. The effects in both cases are equally injurious. In the one case there may be no inner evil at all, but only a disregard for appearances; yet this disregard for appearances, may be just as injurious to others and the righteous cause we represent. Let us ever keep in mind that appearances are ceaselessly exerting an influence for good or bad, whether they proceed from a good or from an evil heart. It would seem to be the case that we exercise a more powerful influence for good or evil by what we appear to be rather- than by what ;we say or do in this world.

We often hear one say, "I do what is right; and I do not care what the world or anybody may say." It cannot be questioned but there is much in this sentiment that exhibits courage, and is noble.. However, such sentiments should never be felt, held, or expressed in matters that involve appearances of evil or wrong doing. Considered from this standpoint, such an expression has in it much that is unsound, to say the least. It is not the spirit that proceeds from God that says "I do what is right, and I do not care what the world or any one thinks." Harboring, feelings of this. character generally tends to develop a spirit of self-will, and may end disastrously to spiritual life. If from malice, or envy, or ill-will, or even from uncharitableness, people speak evil of us, it is certainly proper that we should be deeply grieved that men should be so unkind. However, the true spirit of Him who taught and lived as never man did, if possessed within, will feel an instant obligation to apply the Master's prescription -- "Pray for them that despitefully use you, and persecute you." If it be, however, that the cause of their unfavorable judgment be some indiscretion, some inconsideration, some imprudent conduct on our part, something in appearances that is not as it should be, notwithstanding all may be right within, should it not grieve us that we. have caused an impression, or it may be a conviction, to be formed by our fellow-men which lowers us as Christians in their estimation, and which has brought injury to that cause with which we are identified.

We are members of the Church of Christ. "Ye are the light of the world." We are living epistles seen and read of all men. The world has a right to look upon our conduct as being the result of the principles of our religion. We are all members of the one Body. Is it not true, then that if one of our number suffers from disregard of the result of appearances, the whole Body or Church of Christ will suffer with him? The Name by which we are called will surely be injured, and the influence that should be exerted upon the world, by the Gospel we profess, will be impeded.

THE RULE OF SELF-SACRIFICING LOVE

It is indeed in connection with our giving heed to this exhortation, "Abstain from all appearance of evil," that the "law of Christ," the law of the New Creation, needs not only to be remembered, but also to be put into operation. That law is expressed in the words of St. John "Hereby perceive we the love of God, because He [Christ] laid down His life for us; and *we ought to lay' down our lives for the brethren.*" (1 John 3:16.) This law of love will cause one who has placed himself under it to heed the words of St. Paul, to "Make up your mind never to put a stumbling-block or hindrance in your brother's way." (*Moffatt's Translation.*). The same Apostle says, "Wherefore, if meat make my brother to stumble, I will eat no meat while' the world stands, lest I make my brother to stumble." (1 Cor. 8:13.) If your brother and the cause of Christ are being injured because you do a certain thing, which you believe is all right and will do you no harm, then you are not living by the rule of self-sacrificing love if you continue in that which gives offense. Do not let that which you believe you have perfect liberty to do ruin your brother for whom Christ died. "Your liberty, your rights must not get a bad name." Everything may be clean that you do, but it is wrong to prove a stumbling-block by what you do. The right course is to abstain from flesh or wine or *anything* that is a stumbling-block to your brother, or a hindrance to the cause of Christ. This does not mean that we are to change our conviction regarding the thing we do. We have a perfect right to keep our conviction in the matter as between ourselves and our God. .

Thus we have a principle that should regulate our conduct, we who are being ruled by self-sacrificing love. It is nothing less than that of the Christian giving up his rights, his liberties for the sake of others' good, and especially for the good of the cause of Christ.

As a closing word, let us apply ourselves diligently to learn the value of sound judgment, of a tender conscience, and of ceaseless vigilance. We are ambassadors of God, soldiers in the enemy's country, with our own country's uniform on. We are surrounded on all sides by enemies. We are being watched very closely, critically. We should be very sensitively anxious first of all that we *be* right. We should be very careful also that we appear right. It is the part of wisdom. Our love for the Master and the cause we represent is expressed deeply by considering how our words, our actions, and the spirit that moves them, appear. We should ask ourselves, what impression will this or that action have in a world that is ,carping, caviling, censorious and uncharitable?

On the other hand it is very necessary that we should be slow to judge one another. As one has said: "When you know how many appearances may be the acts of indiscretion, not the just exponents of inner character, you ought to be very slow to judge. We shall not find

out fill the judgment Day how many grave infirmities are compatible with being true Christians notwithstanding. And if so, we shall find there is much, oh! much, to forgive in the best; and there is much, oh! much, to pity rather than condemn in the very worst. Do not pronounce unfavorable judgment on your brother or your sister from an indiscrete word, from an incidental appearance that does not suit your taste or from a hasty act. Do not *overestimate* appearances in others; do not *underestimate* their importance in yourselves. Do not infer too much from appearances in a brother; do not attach too little to appearance in yourselves."

How great is our need of a large measure of that Holy Spirit, mind, disposition of our Lord, that we may keep not only our hearts clean, but our hands. "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." Let us not only abstain from evil, but abstain from every appearance of the same.

The Herald of Christ's Kingdom

VOL. VII JANUARY 15, 1924 No. 2

IMPORTANCE AND VALUE OF THE THANKFUL HEART

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God."- Eph. 5:19-21.

THANKFULNESS and gratitude are indeed most appropriate qualities with which the hearts of the Lord's people should be filled as __ they start upon the New Year. The thankful, rejoicing, submissive state of mind is to be desired and sought for by every child of God. Indeed, none others than those who have been brought into relationship with Him can attain unto this happy condition. All the, world desires happiness, gladness of heart. But in their alienation from and ignorance of God they are seeking this blessed state in the wrong direction -- through gratification of various selfish and depraved desires.

Experience leads all to appreciate sooner or later that transitory, disappointment, failure are written on everything here below during this long night time when God's favor is withdrawn from the earth and while the curse of sin and death prevails. But with those who have been enlightened by the message of Divine Truth, who have heard the

Savior's call, "Come unto Me all ye that labor and are heavy laden and I will give you rest," the case is different. To such the Apostle addresses the words above. To these it is given to form the Lord's acquaintance; for, says the Apostle, He "hath raised us up together, and made us sit together, in heavenly places in Christ Jesus." (Eph. 2:6.) Speaking concerning this excellent favor he further says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. " -- Eph. 3:8-7 7.

Who can doubt that it is through the impartation of the knowledge of Himself, His character, and the fact that He has an eternal purpose, that His children come to know Him. Is it not this confidence that He has a well ordered Plan respecting all creation, and particularly a Plan respecting the redemption of the race here on earth, that becomes the basis for our acquaintance with Him? and is it not because of the assurance that He has a well defined purpose, positively and most successfully working out through the Ages that we are content to place our all in His hands while adoring Him and worshiping Him with all the heart? It is refreshing in this connection to read the clear statement of Mr. Barnes, writing on this passage nearly seventy-five years ago:

"The fair meaning of the passage here is, that God had formed a plan which was *eternal* in reference to the salvation of men; that that plan had reference to the Lord Jesus; and that it was now executed by the Gospel. It is impossible to get away from the idea that God has a *plan*. It is too often affirmed in the Scriptures, and is too consonant with our reason, to be disputed. It is as *undesirable* as it is impossible to escape from that idea. Who could respect or honor an 'intelligent being that had no plan, no purpose, no intention, and that did all things by caprice and hap-hazard?'"

THE THANKFUL HEART CALM AND TRANQUIL

Such as thus have confidence in the ultimate success of the Divine purpose can well speak to themselves as well as to others in psalms, and hymns, and spiritual songs. And how important it is in these days for the Christian to be living in that atmosphere of thankfulness, of closeness to the Lord, in intimate fellowship with Him, that the cold and chilling influences of the world may not be permitted to enter in and hinder the work of grace!

Mr. Barnes associates the words at the head of this article with the Apostle's language in 1 Tim. 2:7, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men"

"One obvious effect of this would be to overcome *selfishness*, and to make us rejoice in the happiness of others as well as in our own. Another effect would be to make us feel a deeper interest in the condition of our fellow creatures. Another would be to elevate and enlarge our conceptions of the goodness of God -- directing the mind to all the favors which He has bestowed on the race. Man has much for which to be grateful; and the duty of acknowledging the mercy of God to the race should not be forgotten. We are often prone so to magnify our calamities, and to contemplate the woes of the race, that we overlook the occasions for gratitude; and we should, therefore, look upon the *mercies* which we enjoy as well as the miseries which we endure, that our hearts may be right. He who looks only on his trials will soon find his mind soured and complaining; he who endeavors to find how many occasions for gratitude he has, will soon find the burden of his sorrows alleviated, and his mind tranquil and calm. Yet, if the words here are to be taken as in our translation, 'for all things,' they are full of force and beauty. At the close of life, and in heaven, we shall see occasion to bless God for all His dealings with us. We shall see that we have not suffered one pang too much, or been required to perform one duty too severe. We shall see that all our afflictions, as well as our mercies, were designed for our good, and were needful for us. Why then should we not bless God in the furnace as well as in the palace; on a bed of pain as well as on a bed of down; in want as well as when sitting down at the splendid banquet? God knows what is best for us; and, the way in which He leads us, mysterious though it seem to be now, will yet be seen to have been full of goodness and mercy."

All who would properly set their house in order at the commencement of the, new year will surely consider well the many reasons for thankfulness, gratitude, and praise. Surely this is the evil day, and the love of many is growing cold. Love of the world, love of pleasure, and the deceitfulness of riches is proving a snare to many. Undoubtedly this is the time when the Master's solemn warning applies: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of life, and so that day come upon you unawares." (Luke 21:34.) Only such as keep the fires of their love and zeal brightly burning through the study of the Lord's Word and by fellowship with Him and His people will be able to prevail against all the adverse influences of the present time.

At this time of the year it would seem appropriate also that the Lord's people should endeavor to strengthen their good resolves to be faithful

in the Master's service -- in the service of the truth, and the brethren. And how true it is that the thankful and grateful heart is well equipped and prepared to engage in His service to whatever extent time and talents may be possessed. Activity in the ministry of the truth, witnessing to the goodness of God before fellow-men in whatever ways may be at our command is most conducive to a healthy spiritual condition in ourselves, and thereby fortifies us the better to fulfil the obligations of the Christian life.

IMPELS TO OBEDIENT SERVICE OF GOD

The tendency, however, in these days is to grow weary in well doing, to feel that so far as helping or enlightening others is concerned our efforts are unavailing; and that we would just as well sit back and be quiet. Yet all are aware that this is not according to the great example of the Master, nor of those whom He specially chose to represent Him in the early Church. Mr. George Muller, whose long life of usefulness in the Lord's service, was attended with much success, has offered some very wholesome advice. The following is worthy of our careful thought:

"If any of the Christian readers are in the habit of circulating tracts, and yet have never seen fruit, may I suggest to them the following hints for their prayerful consideration. 1. Seek for such a state of heart, through prayer and meditation on the Holy Scriptures, as that you are willing to let God have all the honor, if any good is accomplished by your service. If you desire for yourself the honor, yea, though it were in part only, you oblige the Lord, so to speak, to put you as yet aside as a vessel not meet for the Master's use. One of the greatest qualifications for usefulness in the service of the Lord is a heart -truly desirous of getting honor for Him. 2. Precede all your labors with earnest, diligent prayer; go to them in a prayerful spirit; and follow them by prayer. Do not rest on the number of tracts you have given. A million of tracts may not be the means of converting one single soul; and yet how great, beyond calculation, may be the blessing which results from one single tract. Thus it is also with regard to the circulation of the Holy Scriptures, and the ministry of the Word itself. Expect, then, everything from the blessing of the Lord, and nothing at all from your own exertions. 3. And yet, at the same time, labor, press into every open door, be instant in season and out of season, as if everything depended upon your labors. This, as has been stated before, is one of the great secrets in connection with successful service for the Lord: to work, as if everything depended upon our diligence, and yet not to rest in the least upon our exertions, but upon the blessing of the Lord. 4. This blessing of the Lord, however, should not merely be sought in prayer, but it should also be *expected, looked for*, continually *looked for*; and the result will be that we shall surely have it. 5. But suppose that, for the trial of our faith, this blessing were for a

long time withheld from our sight; or suppose, even, that we should have to fall asleep before we see much good resulting from our labors; yet will our labors, if carried on in such a way and spirit as has been stated, be at last abundantly owned, and we shall have a rich harvest in the day of Christ."

Nor are the Lord's people today to conclude that besetments and discouragements are their portion now above what have been the portion of the faithful all along through the Age. Indeed, in the early Church how great must have been the difficulties that confronted the saints and how discouraging must have been the outlook many times as the forces of Paganism, ignorance, and superstition arrayed themselves against the faithful band of the soldiers of the Cross. But still there were those who, though seeing little fruit of their labors were enabled by strong faith to hold fast and to persevere unto the end.

Then later on as the Church merged into the period of the great Apostasy, and primitive Christianity was almost lost sight of, how dark must have been the way for those who remained steadfast in the faith once delivered unto the saints. Who can doubt that it was the power of the Savior in the midst of His people encouraging and sustaining them that enabled them to endure as seeing Him who is invisible. The Lord's people today are in some respects in a position of advantage in that now we have before us the open history of the entire Age. This enables us to see in a clearer light the significance of Christ's messages to the churches recorded in the first three chapters of the book of Revelation. All of these messages convey the impression that the Master was well aware of the labor, toil, and conflict through which His faithful followers would be passing. Then, let our confidence today rest not in numbers or outward show, or strength, but in the sure promises of God that He will ultimately and completely deliver from all their enemies those who remain loyal and trusting. And in consideration of "what great things the Lord hath done for us" let the language of our hearts be, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of 'the Lord. I will pay my vows unto the Lord now in, the presence of all His people." -- Psa. 116:12-14.

ISRAEL SAVED AT THE RED SEA

*"Jehovah is my strength and song, and He is become my salvation."-
Exod. 15:2; 12:37-6:27.*

THE account of ancient Israel's experience their deliverance from Egypt, their wanderings in the wilderness; and their final establishment in Canaan, presents a most interesting story of human

life, full of lessons even to the natural man. The experiences and instructions of the wilderness journey remind us of the poet's words: "God moves in a mysterious way, His wonders to perform." However, he who sees in this record nothing beyond what is contained in the simple story, recognizes only the shell, and misses by far the real and most important lesson.

It is when we hear the Apostle say, "Now all these things happened unto them for ensamples," and, "they are written for our admonition upon whom the ends of the world are come," that we begin to recognise that there are great and sublime lessons and pictures of a spiritual character, suggestive of Divine truths which set forth the will of God concerning spiritual Israel, the New Creation. In this present discussion we are to consider that epoch of Israel's experience relating to their marvelous deliverance across the Red Sea and their start on their way to Canaan. Skeptics have railed greatly against the truthfulness of the Bible record of Israel's deliverance -- crossing the Red Sea, etc. They object that so rapid an exodus of from one to two million people, with their flocks and herds, would be an impossibility; and they object, secondly, to the testimony that God miraculously delivered them by making a path for them through the sea. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600" would read, "Judah, seventy-four families, or tens, with six hundred men in all"; "so 'they set forward, every one after their families, according to the house of their fathers." -- Num. 2:34.

Thus reckoned, the entire hosts of the Israelites who left Egypt -- men, women, and children -- might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of Divine Power in human affairs, would be a miracle even though it conformed to, natural laws. God rarely works miracles except where there is a necessity.

THE LORD'S ANSWER TO MOSES.

After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. The Israelites, who for years had learned to dread their Egyptian masters, heard of the pursuit of Pharaoh and his host, and cried unto Moses despairingly, Moses in turn crying unto the Lord on behalf, of the people. The Lord's response to Moses' prayer is a striking one, from which spiritual Israelites may also take a lesson. It was, "Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." (Exod. 14:15.) There is a time to *pray* and also a time to *act* and thus to co-operate with God who is answering our prayers. When the Lord's time for answering our prayers has come and we know it, it is for us to manifest our faith in Him by going forward. Too many spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience are disposed to tarry and pray to the Lord that He give them some special message not common to others. Such through weakness of faith are in danger of losing their standing. "Without faith it is impossible to please God"; and obedience is merely a demonstration of faith.

No doubt the Egyptians concluded that where the Israelites had gone they could go. Nevertheless, ere they had crossed they became so discouraged with the opposition, of what they probably at first considered accidents, but afterward recognized as Divine providences on Israel's behalf, that they resolved on a return to give up the pursuit, saying that the God of the Hebrews fought for them. By this time it was nearly daybreak, and Israel having crossed over, Moses stretched forth his rod over the sea, and winds and tide, etc., being favorable, the waters came again upon the Egyptians, that they were drowned. It is said that wonderful storms, somewhat analogous to this one, frequently occur in this vicinity, and that Napoleon and a troop of soldiers were very nearly overtaken at about the same place that Pharaoh's chariots were lost, by a sudden cessation of storm and rising of the tides.

A critical writer suggests that Pharaoh's charioteers were probably intent upon heading off the Israelites, and thus turning them backward, and that the sea waters were a wall on either hand, in the sense of being a flank protection, hindering the troops from getting ahead of the Israelites, turning their flank. He says, "The wall would not, by any Oriental, be supposed to be an actual wall rising up beside them, any more than 'the wooden walls of Great Britain' are board fences about the island; or 'the hedge about the law' which the rabbis built by their precepts, was a growth of vegetation."

LESSONS FOR LATER GENERATIONS

There are numerous lessons connected with this narrative, profitable to the spiritual Israelites. As we have already learned, the experience

of the Israelites and the Egyptians at this time represented the experience of the world in the close of this Gospel Age, and in the dawn of the new dispensation -- the period of deliverance of God's people, too, from bondage to sin and death, which will be accomplished at the dawn of the Millennial Age. We may reasonably understand that the last or tenth plague upon Egypt symbolizes the bitter experience of the world at the close of the present Age, and that these experiences will be favorable to the Lord's people, and unfavorable to others, down to a certain point where the contest will be abandoned, and those in authority in the world will agree to the full liberty of all who love righteousness and who desire to walk in the Lord's way.

Surely, when the new dispensation has been opened up, and the silver trumpets of the jubilee shall sound release and restitution throughout all the world, there will be great rejoicing amongst all who love righteousness, and, in the language of the Psalmist they may say, "I will sing unto the Lord, for He hath triumphed gloriously." And already the spiritual Israelite can by *faith* thus rejoice and realize his release from sin and death.

Another thought we may draw from this narrative is the unlimited power of God, who has promised us that if we are His, and will follow the leadings of our Master, the antitype of Moses, all things shall work together for good to us. We are to learn that nothing is too wonderful for our God to accomplish, and in proportion as faith increases, our joys will increase, and we will have the full assurance of faith, the full assurance of victory, for "This is the victory that overcometh the world, even our faith." We are to learn that while the wicked may triumph for a time, the Lord is against them. He is on the side of the poor and oppressed, who are seeking to know His will and to do it, and though He bear long with them, as represented in the parable, yet, finally He will avenge them of their Adversary: their enemies shall then become the enemies of the Lord, and the enemies of the Lord shall bite the dust-be destroyed.-Luke 18:7; Micah 7:17.

THE GREAT MURMURING

Israel's first experience in the journey showed that the people had much to learn along the lines of faith and trust in the Lord One would have thought that the plagues upon Egypt resulting in their liberty would have been convincing proof to them of Divine favor, and would have secured them from every doubt and fear that He who had begun a good work on their behalf would surely not desert them on the threshold. Nevertheless, after journeying for three days slowly they came to the waters of Marah, and sore was their disappointment when they found that, they had been appropriately named -- Marah, signifying bitter. The waters were brackish and unpalatable and unfit for use. A great murmuring ascended from all sides; the disappointment was intense. Where was Moses? Why was the water brackish? The cry of the people to Moses was in unbelief, reproach; but Moses cried unto the Lord in faith, and the Lord showed him a tree which, cast into the waters, acted as a medicine, sweetening them, making them fit for use. The lesson to the people must have been a valuable one, leading them to trust the Lord more fully and to realize His continued care for their interests.

Water, one of the most important elements for human sustenance, is used in the Scriptures to represent the Truth -- the message of God -- the hope of everlasting life. In a certain sense the Law Covenant made with Israel was such a hope, such a fountain of water, of which the Israelites might drink and be refreshed and be enabled to gain eternal life. But while the Law was good in many respects, it had in it certain condemnatory qualities which hindered it from giving to the Israelites the refreshment and the life everlasting which they had hoped for. The Law made nothing perfect, writes the Apostle-yea, he adds, that which was thought to be unto life was found to be unto death. -- Rom. 7:10.

Moses, the Mediator of the Law Covenant, typified the Christ (Head and Body), the Mediator of the New Covenant, and the tree that Moses cast into the waters for their sweetening may have represented another tree-the one referred to in the statement, "Cursed is every one that hangeth on a tree." (Gal. 3:13.) The tree represented the cross of Christ, the agency through which the waters of truth and Divine law become waters of grace and blessing for the world of mankind in general when, in the Millennial Age, they shall be delivered from the bondage of Satan and sin, represented by the slavery of Egypt.

As the people journeyed onward they came unto other tests. Travelers tell us that the wilderness surrounding Sinai is far from barren. One declares: "The whole sides of the valley through which the children of Israel marched are still tufted with brushwood, which doubtless afforded food for their beasts. Lastly, the herbage under these trees and shrubs is completely covered with snails of a prodigious size and

of the best sort. However uninviting such a repast might appear to us, they are here esteemed a great delicacy. These mollusks of the land would aid in sustaining the people."

We can see, however, that so mighty a host would have a very limited bill of fare, and realizations of the conditions will help us to, sympathize with them in their murmurings when they said, "Would to God we had died by the hands of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the *full*; for ye have brought us forth into this wilderness to kill the whole assembly with hunger." It appeared to them that their first hopes had died, that no preference of the Lord had been shown them, and that they should have continued under the Egyptian bondage. We see their lack of faith and that the lessons of the plagues and the sea and the healing of the waters of Marah had not given them full assurance of faith that the God of Abraham, Isaac, and Jacob was leading them forth to fulfil in them His, glorious promises made to the fathers -- the blessing of the world.

But while blaming them for lack of faith we are not to blame them for desiring some of the necessities of life, nor does the Lord blame them for the latter; rather He was waiting, for them to appreciate their need, so that they might the better appreciate the bountiful provision which He had intended. In answer to their cry God sent them bread from heaven -not indeed baked, cut in slices and buttered, but according to the Lord's usual way He did for them what they could not do for themselves: He provided the substance from which they might make their bread. The distribution of the manna and its daily sending through a long period marks it. as a miracle.

THE BREAD OF ANGELS

To spiritual Israelites there is a lesson in connection with the manna also: it is Scripturally called the "bread of angels," and again, the "bread of the mighty," and again, the "bread of heaven." (Psa. 78:25.) It was a food supplied by the Lord's providence. Our Lord Jesus tells us that He was the antitype of this bread-that it typified, the life-giving qualities which He possessed and which He sacrificed, on our behalf; that all the dying race might profit through His death and obtain a right to life eternal. Thank God that some of us have had the eyes of our understanding opened to hear the message of good tidings respecting its value. More than this, some of us have already tasted that the Lord is gracious, and we have already fed on this bread from heaven, rejoicing the while that it is not. only for the First-born but for all Israel -- for all who eventually shall desire to come into accord with our God. It was some of this manna that by Divine direction was put into the golden pot which was hidden in the ark with the scroll of the Law under the golden mercy seat, typifying, illustrating, the

immortality which the Lord has provided for the Church of the First-born, to whom He has sent the message, "To him that overcometh will I give to eat of the hidden manna." -- Rev. 2:17.

Many spiritual Israelites may learn a further lesson. It is not for us to dictate to the Lord how He shall provide for us, but by faith to accept His provision according to His promises, and while waiting for the same, to make our requests, make them unto the Lord -- but always according to His will. "Thy will be done" should be the spirit of our hearts, and hence the spirit of our prayers. Our Father knoweth what things we have need of before we ask Him, and He is more willing to give good gifts unto His children than are earthly parents to give good gifts to theirs. .

"He that hath led will lead all through, the wilderness;
He that hath fed will feed; He that hath blessed, will bless." .

QUAIL ABOUT TWO CUBITS DEEP

Travelers tell us that in the spring of the year large flocks of quail frequently cross the Arabian Gulf of the Red Sea. They come in great flocks, and, wearied with their long flight across the water, they fly low, so as to be easily within the reach of man. • Tristram says, "I have myself found the ground in Algeria in the month of April covered with quail for an extent of many acres at daybreak, where on the preceding afternoon there had been none." The reading of Numbers 11:31 seems to imply that on this occasion the quail were nearly two cubits deep, and infidels have pointed to the fact as an absurdity. It would be entirely possible, however, for us to understand the narrative to signify that the great quantities of quail flew low, even within two cubits of the ground, thus insuring a large catch on the part of the flesh-hungry Israelites. The subsequent narrative indicates that the quail, were not sent regularly, but only on rare occasions -- so far as appears only here in the wilderness of Sinai and in the wilderness of Paran. -- Numbers 11:31-44.

With the manna the matter was different. It came with, the dew, and when the latter left, the little grains of food were scattered all over the country side. Thenceforth it became a part of the regular labor of each family to gather its portion of the heavenly manna. The word manna is supposed to signify, What is it? Moses answered, "It is the bread which the Lord hath given you to eat." What a constant reminder they would have, in the necessity for gathering this grain, grinding it, making bread of it, etc., of the Lord's providential care for their interests. How full of faith and loyalty to Him they should have subsequently become -- more and more as the days went by. We are, therefore, continually astonished to find evidences of lack of faith and a disposition of contamination with idolatry, etc. If all this seems strange to us, we should allow it to make a deep impression upon our

minds and apply it to ourselves. For have not we the true Bread that came down from heaven? and has not God so arranged our affairs and interests that it is quite necessary for us to go continually to the throne of the heavenly grace to obtain mercy and find grace to help in time of need? Nevertheless, is it not true that many find their hearts overcharged with the cares of this life, and that their faith in the Lord continually needs to be refreshed? How few there are who go regularly to the throne of grace to obtain their supply of daily refreshment! How few who belong to the New Creation realize that the New Creature needs daily bread as much as does the natural man.

LESSONS FROM THE LIFE OF JEREMIAH

SERIES VII

THE POTTER AND HIS WHEEL

JEREMIAH relates that one day under the direction and influence of the Divine Spirit, he went away from Jerusalem—away from the sad scenes, away from the naturally discouraging circumstances and conditions that surrounded him on every side. It seems most reasonable to suppose that this incident in the Prophet's life occurred at a time when the strenuousness of the work of his ministry, and its seeming lack of success, were in a special way wearing on the Prophet. His pleading exhortations, his inspired predictions of threatening judgments fell on deaf ears. They had taunted him with the oft repeated saying, "Where is the Word of the Lord? Let it come now." He had not come to understand, as is the privilege of the Lord's people today, all that was involved in connection with the Lord's method and object of dealing with the chosen nation. Idolatry of the grossest kind was their chief sin, and chastening of a most severe and terrible kind would be required to cure them of this sin. It was the great sin of humanity at the time the nation was chosen; but the nation the Lord has separated unto Himself and with whom He was specially dealing must be cured of it. The remedy necessary to accomplish this was indeed most severe. The servitude and captivity to Babylon with all the privation and suffering entailed accomplished its removal; and whatever other sins they were guilty of after the return from Babylon, they were not guilty of idolatry.

Jeremiah could not see the desirable object to be obtained by these punishments, as we looking back can see it. He must be taught, in a measure at least, for his own encouragement, that these severe judgments he had been chosen to proclaim were not to return unto the Lord void of results; that they were to accomplish that for which He sent them. He must be made to see that it was not in vindictiveness that God was punishing His people; that He would not forsake them during

the progress of this judgment that was about to come, which would remove them from their land; and that when the object was accomplished, those who so desired might return again to their home land. This we know did occur after the seventy years had run their course.

Furthermore, we who in these days are permitted to see more clearly God's ultimate purpose to be accomplished in the times of restitution, are enabled to understand that His dealings with Israel was to a certain extent preparing the way for those times. The present life did not end God's dealings with Israel. They are to be awakened from the long sleep of death, and at that time they that erred shall learn righteousness under the disciplinary and yet gracious reign of Immanuel. However, God's object in His dealings in those distant centuries, while having an important bearing on this future time, was to cure them of idolatry. The end that was then accomplished justified the measures then employed, severe though they were.

A GREAT LESSON FROM THE POTTER

We read that the Lord said to His servant one day, "Arise, and go down to the potter's house, and there I will cause thee to hear My word." Considering carefully the words that follow; we learn that the word which he was to receive was to teach the Prophet a lesson for his encouragement; and furthermore that the lesson was to be illustrated and enforced by what he should see in the potter's workshop. The Prophet says, "Then I went down to the potter's house, and, behold, he wrought a work on the wheels" -- that is, the potter was about to make a vessel.

It is not difficult to imagine with what intense interest Jeremiah watched the potter as he proceeded in his work of making the vessel. In this present age of wonderful inventions and improvements the art of making pottery has changed very little. The method pursued is the same in *principle* today as it was four thousand years ago. The Prophet saw the potter take a lump of clay from a mass beside him, and after kneading it for some time to remove the bubbles, he placed it on the wheel. He then placed his foot, on the treadle of the lathe, and the wheel began to revolve horizontally round and round. From the instant the wheel began to turn, the potter's hand and fingers began their work of assisting the wheel in shaping the plastic clay into form. And gradually that shapeless mass of clay began to assume the form of a fair and beautiful vessel; it may have been a vessel to be used in the temple, or possibly one for ornament in the home of one of the nobles. The Prophet knowing that God had some lesson for him to learn, watched closely the whole process with more than ordinary interest. At last the vessel was about completed. The next thing would have been to remove it carefully from the wheel and lay it one side to await the time when it would be proper to put it in the kiln, to be subjected

to the hardening process produced by the heat of the furnace; when all in an instant, because of a flaw in the clay, the vessel fell a shapeless mass, some of the broken pieces being left on the wheel, others on the potter's table, and the remaining fragments scattered over the floor of the house.

The narrative describing this is: "And the vessel that he made of clay was marred 'in the hand of the potter; so he made it again another vessel as seemed good to the potter to make it." It seems quite reasonable to suppose that Jeremiah would expect the potter to select a new lump of clay, and from it make the kind of vessel he first designed. We can imagine his surprise and astonishment when instead of so doing, the potter gathered together all the broken pieces, and pressing them together, kneading them as before in his hands, placed again the mass of clay on his wheel, and "*made* it [over] again another vessel, as it seemed good to the potter to make it."

It was at this point, that "the word of the Lord" came to the Prophet: "O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel." There seems to have been two central lessons suggested in this incident—one for Jeremiah and one for Israel. It is quite certain that God designed in all this to teach. Jeremiah that His severe judgments upon the nation were a part of a process to mould and fashion them. for their good. .

It will not be our purpose to discuss this interesting incident as it related to God's purpose in molding and preparing Israel for their future destiny. It will be enough on this point to say that it not only had a relation to that nation, but to all 'nations, both as to the present and to the future life in the Millennial times of restitution. Our purpose will rather be to use the incident to illustrate and enforce certain lessons, certain encouraging and comforting truths that must be learned by the Lord's consecrated ones of spiritual Israel.

"WE ARE HIS WORKMANSHIP"

One very important lesson; one that should ever be kept before the mind, is suggested by the thought that just as the earthly potter had before his mind the particular kind of vessel he purposed to make, so the Divine Potter has in His mind the individual vessels. He is now preparing for future use. This means that the Divine Potter has a purpose for each one of us. Just as the pattern of the material universe, including this earth and its sister planets, was seen by the great Creator when everything was without form or shape, even before the first beams of light streamed across the dark firmament, so it is of each one of the members of the mystical Body of Christ. We learn that in His "Book all the members were written, which in continuance were fashioned, when as yet there was none of them." -- Psa. 139:16.

The mystical "Body of Christ" that is being formed and fashioned in this Gospel Age, is made up of members. God has in mind what each member will be, and has in His mind that each one will fit into the place designed in the future heavenly state. Even earthly fathers have in their minds a place, a station in the present life they would like their children to occupy-and mothers likewise, perhaps with a more eager ardent ambition. Have we not seen a young' mother bending over the cradle or couch, where her first-born son lies in peaceful slumber? and have we not marked with deep interest the peculiar expression on her face, which seemed to indicate that her mind was fixed upon scenes in the far distant future. She is thinking of the future of her loved one, perhaps her idol. She is building air castles in which she sees her son grown to manhood and become the center of attraction, -- air castles which alas, in so many cases have been shattered to pieces. If she could but have her way, her child would be exalted in the estimation of men. His happiness would be assured and complete. He would become renowned and famous in the service of his fellows. We may be sure, however, that no fond mother has such desires for the future of her child, *as God* has for His, when in full consecration he bows humbly at the foot of the cross, pledging -himself to accept His will and yield to His molding hand, to be fashioned into a vessel fit for His use.

We may not know the particular place in that Body of Christ to which we are invited and if faithful it will be our privilege to fill. We are invited to be joint-heirs, to partake of, His Divine nature, to be with Him where He is, to behold His glory, to be made like Him, to be one in that New Jerusalem government that is to carry out the grand designs of the Almighty in the blessing of all the obedient of His creatures. To this high station many are being invited, but few at last will finally stand approved. The character likeness of the Father and of His Son is to be indelibly stamped in the lives of those. who will occupy, this divinely ordained place, and this, is the work that the Divine Potter has in His mind. The present Age is the time that these vessels are being formed and fashioned. As this work of the Divine Potter progresses, the evidences of progress will become more and more manifest. The evidences will be seen in not only a desire, but a firm determination to fulfil all the good pleasure of His will, to walk worthy of the Lord unto all pleasing, "being fruitful in every good word and work." The great purpose of life in such will be to be as much as possible like Christ, as He was like His Father; to reflect the likeness of Christ in all our intercourse with men; to become "strengthened with all. might, according to His glorious power unto all patience and long-suffering with joyfulness"; to suffer with Him, to be crucified with Him now, and then to reign with Him forever. This is God's purpose for the vessels He is now choosing; and His Word

which goeth forth out *of*, His mouth will not return unto Him void. It will accomplish this good pleasure of His will.

Another important lesson suggested by the incident of the earthly potter is: The earthly potter accomplishes his work by the use of the wheel. The potter's wheel well illustrates the daily circumstances and conditions which surround us day by day and hour by hour. To most of us the average of these is commonplace, and looked at from the natural standpoint, even monotonous. How often it is the case in the earlier experiences of consecration that we are inclined to be discontented, even impatient with our surroundings; and we say, "I want a change. I am sure that I would be able to develop more quickly under different conditions." This is sure to cause restlessness, - complaining, and if not overcome will end in disappointment and failure.

SUBMISSIVE IN THE HANDS OF GOD

It seems, safe to conclude, unless we find ourselves in circumstances displeasing to God, that if we become restless, uneasy, and complaining, a change in our circumstances, our environment, would only cause us to fly off the wheel and hinder the work of the Divine Potter, or spoil altogether His ideal. It seems best to stay where we are until in His clear providence He bids us change. It is always safe to leave the responsibility in such matters with Him. If the conditions are unbearable, God will either give grace to bear them or He will open a way of escape. Some, however, may say, I do not have very severe trials, but my life is so monotonous, so commonplace. Ah! but remember that it is under these conditions that the passive qualities of heavenly love are better developed. These passive qualities are patience, submission, longsuffering and persistence in *well* doing.

We may draw still another lesson from the earthly potter. He not only *uses* the wheel, but the greater part of the work is accomplished by the use of his fingers. May not this suggest or illustrate the operation of God's Spirit within, co-operating with the circumstances without? One has said, "God's touch and voice [through His Word] give the meaning of His providences, and His providences enforce the lesson that His tender monitions [by His Word] might not be strong enough to teach. Whenever, therefore, you are in doubt as to the meaning of certain circumstances, through which you are called to pass, and which are strange and inexplicable, *be still*; refrain from murmuring or repining; hush the many voices that would speak within, and listen until there is borne on your soul a persuasion of God's purpose, and let His Spirit within co-operate with the circumstances without. It is in the equal working of these two -- the circumstances supplying the occasion for manifesting a certain grace, and the Holy Spirit [of truth] supplying

the grace to be manifested -- that the spirit soars, as the bird by the even motion of its two wings." -- F. B. Meyer.

And not the least of the lessons that we may learn from the earthly potter and his work, is that of what the clay yields in his hands. Each particle of clay seems to say, "Yes" to both hand and wheel. In the work of the Divine Potter who is molding and fashioning vessels for the heavenly Temple, this is the most difficult lesson to learn--difficult we mean for the human clay, from which the heavenly vessel is to be made. The lesson of yielding to both the will and providences of God must be learned. There is no other way in which we may be made vessels of honor fit for the Master's use.

In our solemn vow of consecration we promised to give up all our plans and purposes and hopes, and henceforth accept His will for the remainder of our lives. What He desired to, take from us we vowed to relinquish. Whatever He would permit to come, we promised to accept. Wherever He would have us go, we would follow as He would lead the way. Our watchword was to be: "Thy will not mine be done." Therefore yield to Him when sorely tried and tempted, no matter what may be the conditions and circumstances in which you may in His providence find yourself.

Unless our faith' in the Divine providence is strong, there will be times when it may seem that the Divine Potter cannot be right; that there must be some mistake, some oversight. How strong is the temptation, even after we have yielded our wills in a definite act of consecration, when a certain severe trial comes -- a trial, perhaps in which we may not in any measure be to blame, or in which we think we are not--how strong is the temptation to complain; to tell others instead of God about it; to speak of how wrongly, how unjustly *we* have been treated; to look upon it as persecution, or suffering for Christ or the truth's sake.

How different does the Divine Master instruct us concerning how we should act under such circumstances, if such really are the circumstances. If our sufferings are for Christ's sake and we begin to tell others how we have been used, we may be very sure that our thus doing will hinder, if not spoil altogether the formation of that trait of character--Christ-likeness--that the Divine Potter desires to have developed in us -- that He desires to have manifested by us. We are to become patterns of patience and longsuffering. We are to be as our Master. It is written: "For this is pleasing, if through a consciousness of God;. any one endures pain, suffering it unjustly. For what honor is it, if when you do wrong and are punished, you bear it patiently? If, however, when you do right, and yet suffer, you bear it patiently, this brings honor to God. For you were chosen for this purpose; and Christ also suffered for you, leaving a pattern for you, in order that you might follow in His footsteps, . . . who when insulted, insulted not in return;

while suffering He never threatened, but surrendered `Himself to the righteous Judge."-- *Fenton's Translation*.

It cannot be out of place for us, however, when charged wrongfully with certain misdeeds, to deny that we are guilty those deeds and to offer any evidence to prove our innocence to the one who makes the charges. Indeed, the Master Himself has given instructions what to do in such cases; and these instructions are applicable to His disciples only. He tells us what should be the great central motive and object that should animate us -- that it should be not so much that of causing the one who injures us to cease his injurious conduct, but rather to accomplish, if possible, his recovery; for it is wrong and sinful for one to even speak evil a brother. It will be noted that the words of the Master give, both to the injured and to the one who does the injury, instructions what to do. The Master's words to this effect are, "I tell you, that every man quarrelling with his brother will be liable to punishment. . . . Therefore, even if you leave carried your offering up to the altar, and you should there discover that your brother has suffered any wrong by you, leave your offering even before the altar, and, go away; first be reconciled to your brother and then returning present your offering." -- Matt. 5:22-24.

"If your brother ever wrongs you, go and remonstrate with him while you are by yourselves. If he should listen to you, you will have won your brother over; but if he will not listen, take one or two others along with you, so that by the evidence of two or three witnesses, the whole affair may be settled. Then, if he will not listen to them, report it to the assembly; and if he also refuses to listen to the assembly, let him be to you just as a heathen [unbeliever]." (Matt. 18:15-17, *Fenton's Translation*.) Having taken the Scriptural course, we are to patiently rest our cases in the Lord's hands.

If we fail to recognize that wrong done to us is permitted in God's providence, we certainly are not submissive to the will of God, and thereby give place to the Adversary. This opens the way for bitterness to take root in our hearts, and bitterness develops hatred; and he that hateth his brother is a murderer, and no murderer hath eternal life dwelling in him. Even though our brother may seem not to us a brother, but an enemy, the case is the same, and the result will be the same, for the reason that we are admonished by our Master: "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And this in order "that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans. the same?"

"CANNOT I DO WITH YOU AS THIS POTTER?"

We cannot conceive of anything occurring, especially in matters affecting ourselves, that we should not recognize as being permitted in the providence of God. We cannot always understand the meaning of His providences, because we do not know what His purpose is. He may be dealing with others beside ourselves, and we should be glad if others are to be benefited by our trials. When we manifest in our actions that we are not submissive to the Divine providence, we are striving against our Master, and hindering a work of God in us that surely is needed, and will have to be met and yielded to some time if we ever become victors, overcomers, and obtain at last the prize.

In that which *seems* clearly to have been the case with the earthly potter -- that he gathered together all the broken pieces of clay which had been made use of in making the first vessel, and "made it again another vessel," we have suggested and illustrated some very comforting and precious thoughts. The second vessel may or may not have been quite so fair and beautiful as the first. However, we may be sure that it was a vessel fit for use. To the Prophet looking on, the vessel would be a reminder of the patience of the potter, of his unwastefulness in the use of material, and of his remarkable ability to make use of material that would seem naturally unfit. O what a vision of the patience and the longsuffering of the Divine Potter! "O parable of remade characters and lives and hopes! To us, as to Jeremiah, the Divine thought is flashed: `Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel.'"

"The same thought may apply to us all. Who is there that is not conscious of having marred and resisted the touch of God's molding hands? Who is there that does not lament opportunities of saintliness which were lost through the obdurateness of the will and hardness of the heart? Who is there that would not like to be made again as seems good to the Potter?" Who is there that has not at some time felt to say like the Prophet of old, "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand. Be not wroth very sore, O Lord, neither remember iniquity forever." -- Isa. 64:8, 9.

VESSELS FOR A GREAT HOUSE

Ah! how many there are who have placed themselves in the Divine Potter's hands to be molded and fashioned for heavenly vessels, who feel that they have marred God's early plan for them--that what they knew was God's ideal for them, perhaps in a life of service to others here, has become a miserable failure, because of their lack of submission to Him or because of their own waywardness. There are some who may be utterly disheartened and may feel that the only thing for them is to step aside and let others win the great prize that

seems easy for them. In many discouraged souls the conviction seems burned that they had their chance and missed it; that it is of no use, it will never come to them again. It seems to such that the saying, "The survival of the fittest leaves no place for the unfit," applies to their case. It seems them that "they must be flung amid the waste which is ever accumulating around the furnaces of human life." It is right here, when the soul is discouraged, disheartened, ready to give up, that the gentle words of Jesus to the outcast, "Come unto Me all ye that are weary and heavy laden," apply. Accept the gracious invitation, place yourself again in the hands of the Divine Potter, and then seemingly useless product of clay may be made use of again, and be fashioned and molded into a *useful* vessel to serve in some place in the Divine antitypical Temple of the future.

There are instances mentioned in the Scriptures of truth that are recorded there for the encouragement of the discouraged one. As expressed in the beautiful and eloquent language of Mr. Meyer: "He made Jacob again when He met him at the Jabbok ford, finding him a supplanter and a cheat, but after a long wrestle leaving him a prince with God. He made Simon again, on the resurrection morning when He found him somewhere near the open grave, the son of a dove -- for so his old name, Barjona, signifies -- and left him Peter, the man of the rock, the Apostle of Pentecost. He made Mark again, between [the time of] his impulsive leaving of Paul and Barnabas, as though frightened at the first touch of sea-sickness, and the times when Peter spake of him as his son, and Paul in the Mamertine prison describes him as being profitable.

"I have been told of a gifted son who, when night has fallen, and his aged father has gone to the early couch of age, comes into his studio where the old man's hands had been busily engaged all day modeling clay, not without some fear that they are losing their skill, and removes all trace of senility or decay. So does God come to our work when we have done our best and failed, and when men have turned away from us with disappointment. He perfects that which concerns us, because His mercy endures forever, and He cannot forsake the work of His hands." "In a great house there are indeed vessels not only of gold and silver but also of wood and clay, some for noble, some for menial service. If one will only keep clear of the latter, he will be put to a noble use, he will be consecrated and useful to the Owner of the House, he will be set apart for good work of all kinds. So shun the lusts of youth, and aim at integrity, faith, love, and peace, in the company of those who invoke the Lord out, of a pure heart." -- 2 Tim. 2:20-22. -- *Moffatt's Translation.*

WHAT ISRAEL LEARNED AT SINAI

"Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, avid with all thy might."- Deut. 6:5. "Thou shalt love thy neighbor as thyself." -- Lev. 19:18; Deut. 4:32-40.

PERHAPS the most important and the most significant event in the early history of the Israelites was that of their sojourn at Mount Sinai, because there Jehovah made to them a most extraordinary communication -- giving them the Law in the form of a covenant into which they entered with Him; and which became the foundation of all His dealings with them until the Advent of the Redeemer some fifteen centuries later.

Another has observed interestingly that "Hitherto the Lord had spoken with Moses, but the people, save in the symbol of the fiery and cloudy pillar, had received their knowledge of God only through that august intermediary. Now Moses was told to notify the people that after three days God would descend upon the mount in the sight of all, and in preparation for that tremendous event all were to sanctify themselves, inwardly and outwardly. Only purified garments and bodies and hearts made holy by prayer could safely look upon the majesty of the Eternal. "Bounds were created to keep the beasts from grazing on the thin herbage of the lower slopes; whoever touched the Mount must die; all clothes were to be carefully washed against that third day; absolute purity was to be observed in heart and life; Moses alone was called up to the top of the Mount. All these significant acts converged to give outward and sensible manifestation of the Holiness of God." -- F. B. Meyer,

All of Israel's experiences from Egypt to Sinai, a distance of about 150 miles, were designed of the Lord to prepare them for further blessings and mercies, and to make them typical of spiritual Israel and the heavenly favors to be bestowed upon them in due time. When Moses said to Pharaoh that the Lord commanded that the people should go into the wilderness to offer sacrifices to Him, it was but a vague statement of a great fact. The sacrifice which the Lord proposed was a consecration of themselves and all that they possessed to, Him' and to His service. The' experiences of the fifty days journey were calculated to establish faith in the Lord, and to ground and establish the hope of the Abrahamic Covenant under which they had essayed to leave Egypt to seek the promised land where the blessing would be granted. They had now arrived at the spot in the wilderness, at Mount Sinai, where God proposed to enter into covenant relationship with them. This was, therefore, the important epoch in their history. God proposed to adopt them as His people, and that Moses should be the mediator between Him and them. '

THE LAW COVENANT SEALED

The Law was read in the hearing of the elders and representatives of the people, and signified the terms and conditions upon which the Lord would grant them His special favor and blessing. If they would obey His statutes and keep His commandments He would make of them a great nation; He would give them prosperity of every kind -- he who would do those things should live, and the blessing of the Lord would prosper his every interest. This implied eternal life, though it is doubtful if the faith of the people could fully grasp this part of the blessing. They all, however, could appreciate the fact that they were promised health and wealth if obedient to the Law. On the other hand; if disobedient it was to mean to them disease, national and individual sickness, pain, sorrow, poverty. They were called upon to take their stand once and forever. Would they be the Lord's people and nation and enter into this covenant, or would they not? They responded favorably; they declared, "These things will we do." But little did they appreciate the comprehensiveness of these Divine commands -- they saw only the outward aspect and not the spirit of the Law.

The Apostle assures us that it was impossible for them or for any other members of the imperfect race to fulfil the requirements of that Law in its real spirit and depth -- that the Divine Law measures the full capacity of a perfect human being, and hence that no imperfect being, none of the fallen race, could possibly keep that Law. He says of it, "The commandment which was ordained to life; I [we Jews] found to be unto death." (Rom. 7:10.) This was not the fault of the Law, for, as the Apostle declares, the Law was just and perfect and good. It was the fault of the fall, because "there is none righteous, no not one," therefore there is none able to keep the perfect law in its very spirit. This fact, however, was kindly veiled from the eyes of the Israelites that they might with the greater courage undertake to do their best and receive the full measure of possible blessing under the circumstances. God from the beginning foresaw the entire plan, and meant in this Law Covenant with Israel merely their blessing at the time, and to use, them as a type of spiritual Israel, who as the great antitypical Mediator will in due time provide for them the benefits of the New Covenant, which will make allowance for their imperfections, and during the Millennium bring them and all others of mankind who desire harmony with God back to full relationship. with the Creator and to eternal life -- destroying willful evildoers.

THE LAW COVENANT FOR ISRAEL ONLY

Much needless confusion prevails respecting the application of the Decalogue. Few seem to notice that it was the basis of the Covenant made with Israel, and that it included in its provisions, promises, and penalties only the Jewish nation. Its commands had nothing whatever to do with the Egyptians or any other nation of that time or since, neither are they now applicable to spiritual Israel. Even those Jews

once under this Law Covenant needed to be freed from it before they could become espoused to Christ. The Apostle most distinctly states this, saying to the Jews that so far as its blessings and opportunities were concerned, these ended at the cross of Christ, that Christ made an end of the Law Covenant, nailing it to the cross. (Col. 2:14.) He further shows us that every Jew who believed in Christ needed first to recognize the death or end of the Law Covenant under which he had previously been bound before he could become married to Christ betrothed to Christ as a member of the Bride class, spiritual Israel.

It will be remembered that the Apostle tells us that the Law Covenant was typified in Hagar, whose son Ishmael typified the Jewish nation under the bondage of the Law -not free, not sons of God in the highest sense, not heirs of the Abrahamic Covenant. He points out that this higher position of the sons was represented in Isaac, whose mother, Sarah, represented the original Abrahamic Covenant, which God made 430 years before the Law Covenant was added at Mount Sinai. As Hagar, the bond servant, brought forth her son first, so natural Israel was developed before spiritual Israel: as later Sarah bore the true heir to Abraham, so later the Abrahamic Covenant bore the antitypical house of sons, spiritual Israel, of which Jesus is the Head and the Spirit begotten ones members. Our Lord also refers to this change of dispensation and shows that all who were of suitable condition of mind in the Jewish nation were privileged to be transferred from the Law Covenant and the Ishmael seed to the better Covenant, as members of the Isaac class, the house of sons. He says "He came unto His own and His own received Him not [as a nation], but to as many as received Him, to them gave He liberty [power, privilege] to become the sons of God, even to them that believe on His name." -- John 1 :12.

If the ten commandments, the basis of the Jewish Covenant, were only given to that nation and not to the world, is the world without, a covenant? We answer, Yes: the world never has been under any law of God, never has been recognized by God, whose time for dealing with the world is in the future under the terms of the New Covenant, at the hands of the greater Mediator than Moses, namely Christ, Head and Body. Thus we read, "God has appointed a day in the which He will judge the world in righteousness." (Acts 17:31.) That day has not yet come, hence the world is not on trial, is not being judged, rewarded or punished. The day of the world's trial will as surely come as natural Israel's time of favor and trial came when they were delivered from Egypt, and as surely as spiritual Israel's day of favor and judgment came, beginning with our Lord and Pentecost.

Meantime, since the casting off of natural Israel at the time of our Lord's crucifixion, God has been dealing only with spiritual Israel, rewarding, punishing, chastising, etc., "every son whom He receiveth"

-- but not the world, whom He has not received nor entered into covenant relationship with. "The world still lieth in the wicked one," is still blinded by the "god of this world," is still under Adamic condemnation, and therefore still "children of wrath," to whom no favor is due until the inauguration of the Millennial Kingdom.

ALL COMMANDED TO REPENT

With the end of the Jewish Law Covenant, with the accomplishment of Christ's sacrifice at Calvary and the application of the merit thereof to the household of faith, all men everywhere were commanded to repent, and to know that God was prepared to give the trial or testing to all, to the intent that the willing and obedient might be adjudged worthy of everlasting life if assisted thereto through the Redeemer. The Law of God was originally written in man's constitution in that he was created in the image and likeness of God, with the qualities of mind which would enable him to appreciate right and wrong, justice and injustice, and esteem righteousness. But the fall largely erased this law from the human heart, until today, in some of the more savage; only the merest trace of conscience and appreciation of right and wrong remain. Consequently the eyes of their understanding and the ears of their heart remain closed to the message that is now promulgated, urging all everywhere to repent and turn to the Lord. That this is true is demonstrated: our Lord called attention to the fact that few have ears to hear and eyes to see, and declared of some who received His message, "Blessed are your eyes for they see, and your ears for they hear." Furthermore, the promise is that eventually, during the Millennial Age, all the blind eyes shall be opened and all the deaf ears be unstopped.

"FULFIL THE LAW OF CHRIST"

The decalogue is styled the Law of Moses because, as the Apostle declares, "The Law came by Moses, but grace and truth by Jesus Christ." The Jew who did not receive Christ, did not receive the grace and truth, and the Christian who has received Christ and His grace and truth, is "not under the Law [Covenant] but under grace." (Rom. 6:14.) The Law of Christ is a different one from that of the ten commandments, and yet there is an agreement between them, because, though Moses' Law was given to the house of servants and the Law of Christ was given to the house of sons, both emanated from the Father and both are based upon His eternal law of righteousness.

No wonder, then, that there is a harmony between them. The Law of Christ is positive and is called a new commandment. It does not attempt to say what we shall not do, as did Moses' Law, but taking the positive form tells us what all of Christ's followers shall do, must do, in order to be acceptable to Him. His law is that we shall love God and

"love one another as I have loved you." Under this Divine arrangement with the house of sons he that loveth not is not of God -- "if any man have not the spirit of Christ [the spirit of love] he is none of His," and if he have the spirit of love for God and consequently for his fellowmen, he would not think of doing things forbidden the house of servants in the Decalogue. What was proper enough as a prohibition to the natural man, would be wholly inappropriate to the members of the New Creation, the Body of Christ, who have been begotten of the Holy Spirit of love. What an insult it would be to such to command them not to blaspheme God's name, not to warship other gods, not to kill, not to steal! Would God steal? would God murder? and would any who have been begotten of His Spirit have the wish or desire to do these things? Surely not! Hence the prohibitions contained in the ten commandments are not for the New Creation and were never given to them. As the Apostle declares, "The law of the spirit of life in Christ Jesus hath' made me free from the law of sin and death" - - the Mosaic Law. -- Rom. 8 :2.

"MOSES GAVE YOU THE LAW"

These were Jesus' words, and He adds, "none of you' keepeth it." (John 7:19.) They could not keep it, could not be justified by it. Do we then of the New Creation keep the still higher law of love? and if so, how? The Scriptures answer -- 'The righteousness of the law' [its requirements -full obedience] is fulfilled in us who walk not after the flesh but after the Spirit" -- who are striving to the best of our ability to be in harmony with the very essence of the Divine will, Love. Not that we can walk up to the spirit of the Law, but that when we walk after it with our best endeavors God counts it unto us as though we walked up to its requirements -- the merit of Christ our Lord and Head being imputed to and compensating for all our unwilling imperfections.

Nevertheless, although we are not tinder the Mosaic Law, we-the New Creatures, begotten. of the Holy Spirit and accepted in the Beloved under the Covenant of grace may gain valuable lessons from an examination of the Law of Moses, because the study of it will open wider and wider the eyes of our understanding to see what are the particular 'and exact requirements of the Divine Law and our own natural shortcomings. Our study of the Law, however, will not bring to us condemnation, for we remember that we are not under the Law but under grace -- not condemned because unable to fulfil every requirement of the law, but justified before God and the Law through the merit of Jesus when we put forth our best efforts to the accomplishment of the Divine will. In the declarations of the Law designed for natural Israel we see the outlines of the perfect will of God, and the more clearly we discern this the more it will enable us to

fulfil the desires of our hearts and to come into fuller accord with God's perfect will in thought, word and deed.

TYPICAL OF NEW COVENANT

St. Paul, in Hebrews 12:18-24, points us to the antitype of today's study. As Israel was delivered from Pharaoh and his hosts, so ultimately all mankind is to be delivered from Satan and his hosts, the fallen angels, and from all evil influences. As the journey to the promised Land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai, namely Mt. Zion, God's Kingdom for which Jesus taught us to pray, "Thy Kingdom come; Thy will be done on earth, as it is done in Heaven."

Meantime, Jesus has become the antitypical Moses and Leader of the people, and in harmony with Jehovah's Program, He has been selecting the members, or associates and joint-heirs. St. Paul explains this to us, saying, "God gave Jesus to be the Head over the Church, which is His Body." St. Peter explains that this great antitypical Moses must be raised up from amongst the brethren first, before the blessing of restitution can come to mankind in general. -- Acts 3:22, 23, 19-21.

This entire Gospel Age has been devoted to the gathering of the members of the Christ Body. And when the last member shall have made his calling and election sure, this Age will end, and the more glorious work of the Messianic Age will begin.

SHAKE HEAVENS AND EARTH

The antitype of our lesson will be the inauguration of the New Covenant, at the Second Advent of Jesus. The basis of this new and better Covenant was completed at Calvary by our Lord's sacrifice of Himself. He has since been completing His "better sacrifices" by presenting the bodies of His saints, holy and acceptable, to God. (Rom. 12:1.) Soon the "better sacrifices" will be completed, and the greater Mediator will have been fully raised up from amongst the brethren. Then everything will be ready for the inauguration of the New Covenant, to bless the world of mankind with knowledge, and with opportunity for restitution to earthly blessings and perfection.

St. Paul points out that this is what we are coming to -- approaching -- "the General Assembly and Church of the First-born," whose names are written in Heaven. He declares that we may expect an antitype of the stirring scenes mentioned in our lesson. As at Mt. Sinai the literal mountain shook, lightnings flashed, and the voice of God was heard as the sound of a great trumpet, so here the antitype will come. The great trumpet here will be the seventh trumpet, the trumpet of God. The storm and tempest and shaking here in the antitype will mean the shaking of

the ecclesiastical heavens and .the social, , political, and financial earth.

The Apostle prophetically assures us that everything shakeable will be shaken to its destruction, that only the unshakeable things will remain. That is to say, the Messianic Kingdom then to be established will completely overturn everything not in harmony with righteousness, justice, and truth. This is merely a prelude to the great blessing of the Abrahamic Covenant then to be fully ushered in, for the blessing of all the families of the earth.

INTERESTING LETTERS

Dear Brethren:

Please accept my hearty thanks for the two copies of the Revelation Volume I 'which you have so kindly sent me.

The appearance of the book is very pleasing -clear type on good paper, well bound, and of convenient size -altogether a handsome volume.

Having read the preface, also the appendix, etc, I realize that the production of this exposition must have entailed immense labor and years of research in studying so great a number. of works.

I am one of those who need to sit at the feet of our Lord and Head with it, in order that I may obtain all the blessings He would have me receive through it -- the chief of which surely is to be entirely possessed by its spirit, Love Divine. All, praise, through Him, to our Father for the wondrous privilege.

With our love, dear brethren,

Yours in Him, Our Life,

W. M.-Scot.

[Sitting at the feet of the Great Teacher is most essential on the part of any who would truly be admitted into the secrets of the Lord's Sanctuary, and who would come most fully under the power of its hallowed influences. Sitting at His feet means that we come to Him in lowliness of mind, in humility, emptied of self, headiness, and self conceit, divested of all thought of our own value and importance, and ready to accept of His Message of Truth in whatever way and from whatever source the Master -- may be pleased to impart it to us. Knowledge, without the accompanying grace of humility, will profit us but little; rather it will prove injurious. But knowledge, truth, received in lowliness before the Master, will surely yield abundant fruitage -- holiness of heart and life -- and increasing devotion .to the Divine will. Let all those who would make sure of the "abundant

entrance" encourage this disposition to see Him and not self, and cultivate this heart communion with the Lord, this attitude of tender regard for His will, that we will ever be looking to Him -- learning of Him-sitting at His feet.-*Ed. Com.*]

To the Brethren of the Pastoral Bible Institute:

I refer you for introduction to Brother J. J. Blackburn whom I met and talked with here at R_____ a short time ago.

My father, as some of you will perhaps remember, was a deep student, and himself one of the few who stood by with the rest of you . . . until he died three years ago. He tried to interest me in the studies about 1912. At that time I was not in the condition to see. Later he gave up trying to convince me. This was something I could never understand until now, for it was the reverse of his nature to give up when he knew he was in the right. I can now see that as he advanced in the truth, he realized that it was useless to try to force me into being interested, but that if so it was to be, I would come to it myself when I was fitted to receive it 'as I should. Nevertheless, while never being especially interested, out of respect I always listened to my father and also was present at several meetings here at home when Pilgrims were here, and learned much of the, Plan of the Ages, although at that time, only as an interesting story.

As you know there are only two of the old Class here, my mother and Sister-- -, both of whom are I believe very faithful I have in my possession all the books that my father had, which my mother has given to me, and they too, are a great help.

Now there are several here it seems to me who would be interested if they but had the chance, and two men to whom I have talked are now reading the First Volume. Perhaps I could be of use right here if I could spread the good news, and perhaps find a few who would accept it. Can you make any suggestions as to how I could grasp the entire Plan in any quicker way than by reading the six Volumes through carefully step by step, as I have started? I guess not, but perhaps *you* have some suggestions that will help.

When should we expect to be able to enjoy the privilege of another Pilgrim this way? And right here I want to say that any of the brethren are welcome at my house as long as I have a home. Would that I could help financially

I suppose you have many things to look after and will not hold you longer this time, although there are many things I would like to ask and to say. I feel sure that all my questions will be answered in time as I continue my studies. But out of respect to the fact that there is strength in unity I wish to unite my efforts with yours, thereby uniting

yours with mine, that I, with the added strength of your co-operation, may be enabled to do more here' in the Great Work for the Lord.

Believe me when I say that all this I have written is sincere, and only after deep consideration on my part.

Hoping to hear from you soon; I am

Yours in the service of our Lord, to the best of my knowledge as fast as I can acquire it,

W. H. B. -- *Minn.*

Dear Brethren :

I received the copy of the first book of the Revelation, and desire to try to express my deep appreciation of it as a most satisfying portion. It is strong meat, nourishing, and stimulating, urging me to greater and more persistent effort in the race for the prize so alluringly displayed. The gift of the white stone and the hidden manna, and the assurance of a permanent abode with our Heavenly Father and our adorable Master are especially appealing to me, although I quite realize I can only faintly understand the value of such riches of grace. I shall earnestly strive to use what opportunities are given me, to share with others this feast.

Please find enclosed \$1.50 for renewal subscription to the HERALD, and landscape Motto for 1924. I would be glad to have a dozen or so of the "Earthquake" tract, and a few "Silver Lining" leaflets.

With many thanks and best wishes for the coming year, Your sister by His grace,

Mrs. E. S. W., *Can.*