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

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# THE YEAR 1925 --SHALL IT BE ONE OF PROGRESS?

### SOLEMN CONTEMPLATIONS OF THE FAITHFUL

PROGRESS should indeed be the watchword of all faithful children of God. Divine Revelation and experience agree that the things worth while, the true and imperishable riches, are secured by degrees, and that, through the trials and struggles of the years; that a process, a series of acts and proceedings in life are most surely involved. St. Paul presents the thought of this progress when he makes mention of the Christian "growing up into Him in all things, which is the Head, even Christ." Again referring to our inheritance, and how it is attained, he says that we are members of Christ's house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

How important is time as a factor in Christian development and in permanently securing the eternal riches! As, therefore, the epochs or divisions of time, known as years, come and go in our experience, they truly mark milestones as it were, in the journey of life. And each of these milestones may well be an occasion for solemn question, for careful inspection, and for honest examination of the heart and life on the part of each child of God. Ascertainment of gains and losses as new creatures, and how and when and where these came to us in the constant battle with the world, the flesh, and the devil; will surely profit all who make such reckonings with an eye single to the good pleasure ,of the Lord.

### **Blessings for the Faithful**

The new year, 1925, is surely full of blessings for the faithful, according to all the precious promises of our Father's Word. We must grasp these afresh, allowing the Lord's faithfulness of the past to establish our trust more firmly for the future. Without faith, as the trolley to connect us with the current of Divine power, we will fail to "go on to perfection." Love, too, should be stimulated by a retrospective glance; discerning the mercies of the Lord toward us should enthuse us with loving zeal toward Him and His. Truly, "we love Him because He first loved us." We seek to do those things pleasing to our Lord because we love Him, and in proportion as we

love Him, we will delight in such obedience and service, even at the cost of self-sacrifice.

Surely good resolutions and the re-examination of our ideals and standards of life are appropriate at this season, too. Not that the fully consecrated can add to their consecration -- for, if proper, it included our all. Neither, that we should have an annual round-up, when we seek pardon and start out afresh, as typical Israel did each "day of atonement," at the beginning of their new year. Spiritual Israelites rather are to live a daily and hourly life of nearness to the High Priest. The blood of sprinkling is to be continually invoked for the cleansing of the slightest defilement of conscience that thus our robes may not become bedraggled, but that the slightest spot being removed, we may have them "without spot or wrinkle or any such thing."

What more appropriate sentiments could we have than these! How could we hope better to please Him who has called us out of darkness into His marvelous light; Him who has lifted our feet out of the horrible pit and the miry clay, and set them upon the Rock Christ Jesus, and established our goings; Him who has shown to us the path of life, and filled us with joy from the light of His countenance! The Lord's own expression on the subject is, "If ye love Me keep My commandments"; and the Apostle in the same strain assures us that we are acceptable children of God if we do those things which please Him, and do not find them grievous if we do them gladly and of a willing heart-rejoicing both to know and to do the good pleasure of our God.

### **Sojourners in Life's Pathway**

At this time it is also appropriate that all the dear sojourners in the Narrow Way should greet one another with hearty good wishes of love and sympathy, and with words of comfort and cheer. And who are the brethren and sojourners in life's pathway? Shall we not salute with Christian love and recognition all who trust in the precious blood of Jesus, justified by faith in His blood; and who, by a full consecration to and personal union with Him, have become members of, the Royal Priesthood, heirs of God, joint-heirs with Jesus Christ our Lord prospectively-all those who having believed in the Redeemer to the remission of their sins and their justification before God, have taken the next step of presenting themselves to Him, "holy, acceptable to God, and their reasonable service." Surely the communion and fellowship of all of such kindred minds should be increasingly "like to that above." All such will wish for one another great blessings during the year beginning.

As we enter the portals of another year and realize that all creation is still groaning and oppressed under the burden of sin, sorrow, and death, the question may be asked, What is the outlook for the children of God and for the entire groaning creation? In the language of the poet,

"Watchman, is the light ascending Of the grand Sabbatic year? Are the voices now portending That the Kingdom's very near?"

From the standpoint of faith, there can be but the one answer,

"Pilgrim, yes, I see just yonder, Canaan's glorious 'heights arise; Salem, too, appears in grandeur, Tow'ring 'neath its cloudless skies."

### **One Step I See Before Me**

Surely faith in God sees the outlook glorious for both the true Church and the world; but as the Apostle intimates, the glory of the Church excelleth. "All things are onward moving," and there has not failed one of all the good promises of our God. The words which the Savior addressed to His followers nearly nineteen centuries ago are no less appropriate for all His trusting ones today: "Blessed are your eyes for they see, and your ears for they hear!" Indeed, is it not true that multitudes of humanity have longed for and do still crave just such information as to the future that is possessed by those who today are enabled to take the standpoint of faith and believe the testimony of our Lord, the Apostles, and Prophets concerning the consummation of all things.

Do we feel a desire to draw aside the curtain and see in advance the details of the remainder of our earthly sojourn, and of the Church's final rapture, and of the ultimate inauguration of the Kingdom for the world's blessing? Perhaps the Master would say to us as He did to some of old, that there are some things that are not yet due to be understood, and with gentle word would remind us that it were better for us not to know some things. Indeed, He would have us remember that like all those who have gone before us in this way, we must continue to walk by faith and not ,by sight. Therefore it were of the highest wisdom that "God kindly veils our eyes, and o'er each step of our onward way, He makes new scenes to rise."

Is it not true, dearly beloved, that in this way in which the Lord has called us to walk, it is of His providence that we oft-times are left to feet our great need? And is it not for the purpose of having us draw near to Him and seek for the help. we need through the way which He has provided?' It is, therefore, no evidence of the Lord's slackness or neglect that we find His people everywhere today needing encouragement, needing to be revived and buoyed up in spirit for the journey before them. These very conditions of need provide abundant opportunity for the members of Christ to help one another with their sympathy and love, and to bear one another's burdens, and so fulfil the law of Christ.

### **Brethren Giving Heed to More Sure Word of Prophecy**

Let us therefore be of encouragement to one another in every way possible. While the Lord is, not pleased to reveal to us the details of our journey ahead, nor all the items associated with the conclusion of the Church's career, yet it is evident that the Lord by His Spirit is causing His Word to, be more and more illuminated. As we receive messages from brethren in all parts of the world, we are glad to know that they are seeking a fuller acquaintance with the Lord, seeking to become more fully informed as to what is that good and acceptable and perfect will of God.

We take occasion in this connection to express to, the readers of this journal the very grateful. appreciation which the brethren here feel in response to, messages received from all parts of the world,, giving assurance that the ministry of the truth going forth to them is giving rich blessings and encouragement in the Master's service. In this fact we do indeed rejoice, and desire that the Lord. shall be praised above all, as it is from Him that: all blessings flow. We feel that it is significant, too, that many in their communications are expressing the fact that special assistance has been received from the study of the two volumes of the exposition of the Revelation that have been sent forth, as well as from the series of articles published in "The Herald" during the past year, dealing with the prophecy of Daniel. Assurances of great blessing upon head and heart thus coming to, us from brethren throughout the world, who 111 soberness of mind are prayerfully studying both the prophecy of Revelation and that of Daniel, convince us beyond doubt that these portions of the Bible were intended to .be of vital assistance and a stimulation to the faith of God's children, in these days, when doubt and skepticism are so boldly stalking about. May we not consider that the Lord is well pleased that His people should thus avail themselves of the provision He made long ago for their support and fortification in this evil day?

### "Let Brotherly Love Continue"

The temperaments of the Lord's people vary, so that some derive more benefit from one line of Bible testimony and some receive more from another. Some of the brethren feel that they could wish that we would devote more space to the discussion of such lines as the times and seasons, the symbolic portions of the Scriptures, and to that large proportion of the Bible known as prophetic testimony. Those there are who, so express themselves to us in correspondence. Others there may be who would appear to derive more benefit from a discussion of such as the epistles, and those portions that contain admonitions, exhortations, and which may seem to relate more directly to character-building.

Let us not forget, dear brethren, that the supreme and final object of all God's messages of truth, .after all our study and preaching, is that they may sanctify us, that they may transform us and make us copies of God's dear Son; that they may work out in us the lines of character that will fit and prepare us for a place in the heavenly Kingdom. The earnest desire of the brethren connected with this ministry, is that spiritual things shall be so dealt with in "The Herald" and other publications sent forth, that the Lord's people shall .be built up in Christ; and that such lines shall be presented as will lend encouragement and give strength, fortitude, and courage, so that we may, as the Apostle says, remain immovable, steadfast, always abounding in the work of the Lord inasmuch as we know that our labor is not in vain in the Lord.

As for the views and interpretations presented in "The Herald," let all the brethren remember that we have repeatedly urged none to accept anything until they have proved it to their own satisfaction. If some find themselves unable to agree with certain conclusions reached, this should not be permitted to disturb the harmony and fellowship, but all should endeavor to be so exercised by that largeness of heart and breadth of mind that would accord to all the brethren the right of personal opinion and individual judgment in the study of the Word and in deciding what is truth.

The Spirit of Christ in us should suggest that we be very tolerant with one another; and that if we find some of our brethren deriving benefit from the study .of some portions of the Bible, from which we ourselves do not get so much benefit, let us be very forbearing and willing for them to use their full liberty in Christ in searching and studying the Divine Word in that manner that seems to them the most profitable. Above all, may we heed the Apostle's admonition, "Let brotherly love continue."

### **Passing Through the Vale of Tears**

There comes to our mind at this time the words of the Apostle, "Gird up the loins of your mind and hope to the end for the grace that is to be brought unto you." We feel that this is a timely admonition for these days. From what the Divine Word presents we may anticipate that there will be peculiar trials and testings of faith and of patience and of humility and of devotion to the Lord and to the brethren, upon those who are already in the light of Present Truth. To what extent have we still the chaff and straw of worldly sentiment attaching to us as New Creatures, as grains of wheat? To what extent are these earthly

interests and ambitions holding us fast? We must be set free, and the experiences to be expected will be of a kind necessary for a complete separation from the things of worldliness and sin. So far as our hearts are concerned they must reach absolute perfection of intent and endeavor, however imperfectly they may be able to control our mortal ,bodies, otherwise we are not fit for the Kingdom, not fit to be gathered to the garner. To be forewarned is to be forearmed. The Apostle declares, "Of your own selves shall men arise speaking perverse things to draw away followers after them." The last week of our Lord's ministry was the most eventful one of all, and the one which witnessed His greatest triumph with the people when they hailed Him as King as He sat upon the ass. And yet the same week meant the severest trial upon all of His disciples, and our Lord's ignominious death. So we shall not be surprised if something of a similar character should come to pass during these days while we press on in the ministry amidst sore trials and reverses.

### None of These Things Move Us

The Apostle, speaking of our day, mentions "perils amongst false brethren," and there have been such all through the Age. But we hear also the Word of the Lord assuring us that greater is He who is on our part than all they that be against us. We hear His voice again saying, "Let not your hearts be troubled," and again, "In quietness and in confidence shall be your strength." So all of the Lord's true people should feel -- "None of these things move us" -- none of these things shall hinder us from our own faithfulness to the Lord and from doing His will. Let us .be content to wait until the great Chief Reaper at the close shall distribute His rewards and blessings. Let us continually seek His approval, and by and by we may hear His voice saying, "Well done, good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of thy Lord."

It is proper here that we remind the Lord's people of the Master's words to the effect that there are just two great captains in the present conflict -- that He Himself is the Head and Leader of the one party, and the Adversary the head and leader of the other. He assured us that we cannot serve God and Mammon, selfishness. He implied that we might be in danger of mistaking which of these two masters we are serving, when He said, "His servants ye are to whom ye render service." The implication is that some might be serving the Adversary and mistakenly thick themselves the servants of the Lord. We urge all to think carefully along these lines; to note what have been the leadings of Divine providence throughout the harvest time, to note the spirit that belongs to the work -- the spirit of self-sacrifice, the spirit of loyalty to the Word, the spirit of love for the brethren to the extent of laying down life in their service. We are also to notice the spirit or

disposition of the Adversary, that it is not to build up, but to pull down, that it is out of accord with the ministry of holy things, that it is self-seeking and ambitious, and disposed to raillery and to "shoot out arrows, even bitter words," against those who are seeking to serve the Lord and His cause, from whom they receive no arrows again in return. -- Psa. 64:3.

#### Watch and Pray Lest Ye Enter Into Temptation

Let us have in mind at the opening of this year the words of our Master to the Apostles in His Gethsemane hour: "Watch and pray lest ye enter into temptation." Let us remember that it was zealous Peter who most courageously said, "Lord, though all men forsake Thee yet will not I!" It was he who slept, when he might have been giving some words of encouragement, and when he might have joined with the Master in prayer; and it was he who later on temporarily fell from his steadfastness and joined himself to the enemies of the Lord by denying Him. We are glad that he ultimately recovered himself by the Lord's assistance. But how much better it would have been, how much happier for him, if he had watched and prayed. And: so with us-let us follow in the footsteps of our Lord, watching and praying, walking circumspectly; let us lay down our lives for one another in the service of the Truth, not rendering evil for evil nor railing for railing, but contrariwise let us bless those who seek to injure us, and pray for them, realizing that not of themselves do they these things, but of the Adversary's misleading, even as we have the assurance that those who crucified the Lord were under Satan's delusion, as the Apostle says, "I wot that in ignorance ye did it, as did also your rulers." "For if they had known they would not have crucified the Lord of glory." So if there be those who would obstruct the, ministry, it is because their eyes are holden and their ears are holden because of the Adversary, and because they have allowed themselves to become entangled by His delusive snares. and ambitions. We hope and pray for their disentanglement, their recovery, while we shun their ways.

### **THE PRIDE OF LIFE**

"The lust of the flesh, and the lust of the eyes, and the pride of life." --John 2:16.

HERE are enumerated three generic evils that separate souls from God. The order in which they are given seems climacteric, pride of life being the chief. Riddance of the tyranny of any of them is the problem of grace; but grace overcomes the lusts more readily than the pride, lusts are leagued with the senses and impulses, while the pride is imbedded in our very life. Its rootlets entwine themselves in the essence of our being, and are too microscopic to be thoroughly traced by the most painstaking self-examination. The Holy Spirit can alone detect and destroy them. We name only the grosser radicles when we speak of pride, of appearance, of position, of knowledge; or even when, with truer intuition, we confess to pride of humility -- the pride of feeling no pride! And Dr.. A. J. Gordon's happy and seemingly exhaustive classification of "face-pride, place-pride, race-pride, and grace-pride," hardly fills out the meaning of the all-comprehensive and divinely chosen term, "The pride of life."

Ah, this tenacious and subtle pride, the condemnation of the Devil, and his serpentine trail within our being, how it eludes our prayerful introspection, mocks our sincerest consecration, dwarfs roux boldest faith, and limits the promises of God! Yet, subtle as this degrading tyranny is, to the soul. yearning for deliverance, "He giveth more grace." And the home-thrust that grace gives to pride is through the life of nature, in which its life inheres.

This wisdom and skill of grace are above our own. We would strike at pride only .in some one or more of its prominent forms; apart from its darling life; and so we hardly wound it. We have bruised only the tail of the viper with all our blows, and not its head. Its vitality remains; and it will anon coil up and spring again.

But grace, disdaining to contend with merely chance appearances, or to rest content when they crawl into some covert of our ignorance, reaches the very life of pride by thrusting at the "pride of life:" Grace demands. that we ourselves shall die daily to the life of mature, and live instead the resurrection life of faith -- "the life" which is by the faith of the Son of God" -- to the end' that the life of pride shall die utterly. Only thus can we say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Or again, as he admonishes, "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

Only as by faith we "put on the Lord Jesus Christ," and He re-lives in us, do we succeed in endeavors to "make no provision for the flesh, to fulfil the lusts thereof," and are ever at any moment devoid of the "pride of life," because then only do we feel, and think, and act like Him. It is not enough to look at Christ, as upon a set but inimitable pattern. That can be but a formal and' critical gaze at the best, even though it be in admiration. It will result only in following Him afar off and in denying Him on an occasion of danger. Nay, we must look unto Jesus, in unconditional self-surrender, if we would have the pride of life within us yield up the ghost. Observe how all this signifies that no mere negation of pride will ever kill or exclude the "pride of life," so, hat ours shall no longer be a life of pride. A positive and quickening element is needed to substitute it. What element can this be but a meekness, of life that shall beget and sustain a life of meekness within us? But where may this meekness of life be found in the germ, and how may it be transplanted to the soil of our being? Where indeed, but in Him who says: "I am meek and lowly in heart"? And how, but by our heeding Isis' command: "Take My yoke upon you and learn of. Me and ye shall find rest unto your souls"? -- Selected.

### "HE IS MY REFUGE"

### "He is my refuge and my fortress: My God, in Him will 1 trust." -- Psa. 91:2.

THE text chosen as our motto for the new year is one, we believe, full of meaning. It suggests lesson particularly in season for God's people today.

The word "refuge" signifies a "place of shelter, or protection from danger or distress; a stronghold which protects by its strength, or a sanctuary which secures safety by its sacredness; a place inaccessible to an enemy." The word "fortress" stands related, in the sense that it signifies "a fortified place, a. stronghold; a place of defense or security."

Considering the character and lesson of the 91st Psalm, it is without doubt prophetic. It has been well termed the Messianic Psalm; for it relates to the Christ, to the great Messiah, including the Head and all the members of the Body, especially to their experiences in the flesh. In this prophecy we are borne forward in vision to the evil day; the day fraught with great danger; the day of fiery trial. Yea, the time when every man's work is being made manifest of what sort it is.

In the midst of the "perilous times" of this evil day," and of the warning voices of Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand-and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils -- how precious to the saints are the assurances of Divine protection and care and personal love!

We call to mind the gracious promises of our Lord -- "The Father Himself loveth you"; "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom"; and "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him; . . . and; My Father will love him, and We will come unto him and make our abode with him . . . . Peace I leave with you, My peace I give unto you. Let not your heart be troubled, neither let it be afraid."John 16:27 ; 14:21, 23, 27 ; Luke 12:32.

But warning voices and wholesome counsel are also necessary and he is not wise who turns a deaf ear, to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation," Every soldier of the cross needs to heed the Apostle's warnings -- "Take unto you the whole armor of God', that ye may be able to withstand in the evil day, and having done all, to stand"; and again, "Let us fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it"; and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety; so your minds should be corrupted from' the simplicity that is in Christ;" "for grievous wolves shall enter in among. you; riot sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away' disciples after them." "Behold," said' our Lord, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves." --Eph. 6:13; Heb. 4:1; 2 Cor. 11:3; Acts 20:29, 30; Matt. 10:16.

### "To Him That Overcometh"

It is necessary for the discipline, trial, and final proving of the Church of God that they should be subjected to these adverse influences; for to him that overcometh them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same tests of loyalty to God, of faith in His Word, of zeal for the Truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt His Church in due time. To such faithful ones are the blessed consolations of Psalm 9. Hearken --

"He who abideth in the secret place of the Most High [typified by the Most Holy or Sanctuary] shall rest under the shadow of the Almighty." We thus place ourselves under the Divine protection when, having come to a knowledge of God's willingness to accept us as His children, we gratefully accept the invitation and approach in His appointed way, through Christ our Redeemer, and consecrate ourselves fully to His service. Such may sweetly rest in the precious promises of God, all of which are "yea and amen in Christ Jesus." (2 Cor. 1:20.) The world does not see the overshadowing wings of Divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!

"I [Christ Jesus, whom David here, as elsewhere, personifies, and who thus addresses His Body, His Church] will say of Jehovah; He is My refuge and My fortress: My God; in Him will I trust." -- John 20:17.

Who indeed is there, of those passing through this trying time, does not need just such a refuge and fortress as is provided for the true Church. The great Apostle calls our attention to this also, when he says "that we might have a strong consolation. Who have fled for refuge to lay hold upon the hope set before us." (Heb. 6:18.) But how important it is that we shall fulfil the terms of our consecration, that we shall keep the fires of our faith and love and zeal brightly burning; that we take heed to our ways and show such a spirit of obedience as that the Lord shall be pleased to account us worthy of being kept and hidden 'neath the shadow of His .great wing, and in the secret. Place or condition of personal, intimate, fellowship with Him, so that we know that His strength is always nigh! .

Safe in the arms of Jesus, Safe in His love to rest, O how my heart rejoices! Sweetly my soul doth rest.

# A SEASONABLE WORD CONCERNING THE MINISTRY

THE opening of the new. year is an opportune time for reviewing the outlook and prospects in our Master's vineyard. Remembering the prophecy, "Gather My saints together unto Me," it is recognized that for nearly nineteen centuries been in process of fulfillment; the call, selection, and gathering has been from every language, nation, people, and tongue, of such as should be ultimately constituted joint-heirs with Christ in His Kingdom -- blessers of the world in the coming Age.

We behold how the Lord has used the testimony of His faithful followers to do this calling. and to impart the word of instruction. Thus Jesus, on leaving His followers, instructed them: Go ye into all the world and bear the message of truth and grace. The disciples were obedient to the Divine admonition; for the record tells us that they went everywhere preaching "Jesus and the Resurrection."

### **Ambassadors for Christ**

St. Paul, referring to his own privilege in the ministry, 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." He reminds the Church that they likewise share in that great commission: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God." -- 2 Cor. 5:18-20.

Looking back now, over the long centuries of the Age, and viewing our day in the light of prophecy, it is recognized that the Church has about fulfilled her commission -- we are without doubt approximately at the conclusion of the Age. Yet, there was to be no cessation of the testimony so far as the Church was concerned, during her sojourn in the flesh. Not only so, but we have strong evidence that the Church is now living in the gathering-time, termed by the Master the Harvest, which He said was the end of the Age. It is a time when a testimony embodying a clear unfolding of the Truth has been going forth to all the watchers, enlightening, strengthening, comforting, and sustaining faithful believers in the midst of the distressing circumstances and conditions attending the Day of the Lord, and enabling them to persevere in their onward journey, thus fitting them for the final entrance into the presence of the heavenly Bridegroom.

And who is there of us that can say that this work is not still in order and going on? We firmly believe that it is. There are a goodly number of enlightened ones today the world over, who have been realizing the special keeping power of the Truth in these latter days; and still others there are who in the midst of siftings and testings and trials of faith are being helped by a clearer vision of just what the present days mean, and the present circumstances existing amongst the Lord's people.

### Ministering to the Body of Christ

And herein, dearly beloved, are our privileges before us today. While the Master was with His followers at His First Advent, and gathering the fruitage of the Jewish Age, He admonished His disciples to pray the Lord of the harvest that He would send forth more laborers into His vineyard. In consideration of the fact that there are brethren throughout the world scattered, isolated, discouraged, and some of them confused; and believing that there is for them a message of cheer and comfort, and that they can be assisted, shall we not realize indeed the Voice of the Master indicating to us our privileges of ministering to these in such a way as to enable them to become strong in the Lord and in the power of His might. Is it not to the pleasing of our Master today that all His faithful disciples shall exercise great concern for their brethren in need, and not only pray that more laborers and more assistance may be supplied on behalf of His faithful children, but that each one who clearly discerns the present situation shall increasingly have it upon his heart to seek by every reasonable means to co-operate for the advancement of the cause of the Lord and the brethren?

In these remarks it is not our thought to encourage any one in a propaganda work. Ours is not the work of the propagandist, as that term is generally used; for we have no personal designs to work out, nor any man-made system or scheme to publish or advertise; nor have we any system or church organization to foster and build up. We have none of these things in our midst, but recognize merely and solely, the simplicity and order of the primitive Church -- "One is your Master, and all ye are brethren." As ambassadors for Christ, we are merely calling attention to the privileges of the ministry of the true evangelist; that it is that of building up the brethren in Christ in Christian

character, and encouraging them in the development of the fruits of the Holy Spirit, and otherwise imparting comfort as the Lord may direct.

### Assisting Those in Perplexity and Distress,

It has been with heartfelt interest indeed that we have observed the rich blessing of the Lord upon what from one standpoint seems the feeble efforts. of the brethren associated in this ministry. The visits of "The Herald of Christ's Kingdom" to brethren in various parts of the world has without doubt resulted in greatly strengthening the brethren, and in enabling them to see their way more clearly. As many of our readers ire aware, the re cent exposition of Revelation has played an important part also, in enabling many to discern clearly the present situation, and to preserve that poise and balance in connection with present issues and problems that is becoming to disciples of Christ. But from what we can gather, there are a considerable number yet who likewise may be assisted. We learn of various recent awakenings here and there, of brethren with whom we were more or less associated in former yearsbrethren who by reason of the peculiar conditions and tests of this day, find themselves sorely perplexed and distressed, and who need to hear more distinctly the Voice of the Good Shepherd saying, "This is the way; walk ye in it."

We will not neglect to mention in this connection that as we have reached that season of the year when many of the Herald subscriptions expire, we have been very much encouraged by the hearty response from the brethren in all parts of this country, and in fact throughout the world, renewing their subscription to the journal and taking occasion to speak commendably of one feature or another. Not only so, but our subscription list appears to be holding up quite firmly with a goodly number of new subscribers from here and there. Some of these new subscriptions come from brethren who have just recently had our journal brought to their attention; others are forwarded to us by some who are thus doing their part to bring a blessing to others. Still others are active in circulating the "Divine Plan of the Ages," and in distributing tracts and the leaflet setting forth the Revelation exposition; and these are also bringing encouraging responses from different parts.

### Valuable Opportunities Still Open

It occurs to us at this point to state that in getting each issue of our journal published, we have an extra number of copies printed, and our suggestion is for those of our readers who find themselves in a position where they could place to good advantage sample copies of "The Herald," that we shall be glad to mail them such copies without charge, as long as our supply lasts. We have at present quite a number of extra copies of all the issues of this year. These are at the disposal of the friends. If any so choose, they may send us the names, and we will mail sample "Heralds" to such addresses direct.

The visits of the pilgrim brethren to various Classes have continued to bring rich blessings, and there has been. an increasing demand for this feature of the ministry, and especially that there should be regularity and continuity of this branch; for it happens so often that a brother of some ability and well-versed in the various points of present Truth can render very valuable assistance in the way of encouragement and comfort to discouraged ones; sometimes a visit may be to only one or two, and again to a larger number -- to Classes accustomed to meet regularly for worship and mutual study.

As there seem to be so many and valuable opportunities at this time of advancing the ministry and the interest of the brethren, we could wish indeed that more of the Lord's people could be active, and that much more could be accomplished.

### "Shall Come Again Rejoicing"

As we consider it not to be the Lord's will that we should solicit money, but merely that we should use as wisely as possible whatever He shall supply, so we feel that it would not be the Lord's will that we should press or urge upon any the matter of service to His Cause. We merely call attention to the, opportunities for service and the privileges connected with these, and to the. advantages and blessings which accrue to those who embrace them. We can, however, speak confidently of a fact that experience has demonstrated, and to which many of the Lord's people could testify, namely that the Lord specially blesses those who, having received light and help themselves, do not put their light under a bushel, but let it shine, fearlessly and wisely; for the benefit of others. No doubt there are ways in which all who are filled with loving zeal to serve the Master may have a part in encouraging the Cause that is so near to our hearts.

Finally, we are not unmindful of the fat that primarily the responsibilities of caring for the Lord's sheep is with the Great Shepherd Himself, and we know that He could increase the facilities for protecting, guiding, and helping His people if He so chose to do. We can rest assured that none of the worthy ones, none of the faithful who are minding the things of the Lord, will be left without due shelter and providential care. The Lord will perfect His people. But it is well for us to solemnly remember that He calls those who are weak earthen vessels and charges them with the responsibility as though it depended upon them. Hence He calls for faithfulness; and happy is he who thus has the privilege of being "workers together with God." He will at last gather Home into the Heavenly Garner all who in harmony with their consecration vows are faithful even unto death-they shall receive the crown of life. Soon, we trust, this blessed and glorious gathering of the

Church of the Firstborn will be accomplished, and then will be realized the fulfillment of the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

### "A HOLY LIFE"

"Oh for a life to please my God In every little thing! A holy life that day by day To Him will glory !bring.

"A life lived only unto Him No double aim in view; The outcome of a Christlike heart By God made pure and true.

"Jesus complete Thy work in me, The work Thou hast begun; Each day may I grow more like Thee Until my race is run."

### **THE FEAST OF REMEMBRANCE**

### **THE LORD'S SUPPER**

"This is My Body which is given for you: this do in remembrance of Me." -- Luke 22:19; 7-30.

THE most sacred and precious of the Jewish feasts is indeed the Passover; commemorating as it does their great national deliverance granted by Jehovah It marks the time when, fifteen centuries before the Advent of the Savior, in Egypt, the death angel passed over the homes of the Israelites, on the door-posts and lintels of which the blood of the slain lamb had been sprinkled, while it fell upon the homes of the cruel Egyptians and slew all the firstborn there. Now the time came when the Savior, infinitely greater than Moses, was to accomplish for all the world a rescue infinitely more sublime than the exodus from Egypt; and was to give to the feast of the Passover a vastly more precious significance than it had ever before had. For Jesus was sent to be the Paschal Lamb of which all other Passover sacrifices were but the type and the prophecy.

### **The Preparation for The Passover**

From a careful comparison of the record, it would appear that Tuesday of "Passion Week" was the last day of Christ's public ministry, and was followed by a day of rest and silence in Bethany. We may suppose that the Master calmly rested upon Wednesday and thus gathered strength for the supreme trial. His ministry was fulfilled, and He was now ready to be offered. The preparation for the Passover is instructive. On the first day of unleavened breads (Exod. 12:18-20) the disciples inquired of Jesus whether He would have them prepare the Passover. It might have been possible for them to observe it in Bethany, and they may have hoped that their Master would decide to do so and thus escape the danger of going into the City. Jesus gave singular reply to their inquiry. He sent Peter and John to find the place in Jerusalem, yet did not inform them definitely where it was, but told them that a man bearing pitcher of water would meet them, and that they should follow him. .

Jesus may have made such an arrangement with a friend, and there were doubtless reasons for this course, such as a need of caution and secrecy in the presence of watchful enemies. The two disciples did as they were commanded, and they found everything just as Jesus said.. Here we have a beautiful illustration of the method of Divine guidance. Another has offered the following helpful suggestion

"Jesus did not reveal to the disciples their path to the end of their journey, but gave them directions for part of. the way up to a point where they would receive further instruction and guidance. Their path was partly revealed and partly concealed, and it was only by following up what they did know that they could find out -what they did not know and thus reach their destination.

"This is always the method of Providence. We can ever see our path before us for only a little distance, and then it is lost to view. But when we go as far as we can see, some sign-board of Providence indicates the course we are to follow and thus we are ever led onward. Let us not ask to. 'see the distant scene: one step enough for me.' "

### **Evil at The Feast**

The little company assembled in the appointed place in the evening, and the Passover meal began. And here, as they were sitting down, occurred that most unseemly strife among the Apostles as to which one should be greatest; and then followed the condescension and, humility of Jesus in washing their feet. Another has remarked: "Selfishness pushed its ugly presence into this holy hour, and our best moments are often marred with evil suggestions."

Although the twelve Apostles had been for three years in very intimate association with Jesus and had been greatly benefited and blessed by the association, they had yet many things to learn, and one of the last lessons that Jesus endeavored to impress upon them was that of humility and self-forgetful service of others. The context seems to indicate that the discussion originated with Peter; for while they all seem to have been involved, or at least interested in the discussion, and all were addressed in the Lord's reply, a pointed portion of the answer was addressed specially to Peter. Peter was one of the most prominent and active of the Apostles, and by his zeal and energy he naturally became a leading one, as he himself probably realized in a measure, and the others doubtless conceded.

But the Lord realized what the Apostles evidently did not, that even a very little prominence may become a dangerous snare unless it be coupled with great humility. Hence the warning to the disciples, and especially to Peter, against the ambition for self-exaltation and preferment. The warning lesson was given by an apt illustration ---Jesus Himself, their Lord and Master, performing for them the most humble service, washing their feet. (Compare Luke 22:1, 24; John 13:1, 13-17.) To the illustration He also added His words of counsel, showing how different must be the disposition among His disciples from that which characterizes the godless world.

"And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." Thus He called attention to the fact that the disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive; and the other class dependent and.' truckling; both .of which are ignoble traits 'of .character which He desired. 'to see entirely -eliminated-from all of. His disciples. "But ye shall not be so [ye 'shall not cultivate in yourselves a spirit of arrogant pride, by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood], but [on the other hand, cultivate in yourselves the spirit of humility and loving service, "in honor preferring one another"; and .thus, also, by example, show others how becoming and beautiful is true worth of mind and heart linked with loving, selfforgetful humility] he that is greatest among you [he that has superior ability of one kind or another, let him not allow his talent to be offset by a corresponding weakness of character which tends to selfglorification, and is easily intoxicated with the spirit of pride 'and selfish ambition, but let him think soberly of himself, realizing how far short he is of actual perfection], let him be as the younger [very meek and modest]; and he that [by qualifications and providential circumstances] is chief, as he that doth serve." "Whosoever will be chief among you, let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." -- Matt. 20:27, 28.

### The Son of God Washing Feet

How keenly felt must have been this kindly and gentle rebuke of the Savior, as He girded Himself and prepared to perform this most humble, menial service for His disciples. "This ambition of the Twelve, and the strife for pre-eminence among them showed itself especially in their refusal to wash one another's feet. Their feet were bare, and clad only in sandals. There were no servants to perform the customary service of washing off the dust and cooling them with grateful water. This washing was performed by pouring water over the feet from a pitcher as they were held over a basin, afterwards drying them with a towel, and it was awkward for one to do it for one's self. The disciples reclined at the table without doing it for one another, as they should have done, and when Christ saw that they were set in this refusal, He quietly arose, took towel and basin, and went from one to another as they lay stretched out, washing the feet of each. All were doubtless ashamed, but only Peter, so far as we know, protested. This took place at the opening of the meal, and was a fit prelude to it. 'Here is the Son of God washing feet! In some ways that picture of the feet washing is more humiliating, more full of teaching, more humbling to human pride even than the Cross.' "

Thus the Savior virtually said, In My Kingdom the greatest are those that serve just as I Myself serve. And in effect He said, Instead of quarreling and disputing which. of you shall be most above his fellows, Let this be, your desire, "Lord teach me how I maybe most a servant; tell me what persons Thou wouldst .have me wait upon."

### "Is It I?"

While they, were eating, the disciples were startled with the sudden announcement, of Jesus, "Behold the hand of him that betrayeth Me is with Me on the table." This unexpected disclosure filled the disciples with alarm. Could it be possible that there was such treachery lurking amongst them! "And they began to inquire among themselves which of them it was that should do this thing," and to say "Is it I?" The manner in which they put the question was good; they did not point the finger of suspicion on each other and say, "It is you. Is this baseness lying coiled up in your heart?" This was true self-examination and was their best safeguard.

"Our first impulse often is to think others worse than ourselves, and we impute to them evil that we never suspect may be in our own hearts. But the thought that should first strike us and most, deeply concern us is, 'Is it I?'

"There are hidden possibilities of evil in us of which we may be seldom or never conscious. And there are moments, as when a great crime is committed, or when temptation suddenly assails us, in which we are revealed to ourselves as by a flash of lightning and get glimpses into the undreamed of and frightful depths of evil in our hearts that fill us with alarm and horror. Then we know that in our supposed immaculate virtue and boasted strength we are never safe."

It is difficult indeed to think that one such as Judas, who had been so highly favored, loved filthy lucre to the extent that he was willing to sell his Master, but he was bold enough even while his treachery was being exposed 'toward the Lord to cry, "Lord is it I?" The very thought that any who had companied with the Lord could thus deny Him and betray Him to His enemies causes a proper loathing of such conduct, and should properly fill us with caution if not with fear lest in any sense of the word we should for the sake of honor or wealth or any other matter sell the Truth or any of its servants, the members of the Body of Christ.

### "In Remembrance of Me"

It was following the regular Passover that Jesus instituted the memorial of His death. "He took bread, and gave thanks, and brake it, and gave unto them, saying, this is My Body which is given for you: this do in remembrance of Me. Likewise also the cup, saying, This cup is the New Testament in My blood, which is shed for you."

No more forceful picture or illustration could possibly have been given by the Master to set forth the great fact and truth of why He had come into this world-namely to pour out His life unto death. The Master said that this which He had instituted was to be a memorial. Indeed it may be said to have in, it a gleam of prophecy; for it not only looks back upon the past in remembrance, but it also looks forward into the future "till He come," to that day when, as He promised, "I drink it anew with you in My Father's Kingdom." Thus does He link with His First Advent, His return.

"How slender and frail seems. the thread of continuity and yet how long it has lasted.. How .perishable are the elements and yet how imperishable is the memorial! It is .one of the oldest things irk the. world and will yet outlast all the material fabrics of human hands.

"Men make every effort to perpetuate their names in the world; they write books or paint pictures, or they rear marble shafts or pile up vast pyramids of stone. But the books are soon forgotten, the marble crumbles into dust, and the huge pyramid disappears or its very meaning is lost in oblivion.

"This bread and cup is the only material monument Jesus Christ left to His memory. It seems frailer than a spider's thread, and yet it has survived through all the revolutions of nineteen centuries, outlasting cities and empires." Most evident it is that the Master was teaching that the bread which He broke represented His Body broken for them, and the fruit of the vine showed forth His shed blood. It would be good for the Lord's followers to thus have this constant reminder of the means or instrumentality by which their salvation and deliverance from death was to be secured. "Indeed this memorial is one of the means by which at intervals we are brought into close and tender fellowship with Him and renew our pledge of loyalty to Him; and it could not pass out of our lives without serious loss."

### "As Oft As Ye Do This"

The Apostle clearly and positively identifies the Passover lamb with our Lord Jesus, saying, "Christ our Passover is slain for us; therefore let us keep the feast." (1 Cor. 5:7, 8.) He informs us that we all need the blood of sprinkling, not upon our houses but upon our hearts. (Heb. 12:24; 1 Pet. 1:2.) We are also to eat the unleavened bread of truth if we would be strong and prepared for the deliverance in the morning of the new dispensation. We also must eat the Lamb, must appropriate Christ, His merit, the value that was in Him, to ourselves. Thus we put on Christ, not merely by faith, but more and more to the extent of our ability we put on His character and are transformed day by day to His glorious image in our hearts. We are to feed upon Him as the Jews fed upon the literal lamb. Instead of the bitter herbs, which aided and whetted their appetites, we have bitter experiences and trials which the Lord provides for us, and which help to wean our affections from earthly things and give us increasing appetite to feed upon the Lamb and the unleavened bread of truth. We, too, are to remember that we have no continuing city, but are en route as pilgrims, strangers, travelers, staff in hand, girded for the journey, that we may ultimately reach the heavenly Canaan and all the glorious things which God hath in reservation for the Church of the First-born, in association with their Redeemer as kings and priests unto God.

Our Lord Jesus also fully identified Himself with the Passover lamb. "With desire have I desired to eat this Passover with you before I suffer." It was necessary that as Jews they should celebrate the Passover Supper on that night-the saving of the typical first-born from the typical prince of this world-but as soon as the requirements of the type had been fulfilled our Lord instituted a new Memorial upon the old foundation, saying, "As often as ye do this [celebrate the Pass over -- annually] do it in remembrance of Me." (1 Cor. 11:24, 25.) Your Jewish neighbors, whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you -who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world-you who recognize that I am about to give My life as the world's redemption 'price, you will note this Passover with peculiar and sacred significance, different from all others. Henceforth you will not celebrate any longer the type but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the Firstborn and meat indeed for the entire Household of Faith.

### "Are Ye Able To Drink Of My Cup?"

Under the illuminating influence of the Holy Spirit later on, the Church of course was fully informed as to the fuller significance and meaning of the sacred emblems. For, says tile Apostle, "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we brake is it not the communion of the Body of Christ? For we being many are one bread and one body; for we are all partakers of the one bread." Most obvious it is that the participation in the death of Christ on the part of the Body members is here alluded to. Called of Jehovah to be associated with Christ in the glory of His Kingdom and to share with Him the distinction and honors of His nature and throne, these are invited to walk in His footsteps and to share in the sufferings of Christ.

The ultimate and deeper meaning then, in the memorial of the Lord's Supper is, that faithful believers who become members of the Body of Christ by full consecration to Him, are represented as being broken with Him in death and as sharing with Him in the shed blood, that is, participation in His death. In other words, they drink of the cup of suffering and death that their Master drank of, and are baptized into His death. And so again, says the Apostle, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come," that is to say, that as long as there are those of Christ's Body still undergoing the sacrificial experience, it means that the death of Christ is continuing on in this mystical sense, until the last member has finished his course in death-until He, the completed Christ, is manifested in glory.

Dearly beloved, what sacred and holy inspiration and incentive there is for all those who have been "once enlightened" to persevere in fellowship with the Master, in obedience to the entire will of God! And in these days when the cross of Christ is being forgotten and the Bible teaching concerning Christ's death, is being set aside and superseded by human philosophy and science, shall not we labor all the more earnestly to maintain "the faith once delivered unto the saints," fight the good fight of faith, and lay hold more firmly if possible, on the grace that is to be brought unto us at the revelation of Jesus Christ !

# COMFORT AND SOLACE OF THE TROUBLED AND TRIED

"I am the way and the truth and the life: no man cometh unto the Father, but by me." -- John 14:6; 1-31

WHAT wonder indeed that the disciples were sorely troubled in spirit and greatly disturbed, in view of the strange incidents and the strange sayings of their Master on the eve of His death! They had partaken with Him of the solemn Supper in which He had referred to His death; Judas had been given the sop and had gone out; Jesus had said, all of you will be offended because of Me this night; and to the Apostle Peter He had stated that the cock would not crow until he had denied Him thrice. All of these things to them presaged the lowering of dark clouds of trouble and disaster. Had they indeed been deluded, or had they misunderstood the Master when He told them that He was the Messiah, the heir of the Kingdom, and that they should sit with Him in His throne. How could they interpret His language, seeing that only five days before He had received the hosannas of the multitudes as the Son of David, the King of Israel, when riding on the ass? What could it mean that the Master was now "exceeding sorrowful" and spoke of betrayal, and of their dispersion and of His own death?

It was in answer to these their .troubled thoughts that our Lord spoke to them the beautiful words of comfort and consolation recorded in the 14th, 15th, 16th, and 17th chapters of John's Gospel, beginning -- "Let not your hearts be troubled: ye believe in God, believe also in Me."

The Apostles were already consecrated to God as His servants, before they came in contact with Jesus; they already believed in God, trusted in Him, were Israelites indeed without guile. This is testified to further by our Lord's prayer, in which He says, "Thine they were, and Thou gavest them Me." The trouble in their hearts was not in respect to the foundations of their hopes, for these were all established. They not only knew and trusted God, but knew and trusted also the promises of God respecting the Kingdom and the blessing that should come to all the families of the earth through it. The whole question before their minds was respecting Jesus: Was He indeed the Messiah, or had they built some false expectations upon His wonderful words and deeds? How should they understand it if now, after three and a half years of ministry He should die at the hands of His enemies, instead of establishing His Kingdom and subduing all things to Himself, as they had expected? He had said that He was going away, and that whither He went they could not come. How could they understand these matters, and harmonize them?

### Let Faith's Anchor Hold

They had not yet learned the meaning of the words which early in His ministry our Lord had addressed to Nicodemus -- "Except a man be born again, he cannot see the Kingdom of God"; "Except a man be born of water and of spirit, he cannot enter into the Kingdom of God." (John 3:3, 5.) But these were spiritual truths, and could not be appreciated until Pentecost would bring them the anointing of the Holy Spirit, and permit them to "comprehend with all saints the lengths and breadths and heights and depths" of the Divine Plan. But they did need some comfort, and the Master proceeded to give them the best and the strongest spiritual food, instruction, that they were able to receive. He had many things to tell them, but they could not .bear them then, could not understand them, until the anointing of the Holy Spirit would prepare their hearts.

Our Lord began by reviving in them their faith in the Father and in His Plan, saying, Ye believe in God, believe also in Me: recognize the fact that all of the Father's Plan will be accomplished, and inasmuch as you have seen My loyalty to the Father in word and in deed, and inasmuch as you have seen the Father's power unto good works manifested in Me, let faith's anchor hold; continue to trust Me, continue to have confidence, and you shall have a blessing; wait for the development of the Divine Plan, and it will more than satisfy your highest expectations. You are perplexed because I said that I am going away -- going to the Father, but let Me explain to you that My going is in your interest: I go to prepare a place for you in My Father's house of many apartments; and as surely as I do this I will come again and receive you unto Myself, that we may henceforth be together forever.

Thus, in a few words, the Master declared the work of the Gospel Age, pointing to His Second Advent and the glorification of the Church at the end of the Age. He did not here stop to give them detailed explanations of the trials of faith and of patience through which they must pass; this He had done on other occasions, warning and cautioning them (Matt. 24); now their hearts were troubled, and He would merely console them with the assurance that His going away was necessary, that His Second Coming would be certain, and that the gathering of all to everlasting fellowship with Him in the mansions prepared was assured.

### **The Father's House**

The Father's House is really the Universe, and figuratively speaking heaven is His throne, the earth His footstool. Divine providence has made abundant arrangement for the everlasting blessedness of all the sons of God. In the Divine arrangement a provision had been made for man when in harmony with God, before the fall, but by reason of sin all of man's rights to a place in the everlasting abode of the just had been forfeited, and at the time of our dear Redeemer's discourse He was in the world for the very purpose of redeeming man and all. his forfeited rights and possessions. (Luke 19:10; Eph. 1:14.) The purchase had not yet been completed -- our Lord intended to finish the arrangements therefor within a few hours at Calvary. But this would cost the sacrifice of Himself -- the full surrender of the man Christ Jesus as a man, and He could be with them no longer as a man. The hope was that by His obedience to the Divine will He should not only redeem Adam and his race by the sacrifice of Himself, the man Christ Jesus, but that He would be raised from death to a new nature on a higher plane -- the Divine nature. Thus it was necessary that He should go away from them as the man Christ Jesus, and that they should see Him no more as the man, but that in due time, at His Second Coming, they also should be "changed" from human conditions to spirit conditions, and "be like Him and see Him as He is." -- 1 John 3:2.

It was necessary also that after laying down His life, He should ascend to the Father and present His sacrifice as on man's behalf -- as man's ransom -- and this He did: the Pentecostal blessing was the Divine attestation that the sacrifice for sins was accepted of the Father on man's behalf, and that hence the resulting blessing came forth upon all who accepted Jesus as their Redeemer.

The interim between our Lord's death and His Second Advent is not long from any standpoint of faith. (1) It is not long from God's standpoint, for, as the Apostle Peter declares, "A thousand years are as one day" with the Lord. (2 Pet. 3:8.) (2) It is not long from the standpoint of true believers, for to none of them is the average of life and waiting above fifty years. We are not to take the longest and most incongruous view of this period -- not to feel as though we had been living for eighteen hundred years in waiting expectancy "Sufficient unto the day is the evil thereof," and sufficient to each individual is his own share in the trials, polishing, and preparations for the coming of the Bridegroom to receive him unto Himself. While it is an affair of the Church as a whole in one sense of the word, it is an individual affair in the most important sense of the word to each of the Lord's followers.

### The Way, The Truth, The Life

"And whither I go ye know, and the way ye know." For three years our Lord had been making Himself known to His disciples, and also making them acquainted with the Father's character; and hence, when He now informed them that He was going home to the Father, they were to feel that they knew the Father better than ever, and could better than ever appreciate such a home of righteousness and true happiness as He would provide and maintain. Moreover, their experience with the Lord, and under His instructions and leading, had made them acquainted with the way to God, even though they did not recognize it as such. Hence our Lord's declaration, "I am the Way, the Truth, and the Life -- no man cometh to the Father but by Me.

Our Lord was the "Way" in that only through His sacrifice, the "ransom," imputing His merit to sinners, could they be made acceptable to the Father or be received back again into fellowship with Him. He was the "Truth" in the sense that only through His words, His instructions, His guidance, could there be any hope of coming into harmony with the spirit of God; the spirit of truth. He was the "Life" in that all the race was dead, under Divine sentence-had forfeited the rights of life-and none could come again into life conditions except through Him-through the life which He gave for ours. Thus He is our Ransom, or Way; our Teacher or Instructor in righteousness, in the Truth, and our life-giver; "neither is, there salvation in any other." "No roan cometh unto tile Father but by Me" -- no man need hope for any place in any of the mansions of the Father's house by any other way, by any other truth, by any other life. -- Acts 4:12; John 14:6.

And so also Christ will be the Way, the Truth, and the Life to the world of mankind in the Millennial Age. And as the Lord, by His sacrifice and offering, opened for the Gospel Church, His Bride, an abode in the heavenly division of God's mansion, or house, so by the same sacrifice He redeemed and will restore and give to mankind (to as many as obey Him -- Acts 3:23) a home in the earthly division of the Father's house, which will then again become a Paradise of God.

Much as the Apostles esteemed the Master, it was difficult for them to grasp the thought of His perfection-that He was the very image of God in flesh. (1 Tim. 3:16.) They had heard Him tell, and indeed knew also from the Law, that "God is a spirit"-not flesh, and hence not visible. They had heard Him declare previously, also, "No man bath seen God at any time; the only begotten Son, He hath revealed Him." (John 1:18.) But they had never grasped the thought that in seeing Jesus they saw the most that was possible to be seen of the Divine character-its likeness, its perfect image in flesh. It was therefore necessary that the Master should call their attention to this fact, saying, "He that hath seen Me hath seen the Father." He did not mean them to understand that He was the Father, for this He had distinctly disclaimed repeatedly, telling them that the Father was greater, and that the works which He did were done by the Father's power. (John 14:28, 10.) Nor did He mean them to understand that in seeing Him they had seen an invisible being, as God is invisible. He did mean them to understand that in seeing His character, His motives, His love, they had seen a true expression that most faithfully represented the Father in all these particulars.

### **Greater Works Shall Ye Do**

He would have them understand the unity subsisting between the Father and Himself; His will was buried into the Father's will, He would have no other: "Not My will, but Thine, be done." He would have them understand that the Father, by His power, by His Spirit, dwelt in Him also, so that His words and works fully and completely represented the Father. He declared to them that the works which they had witnessed during His ministry fully attested this power of the Highest resting upon Him and operating through Him. And t his seems to have fully satisfied the Apostles, and to have brought rest to their hearts.

As a further explanation of the necessity for His going to the Father, our Lord declares that as a result of His going His followers should do greater works than He had done. It may perhaps be proper to think that some of these "greater works" will occur after the Kingdom has been established -- the great work of awakening the world of mankind from the sleep of death and restoring the willing and obedient to the full perfection of human life. That, truly, will be a greater work than our Lord Jesus accomplished at His First Advent.

But in our opinion this is not the only sense in which the Lord's followers are to understand that their works shall be greater than those of the Master. The Lord's works were on a fleshly plane as a matter of necessity. In the midst of the house of servants, not yet begotten of the Spirit-not yet ,granted the privilege of sonship (John 1:12), our Lord could do and teach on no higher plane than the earthly, except as He "spoke unto the people in parables and dark sayings," which in due time the Church would understand, under the leading of the Holy Spirit. It was in consequence of this that our Lord's miracles were all . physical, and His plain understandable teachings were all on a plane .appreciable by the natural man.

But when the Holy Spirit was come, after Pentecost, the Lord's people, in His name, and as His representatives, began to do greater, more wonderful works than those which He Himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually diseased. Did the Lord cure physical leprosy? It was the privilege of His followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of His followers to preach a Gospel by which many "passed from death unto life" in a much higher sense. And these privileges of these still greater works are yet with the Lord's people. Blessed are those who appreciate their great privileges, and are about the Father's business with energy, with zeal. But those who, having received a talent of the Lord, bury it in the earth -- in business, in pleasure, in society -- cannot expect to be received of the Master at His Second Coming, nor to hear Him say, "Well done, good and faithful servant, enter thou into the joys of, thy Lord."

### **The Promised Comforter**

As indicating how fully He would still continue to be the active agent of the Father in all things relating to the Church, our Lord assures us that such things as we ask of the Father He (Jesus) will do for us, that the Father may be glorified in the Son. The Father hath committed all things into the hands of the Son; nevertheless, in everything the Son acknowledges the Father and gives glory to His name.

Jesus promised His disciples not only that He would come again and receive them to Himself in due time, but additionally He promised the Comforter, the Holy Spirit, during the interim of His absence. Since He was about to lay down the human nature He could no longer be with them as the man Christ Jesus-in His resurrection He would become again a spirit being like unto the Father, and could no more be seen by His disciples than the Father could be seen by them, until the time would come when the entire Church, complete, would be "changed," made "like Him" (and like the Father) and see Him, and be with Him, and share His glory. His resurrection "change" made necessary either the leaving of His disciples alone, without any help or aid during the Gospel Age, or else that help be granted them. in some other manner.

The Holy Spirit would be another Comforter, but the comfort would be of the same kind. Indeed, our word "comfort" does not properly represent the thought of the text, which rather is, to strengthen, to sustain: the Holy Spirit would not be merely a consoler of woes, a soother of fears, in the sense of our word comfort, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as Divine providence might permit to come upon them for their correction in righteousness, and in order to make them "meet for the inheritance of the saints in light."

### **Results of Receiving the Spirit**

The Holy Spirit or holy influence that should come to the Church and abide with it through the Age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the Holy Spirit is the representative of the Lord Jesus with the Church is so strongly put that sometimes the Lord Himself and His spirit or influence are spoken of interchangeably; as for instance, when He said to them, "Lo, I am with you alway, even unto the end of the Age." (Matt. 28:20.) And again, "I will not leave you comfortless; I will come to you [through the Holy Spirit]." And again, "In that day ye shall know that I am in My Father, and ye in Me,

and I [through the Holy Spirit] in you, . . . and I will manifest -- Myself to him [through the Holy Spirit] . . . And we [the Father and the Son] will come unto him, and make our abode with him [through the Holy Spirit]." -- Ver. 18, 20, 23.

Thus it is that those who receive the holy spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to see Jesus, and have a new life begun in them. (Ver. 19.) They see with the eyes of their understanding, and do not walk in darkness. They hear the voice of the Lord, saying, ';This is the way; walk ye in it." They taste the good Word of God, and realize that He is very gracious. They feel the love of Clod shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the Spirit -meekness, gentleness, patience, long-suffering, brotherly-kindness, love. -- Isa. 30:21; 1 Pet. 2:3; Rom. 5:5 ; Col. 3:12, 13.

## **LETTERS OF ENCOURAGEMENT**

Dear Brethren:

Grace, mercy, and peace be multiplied, ;unto, you, through Jesus Christ our Lord.

Whenever my mind reverts to you, it is with the most hearty gratitude, as, I think of your Work of faith and labor of love, and what it has meant to me during the past four years that I have been acquainted with your writings: It was forty years ago that I learned that the Bible was true; and I came to know that Jesus died for me. Since then I have ever been on the lookout for truth. I have been affiliated with thirteen "different religious movements and have honestly studied several others. What a lot of ignorance and error we have floundered about, in, and through! Years ago I could sing,

"I can gaze far down the mountain, Where I wandered many years, 'Mid the ghosts of idle fancies, And the ghosts of doubts and fears."

"He that believeth hath the witness in himself" -- but it is remarkable how one can keep the faith -- the "witness" -- while in so much error, but that is the experience of the Church all down through the Age.

It was a grand surprise to have God's Plan of the Ages laid out before me, and the things that have been brought to us, through "The Revelation of Jesus Christ" seem to leave nothing more to be required. Still we are to continue to "set our hope perfectly on the grace that is being brought to us by the revelation of, Jesus Christ," which will no doubt. continue to unfold as we follow, on . . . . Yours, in the Spirit, J. L. E.-Kans. The Pastoral Bible Institute:

Your favor of the 16th of August reached me safely, for which I thank you. I would much have liked a name attached 'to that letter for more reasons than one. However, I am very pleased indeed to hear from you.

I am really only commencing to study the works of Pastor Russell, and have been busily engaged in. contrasting beliefs existent from my, childhood, with the new opinions he sets forth. My father was one of the old school of Bible Christian Ministers, but unfortunately died when I was eleven years of age. Since that time I have been caught in a maelstrom of theologies; and between them all I have fallen to the ground. Every new point of view accentuates the trouble and stretches the problem. For, to really follow a thought to its origin, one is faced with the lack of knowledge of languages. I can follow right along a line of thought until I am suddenly brought to a dead stop by a reference to a Greek, Syriac, or Hebrew word of which I know nothing.

See all the beautitul dreams of my youth -- of the Trinity likened unto a sunbeam containing heat, color, and light -- shattered by an argument on a Greek pronoun, whether it be masculine, or neuter; my theories of hell, strengthened by many God-fearing evangelists from my earliest memories, again shattered by the vexed problem of translation. And yet, apart from this problem, these works of Pastor Russell are the only soul-satisfying theology I have ever studied. Yet this in itself may be a lure of Satan himself, lulling me into a false sense of security.

I believe in God the Father and in Jesus Christ my Savior, and I am intensely interested in any and every work on the Bible; and I don't think any theology or study will ever convince me of any other hope but Jesus Christ who died for me who am a sinner.

I trust I have explained my exact state of mind. I attend any Church when in town; about once in twelve months, except the Catholic Church.

I am in a peculiar position as regards my work, where if one is neither a Freemason nor a Catholic; one is liable to stand still in the service. I "suppose it would lie quite easy for me to join either; but as I don't believe in either I will not join either; though day by day others are superseding me, quite legally. Any complaint simply makes a rod for my own back. I should be altogether miserable if I did not firmly believe that some day He will make all things right and just and true.

Shall I send to you direct for the volumes on Revelation, which I should dearly like to have, or shall I be able to obtain them through Mr. Main of Adelaide? (If to you, please explain exact value in shillings including postage).

Yours very sincerely, J. L. S. -- S. Aus.

Dear: Brethren:

Please, excuse, the delay in my ,forwarding the balance due on the two volumes of Revelation,, which I received safely. I must convey to you my appreciation of them, as well as "The Herald," which I find most helpful and comforting during these distracting days; when Satan, seems to be using every . weapon at his disposal to tempt the children of God, away from Him, and to scatter us as sheep without a shepherd.

The last year had, been full of trials and testings, fightings within and without, but I have. tried not to lose my faith in the precious promises. "I will never leave: thee nor forsake thee," particularly, has been the assurance that I have held onto, and it is truly wonderful how He has fulfilled all his promise. Dear brethren, you who. are blessed with fellowship of kindred hearts can little realize what it means to us isolated sisters to stand alone with our changed views when so many of the brethren that we have loved in the flesh and in the spirit, look with sorrowing eyes at our "fall from Truth and God's grace "and making for second death," as some really believe. I would ask for your prayers on our behalf that we may be guided into all truth and not, be afraid to stand free of any bondage or yoke.

Is it possible for me to get all the Heralds up to July this year containing "Daniel the Beloved of Jehovah" ? If so, please send them, with two volumes of "The Revelation" (my last set I have given away). For these, I enclose orer for \$4, which I think will cover everything, including the small balance on my last order.,

May the Heavenly Father's blessing continue to rest with you all, dear brethren, so that you may have wisdom in conducting the affairs of the "Pastoral Bible Institute;" a and feeding the flack at this timer is the humble prayer of

Your sister in the one Hope, J: B.-B. W. I:

Dear Brethren:

I am enclosing a check for \$\_\_\_\_\_ for which I wish you to send me a copy of. Volume II of the Revelation series, and to renew my subscription to "The Herald" for another year. I would also like some free literature for. distribution, especially some in regard to the Second Coming of Christ. The balance of the remittance you may use for the Cause as you think best.

I have been in the Truth for forty-one .years now. Am alone here, although there are, several who are friendly towards the truth. I am a Bible Class teacher in the Baptist Sunday School and my Class contains Seventh Day Adventists, Christian Adventists, Church of Christ; and Baptists: In one point we all agree -- looking -- and longing ,for the Second coming or Presence of Christ: the Class are looking for

His coming. I am sure He is now present. Pray that I may be able to make the Truth plain for them.

Your brother in Christ; D. M. R.-Wash.

# BROTHER STREETER'S PILGRIMAGE ENDED

As we are about to go to press with this issue of "The Herald," the tidings reaches us that the pilgrimage of our well beloved Brother, R. E. Streeter, has ended, death having come to him at 4:20 Saturday afternoon, December 20. As our dear brother has been long in the ministry and as his name has been before the brethren throughout the world for the past twenty-five years, we are sure that the news of his death will leave its profound impression. Our confidence is that the dear Brother has finished his course in faithfulness unto death, and that accordingly he is among the "more than conquerors" to whom is awarded the crown of glory that fadeth not away.

Brother Streeter had been in poor health for nearly three months, having contacted serious bronchial trouble shortly after the Ulster Park Convention in September; this was later accompanied by typhoid fever and other complications, gradually exhausting and weakening his entire system; though it was not until about six days before his death that he was confined to his bed.

Humanly speaking our loss is irreparable, but by faith we grasp the promises of God; He is at the helm and all is well, for "He that keepeth Israel neither slumbers nor sleeps."

The funeral service of our dear Brother will be held in Providence at 12 o'clock on Tuesday, December 23, report of which, together with other items of interest relating to our Brother's life, will appear in the next issue of this journal.