

The Herald of Christ's Kingdom

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TREES OF RIGHTEOUSNESS

*"As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the Faith, as ye have been taught, abounding therein with thanksgiving."
-- Col. 2:6, 7.*

THE qualities of a well developed. Christian character come gradually and in connection with patient and diligent endeavor through the various experiences of life. Progress may be hastened or retarded by our diligence or by a measure of indifference with regard to heeding the Divine instruction. The Word of Truth, the Word of God is assigned a very important place in connection with the work of the Spirit.

The Apostle Paul urged those to whom he wrote to continue in this faith, and not to try to combine earthly philosophy with this Heavenly Message. As they had received Christ as God's Anointed and their Sufficiency in all things-the One "in whom are hidden all the treasures of wisdom and knowledge," in whom "dwelleth all the fullness of the Deity bodily" -- so they were to walk. As they had recognized Him as the Heavenly Teacher, so they were to continue to make progress in the same way -- the path that leads to glory, honor, and immortality. They were not to think for one moment that any human teaching could be mixed with the Divine Message; for any other doctrine would serve only to confuse the Heavenly Message in the minds of the hearers.

Development of the Spiritual Plant

Having stated the matter in this way, the Apostle then uses a forceful illustration to show how we are to progress in Christ. Turning from the figure of a man walking in Christ as a member of His Body, St. Paul gives us the picture of a tree, the root of which goes downward and the trunk of which reaches upward, to obtain that nourishment which will give it strength and stability. As the roots of a tree push themselves downward and imbibe the nutriment of the soil, while at the same time the trunk and the branches reach up into the atmosphere to obtain through the leaves the necessary elements of growth, so the mentality of the Christian takes hold of the great and precious promises of the Word of God, while at the same time he is building character through his heart appreciation of these promises, in connection, with the experiences of life. The roots of faith push down

deep into the knowledge of the Divine Plan; while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God; for instruction is a form of construction.

While the Christian is thus growing up in character-likeness to our Redeemer, and his roots of faith are reaching deep down into the deep things of the Word of God, he is becoming established, settled. A tree that is well rooted in the earth is hard to uproot. It has a wonderful strength, a wonderful hold upon the earth, and requires years to die out. So it is with the Christian whose faith has been properly established; he should be so fixed, so established in the promises of God's Word, that no wind of doctrine could overturn his faith.

Whoever is continually looking around for something new is thus demonstrating the fact that he is not established in the Faith. Having once made sure that the Divine Plan is the Plan of God, we should not permit ourselves to be moved away from that position. On all Christians who are thus rooted and grounded in the Scriptures the theories of our day -- Evolution, Christian Science, New Thought, etc. -- have no effect whatever. No Christian growth will be developed nor spiritual life retained unless the soul becomes fixed and settled in the Truth as it is in Christ Jesus.

The Sunshine and the Rain

As a tree does not breathe the same element at all times, and as it is not always flooded with sunshine, but needs also the rains and storms for its development, so the child of God needs varied experiences and sometimes change of environment to best develop all the fruits of the Holy Spirit. The great Husbandman knows just what experiences and surroundings each one of His "trees" needs -- how much sunshine, how much rain, how much cold, how much heat, and how much pruning -- and He will supply just what is best adapted to each case. He knows how to vary these conditions, environments, etc., without disturbing the process of rooting and upbuilding, but developing it. This we do not know how to accomplish, but would bring upon ourselves spiritual disaster. So we need to keep ourselves continually under the care of the skilful Husbandman and earnestly co-operate with Him, that we may grow and become strong and immovable -- firmly established.

Depth of Root Shown in Vigor and Fruitage

The depth and the spread of the roots of a tree are shown by the vigor and the fruitage of the tree. A tree that is not deeply and firmly grounded can neither bring forth rich, luscious fruit nor furnish cool, refreshing shade to man. Depth of root is absolutely essential. So the Christian's faith must be deeply grounded in Christ; and thus shall we

also grow up into Him, learning more and more what is the Divine will as expressed in Him. The rooting process is unseen, and can be judged only by its outward manifestations. When there is luxuriant foliage, there is good rooting. But the growth must not stop there; fruit must be borne. And so the spiritual life of the child of God will manifest itself more and more in its likeness to Christ. To vary the figure, the Christian will not only be branch in the Vine, but will bear rich clusters of fruit, which should become more choice in quality and size year by year.

We sometimes see Christians who have little knowledge of worldly things and yet have deep spirituality, very deep rooting and grounding in Christ, a clear insight into the deep things of God, and a rich Christian experience. Perhaps their knowledge of the usages of polite society is less than that of many others of their brethren; they may have had fewer opportunities to learn all these details; and yet their ripe attainments in Christ may shame some who are more outwardly correct according to the social standards of the world. How careful we should be that our standards of judgment and our estimates of character are fashioned after the pattern of the Master; that we look beneath the surface; that we note rather the real, the essential traits, than any outward peculiarities of the flesh, which in the sight of the Lord would have no weight in deciding the quality of the character or the place in the Kingdom. .

Suggestions for Reflection

If we are to be the judges of the world in the next Age, how shall we be fitted for this position, if we do not learn now how to take the proper viewpoint, the Lord's viewpoint, in our estimates of our brethren? If our love and our esteem for them is gauged by trifles, yea, by matters even unworthy of notice in the eyes of the Lord, are we developing the qualities of character which will fit us to be the judges of the incoming Age? How are we growing up into Christ in all things? Let us judge ourselves rigidly along these lines, that we may indeed become like the Master and win His final approval.

The Apostle urges that we become established in the faith. This term refers to "the faith which was once delivered to the saints" -- the one Faith. This is to hold at all costs. Satan will attempt to divert our minds into other channels, to draw out' attention to some new thing. But the Plan of God, the Truth of God, as revealed in Jesus Christ our Lord, is but one. It is given us for our instruction in righteousness, "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Tim. 3:17.) It is not the truth of geometry or trigonometry or geology or astronomy or any other science that we are to be diligent to study and be grounded and built up in, but God's Word. (John 17:17.) These other truths are very well in their way, but we

have little time to study these now. We shall have all eternity in which to learn all the wonders of creation, but now we are to apply ourselves especially to the mastery of spiritual Truth, the deep things of the Mystery of God, revealed to His saints for a specific purpose.

Importance of Self-Scrutiny

The Apostle's words in our text lead each child of God back to the time when he first made his own consecration. Under what conditions did we come into Christ? We recall that it required much humility on our part to acknowledge that we were sinners, utterly unable to save ourselves; Some seem: to forget the way in which they started. They started with faith and humility and meekness, and with the desire to be truly built up into the Master's likeness. But they seem by degrees to lose sight of this, and begin to grow in another direction than straight upward into the fullness of Christ. They like to make some show before the world. They come to neglect the first principles of Christian development, while still talking about the doctrines, or making up doctrines of their own.

Thus gradually these get away from the doctrines, and the Spirit of Christ. The Apostle puts us on guard against these dangers: Are we sure that we ever really received Christ? Are we sure that we ever actually made a full consecration to God and became New Creatures? We should know this. If we did, then we should make sure that we are progressing in His likeness. Without careful scrutiny, we might think we are progressing when we are not. The Narrow Way remains narrow unto the end of the journey; a mere profession of faith and a certain round of observances are not sufficient. Remember that we are to confess the Lord by our looks, by our manner, by all the acts and words of life.

Only by continual scrutiny of ourselves in the light of God's Word can we make real progress in the narrow way in which our Master walked. Truth is to become brighter and fuller and more luminous. as we go onward. To this end, we must keep close to the Word and in line with His Program. The Lord will not accept little, undeveloped sprouts for the Kingdom, but He wants those that have grown and matured -- strong, sturdy "trees of righteousness." -- Isa. 61:3.

God's Word Alone Will Upbuild

Let us then delve into the promises of God more and more. As we do this, the roots of faith will draw up the nutriment and send it out into our life, and we will grow, just as a tree grows, because nourished, fed. Thus alone will we become established in the Faith, and not in our imaginings nor the imaginings of others. Our faith is to grow stronger and more vigorous day by day. It is not to be a faith in ourselves or in anything apart from the Lord. Faith is what we started

with in- the beginning, and we shall need it in increasing measure ;as we go on in our upward way -- faith in God and in His sure Word.

THINGS THAT MATTER

(This article is supplied by a Brother in England.)

FOR the child of God perhaps it is true to say, there is but one thing that truly matters, namely his personal standing in the sight of the Lord our judge. Many other things in life are important we know: some of them make large demands upon our time and strength, calling for much attention; yet when reduced to the ultimate, we find that it all comes back to the one thing mentioned -- our personal standing in the sight of the Lord our judge. It does not follow that all of us are aware of how important a thing this is; nor being aware, make a consistent effort to order our lives in harmony with this thought. It takes time to really comprehend the "Things that Matter," and longer still to cultivate them.

Apart from the teachings of the Bible we could not understand what are the true standards of life. With infinite pains, and tenderest solicitude for our highest welfare, God has had written aforetime things for our learning, that we through patience, and comfort of the Scriptures, might have hope.

True Standards

Our position in the Lord's sight depends upon so many things which constitute our standing in Him. Amongst other things there is our meek submission, our faith, our loyalty to God, and our reverence for His Holy Name. These are true standards of great value in the sight of God, and should at all times be exercised towards Him, as we have learned from His inspired Word. How greatly advantaged every true child of God must be who uses these standards as the guide of his life. Any reliable evidences of development in these things are to be considered as proofs that God is working in us to will and to do of His good pleasure, and to be appreciated very highly.

We know what are the true standards, because we find them so clearly indicated in the Book of Instruction. (2 Tim. 3:16.) The fact that we find it difficult to put them fully into practice, even though we know them, may be considered as an evidence of their worth -- so high we cannot attain unto them, as yet. How greatly it will reflect the honor and glory of God when we are enabled to do perfectly those things He approves; which things we have already, learned to love and respect, although enabled to perform them only in part.

False Standards

Even as there are true standards, so also we find standards which are false. We know them to be false because the Word of Guidance warns us against them; also the history of the Church confirms their error. To apply the standards before mentioned towards our fellow men may immediately convert them into false standards, delusions to be avoided. It by no means follows that what may be a proper attitude to exhibit towards God is necessarily a proper one to exercise towards our fellow man. How beset with pitfalls is the pilgrim way! Need we wonder at our Lord admonishing, "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

Meekness

God sent His Son into the world to be a propitiation for our sins. Why, we ask, did God thus stoop? What explains this greatest act of benevolence history has ever known? The inspired answer reads: "God so loved the world." According to His good pleasure He now calls upon us who, after the flesh, are fallen sons of men, to humble ourselves so as to make it possible for Him to exalt us, this being the desire of His heart. Such magnanimous love almost passes our comprehension. Of whom amongst our fellows would we dare ask, first, that he give us his most cherished possession; then, to offer us, as a free gift, an exalted station to which we had not the remotest claim? God has done all of this for us without any request on our part, out of the abundance of His love.

In requiring us to humble ourselves under His mighty hand God is not endeavoring to exalt Himself. Probably that would be the object in view if this standard was called for by a fellow man; but God is so highly exalted already, enjoying the glory that excelleth, He can have nothing further to aspire to.

Jesus, whom God sent to us, "humbled himself and became obedient unto death, even the death of the Cross," and this He did that we through His poverty might become rich. The Apostle urges "let this mind be in you which was also in Christ Jesus," who said, "learn of Me, for I am meek and lowly of heart." May our life's experiences assist us all to become more meek and humble before God whatever the cost may be, for we know full well that Meekness counts as very important amongst the "Things that Matter."

Faith

"According to your faith be it unto you" is a principle with a wide application, to our understanding. If we are to fight acceptably it must be a fight of Faith. If we gain victories they must be victories of Faith. And this is true at every step of our Christian career. We build a Christian character founded on Faith. All our hopes are established on Faith. Without Faith we cannot please God, so that apart from

Faith every other thing is vain and worthless to us as New Creatures. It is necessary that we realize, therefore, what a foremost place Faith has in the "Things that Matter."

For the encouragement of our Faith it may be well to reflect upon the power Faith commands, as shown in the words of Jesus: "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you." Again, "If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." When we recall that the One who spake these words was He who made the heavens, and the world also, it is not difficult to understand that He could perform the things mentioned. For us to have, and to maintain a living Faith in God, even as a grain of mustard seed, will certainly gain for us the Kingdom of Heaven, where all power will be at the disposal of the humblest saint.

The law of Faith is a very wonderful thing. Faith is largely to be understood as the attitude of our mind and heart towards the Lord our Maker, and it is reflected automatically in our daily life. A living Faith means close walk with God. It is helpful to us to note that God, who is the Author of Faith, is, by His own promises, irrevocably committed to granting us what is good, according to our Faith and our petitions. We must all admit, therefore, that Faith counts as of the greatest importance amongst those "Things that Matter."

Loyalty

It has been well said that "A friend in need is a friend indeed." When it costs our friends much to stand firmly by our side, is the time when we discover who are our loyal friends; their worth, we all will concede, cannot be over estimated. On the other hand possibly we have had friends who have made great profession of love, but who have failed us when the test of Loyalty came upon them. The contrast between the two is very great, as all will admit. To experience the contrast should help us to discern the difference, in God's estimation, between one who is a true disciple, and the one who is but a mere professor. Speaking of friends, Jesus said, "Ye are my friends if ye do whatsoever I command you." The commands of Jesus are not particularly numerous, but are sufficient to prove our Loyalty to Him.

When the work of selecting God's chosen people has been completed, perhaps it will be found that those who were most fully Loyal to God were those who most earnestly sought to know Him experimentally, and thus gained so great an appreciation of His gracious character, and wonderful Plan; as to become absorbed in Him, and wholly

devoted to His cause. Surely it may be expected that those: who thus learn to be Loyal to Him now, when it can be done only at some cost to the individual, will be entrusted with an exalted station in the Kingdom. Thus it is not difficult to see that Loyalty must be reckoned amongst those "Things that Matter."

Reverence

Reverence is not a common expression in the Bible; not very frequently are we told to reverence God. Perhaps it is because those who know God, and are known of Him, cannot do other than reverence Him. They would never think to come into His presence at any time, or under any circumstances whatever, without exercising that proper decorum which is due unto His Holy Name. The true child, as he approaches God, tries to picture in his mind something of the august majesty of Jehovah, very much as he looks forward to beholding it after life's experience and the power of the Holy Spirit have sufficiently conformed him to the likeness of Jesus. Such a contemplation helps us to realize our unfitness to approach God apart from His appointed Way, and then only with due modest decorum. On the other hand those who do not know God are not known of Him, and therefore cannot reverence His Holy Name, or find access into, His presence. Reverence then, true Reverence, towards God, forms one of those qualities which marks out a saint of God, and certainly must be held as one of those "Things that Matter."

Meekness, Faith, Loyalty, Reverence, are qualifications we do well to cultivate and seek to have established in our characters. They are true standards set before us by our Great Example.

HOLINESS

"Follow peace with all men, and holiness, without which no man shall see the Lord." -- Heb. 12:14.

"Holiness is not to be confounded with virtue. Nor is any disparagement cast upon virtue by affirming this distinction. They are names of two things -- not one and the same. They do not express the same quality in character. They are fed from different fountains -- virtue from moral principle, holiness from communion with God in Christ. Holiness requires virtue, for no man can be holy without being virtuous. But holiness is the essential root; virtue the essential fruit. And holiness never was obtained by a few desultory snatches of sober reflection hastily dismissed -- a few vague impressions in churches or cemeteries. It must be treated like an interest, a pursuit, a profession. It is the great livelihood of your heart, the vocation of your soul. It must be begun, followed, and never ended. Resolve, deliberation,

continuous effort, are its motor powers. All your members are its flexible instruments. The Bible is its text-book. Morning, evening, noon, all the circling hours, are its periods of exercise. Prayer is its rehearsal. God answering is its teacher. Christ is the pattern. Special, express, intentional, must the striving after holiness be in order to secure it. God 'hath called us to holiness.' -- Selected.

THE HOLY SPIRIT IN THE EARLY CHURCH

"Repent ye and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." -- Acts 2:38.

THE model Church in all her primitive purity at Pentecost! This is the way we think of the little company of believers who had earnestly waited for that wonderful day to come and bring them the promised blessing. What was the secret of this, the first of all the churches, that stands to this day as the greatest Church in spiritual power and fruitfulness? The answer given by another is interesting:

"It was not numbers, for it had only a hundred and twenty members. It had no scarlet-cushioned pews and stained-glass windows; in fact, it had no church building at all; it had no money in its treasury and did not even have a treasurer; it had no choir and pipe organ and no settled pastor or salaried minister. It had no elders, deacons, trustees, no Sunday School or missionary societies, and no formal or informal organization whatever. There was almost nothing there that we would call a church.

"What minister would want to accept a call to such a church? What did it have? It had unanimity; it had one hundred and twenty souls fused into one great thought and passion; it was simply an open channel free from human clogs, through which the Spirit of God could flow in unobstructed fullness, and such a church was and ever will be drenched and flooded with Pentecostal power."

For long centuries the Lord's people have been more or less at variance with respect to the Holy Spirit -- its office, what it is, etc.; and still the subject is not clear to many of the professed followers of Christ to this day. "The tradition of the elders" and the general misrepresentation of the Truth that was imposed upon the people in the darker past is largely responsible for the present confusion that exists and hinders many from recognizing the Scripture teaching that the Holy Spirit is not a person, not a separate being from the Father and the Son, nor one of a so-called holy trinity; but the spirit, the energy, the will, mind, power, or disposition of a person. It is the spirit or energy of the Father, and it is the spirit or energy of the Son. And it is the spirit of all who are in full harmony with these.

The masculine pronoun is used because our Father and our Lord Jesus are spoken of in the masculine gender, and their spirit would properly be so referred to. It is one of the manifestations of the one living and true God. He manifested Himself in Jesus, who was "God manifest in the flesh." He manifested Himself in this holy influence or power at Pentecost and since, to those who received the begetting or anointing of that Holy Spirit, the spirit of the truth, and indirectly to those of the world who discerned its operation in the children of light, and who were reprov'd and rebuked because of being out of harmony with the Divine will.

As some err in speaking of the Holy Spirit as a "third person," so others err in the opposite direction in claiming that there is nothing of the Holy Spirit except a spirit of the truth, an influence of truth. The proper thought, we believe, is that the term "Holy Spirit" stands for the Divine will and energy, and Divine power and Divine truth, exercised how and when and where the Divine will purposes. The power which came upon the waiting disciples was not merely a field for the truth, nor merely a knowledge of the truth, nor was it a person that fell upon them, nor could we think of a person being divided up and inhabiting either eleven Apostles or one hundred and twenty brethren, or thousands and tens of thousands of the Lord's people in all parts of the world.

When the Apostle Peter stood up and preached in the-power of the Spirit on the day of Pentecost, less than two months had elapsed since he denied his Lord with cursing. But now he became the leader of the Apostles and the special mouthpiece of the Lord in the opening work of the New Dispensation. How marvelous is the change from weakness to strength, which may come to those who are rightly exercised by life's experiences, as he was! His very stumbling strengthened- his character, by arousing him to the necessity of taking the right stand at any cost. Each of God's children should learn this lesson -- and should be helped by his defeats, as well as by his victories. One of the Lord's promises is to this effect -- that "all things shall work together for good to those who love the Lord" with loyal hearts.

St. Peter preached a most direct sermon, taking for his text the miraculous events of Pentecost, which had drawn the crowd together. He had no apologies to make, but declared himself and his brethren disciples of Jesus the Messiah. Jesus' claim to the office had been abundantly demonstrated by His mighty works and words, "Never man spake like this Man." Did they query if this were not the same Jesus that had been crucified, less than two months before? The query was answered most pointedly. Yes, with wicked hands you crucified and slew the Lord of glory. Did they ask how could a Messiah thus ignominiously suffer and how could a dead Messiah be of any use -- of whom they preached? The Apostle's answer was a ready one, that

it pleased God that a suffering Savior should be provided and that His death should be the redemption price for Adam and his race; and on this account forgiveness of sins might now be preached. Proceeding he declared that our Lord was not a dead Messiah, but a living one, for, although put to death in the flesh, God had raised Him from the dead, and that His disciples were witnesses of the fact, and of His ascension.

The account given us is a meager one, but we can imagine the Apostle saying, Let me prove to you from the Prophets, whom you acknowledge, that these very things were foretold of the Messiah, Jesus; for instance, the most remarkable thing of all, His resurrection. Did not the Prophet David foretell of the same, "Thou wilt not leave My soul in hell (*sheol*, *hades*, the grave); neither wilt Thou suffer Thine Holy One to see corruption"! This, said Peter, was not true of the Prophet David. He died. His soul was not saved from *sheol*. He still awaits resurrection. But all of this was apparently true of Messiah, whom David, in the figure, represented. Christ's soul was not left in *hades*. God raised Him from the dead the third day. Now He is highly exalted -- a Prince and mighty Savior, able to save you, able to save all who come to Him; for the Father hath highly exalted Him, that He might be the Savior of you and of the world, not only as respects spiritual interests, but as respects temporal interests as well.

Joel's Prophecy of Pentecost

Proceeding, the Apostle quoted Joel's prophecy and showed that a portion of it foretold the Pentecostal blessing. He was not led of the Spirit to show that there were two parts to that prophecy, and that only one part was fulfilled at that time, and that the other part was to be fulfilled afterward. "I will pour out My spirit upon all flesh" will be fulfilled -in the future, after the Second Coming of Christ. That was not yet "meat in due season." However, the quotation was sufficient for its intended purpose. His hearers were pricked to the heart -- cut to the heart. They felt terribly, as they thought how true were his words, and how apt his Scripture quotation. They saw themselves as members of their nation red-handed murderers of the Messiah, for whom they had been looking for centuries. The great trouble which would certainly come upon their nation, and to which their Prophets referred, they saw would be a reasonable penalty for their great sin. What must they do?

Contrition and repentance must necessarily precede any thoroughgoing reformation of character -- then or now. If, therefore, any one shall read these words and realize that he himself has been living carelessly, as respects his blessings of God and his faithfulness to the Truth, it is well that he should awaken from his lethargy with a start, knowing assuredly that the end of that way will not have the Divine

approval. Such should cry out to the Lord for help from the weaknesses of his own nature, and from the delusions and snares of the Adversary; peradventure he may be delivered. In answer to their query the Apostle declared most graciously, "Brethren, I wot that through ignorance ye did it, as did also your rulers." For if they had known, they would never have crucified the Lord of glory. The matter is bad enough. The guilt is great as it is; but surely the Lord knows that those poor men who cried "Crucify Him!" and those who helped to do it were, to a large degree, under the influence of our great Adversary, through ignorance and superstition and blindness, into which he had led them. Doubtless the number of those who have sinned willfully against clear light and- knowledge and opportunity, on the contrary, is small, especially if we exclude those sins attributable to weaknesses through the heredity of sin.

The Gospel of Mercy

The Pentecostal message was a Gospel of mercy, of forgiveness, of sympathy, even for those who had crucified the Lord. Like the other sermons of this Apostle, and like the sermons of all the Apostles, this sermon contained not one suggestion of eternal torment, but was full of mercy and grace -- "speaking peace through Jesus Christ our Lord." The result was that three thousand were prompt to accept Jesus as the Messiah. They were convinced by their reason and by the evidences presented in the sermon by the Apostle and others of the brethren; thus they complied with the advice of the Apostle. Temporarily their sins were covered by the merit of the Lord's sacrifice, but for the full blotting out of those sins, they, with others, must wait for the Second Coming and the resurrection. The new bodies of all the faithful in Christ will be without spot or blemish. All sin will have been blotted out. Thus, as the Apostle Paul says, "It is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." -- 1 Cor. 15:43, 44.

St. Peter's message to them was, "Repent ye therefore, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord your God shall call."

Christ's sacrifice for sins was not intended to justify people living in sin, but to justify those who, renouncing sin, sought to live separate from it and to come into harmony with God. This is still our message. No one has a right to alter or amend it in any degree. The Divine Law condemns sin in the flesh still. The Divine provision for the covering of the sins of those who believe in Jesus applies only to such as seek to put away sin, and to strive for righteousness. For such alone are all the Divine arrangements and blessings. Baptism for the "remission of

sins" was to the Jew only, to those who had already been baptized into Moses in the sea and the cloud. The sins thus figuratively washed away did not include original sin, with its death penalty, but merely minor transgressions against the Mosaic Law on the part of the Covenant of the people. The symbolic washing represented a return to loyalty, to obedience to God, to the extent of their ability, so far as their hearts were concerned. Thus coming into accord with Moses, the typical Messiah, they would be by faith transferred to his antitype, Christ.

The Apostle pointed out that the promise of the great blessing through Messiah belonged to Israel according to the flesh, and that those promises had not yet lost their vitality--had not yet lapsed. Hence it was for them and their children, as well as for all mankind.

"Even as Many as Your God Shall Call"

Everywhere the Scriptures remind us that no man taketh this honor to himself -- the honor of being a member of the Body of Christ, the honor of being a member of the Royal Priesthood, etc. Only those called of God, drawn by the Father, can now come unto the Son and receive all of these blessings. This remains true to this day. The pity is that even some of those who have received and accepted the call are not sufficiently awake to rightly receive it. With many other words St. Peter exhorted and testified, saying, "Save yourself from this untoward generation." How successful was this message which was backed by the Holy Spirit may be readily seen from the statement that three thousand gladly received the message and were baptized and continued steadfast in this teaching, and in fellowship, and prayers.

"Save Yourself from This Generation"

In our day as in the early part of the Age, there are tests and stones of stumbling, purposely permitted of the Father for our proving, testing, development. Not the Head of the Body is now to be crucified, but the members -- especially the feet of the Body of Christ, yet upon the earth. The great Adversary has blinded in a most marvelous manner some, of whom better things might have been expected. Our Lord's words are proving true--that His message would cause a measure of strife, which would thus reveal, manifest, those who are of a wrong spirit, but indirectly bring blessings to the faithful, who are willing to suffer with Him and to lay down their lives for the brethren. The persecutors number amongst them some of the great and noble and religiously prominent of the world. What is our attitude? Are we sympathizing with this condition of things, or are we standing loyally, firmly for the Truth, the Lord?

As it was then, in the Lord's providence, that He drew the attention of those in a wrong attitude to the true condition of things, that they might recover themselves from the snare of the Adversary, so He is now doing here. He is willing and able to expose the wrong doing, and to call the attention of the honest-hearted to the true situation. It then remains with themselves, as free agents, either to continue to endorse the wrong, or to stand out distinctly for the right. The Scriptures clearly indicate that the present generation is an untoward one -- one that is unfavorable to righteousness. The Scriptures give delineations of the selfish spirit of our day, the loveless spirit, with its anger, malice, hatred, envy, strife, backbiting and slandering tendencies, and they tell us to what these will ultimately lead -- to the great time of trouble, with which this Age will end.

What should we do? The Apostle Peter's words are appropriate: "Save yourselves." Do not wait to try to save Christendom. Let each one of us get his own heart right with God. It is an individual matter-- who will stand and who will fall. According to the Scriptures and according to Israel as a type, the many will fall to the few who will remain standing. To save ourselves, we must take prompt, energetic action. Our repentance must be full. Our turning from the wrong ways must be positive. The promises are unto you and to your children, and to many afar off.

DANIEL THE BELOVED OF JEHOVAH

SERIES XXXVII

TIME OF DELIVERANCE OF THE HOLY PEOPLE DRAWS NEAR

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." -- Daniel 12:7.

IN LOOKING for a satisfactory application of the three time periods of Daniel 12:7, 11, and 12, one that would seem to meet the requirements, it is most essential that we keep in mind the subject that was under discussion by the angel in chapter 11, just prior to the question of verse 6, and the chronological prediction that followed. Daniel was concerned about the bondage and deliverance of his own people, and the angel who had reviewed, certain distresses and sufferings of Daniel's people, in the closing verses of chapter 11, was offering, what must have been to the Prophet, certain obscure intimations respecting the time when the "indignation" would be over and the desolation cease. We have been impressed up to this point in our examination to believe that verses 40-45 of chapter 11 are descriptive of the Mohammedan Apostasy and its desolating work in Eastern

Rome; that it is one of the chief features of this prediction : and for this reason it seems proper to apply all three, of these chronological periods to Mohammedanism. In doing so we find that their beginning and ending touch notable events in the history of that great power of evil. It is recalled too, as noted in the preceding article, that the Western Papal Apostasy arose contemporaneous with the Eastern.

We believe there is a hint given by the heavenly messenger concerning what event will mark the completion of these time predictions associated in this connection. The words, like others of the vision, are variously translated: "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." That is "when he," the Mohammedan power shall have reached that limit of time divinely predetermined, in which he has been permitted to oppress and overrun the holy people cast off fleshly Israel, and in which he has been permitted to rob them of their liberties and privileges; in other words, when the Jews shall be recalled from their dispersion -- then the prophecy will have been fulfilled.

Mohammedan Apostasy Treads Down Jerusalem

It will not be necessary at this point to go into a fresh examination of the history of the sufferings and oppressions of the Jews in fulfillment of Old Testament prophecy; nor of the history of the cruel and terrible Islam, as during long centuries it has desolated and trodden down Jerusalem and the Jews. These matters have been gone into in considerable detail in preceding articles and presentations in this journal and are matters well established by indisputable facts and evidences. Another, briefly summing up in a rapid glance the twenty-five centuries of Jewish history which have elapsed since the days of Nebuchadnezzar and the beginning of the Times of the Gentiles, wrote in 1886:

"Never since the days when that monarch subdued the Jews have they been independent of Gentile authority, though for five centuries a remnant of them were restored to a tributary condition in their land.

"That since their rejection of 'Messiah the Prince' total dispersion among the Gentiles has been the lot of their whole nation, and desolation the portion of their land.

"That the 1,000 years of the Middle Ages, and especially the seven centuries from the tenth to the seventeenth centuries, were to them a time of unspeakable degradation and suffering in all lands of their exile."

Let the fact be clearly seen, therefore, that it is as the "desolater of Jerusalem" and the "oppressor of Judea" for more than twelve centuries that this Moslem power principally effects Israel. It has

occupied the Holy Land and trodden down Jerusalem during all this time. We learn from the historian that:

"Mohammedanism, or the great apostasy of the East, rose also towards the close of this period [toward the close of the first half of the 2520 years of Gentile times]. It was in A. D. 622 that the so-called 'flight' of Mahomet took place, an event which forms the era of the Hegira, the terminus a quo of the Mohammedan calendar to this day. He fled from Mecca to Medina, where he was received as a prophet and prince. The conquering career of his Saracenic followers commenced the year of his death, A. D. 632. The Caliph Omar led his army into Syria in the course of that year; in August A. D. 634, Damascus was taken. At the battle of Yermouk the eastern Roman armies were overthrown, and the fate of Syria determined; and in the year A. D. 637 Jerusalem was captured after a four months' siege. The Patriarch Sophonius, who was governor of the city at the time, had to surrender to Omar; and all the other towns in Syria followed his example. The conquest was completed in 638, and the Mosque of Omar was erected on the site of the temple."

The central and all-important year with the Mohammedan power, therefore, is that known as the Hegira itself, 622; the date from which the entire Moslem world reckons to this day, as we do from Anno Domini. This being true, what more striking fulfillment of the words of the angel concerning the "abomination that maketh desolate" could we look for than that which we find fulfilled in the Moslem power since 622 A. D.?

The Prophet Daniel, not sufficiently understanding the answer of the angel in verse 7, asked what or how long shall be these latter times or latter wonders, and it is answered again (verse 11), that from the time of the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate there shall be a thousand two hundred and ninety days. Surely these "days" are still prophetic days or years.

Mohammedan Abomination of Desolation

The following by Mr. Newton concerning the use of the expression "abomination of desolation," is in perfect harmony with the several uses of this expression in the Scriptures: "'The setting up of the abomination of desolation,' appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the first book of Maccabees 1:54, to the profanation of the [Jewish], temple by Antiochus, and his setting up the image of Jupiter Olympius upon the altar of God. It is applied by our Savior (Matt. 24:15), to the destruction of the city and temple by the Romans, under the conduct of Titus, in the reign of Vespasian. [Compare with Luke 21:20.] It may for the same reason be applied to the Roman emperor

Adrian's building a temple to Jupiter Capitolinus, in the same place where the temple of God had stood; and to the misery of the Jews, and the desolation of Judea that followed. It may with equal justice be applied to the Mohammedans invading and desolating Christendom, and converting the churches into mosques; and this latter event seemeth to have been particularly intended in this passage. If this interpretation be true, the religion of Mohammed will prevail in the East the space of 1260 years, and then a great and glorious revolution will follow; perhaps the restoration of the Jews, perhaps the destruction of Antichrist; but another still greater and more glorious will succeed; and what can this be so probable as the full conversion of the Gentiles to the Church of Christ and the beginning of the Millennium or reign of the saints upon earth? for verse 12, 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.' Here are then three different periods assigned, 1260 years, 1290 years, and 1335 years; and what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events, which will take place at the end of each period, we can only conjecture, time alone can with certainty discover."

Desolated Christendom Also

As we have seen how the Papal Apostasy set up in the West a mystical abomination that maketh desolate, when it substituted the perversions and blasphemous doctrines of the Mass, etc., for the holy doctrines of Christ and the Apostles, so the Mohammedan Apostasy set up in the East the abomination that maketh desolate when it took possession of Jerusalem and desolated its literal sanctuary, erecting the Mosque of Omar in the place of the holy temple. And as has also been seen, as there is a definite beginning of Papal power, so there is a definite beginning of Mohammedan power, 622 A.D., from which point the Mohammedans reckon all their chronological matters, although there were stages of its development prior to that time. Moreover, Mohammedanism is seen as cruel desolating power, establishing itself not only in Jerusalem but throughout many countries of so-called Christendom during the Middle Ages, overthrowing professed Christian society and Christian worship; and herein we recognize further the appropriateness of the designation, "the abomination that maketh desolate."

In verse 11 of this chapter under consideration, it is noted that the word "sacrifice" is supplied by the translator; without this word the verse reads: "the daily shall be taken away." The word "daily" would represent all the services instituted by Christ and the Apostles; indeed all that goes to make up Christian worship. It should be remembered that these at the time referred to in the vision had become perverted and defiled. The taking away of these services, and the substitution of

the Mohammedan religious rites in their place, was, as all students of history know, a characteristic of the Mohammedan conquests in those eastern countries.

We saw in our discussion of chapter 8 the same thought indicated: "A host shall be given up, together with the daily service, because of transgressions." In the explanation of these words by the angel recorded in verse 23, it is stated that in the latter time of their kingdom when the transgressors are come to the full, this "little horn" power's ravaging desolations were to meet their fulfillment. The statement is also that it will be because of transgressions that this little horn's depredations will take place. All these features met their fulfillment in the great Mohammedan power in its conquests of Eastern Christendom. The power was given him by reason of the transgression, and by the use of this power the Mohammedan little horn sought to destroy the mighty and the holy people. Considering these statements together, it is clearly implied that these mighty ones would be by profession holy ones, Christians, but from the standpoint of possession, they would be transgressors of their covenant. Thus we are enabled to understand the expression: "Power shall be given him [the little horn]; by reason of transgression." In other words this Mohammedan power became a judgment scourge. The word "woe" is the word employed to describe its doings against apostate Christendom under the fifth and sixth trumpets of the Apocalypse.

Mohammedan Ravages Exceed All Others

Now concerning the ravages and desolations brought upon the Jews, it is interesting to read in this connection an extract from "Oakley's History of the Saracens":

"Jerusalem, once the glory of the East, was forced to submit to a heavier yoke than ever it had borne before. For though the number of the slain, and the calamities of the besieged, were greater when it was taken by the Romans, yet the servitude of those who survived was nothing comparable to this, either in respect to the circumstances or the duration. For, however it might seem to be utterly ruined and destroyed by Titus, yet by Hadrian's time it had greatly recovered itself. Now it fell, as it were, once for all, into the hands of the most mortal enemies of the Christian religion and has continued so ever since; with the exception of a brief interval of about ninety years during which it was held by the Christians in the holy war."

No wonder it has been said that "the Moslem power has merited judgment as much as the Roman Apostasy. Its cruelties, its corruptions, its massacres, and its oppressions, its opposition to the truth, its persecutions, its wide dominion and long duration make it a marvelously suitable companion to the Papacy. But its sphere is the East and not the West; its city is Constantinople, and not Rome; and

its destruction bears a closer relation to Jewish questions than to Christian ones."

An incident occurring in connection with the fall of Jerusalem into the hands of the Saracens in 637 A. D. is worthy of notice: When its .professed Christian defenders yielded to the Saracens, "the Patriarch Sophonius appeared on the walls, and by the voice of an interpreter, demanded a conference. After a vain attempt to dissuade the lieutenant of the Caliph from his impious enterprise, he proposed in the name of the people a fair capitulation, with the extraordinary clause, that the articles of security would be ratified by the authority and presence of Omar himself [the successor of Abubecker, who was successor of Mohammed]. The question was debated in the council of Medina; the sanctity of the place and the advice of Ali persuaded the Caliph to gratify the wishes of the soldiers and enemies." The Caliph Omar came and put his signature to the articles of capitulation, and then entered the city. "Sophonius bowed before his new master, and secretly muttered in the words of Daniel, "The abomination of desolation is in the holy place." By a command of the Caliph, the ground of the Temple was prepared for the foundation of the Mosque which takes Omar's name, where it still rests today.

Fitting the Three Chronological Predictions

Now we come to the application of the three chronological predictions, and we submit, not what we consider to be the last word on this subject, but what seems to us a reasonable method of fitting these periods into this great Eastern Mohammedan Apostasy. We urge nothing upon any, but merely ask the reader's careful consideration of what is offered; each must decide for himself. Considering the vast importance of the Hegira era, 622 A. D. (and indeed the desolation commenced soon after this), we believe that all three of these chronological predictions can be seen to have a general starting point at this date. However, as has heretofore been shown, an important consideration is before us, namely that the times or years of the Eastern Apostasy are lunar. The Mohammedan. calendar was and still is reckoned in lunar time. They have never had any other method of reckoning their year. Therefore we compute these symbolical periods according to the Eastern and Mohammedan method of reckoning -- lunar time.

1260 lunar years equal 1222 1/2 solar. 1222 1/2 solar years reckoned from 622, the year of the Hegira, brings us to 1844 -- $1222 \frac{1}{2} + 622 = 1844$.

1290 lunar years equal 1252 solar. 1252 solar years reckoned from 622 brings us to 1874 -- $1252 + 622 = 1874$.

1335 lunar years equal 1295 solar. 1295 solar years reckoned from 622 brings us to 1917 -- $1295+622=1917$.

Years That Indicate Remarkable Endings

Looking now at the endings of these respective periods, we find the first, that of 1844, marking a most important point in the loss and decline of the Mohammedan power. It was the year in which the united powers of Europe obliged the Turkish government to cease the practice of execution for apostasy. At first the Turkish government refused the request made by European powers. "The grand vizier, in a correspondence with the English Government on this subject, said: 'The laws of the Koran are inexorable as regards any Mussulman who is convicted of having renounced his faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy.' The only reply was: 'Her Majesty's Government require the Porte to abandon once for all so revolting a principle. If the Porte has any regard for the friendship of England, it must renounce absolutely and without equivocation the barbarous practice which has called forth the remonstrance now addressed to it.' Russia wrote with similar distinctness, 'We positively expect no longer to witness executions which excite the indignation of all Christendom.' Even after similar appeals from all the great powers the Porte would have put them off with the statement that 'the law did not admit of any change,' but the ambassadors would not receive it. At last a concession was obtained with the greatest difficulty, and only by the firmest resolution, and the following official declaration was published: 'The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate. Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.'"

This was indeed a most patent proof that Ottoman independence was gone, for it meant a "compulsory sheathing of the sword of persecution, which had been relentlessly wielded for over twelve centuries, a most marked era in the overthrow of Mohammedan power."

The year 1874, while not marking any particular event in the fall of Mohammedanism (indeed the angel did not indicate what might be expected at the end of the 1290 days, years), it does mark a very important era in the history of both fleshly and spiritual Israel. We are brought down to the time when there are marked signs of returning favor to the Jews, and the gradual removal of the yoke of bondage; and as for the true Israel of God, spiritual Israel, the year 1874 has marked a most wonderful era of special enlightenment occasioned by the unveiling of prophecy and in a general way the harmonization of the Truth as it relates to the Divine Plan of the Ages.

1917, or the ending of the 1335 lunar years, brings us to a most interesting point, namely the complete loss of the control of Palestine by the Moslem power. An English writer, noting this fact from the prophetic standpoint, observes that "October 28, 1916, celebrated the New Year day of their year 1335. That year, a lunar one came to an end in October 16, 1917, and exactly a fortnight later, General Allenby burst through the Turkish lines at Beersheba and commenced the glorious campaign that resulted on December 9, 1917, in the retaking of the holy city. Happy indeed, yea, blessed above many, was the [believing] descendants of Abraham, Isaac, and Jacob, who lived to see that day for which his forefathers so ardently longed!"

Who could for a moment dispute the importance of this ending-1917? Marking as it does the complete liberation of the Jews from the Turkish power—a power that has reigned supreme over Israel for nearly thirteen centuries! Are we not indeed brought close up to the fulfillment of the words, "when he shall have accomplished to scatter the power of the holy people, all these things shall be finished"?

Synchronizes with End of Times of Gentiles

There is still another interesting application: the capture of Jerusalem by Omar took place in 637 A.D.; at this time the city came into the possession of the Mohammedan power and the literal sanctuary was desecrated. The 1335 lunar years (1295 solar) reckoned from this point bring us to the year 1933, which has been observed from the standpoint of a general review of the chronology, to indicate the complete close of Gentile dominion or times of the Gentiles,* when we might reasonably expect the utter and complete fall of the Mohammedan power, when "he shall come to his end and none shall help him."

* Special issues of "The Herald" treating the chronology may still be had upon request.

And now as indicating the significance of the dates 1917 and 1934, we quote the following from Mr. Guinness which, to say the least, is remarkable and worthy of consideration

"It was in the year B. C. 606 that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father, and it was not until nearly two years later, B. C. 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar; . . . This year has therefore some special claims to be considered as a very principal starting point of the 'times of the Gentiles.' Measured from it the period runs out in A. D. 1917, and it

is a very notable fact that a second most remarkable period does the same. The 1,335 years of Daniel 12:12, the *ne plus ultra* of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1917, lead up to the great Hegira era of Mohammedanism, the starting point of the Mohammedan calendar, the birthday of the power 'which has for more than twelve centuries desolated Palestine and trodden down Jerusalem."

B. C. 604 2,520 solar years A. D. 1917

A. D. 622 1,335 1917

Further Interesting Observations

There is another feature which is remarkably significant in connection with the exact date that General Allenby captured Jerusalem. The date was Dec. 9, 1917. It is well known that the Jews keep a lunar calendar, and as this event had an especial bearing on Jewish history, a student of chronological prophecy was led to consult the Jewish calendar, and the discovery was made that this date corresponds with the 24th day of their 9th month. The significant feature is that this date marks the anniversary of the day that God's blessing began to come upon them after about sixteen years from their return from the captivity in Babylon, as we read: "In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord to Haggai the Prophet, saying, . . . Consider now from this day and upward [onward], from the day that the foundation of the Lord's temple was laid [See Hag. 1:13, 14] consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you."- Hag. 2:18, 19.

As we recall the great rejoicing on the part of the orthodox Jews over the world when the news was heralded that Jerusalem was taken and of the zealous efforts that have been going on since that time to rehabilitate Palestine as a home for the scattered and dispersed ones, we cannot but be reminded of the effect that the words of Haggai, "From this day will I bless you," had in encouraging the Jews in his day to build their temple and resume the worship of Jehovah at Jerusalem.

"The year 1917 is consequently doubly indicated as a final crisis date, in which the 'seven times' run out, as measured from two opening events, both of which are clearly most critical in connection with Israel, and whose dates are both absolutely certain and unquestionable. The 1,335 years measure is, as we before pointed out, the half week, or 1,260 years, plus the additional seventy-five, which in the prophecy is added in two sections of thirty and forty-five years.

The passage in which these periods are announced gives no distinct indication of the events to which they lead, nor does it state whether lunar or solar years are intended. Prophecy indeed never does this; but the astronomic features of this period seem to indicate distinctly that lunar years are intended, for seventy-five years is exactly the difference between seven times lunar and seven times solar, and hence the addition of seventy-five years to the lunar measurement of the period makes it equal to the solar measurement. We have before stated that both Jewish and Mohammedan chronology are strictly lunar, and that chronological periods connected with Eastern events seem to be always calculated on this scale, while those connected with Western or Papal events are measured by the solar year.

"The coincidence of the close of these two periods seems to answer a question which will occur to every reflective mind, the question, Are the supplementary seventy-five years of the last verses of Daniel to be added to the latest solar terminus of the seven times? The answer is, They may be; it is possible; but it seems extremely unlikely, because of the astronomic fact just indicated.

"The year in which these two periods-the one of over twenty-five centuries, and the other of over thirteen centuries-run out together is astronomically a notable one. We have before met, in the course of our investigation, years such as 1848, in which several prophetic periods meet; but they were only those from more incipient starting points, and minus the seventy-five terminal years. Here, on the contrary, we have a main starting point, the first of Nebuchadnezzar, as our terminus a quo for the one period, and the acknowledged commencing date of the great Eastern Apostasy, Mohammedanism, as that of the other; and we see that the latter in its extended form meets the former, and expires with it in the future year A. D. 1917.*

* This was written in 1886.

"Thoughtful readers will weigh the facts and draw their own conclusions, asking themselves, in the light of all the chronological facts mentioned in this work, if the year B. C. 604 witnessed the rise of the typical Babylon, the supremacy over the typical Israel, what event is the corresponding year in this time of the end likely to witness? The fall of the anti-typical Babylon-the extinction of Gentile supremacy on earth, and the restoration of Judah's throne in the person of Christ? The secret things belong to God; it is not for us to say; but there can be no question that those who live to see this year 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis.

Important Events of Near Future

"Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful 'seven times,' that starting from the capture of Zedekiah and the burning of the temple in the nineteenth year of Nebuchadnezzar [587 B. C.], and terminating in A. D. 1934. The termination of the 'times of the Gentiles' meets at this point the 1,335 lunar years. [1,295 solar], dated from the Omar capture of Jerusalem [637 A. D.]-an event more momentous in its effects on Palestine and Jerusalem than the Hegira era of the commencement of Mohammedanism. No chronological prophecy of Scripture indicates any date whatever beyond this year, as astronomic considerations forbid the thought that the supplementary seventy-five is to be added to these solar measures."

THE CRIPPLE AT THE BEAUTIFUL GATE

"I am Jehovah that healeth thee." -- Exod. 15:26; Acts 3 :1-11.

ONE of the prominent miracles granted of the Lord at the beginning of this Age was that performed by the Apostles Peter and John; they were God's instruments in effecting an instantaneous faith cure. A man deformed from birth and unable to walk, was made whole. Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the Apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was an "Israelite indeed" -- from the way in which he received the Lord's blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness before his healing, he would have been in an attitude of discontent, repining at his lot and complaining of Divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connections, therefore, seem to indicate that the Lord's providence directed the Apostles to him especially, on this account. And so it is with those of the Lord's people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson-a knowledge of the Lord

and a share of His spiritual favors. The only power exercised was the power of faith on the part of the Apostles; for the man healed, so far as we know, had no knowledge of Jesus, nor that the Apostles were His representatives. Nor should we understand the apostolic command, "Look upon us," to mean the exercise by them of any hypnotic influence. Quite to the contrary, the power by which they healed was the same by which their Master had performed healings during the three and a half years of His ministry. The testimony in a nutshell is, "Silver and gold have I none, but such as I have, that give I thee. In the name of Jesus Christ of Nazareth rise up and walk, and he took him by the right hand, and lifted him up; and immediately his feet and ankle-bones received strength." -- Acts 3 :7.

"It is more blessed to give than to receive." Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful Giver, and His people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend, hoping for nothing again [no reward] ; and ye shall be children of the Highest." (Luke 6:35.) If we cannot always give much money, or if we cannot give as much as we would like to give, to those who are in need, we may always, like Peter, give something. We cannot, like him give health and strength miraculously, since we are not endued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly St. Peter acknowledged the source of his power, and how he' was not ashamed of any feature of Divine truth. He boldly declared. his miracle to be in the name of "Jesus of Nazareth." He did not say, in the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised One, whose power had healed. We should follow the Apostle's course, and be very courageous and ready to publicly affirm whatever we find possessing Divine sanction. Whatever agencies God may make use of in connection with His service we may be sure that He has some purpose, some object in view, and that His purposes will best be accomplished by plain, candid, truthful statements, like Peter's.

The description of standing, leaping, and walking, may well represent the first efforts of one who had been born lame, and who consequently had never learned how to walk. However, the strength was in his limbs, and abundantly testified to the miracle wrought. The poor

man was not ashamed of the agents whom God had used in his restoration. He shouted praise to God, and held on to his two benefactors, advertising them to the people, and thus advertising also the Gospel message, which they had to give, which undoubtedly was the very purpose the Lord intended. Here, too, is a lesson for us, not to be ashamed of those whom the Lord may use in connection with our spiritual healing -- much more valuable, much more to be appreciated and acknowledged before God and men, than any temporal blessing. Indeed, the natural sight, natural hearing, natural walking, and natural enjoyment of every kind are insignificant in comparison with the spiritual enlightenment and hearing and strength to walk in a spiritual way, as the spiritual joys are higher than the natural.

St. Peter was not self-seeking; he was alert to use every opportunity, every opening, that might come to him, to the glory of the Lord and of His cause. And so when the multitude gathered together he used the miracle of healing as his text -- as a demonstration of the power of the risen Jesus, operating through him; and he straightway declared to the people that this was the same Jesus whom their rulers had crucified some two months, previously. He distinctly disowned that either he or John had any power of themselves to perform such a miracle; he did not say, either, that the healing was by a natural law operated by the man's faith; nor did he say that the healing was by "Science"; nor did he deny the facts, and claim that the man's impotence was merely a wrong thought, the correction of which had given relief. He told the truth -- that the man had been ill but was now made sound by the power of Jesus. Nor did he spare his hearers, but pressed home the truth of the responsibility of their nation for the crucifixion of one who not only was innocent and just, but who also was the sent of God, the Messiah, the Prince of Life.

Here is another lesson for us. When we obtain the attention of men it is not to be frittered away, either in the discussion of unprofitable topics or in personal boastfulness; but it is to be turned directly to the Lord's glory, to the preaching of the good tidings of redemption through the precious blood, that it may be known that all blessing of every kind comes through the merit of that sacrifice, and from our risen glorified Lord.

The Desire For Healing

Perhaps there has never a time in the world's history when 'humanity manifested more desire for physical healing than today. Nor can we blame the poor groaning creation for desiring relief. It is with regret, however, that we note that our Lord's comment to the 5,000 whom He fed miraculously with bread and fish is still considerably applicable. He told them that they sought Him because they had eaten of the free

luncheon and not because of their love of the truths which He was preaching. He also told them to "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Him hath the Father sealed." --John 6 :27.

So today we could wish that the hungering and thirsting were for the real relief which God has provided and which all of us need-relief from sin and death. In a word, we could wish that there were a greater appreciation of soul sickness from sin and that there is but the one Good Physician, who is able to heal this malady. Note the fact that some of the strong delusions are supported by their claim to relieve physical pain. This is the claim of Spiritism -- that disease can be relieved through mediumistic powers, under another's control. It is the claim of the Mormons that they can heal diseases miraculously. This is the claim of Christian Science, Mind Cure, Faith Cure people, Divine Healers, etc. Some of these names are used merely as a cover and pretense, . while by others they are used with full faith that they are of some supernatural origin. The attitude of the public seems to be, Give us healing. Give us relief from our aches and pains. If it is of God, we are glad. If it is of the Adversary, as you claim, we still take it, even though we know it to be in opposition to the Divine will.

Hypnotism Tinctures All Deception

Let none misunderstand us. We do not dispute that cures are accomplished, nor that some of the proceedings and theories are legitimate enough. What we do claim is that the truth and rationality connected with these systems are the sugar-coating which covers the poison. This rational sugar-coating consists in the extending of kindly sympathy to the bereaved: in the recognition of the fact that fear is one of the most potent causes of human trouble and that faith in the Lord, or in a devil, for that matter, has the effect of resting the mind, relieving the nervous tension, and thus facilitating the eradication of pain. The doctrine of "Peace, troubled soul!" is certainly a good and wise one, particularly when based upon Scriptural faith in Jesus as our ever-present help in every hour of need and when it promotes loyalty and obedience to Him. This spirit of restfulness and "peace with God," if built upon false doctrines and erroneous suggestions and hypnotic influences, only hinders the soul from a proper approach to the Life-Giver and opens the way for the attacks of the Adversary.

The Church's Miraculous Establishment

There is a reason for the miracles wrought by our Lord and His disciples. They were for the establishment of the Church -- as a testimony to the Lord. Without them Christianity would not have grown as rapidly as it did. These miracles ceased as the Church

secured an established footing. The miraculous gifts of the spirit, healing, etc., were supplanted by the spiritual gifts, or fruitage of holy living. As the Apostle declares, Whether there be miraculous tongues, they shall cease, and so with all the other gifts, including healing. The physical healing was supplanted by the spiritual healing. Thus our Lord's words were fulfilled, "Greater works than these shall ye do, because I go to My Father." What intelligent Christian who has experienced the opening of the eyes of his understanding will dispute the fact that he has received a far more valuable gift than that of the opening of his natural eyes? Who that is deaf, but has the ears of his understanding opened to spiritual matters, would not claim that he had a greater blessing than a restoration of physical healing? Who that has eaten of the Bread that came down from heaven and received spiritual strength, does not realize that his blessing is far beyond that enjoyed by those whom Jesus fed with the five barley loaves and the three small fishes?

Who that has realized the healing of the soul does not realize that the healing of his heart affections is of much more value to him than the healing of any earthly disease? Who that was born in sin and shapen in iniquity and who has realized the forgiveness of his sins and has received grace whereby he may walk in the footsteps of Jesus, does not appreciate this as a greater miracle than the one recorded in our lesson ?

ENCOURAGING LETTERS

Dear Brethren:

Greetings in the name of our Redeemer!

For the past three weeks I have been reading "The Herald," and also the exposition of Revelation (Vol. L), as published by you, and have found same very enjoyable reading. "The Herald" reminds one of the "Watch Tower" of ten years ago and back, and the exposition of Revelation is the most sane - and reasonable presentation of that book I have yet seen. Another enjoyable feature of your presentations is the absence of controversy; and of the spirit of criticism and fault-finding, which causes your tone of writing to be sweet and Christlike.

It is a very long time now that I have desired such reading matter, and have earnestly prayed for the spirit of discernment that I might be able to distinguish truth from error among the different presentations I have seen. I am therefore, very grateful to our Heavenly Father, for having sent me "The Herald," and I give Him thanks for you also, as well as for the Sister (one in Barbados) who loaned me your publications. I have been reading most of all; the articles on chronology, and while I cannot boast of having grasped them as a whole, yet

I willingly admit their reasonableness and mean to make a study of them, asking the Lord's guidance and assistance in the matter. To this end, I ask that you kindly send me all the copies of "The Herald" dealing on chronology, and let me know the charge for same: I agree with your view that the understanding of chronology is not the most important thing, yet it is very interesting.

Perhaps it is to the point for me to here state that it is now fifteen and a half years since I have made an unreserved consecration to the Lord, and that during all this time I have met regularly with the class of Associated Bible Students of B____. Of late, many things have been puzzling me; some have been made clear, and the rest I leave to our God who "is His own Interpreter," and whom we can fully trust.

May His rich blessing continue to rest on you and your labor of love!

Yours in the dear Redeemer, J. S.-B. W. I.

Dear Brethren:

Please accept my apology for being so late in forwarding my subscription; also my promise to endeavor to be more punctual in future.

I much appreciate the good work put out by the Institute under, as I believe, the guidance of the Holy Spirit. The pages of "The Herald" are full of sound instruction, couched in language simple and expressive, and which can be fully grasped and understood by an uneducated person like myself. The studies on Daniel have been particularly helpful to me. I had examined the writings of some able Scripture exegetes on the matter and was rather inclined to the understanding of Doctors Gabelien and Nathaniel West, D.D.S. on the subject, but the publication of "The Herald" series of studies on Daniel was just what I needed, and I believe the interpretation of the "seventy weeks," also of the "little horn," as presented is an accurate interpretation, because the weight of Scripture evidence adduced greatly outweighs that put forward by any others that have come under my notice.

I think, dear brethren, that what has been done in reference to the Revelation series (I mean the publishing in book form), might be repeated with the series of Daniel. Perhaps you could find out through the columns of "The Herald" what the brethren in the various parts of the world think about it and if the Lord wills it may be accomplished and be the means of strengthening, educating, and blessing many of His people.

Yours in the One Hope, T. H. S.-Aus.

Dear Brethren:

As I see by the last copy of "The Herald," November 15, that the time has arrived for renewal of subscription, will you please let me have

this journal again upon the old terms for another year. I find much comfort in the reading of this witness and am glad to see it void of all controversy. We are to avoid all contention and be filled with the spirit of love toward all.

I got your letter of the 14th of November last, and have carefully studied out what you say as to the resurrection of our Lord. And I can only say with the beloved Apostle Paul, that we know now in part, but then (after our resurrection and change) we shall fully know even as we now are known of or by Him. I fully believe the statements of our Lord that when He appeared to His disciples after His resurrection it was in a body of flesh and bones, and according to the eye witnesses of His ascension, he left them in that same body. I know that He is now a great spirit being whom no eye can see while in this body of flesh, but whom we shall see by and by if we overcome. I am sure you can endorse this.

I had a visit from a brother on behalf of the "Berean Bible Institute" recently, and we had an enjoyable time together in discussion of the Word. I am at present studying the fifth volume, "Atonement between God and Man," and find it very helpful. The address as appearing in "The Herald" of December 1st under heading: "Lazarus, Come Forth" is exceptionally helpful; and I was only this morning speaking about it to my brother-in-law, who has recently lost his wife through death. I intend to let him read this address as soon as convenient to him.

I had the privilege of forwarding the witness to a friend of mine who is the Tasmania representative for the China Inland Mission, and have asked him in my letter to let me know his thoughts upon same. I do most with my pen, as my wife is a confirmed invalid, and as we have no one with us in the house I cannot go out and do what I would like in personal service. When we lived in Latrobe I had better opportunity, but now we live in the country and are to a large extent isolated.

In closing, I wish to express thanks for constant arrival of "Herald" during the past, and I thoroughly appreciate its contents.

Yours in Christ, A.A.R.--Aus.

Dear Brethren:

Having received and appreciated "The Herald," I am now asking you to mail to my address the issues for the year 1923, together with a wrapper or folder. If you will do this with the accompanying price of same, I shall be glad and will mail the amount subsequently.

I am bound to express my deep appreciation of "The Herald," (because of the sweet spirit which pervades it, free from controversies and disputes. The child of God needs to be built up in the most holy faith, and the means used should be such as would bring about the desired results. God desires our sanctification through the truth, and I am glad to tell you that the truths expressed in "The Herald" from time to time have had their desired effect. My wife, too, joins in the appreciation, expressed above.

I have also read, the two volumes -- "The Revelation of Jesus Christ," and they also leave produced a sanctifying effect. I therefore endorse the sentiments of, the three letters published in "The Herald" of November 15.

With much Christian love, and prayers that God may continue the good work which He has begun, I remain,

Yours in the Anointed, R. M. M. A.--B. W. I.

The Herald of Christ's Kingdom

VOL. VIII APRIL 15, 1924 NO. 8

FURTHER DEVELOPMENTS IN PALESTINE

THE Scriptures are explicit in declaring that with the close of the Gospel call of this Age and the completion of the Bride Class, Divine favor will turn again to natural Israel. During the last half century more favorable climatic conditions in Palestine have obtained, and in more recent years the Zionist movement has stirred the Jews everywhere to an interest in their home land and a desire to re-possess it. In this connection the following from the New York "Evening World" is interesting and strengthening to the faith of students of prophecy:

"Jerusalem, Ancient Seat, Will Be Reclaimed to Hebrew Culture After Suppression Lasting 2,000 Years"

"Two thousand years ago Titus, flushed with his sanguinary victory over the Hebrew people and the destruction of the temple sanctuary, had a sedia erected on Mount Scopus, near Jerusalem, and after donning the purple toga, gathered around him his tribunes and

centurions with their eagles and standards to view the spectacle of the captive Jews on their way to exile.

"To his imperial father and the Roman Senate he despatched that historic and cryptic message: '*Judea capta*' -- Judea has been vanquished -- before he and his generals seated themselves to revel in the utter humiliation of a proud people whose God had been humbled in the dust before the all-conquering legions of Rome and Jupiter.

"On April 1 of this year another army will ascend Mount Scopus. Its advent will not be heralded by the blare of trumpets or the clatter of martial equipment, for it is the silent army of science, the vanguard of rejuvenated Jewish culture, that will come to undo the work of Titus. Its message to the world is: '*Judea liberata*' -- Judea is free again, after twenty centuries of exile, of wandering up and down the face of the earth, after 2,000 years of persecution and discrimination.

"The historic significance and interrelation of these two events, separated by twenty centuries, is of the greatest importance to the man who views the march of mankind as a constant effort to reach a higher goal. No matter in what part of the globe civilization achieves a step forward, no matter who are the leaders in the movement, the true man of culture rejoices, for to him the barriers of race and nationality, of creed and the fatherland, are (but faint lines indicating the confines of various phases of world civilization.

"One of the greatest torches on the path of mankind is to be kindled in the near future in the Holy City, in Jerusalem: On April 1 the Hebrew University, the institution of learning that will mark the end of the road to the wanderings of the Jewish mind, is to be opened. "To conceive of the building of a university at a time when the mists of misunderstanding and the bloody foam of hatred obscured the vision of humanity was a bold stroke indeed, a tremendous appeal to the world's imagination.

"In the University of Jerusalem the Jew will create again as a conscious mass, as a unit in world thought. It will mean not only a revival of Judaism, but its influence will radiate over the whole Near East. On the historic hill where Titus humbled the Jew, Lord Balfour will initiate the movement that will restore the Jew to his rightful place in history, the vanguard of science and philosophy.

"A glance at the curriculum of the new institution of learning will show that its endeavors will not be confined to purely Hebraic philology, culture and scholarship, but that it will take up the thread of scientific research, once the glory of Baghdad and Alexandria; that it will continue arid extend the scope of Arabic science and architecture; that it will revive the music and poetry given to the world by the sweet singers of antiquity, and the mystic philosophy of which Isaiah and Micah were once the exponents:"

The Prophet Isaiah stands beside us and calls our attention to the fact that God has a fixed or "appointed time" for favoring Israel, and that this fixed time is after a "double" or counterpart, of their previous favor. He says: "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's. hand double for all her sins."

The force of the prophetic utterances is increased when we remember that the Prophets not only lived and wrote hundreds of .years apart, but that they wrote things entirely contrary to Jewish expectation. Surely faithless and slow of heart to believe all that God has spoken by the Prophets are those who cannot see in these present --day events the fulfillment of prophecy and the finger and dealings of God. As we note these fulfillments of our Father's Word; our hearts may well sing,

"How firm a foundation ye saints of the Lord,
Is laid for your faith in His excellent Word."

THE MEMORIAL SUPPER

AS THE years roll by, each succeeding memorial of our Redeemer's sacrificial death becomes more sacred and momentous to His faithful, humble followers, who, appreciating Christ's love for them, love Him with all their hearts and gladly walk the Narrow Way in His steps.

The present Memorial celebration was one of spiritual refreshment, and a time of solemn consideration of the great covenant obligations represented in the communion of the one loaf and the participation in the Lord's cup. We sang together hymns of praise and thanksgiving. We worshipped the Lord for the privileges of this occasion. The significance of the Passover was reviewed. The solemn meaning of the emblems was considered. Additionally we sought to have before our minds afresh the necessity of seeing to it that we come to the Lord's table in sincerity and love. The season was indeed one that brought to our hearts rich blessing. The Lord's people the world over were remembered at the Throne of Grace, and we prayed that the occasion might prove a blessed one to all, and too, we were comforted with the thought that we were remembered in the prayers of others.

With compelling force the Savior's words again stand forth: "Are ye able to drink of the cup that I shall drink of"; and, "Ye shall drink indeed of My cup." In this hour of trial that has come upon all the earth, when the love of many is waxing cold, there are to be found here and there saintly representatives of the Heavenly Kingdom to whom the Lamb of God is indeed precious. These joyfully partake of

the Lord's cup of suffering and with patience run the race set before them, ever looking unto Jesus, the Author and Finisher of their faith, who for the joy set before Him endured the cross, despising the shame, and is now set down on the right hand of the Majesty on High.

The Kingdom hopes and prospects are growing even brighter to those who, with the eye of faith, look forward to the time when having drunk all of the allotted cup of sacrifice, they shall drink of the new ovine of joy and refreshing with the Redeemer in the presence of God and of the myriad hosts of the heavenly realms. -- Rev. 5:11-14.

THE POWER OF THE HOLY SPIRIT

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you." -- Rom. 8:11

THE subject of the Holy Spirit, its office and operation, has been grievously misunderstood by many, of the Lord's people for centuries, and only in the light of the rising Sun of Righteousness has this subject become more clearly understood in harmony with all the various Scriptural testimonies pertaining to it. The doctrine of the Trinity, which began to rise in the second century, and reached a large development in the fourth century, is responsible in considerable measure for much of the darkness which blends with the truth on this subject in many Christian minds, much to their disadvantage.

There is consistency in the Scripture teaching that the Father and the Son are in full harmony and oneness of purpose and operation. And equally consistent is the Scripture teaching respecting the Holy Spirit—that it is not another God, but the spirit, influence, or power exercised by the one God, our Father, and by, His Only Begotten Son -- in absolute oneness, therefore, with both of these. But how different is this unity of the Father, the Son, and the Holy Spirit from that held and taught under the name of the Trinitarian doctrine, which declares that there are the three persons in the one God. This view suited well the Dark Ages, which it helped to produce.

Our Lord represents the matter in clear light and in harmony with all the other Scriptures on the subject when He declares that the Holy Spirit must come from the Father, when He declares that the Son would petition the Father to send the Spirit; when He declares that this special power or spirit of the Father would be another Comforter, instead of our Lord Jesus Himself, whose going away was necessary and expedient. It was preferable or expedient that He should personally leave His disciples and appear before the Father as their

Advocate, and thus secure to them the Holy Spirit, which would represent the Father and Himself.

The Baptism of the Holy Spirit

It was on the day of Pentecost that the disciples. "with one accord in one place," experienced the miraculous outpouring of the Holy Spirit. We are not to understand from the account given in the second chapter of Acts that a mighty wind blew upon the praying and waiting company on Pentecost Day, but that there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. Then "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were filled with the Holy Spirit." It was the promised blessing from on High, from the Father's throne, through the Son; as St. Peter explained, "As every man hath received the gift; "even to minister the *same one to another:" (1 Pet. 4:10:) We are not to understand that the multitude, being of one mind, produced this, manifestation, but rather that the Lord, by His providence, brought them into the condition of full accord, preparatory to the giving of this blessing. Similarly He says that special blessings may be expected when two or three unite in their petition -- not that their uniting effects anything, but that the Lord is pleased to reward the united efforts of His people, and thus to encourage them to forsake not the assembling of themselves.

The entire house was filled with, a wonderful power, and every believer was apparently electrified, vivified. They were filled with this Holy Spirit, this hallowed influence, and began to speak in foreign tongues under the influence that had come upon them. Following the miraculous sound and the electrical influences pervading the room and the manifestation of the lights upon their heads, we may be sure a considerable degree of holy joy and excitement was manifested amongst the believers, and this soon spread abroad and attracted a large concourse of people through curiosity, because it was stated that they were "continually in the temple." -- Luke 24:53; Acts 2:46.

The flames of fire beautifully symbolize the light of Truth, the enlightenment of the mind, which comes through the begetting of the Holy Spirit. This power Divine was remarkably manifested in the eleven Apostles, for while the multitude still recognized them as "ignorant and unlearned men," nevertheless they took knowledge of them that they had been with Jesus and learned of Him; that they had a certain kind of enlightenment of mind and heart, which could come from no other quarter.

And is not this same true of all those who have been begotten of the Holy Spirit. This communication of the Divine life through the Holy Spirit is a hidden transaction, great indeed in its significance and

issues. "As in the origin of our natural life ii a are made in secret and curiously wrought, much more in our spiritual. But the issue has to do with the farthest eternity." No manifestation of the Spirit of God, prior to the First Advent of our Lord Jesus, was exactly the same as the manifestation and operation of the Lord's Spirit upon our Lord Jesus, from the time of His baptism until His crucifixion, and upon the Church of Christ from the day of Pentecost unto now-until the very end of this Gospel Age, and the completion of the Church's course in the First Resurrection. In harmony with this we read, "The Holy Spirit was not yet given [except to our Lord Jesus], because Jesus was not yet glorified." -- John 7:39.

The Communion of the Spirit "

The familiar benediction which invokes upon us the 'communion of the Holy Spirit' has probably a deeper meaning in it than has generally been recognized. The word 'communion' signifies the having in common. It is used of the fellowship of believers one with another, and also of their mutual fellowship with God. The Holy Spirit dwelling in us is the agent through whom this community of life and love is effected and maintained. 'And truly our fellowship,' says John, 'is with the Father and with His Son Jesus Christ.' (1 John 1:3.) But this is only possible through the communion of the Holy Spirit. In His promise of the Comforter, Jesus said: 'He shall take of mine and show it unto you.' As the Son while on earth communicated to men the spiritual riches of the invisible Father, so the Spirit now communicates to us the hidden things of the invisible Son; if we were. required to describe in a word the present office -- work of the Holy Spirit, we should say that it is to make true in us that which is already true for us in our glorified Lord. All light and life and warmth are stored up for us in the sun; but these can only reach us through the atmosphere which stands between us and that sun as the medium of communication; even so in Christ are 'hidden all the treasures of wisdom and knowledge,' and by the Holy Spirit these are made over to us."

The operation of God's Spirit during this Gospel Age is widely different from its operation in previous times; and this difference is expressed in the words "Spirit of adoption," "Spirit of sonship," "Spirit of holiness," "Spirit of truth," and kindred expressions. The Holy Spirit in this sense of the word is guaranteed only to the house of sons.

Spirit of Holiness -- Our Sanctification

"According to the Spirit of holiness" Christ "was declared 'to be the Son of God in power by the resurrection from the dead,'" but "according to the flesh, the seed of David." -- (Rom. 1:3, 4.) How striking the

contrast between our Lord's two natures, as revealed in this passage, Son of David as to the flesh, Son of God as to the Spirit. And "as He is, so are we in this world." We who are of the regeneration have two natures, "the one derived from Adam, the other derived from Christ, and our sanctification consists in the double process of mortification and vivification, the deadening and subduing of the old and the quickening and developing of the new. In other words, what was wrought in Christ who was 'put to death in the flesh but quickened in the spirit' is rewrought in us through the constant operation of the Holy Spirit, and thus the cross and the resurrection extend their sway over the entire life of the Christian. Consider these two experiences:

"If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." (Matt. 16:24, 25.) These words, so constantly repeated in one form or another by our Lord, make it clear that the death-principle must be realized within us in order that the life-principle may have final and triumphant sway. It is to this truth which every disciple is solemnly committed in his baptism: "Know ye not that so many of us as were baptized into Christ were baptized into His death. Therefore We were buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3,4.) Baptism is the mono-gram of the Christian; by it every believer is sealed and certified as a participant in the death and life of Christ; and the Holy Spirit has been given to be the Executor of the contract thus made at the symbolic grave of Christ

Indwelling of the Spirit

" 'Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.' (Rom. 6:11, R.V.) This is the condition of making true in ourselves what is already true for us in Christ, of rendering practical what is now judicial; in other words, of being dead to the power of sin in ourselves, as we are already dead to the penalty of sin through Jesus Christ. As it is written in the Epistle to the Colossians: 'For ye died,' judicially in Christ, 'mortify' -- make dead practically -- 'therefore your members which are upon the earth.' (Col. 3:2, 5, R.V.) It is this condition which the Holy Spirit is constantly effecting in us if we will have it so. 'If ye through the Spirit do mortify the deeds of the body, ye shall live.' (Rom. 8:13.) It is the Spirit of God overcoming our fleshly nature by His indwelling life, on whom is our sole dependence. Our principal care therefore must be to 'walk in the Spirit,' and to 'be filled with the Spirit.'

"No degree of mortification can ever bring us to sanctification. We are to 'put off the old man with his deeds,' by 'putting on the new man

who is renewed in knowledge after the image of Him that created him.' 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,' writes Paul."

The indwelling of the Spirit can alone effect this work, of development. The "fruits of the Spirit" are, to be encouraged, to be cultivated, more and more that we may yield the full, perfect fruitage of love. These fruits of the Spirit are designated by the Apostle to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Such fruits are not miraculous gifts, but gradual and indirect gifts. They are wrought out in us in proportion as we come into harmony and obedience of thought and word and deed with the Spirit of our Father; in proportion to our separation from the world and its spirit. "Love not the world, neither the things that are in the world," says the Scripture. But experience proves that this is possible only by having our hearts so filled with the love of God, by being so absorbed with the things of the Spirit, that the things of the world will have lost their attraction and their value. As another has expressed: "Loving not is only possible through loving, the worldly affection being overcome by the heavenly."

Transformed into the Same Image

Now "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us"; and what is true of the love of Christ is, true of the likeness of Christ. How is it acquired? As it is written.: "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." (2 Cor. 3:18, R. V.) The indwelling Spirit must be behind all, beneath all, and effectually operative in all. It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us." Who is sufficient of himself to accomplish this work? The disciple is required to be consciously and intelligently active in his own growth, to "give all diligence to make his calling and election sure," but this can be accomplished only through the Spirit. We must surrender ourselves to the Divine will. We must live in the Spirit, pray in the Spirit, walk in the Spirit; all of which are "as essential to our development in holiness, as the rain and the sunshine are to the growth of the oak." There must be a total self-surrender to God, and an infilling of the Holy Spirit. "If through the communion of the Holy Spirit the life of Christ is constantly imparted to us, that life will prevail within us." In proportion to the closeness of our abiding in Him will be the completeness of our success in bringing forth the fruits of the Spirit. "He that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me ye can do nothing."

Although we cannot agree with those who teach that repeated Pentecosts and spirit baptisms are to be expected and prayed for, we do believe that the Lord's people need to come into a similar attitude to that of the brethren who were blessed on Pentecost Day, in order to enter the favors and privileges which are ours through Christ. There was to be but one Pentecost. The Holy Spirit which there came to the Church abides with us still, and its blessing is the privilege of those consecrated ones whom the Lord accepts and adopts into His family. But before any one is prepared to get a proper blessing of the Lord's Spirit, he must first have the justification by faith and a heart free from the love of sin, and must present his solemn resolution to be, to do, to serve the Lord, the Truth, the brethren. He must be in this attitude to receive the enlightenment, the comfort, the fellowship of God's Holy Spirit. Even though he be inflamed with a desire to serve the Lord, the Truth, and the brethren, he will do wisely to follow the course of the early Church -- tarry, study, pray, that he may himself be filled with the Spirit.

Earnest of Our Inheritance

We have not yet, beloved, reached the consummation of our Great Hope; but "the Spirit, through whose inworking power this great change is to be wrought, already dwells in us, giving us by His present quickening the pledge and earnest of our final glory." And so eve. read in another Scripture "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Such is the power of the Holy Spirit. Let us not lose sight of the important fact that until we have received our share of the blessing of Pentecost, until we have. come under the anointing of the Holy Spirit, we. cannot have the mind of Christ, nor can we be transformed into His glorious image. Would that all of the Lord's people might seek earnestly a larger measure of this Holy Spirit-watching, and praying there unto with all perseverance.

TRUTH AND FALSEHOOD IN THE EARLY CHURCH

"The multitude of them that believed were of one heart and soul."

-- Acts 4:32-37;5:1-5.

WE HAVE before us amongst the early Christians in sharp contrast-a true and a false brotherhood in the Church. shining example of the true was Barnabas, while Ananias and Sapphira were conspicuous illustrations of the false As another has remarked: "Barnabas stands before us as an eminent instance of this passion of charity, a luminous

particle caught in the light of this history and there shining to this day.

"A rich man from Cyprus, where the Jews were interested in copper mining, Barnabas sold all his property and gave the money to the Apostles. But hard by the light we always find a shadow, and by the side of this bright figure stands his dark counterpart, Ananias, and in his shadow stands the dusky figure of his equally false wife."

"Satan Came Also"

With the flood of popularity that came to the Church at Pentecost, it was only to be expected that some who were not "Israelites indeed," would be carried away by the excitement and the miracles and the favor of the Lord. But these evidently were few comparatively. Amongst the true, there was the fervor, the love, the fellowship of kindred minds. They realized themselves children of God, and brethren of the Lord Jesus Christ, and of each other. The experience was a new one, and the Holy Spirit ruling in their hearts, their sympathies flowed together in one common stream. Were some of them poor or crippled, lowly or sad, the others took delight in ministering to their comfort. They were brethren in the fullest, deepest sense. How blessed this relationship none can really know, except those who have experienced it.

While the brethren in those days were learning admirably the lesson of love and mutual helpfulness, there was another lesson for them to learn, namely that the Lord's people with the best of intentions in their hearts, are so differently organized physically --fallen in such different directions--that it is not practical, not feasible, for them to attempt to live together along Communistic lines. While giving each other credit for purity of heart and honesty of motives, the Lord's people learn that in their flesh dwelleth no perfection, and, likewise, none in the flesh of their brethren. Hence, with the same love in our hearts, the one for the other, we have learned that it is better to allow each other full freedom and full responsibility as respects the management of earthly affairs, and that this is the condition in which each can be happiest, and in which each can make greatest progress and learn best the needed lessons of preparation for the Millennial Kingdom and its services.

The early Church learned this lesson speedily. Its Communism did not last long. First of all the Apostles found that, notwithstanding the confidence of the Church in them as spiritual and able ministers of the Gospel, and specially sent of the Lord, there were murmurings against them, because some thought that their interests were not so well served from the general fund as those of others. This led to the giving over of the management to the deacons, and ultimately the entire project fell to pieces. It taught a lesson profitable to the Lord's

Church from that same to the present time. That lesson is that it is possible to have Communism in heaven, or on earth amongst perfect men, but not feasible to have it amongst those who are imperfect, and whose tastes and appetites, experiences, etc., are diverse. The project is not feasible, because, however sympathetic and loyal our hearts are one to the other, our mortal bodies and their tastes cannot be kept in full harmony. And discord becomes the more serious, the more close the contact and unlimited the time. Furthermore, as the Lord raised up the great persecution which scattered the Church and its Communism and sent them everywhere as solitary witnesses for the Truth, so, we believe, He wills it here. The Lord wills that His people shall be scattered throughout the world, in order that they may the better let their lights shine in the midst of the earthly darkness, bearing witness to the Truth.

Barnabas -- Son of Consolation

The description given us in the lesson beautifully illustrates the spirit of full consecration to the Lord -- a full love and generosity towards all the brethren and a full confidence in the Apostles as the Lord's representatives. Their wealth was brought and laid at the Apostles' feet. Amongst others who did thus was Joseph, the uncle of John Mark, supposedly a member of a wealthy family, residing in the Mount of Olives, in the house, the garden of which was our Lord's Gethsemane. He now had become an earnest follower of the Nazarene. He sold a field which he possessed and brought the proceeds to the Apostles' feet. He was evidently a man of great sympathy and beautiful character, as is evidenced by the surname given him in the early Church, namely Barnabas. The word signifies, "son of a consoling message," or, more briefly, "son of consolation." Thank God the same spirit is yet to be found amongst His people. Some of them are sons and some of them are daughters of consolation, especially to his other sons and daughters -- sympathetic, loving, kind, helpful.

Barnabas was a Levite, and, hence was trained with a view to the work of a teacher, instructor amongst his people. Tradition has it that he became acquainted with Saul of Tarsus in the Gamaliel school. However, the bonds of union between the two, which subsequently took them forth as messengers of the good tidings, was not the earthly tie, but the spiritual one. So with us. The more we possess of the spirit of holiness, devotion to God, to righteousness, the spirit of love and devotion to the brethren, the more may we be sons of consolation, pouring forth upon all with whom we have contact the unction from the "Holy One," the anointing, the perfume of love.

Barnabas is set before us in the lesson as a sample of the spirit of proper fellowship and brotherhood in the early Church, and the

consolation resulting. Let it be so with us. Let us each strive to be worthy of this name -- Barnabas -- in our home relationship, and especially in the Church of Christ. Let us see to it that we are not strife-breeders, but peacemakers.

"Satan Filled Thy Heart"

Now we come to the other side of the lesson. In Ananias and Sapphira, his wife; we have an illustration of a deceitful, hypocritical spirit, displeasing to God, and to all the right-minded of His children: These desired and appreciated the general spirit of the Church, and wished to share in it, but wished to keep back a part of the price. As St. Peter pointed out they had a perfect right to do this, and might have kept it all, but they had no right to lie about it, to pretend that they were making a full consecration of everything, when the case was otherwise. Therein consisted their fault. They might indeed have deceived their fellow-creatures of the Church, but they could not deceive the Lord. St. Peter, under the power of the Holy Spirit, and possessing the gift of discerning the spirits, was made acquainted with the situation, and, acting under Divine guidance, he reproved them in the name of the Lord, and the result was their death, as recorded:

Although we are not of those who believe that they went to eternal torment, it might seem to us strange that the Lord's providence would not grant them instruction on the subject, rather than permit their destruction. We may safely assume that the imposing of a summary death sentence upon them was with a view of giving a general lesson to the Church, not only of that day, but ever since. It would not at all surprise us if Ananias and Sapphira would have some portion in God's great Plan in the future, when they may learn the error of their course and mend their way and learn righteousness. It would appear as though they had a share with the Church in the various blessings thus far enjoyed. We doubt, however, if they were spirit-begotten ones, and hence amenable to the Second Death. However, we may be sure that when all the secrets are unfolded, the wisdom, love, justice, and power of our God, in connection with this and every other obscure dealing of His, will be made fully manifest.

The lesson brought great fear to the whole Church; not the fear which has torment, not the fear which comes from lack of faith, but the proper kind of fear, the fear of reverence, the fear of trifling, of offending our gracious Father and Lord, from whom we have already received so many blessings and from whom we are expecting to receive the crowning blessings of glory, honor, and immortality. This was the fear to which the Apostle referred, admonishing that we should all have, saying, "Let us fear, lest a promise being left us of entering into His rest, any should seem to come short of it."

Some one else has observed the case of Ananias and Sapphira thus: "This man pretended to be something he was not; he wanted popularity, but he was not willing to pay the price; he was a church member, but lie was a liar. Lying does not necessarily express itself in -words; no word may be spoken, and yet the action, the manner, the posing pretense may lie. Not yet dead are all the men that are willing and even scheme to have their charity rated at a higher figure than it really is.

"There are men that would give five or five hundred dollars to be counted charitable that would not give five cents to be charitable. Popularity, moral, and especially political, is often the product of pretense. Great reputations may be rotten at the root and at last their blossom shall go up as dust."

The Scriptures point us to God's abomination of lying lips and His delight in the truth. (Prov. 12:22.) The principle of truth is honesty, and it effects not only our words, but all of the conduct of life; yea, and also our thoughts. Hypocrisy is deceit, of -action. To -deceive another is lying, in one of its most unworthy forms. And, as the mainspring of life is in the heart, and "out of the abundance of the heart the mouth speaketh," and the conduct of life is arranged, we may see that a deceitful heart and a deceitful mind are most dangerous things in the world. How jealously, therefore, God's people should guard their thoughts -in respect to God, in respect to the world, in respect to every word and act, to the intent that no injustice is permitted, no falsehood is recognized. Such are the pure in heart. Such are the saints. Such will see God and be joint-heirs with their Lord. How diligently, then; we should watch our hearts, our thoughts, that they be honest, true, truthful, in every sense and particular!

I'LL DO MY VERY BEST

"I may perform no deed of great renown
No glorious acts to millions manifest;
Yet in my little labors up and down,
I'll do my best.

"I may not paint a perfect masterpiece,
Nor carve a statue by the world confessed
A miracle of art; yet will not cease
To do my best.

"My name is not upon tile rolls of fame,
'Tis on the page of common life impressed;
But I'll keep marking, marking just the same,
And do my very best.

"Mine may not be the beautiful and grand
But I must try to be so careful, lest
It fail to be what's put into my hand --
My very best."

WATCHFULNESS AND OBEDIENCE

[Written by a Brother in Great Britain]

"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."- Isa. 26:20, 21.

THE greatest comfort which God's people enjoy is based upon their appreciation of their real and close relationship to Him as their Father and to Christ Jesus as their Redeemer and Head. Without such knowledge it is impossible to estimate the true value of God's Word, and equally impossible to draw from it the help, instruction, and directions which it contains.

The text heading this article suggests at once by its confidential tone that those so addressed do stand in this true and loving relationship to Him. "Come, My people," speaks of His tenderness and loving care for those who recognize their continual need of the Divine protection. For such,

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light."

Every true earthly father invariably gives the closest attention to the interests and persons of his children, and always provides means and suggestions for their safety, both for mind and body; and the father of experience should always be able to do so with a measure of success. But the Heavenly Father transcends in knowledge, foresight, and skill far beyond all human capability, and He sees just where the danger lurks and advises or commands as the need arises.

The Prophet's words in our text indicate two things—a place of safety and a tone of great danger. The commanding voice of the Lord is there heard through the Prophet's lips, yet the tones are the softened ones of true parental love, saying, "Come, My people, enter thou into thy chambers."

It is appropriate here to ask, Can we with any accuracy locate the time or period to which this prophecy may be applied? Shall we look for it in Isaiah's day only, or does the picture point for us still further? No doubt a large proportion of Old Testament prophecies link themselves to their immediate environment at the time of their utterance, and as a noted writer says. "In such cases (and they are very numerous) the literal application is the true spiritual one."

Many unwise and unproductive efforts have been and are still being made to spiritualize (as generally understood) practically all the best of the prophetic utterances and thus to "heap upon the Jew all the curses, and transfer to the Christian dispensation all the blessings." Surely such treatment cannot be "rightly dividing the word of truth." It should not be difficult for Bible students to decide after examination where to place or apply such prophetic lines as bespeak the work, the sorrows, or the joys of the experiences of God's people - - prophecies which may well refer to ages future from the prophets' days. We think an example of, such prophecy lies before us in our text, which closes the 26th chapter of Isaiah,

In That Day

The phrase which opens this beautiful section of Scripture would also, we think, well support this view. It says "In that day" certain gracious favors will have been received by some of God's people and responding acclamations will be accorded to Him; and if we compare the other many references to "that day" we shall be obliged to carry the prophetic words in many instances forward to the time when God shall begin gathering His people to Him self and destroying "them which destroy the earth."

The Prophet Isaiah was one of a minority who maintained the faith of Abraham, approved the Law of Moses, and looked for the consolation of Israel. He knew by heart all details of God's faithfulness to His people from the day that He brought them out of Egypt; and the Prophet's business here was to enthuse the mind of the few faithful ones, who were living in silent semi-isolation, among a decaying and faithless nation. We have no doubt that his message was a means at that time of reviving the hope, and cheering the hearts of many; though the real beauty and the far-reaching effect of the message were to be seen and felt in far future times, by those for whom it was written, "Shut thy doors about thee: hide thyself as it were for a little moment."

It is indeed for us that these bright beams of heavenly light have been projected through the ages, in order that we may be in a watchful attitude and hence be enabled to render obedient service to our Lord.

In the Secret of His Presence

Without doubt, when the Prophet's mind was thus pondering the vivid picture of that great deliverance out of Egypt, that eventful night, and conjuring up all the wondrous details which Moses had faithfully handed down; he broke forth under the Holy Spirit's influence into the beautiful words of our text, reminding his hearers again that the only place of safety was "in the secret of His presence", -- "the secret place of the Most High."

That night in Egypt and its calamitous ending for Egypt was marked by a peculiar inactivity (almost indifference we might say) on the part of God's typical people. No one, not even the leader of Israel, was asked to take part in the destruction. No one of Israel was asked for advice, and as far as we know no one of Israel did take part or give advice. Here, then, is a lesson on watchfulness and obedience for us. Should not we be at least equally as careful as they, in observing the Lord's ways and requirements in this our day? The words of Isaiah quoted above seem full of added meaning when we contemplate the Passover night. No words could have been better framed, nor echo more fittingly given of the instructions which Moses enjoined that night: "Go thou in Israel, for-behold Jehovah cometh out!" Israel was safer housed and protected, while Egypt reaped a whirlwind of sorrow. Nor could the Divine love have been better expressed: "When I see the blood, I will pass over you" -- I shall know you are inside, watchful and obedient. And the Prophet echoes, "Come, My people, enter in" -- remain in the secret place till instructed to come out.

This same beam of prophetic light shows us also that a night is fast approaching; nay, it has well set in, and it behooves us to hide ourselves in the secret place, and be sure not to be found among the disobedient in earth's present danger zone, for surely there is imminent the greatest deliverance of all, in which God will complete the number of His elect who have cried day and night unto Him. This great deliverance will be carried out under the instructions of our present Lord, earth's new King, and He shall marshal them safely into the heavenly and true Canaan of rest, even in the First Resurrection. An abundant entrance is guaranteed to the faithful. -- 2 Peter 1:11.

Though centuries had passed since that momentous night in Egypt, in Isaiah's mind the events and details of that great deliverance were as fresh as ever; but with the majority of Israel they were long forgotten and treated as idle tales. As a result obedience and watchfulness toward their God was at a discount. So today, many who should be on the alert to watch for the Lord's guidance and to give instant and careful obedience to all His minute instructions, are either oblivious of the true issues and carelessly cutting-adrift from the anchor of hope, or are being feverishly hurried into unauthorized activities, foreign to the original God-given instructions.

In illustration, suppose a great fire occurs in one of our great cities. How quickly there arrives upon the scene the well equipped and experienced staff with all their modern means for coping with the conflagration. How unwise would any citizen be who would interfere with their work or dare to instruct them. The citizens' place or duty on such occasions is to be out of the way and not in the way. So when the great God of truth and righteousness rises up to quench the fires of human passion, or to reverse the picture, when the "fire of His jealousy" is ignited for the destruction of all His opponents, for the disintegration of every work of evil, and for the disarming of all the forces of error and darkness, where should His people be? Surely, says the Prophet, "hide thyself as it were for a little moment, until the indignation be overpast, for the Lord cometh out," etc.

Why was it necessary in Isaiah's day to warn the typical people so seriously? Because the proprieties of the true worship, both in time and methods, had been long neglected, and innovations of unholy character had prostituted the truth; hence Jehovah's movements and work were unseen and unheeded.

Taking Heed to God's Word

In further illustration, how much sorrow would the beloved David have avoided if both he and the priests with him had given more heed to the detailed instructions of God's law through Moses, for they would have avoided the error of bringing the ark to Jerusalem -- a right thing in the wrong way they would have avoided pushing the work of God forward by unlawful and worldly methods. So again, when David devised his plan to build a house to the Lord -- a right thing at a wrong time -- chagrin and disappointment would have been saved had he been more careful in ascertaining the Lord's mind correctly.

Many since David's day, yea, right down to the present, have been actively engaged in more or less extensive though questionable methods of forwarding the great work for human deliverance with the "cart and oxen" paraphernalia of human schemes and to that end they have vainly endeavored to build a house of God in which they might secure the "ark" and thus claim for their own particular community, sect, or organization the sole right to give forth the Divine decrees and thus be (or claim to be) the only true source of light, etc.

All who are deceived by such are bound to lose ground and become deficient both in obedience and watchfulness, giving heed to seducing spirits rather than to the Lord's directions.

The Rest of Faith

God's people still must walk by faith; faith's "doors" must be closed around them, and within those closed doors only will they remain safe and unharmed. While the world is full of sorrow and doubt and appre-

hension of the future, the Lord's people are calm and content. Neither should they take part in anything which would irritate or annoy their fellow creatures, whose cup of sorrow is a ready overflow. We can well afford to wait, and with Solomon, can truly say, "There hath not failed on word of all His good promises." (1 Kings 8:56) We may know with confidence that no necessary information will be withheld from those who with watchfulness and obedience are awaiting the Lord's command, through the antitypical Moses -- the present Lord -- to "go forward." But do not let us attempt to emerge from our hiding place until we are fully assured of His voice and of the nature of His command.

"Come, My people, enter now,
In thy chambers safely chide thee;
Close thy doors of faith about,
With His Word of truth beside thee.

"Just a little moment wait,
Haste not out, but heed the warning; God
with indignation strong
Smites the wicked ere the morning.

"Though deep darkness gathers 'round
Long and loud the tumult swelling;
Courage! faithful little band,
Thou hast light within thy dwelling.

"Brethren just a little while
Wait, with fervent prayers ascending;
Quickly shall God's answering voice
Call thee forth to joys unending."

STEPHEN THE PREACHER AND MARTYR

*"Be thou faithful unto death, and I will give thee the crown of life."
-- Rev. 2:10; Acts 6:8-15; 7:54-60.*

IT IS not surprising that with all the fire of zeal and love, active amongst the Early Christians, that the Adversary likewise was on the alert and active in stirring up persecution against the primitive Church. The first Church at Jerusalem had prospered greatly. Not only was the Lord's blessing upon the Apostles in their ministries, but upon others of the Church also, who, full of love and zeal for the Truth, told the good tidings as they had opportunity. They had the Gospel message in its purity, and it was a pleasure to tell it. They needed not inducements of social advancement, financial prosperity, honorable titles and good salaries. The message itself incited love and devotion, and enkindled a flame of sacred love in their hearts which tended to make each believer a burning and a shining light, as the Lord Himself had enjoined.

Our great Adversary will generally leave us comparatively at ease if we are not actively engaged as heralds of the Truth. Indeed, his policies seem to be to minister opiates wherever the Truth is dispensed. He prefers that we sleep and dream, rather than that we be awake and on the alert, putting our lights upon candlesticks that they may give light to those about us. Therefore, those who have the courage of their convictions and boldly stand in defense of the cause of the Lord and the Truth, will surely draw the fire of the Adversary upon themselves in proportion as they fight the fight of faith against sin and error -- darkness.

There had arisen in the early Church the need for a class of servants who were designated as deacons, and Stephen, a young man of prominence and zealous for the truth, had been chosen for this office. However, we hear very little of him as a deacon, for he evidently excelled others and went past his office as deacon and attained fame as a preacher. In personal character he is described as being full of grace and power.

His zeal for the Master's cause and the spread of the Gospel message led him into public discussions, and his opponents, finding their arguments inferior to his, were angered instead of convinced. This shows their insincerity. Had they hungered and thirsted for the Truth, they would have been glad to receive it from Stephen, or from anybody. Let us beware of such a spirit in ourselves, knowing that it is dangerous. In this case it led on to murder; not merely the murder accomplished when Stephen died, but they were murderers in advance, from the Lord's standpoint, because hatred of him was in their hearts; "And he that hateth his brother is a murderer." They had, however, respect to the outward forms of the Law, and sought any pretext to justify them in killing their opponent. Had they no fear of God! Apparently it is, possible for men to get into such a condition of heart that, they will not only speak evil of us and plot mischief against us, but to the extent that they can do so will be glad to effect our death. This is a part of the murderous spirit, whether they stop short of the actual death or not. It went to the limit with Stephen and with our Lord, and it may do so with us some day. Let us be on the side of the martyr rather than on the side of those whose wrong condition of heart our Lord, explained, saying, "Satan hath filled thine heart."

Stephen's opponents were crafty. They hired witnesses to describe the teachings of Stephen in an unjust manner, saying he talked dishonorably of the law and of Moses. Blasphemy in that day was the worst of crimes. As a result the people, the Elders, the scribes came upon him, seized upon him and brought him to the Council, or place of trial. Then the prejudices of, the people were again appealed to through witnesses who perverted the truth, saying that Stephen was continually saying things against the holy city and temple and the Law

and claiming that Jesus would destroy the place and change the customs. There was, perhaps, considerable truth in this statement, rightly understood.

"It was false to say that Stephen spoke blasphemy, but it was true that he did preach doctrines which seemed to the Jews destructive and sacrilegious. He did speak 'against this holy place, and the law,' though not in the sense and in the spirit which they imputed to him. It was doubtless true that the witnesses heard him say, in substance if not in words, 'that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us,' for Jesus Himself had asserted these very things. (Mark 13:2; John 4:21-24.) In these deliverances he boldly swept the temple and the customs of Moses away from that holy place in Jerusalem.

"To an orthodox Jew no more radically iconoclastic and terribly destructive blasphemy could have been uttered. It was so foreign to their thoughts and hopes, so bewildering and stunning, that the disciples themselves never fully understood it during the Lord's ministry, and near the very day of His ascension still looked for that mountain top at Jerusalem to be crowned with earthly glory. No wonder, then, that the Church was slow to realize the Lord's prediction.

"Stephen was the first to grasp and proclaim the truth that the old forms of worship must disappear before the new, a transition that has been difficult for the Church to negotiate to this day. This process cost the early Church a long battle, in which Paul was the magnificent champion of the new liberty, but it was Stephen's inspired genius that first 'saw the truth and his bravery started -the battle. He began to shake the Church loose from the narrowness and bondage of Moses (necessary and good in its day) and to let it out into the glorious breadth and liberty of Christ."

So today in traducing the Lord's true servants, some may tell partial truths, which really are falsehoods. It is a weakness of human nature to suppose that such misrepresentations are excusable. They should remember how impossible it is to deceive the Holy Spirit, as Ananias and Sapphira learned. The lesson to the Lord's faithful is that it is far better to be the sufferer under such circumstances than to be the one who causes the suffering and who must eventually answer for his crime.

"As the Face of an Angel"

There is an inspiration of the heart and an illumination of the features which accompanies the presentation of the Truth by those who are indwelt by the Lord's Holy Spirit and who are speaking as His ambassadors. Many have observed the bright and shining countenance

of some who since Stephen's day have been zealous and faithful in proclaiming the truth. Doubtless this is akin to what is mentioned in our lesson respecting Stephen's face -- that it was bright, happy, radiant "as the face of an angel." Ah! Stephen was an angel. An angel is a messenger, and if Stephen, by the grace of God, was permitted to be the Divine messenger or mouth-piece and permitted to convey the "good tidings" to others, surely, then; we also are angels in the highest sense conceivable. No wonder there is no need since Pentecost that the angels should appear in human form! The sons of God, indwelt by His spirit, can be God's mouth-pieces in the very highest sense.

Stephen's sermon is not directly a part of our lesson, but indirectly it should be borne in mind. It was a comprehensive view of Divine favor in Israel, bringing the matter down to date and showing Jesus the son of Abraham, according to the flesh, rejected and crucified by those who should have received Him. This was the galling feature of the Gospel among the Jews-their responsibility as murderers of their Messiah. We read that His hearers

"Gnashed On Him With Their Teeth."

This signifies chagrin, disappointment, savage animosity. We read that they were "cut to the heart." Stephen's words were sharp and their force consisted not in any angry or bitter denunciation, but in plain, simple narration of the Truth. This should be the style of all preaching. It is not necessary for us to say angry or bitter things. The Truth itself is "sharper than any two-edged sword," and needs no unkind language, no profanity, no epithets to drive it home. Where immoderate and unchristian language is considered necessary it is a sure sign that the argument is correspondingly weak, and it warns us to beware. The Truth itself is mighty, even if spoken by a little child. Another has remarked

"By his whole handling of the history Stephen made it plain that he was not hostile to Moses and was a loyal Jew. But he also showed that God had not tied Himself down to any 'place' or 'custom' in administering His grace, but had revealed Himself in many places and through many Prophets.

"Interwoven with this truth, it was also shown that these Prophets had been rejected in the same narrow and ungrateful spirit that was then intensifying itself into final hardness of heart. At this point, Stephen seems to have seen his judges stiffening themselves against the Truth in unbelief and rage, and he cut his address short with a terrible arraignment of their guilt in betraying and murdering the Righteous One.

"All this is not ancient history, but may verily be re-enacted in our day and in our hearts."

Hearing Stephen with impatience, aggravated by the fact that his argument was true, they were gnashing their teeth with chagrin, because they were unable to detect a flaw or an excuse for his death.

Finally, however, when he declared that he saw a vision of Christ at the right hand of God (whether he actually saw such a vision or merely pictured it before his hearers, we do not know); his statement of the matter furnished the excuse. They had been waiting for, and, seizing it, they rushed upon him, crying out in a loud voice and stopping their ears, as though to convince one another that to willingly hear anything more on that line would be a participation in the blasphemy. They rushed him out of the city gate and stoned him. A young man, Saul, supposedly an officer of the Council, being present, gave his sanction by taking charge of the outer-garments of those who stoned him to death.

Such a martyrdom is not the style in our day; hence none of us will probably suffer death in that form. We have more refined forms of persecution. Christian people may get themselves into such a wrong attitude of heart as to think that they do God service in hurling slanders at those who have sought to do them good. And indeed who does not know that the blow of slander may be even more cruel and even more painful and more shameful than the literal stoning? Yet, strange to say, there are many who would read the account of Stephen's stoning, or Jesus' crucifixion, and who would roundly condemn all who took part in either, and who, nevertheless, would either unthinkingly or under supposition of doing God service, engage in the worst form of persecution -- stoning and crucifying and spearing with their tongues. We ask ourselves what was the matter with those Jews who thus maltreated our Lord and Stephen, and the answer comes back, "Ye have not the love of God in your hearts." Similarly we must answer in respect to those who in our day persecute through slander, vituperation, evil-speaking, evil-surmisings, evil-insinuations, etc.

Father, Forgive Them

Stephen's attitude of heart towards his enemies indicates that he had not only received the Holy Spirit as a gift, but that he had it as a living power, and that its fruitage was in his heart. He had only love for his enemies. Having done his very best to serve them with the Truth, he had prayers for them in return for their imprecations and their cruel stones. He prayed, "Lord, lay not this sin to their charge." But it was not for Stephen to direct Divine justice as to what should be the reward of those who stoned him. We cannot suppose that he was attempting to direct the arm of the Infinite. We must assume that he was speaking merely for himself; that, so far as he himself was concerned, he had no

desire that they should be punished This beautiful condition of heart should be ours. "Owe no man anything but to love one another" and to desire one another's welfare is the application of the Divine rule to all the affairs of our lives.

We read that Saul (afterwards Paul) was amongst those who consented to this martyrdom. How strange the anomaly -- that so many should think to be right and to be the Divine service, that which we know to be very reprehensible in the sight of God! Seeing such great blindness on the part of one who subsequently declared, "I verily thought I did God service," should surely cause us to be very circumspect, very critical, in respect to our thoughts and deeds. We must remember that it is not a question of whose servants we claim to be, but, as our Lord said; "His servants ye are unto whom ye render service."

Then Stephen Fell Asleep

No suggestion was given that the first Christian martyr ;passed immediately to heaven, and that with his expiring breath he became more alive than he ever was when he was alive. On the contrary, here as elsewhere in the Scriptures, death is pictured as a sleep.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

How glad we are that this is so! The awakening time will be after the close of the reign of sin and death; after our Redeemer's Second Advent, when the power Divine will be in control, as instead of that of the prince of this world Truly, "Weeping may endure for the night," but it ceases with our sleeping; and "joy cometh in the morning" of the resurrection. -- Psa. 30:5.,

"They Were All Scattered Abroad"

The death of Stephen marked the beginning of an epoch of persecution, especially in Jerusalem, where for some years peace had prevailed and the message of the Gospel found considerable root in the hearts of "Israelites indeed." The Lord allowed these new beginners to attain a fair degree of development in grace and knowledge, and then permitted the persecution which scattered them everywhere throughout Judea and Samaria. The effect was that, so far from the Truth being injured, it was carried to larger numbers, for every true disciple is a light-bearer. Saul was one of the chief persecutors, apparently. We read that he made havoc of the Church, entering every house, and, armed with the necessary legal authority, he effected the imprisonment of many, and thus led to the scattering of others. But in some unaccountable manner this persecution seems to have passed by the Apostles. The Lord probably wished to keep Jerusalem as the center for the Apostolic ambassadors of the Truth for a season.

The lesson for us all is faith, courage, zeal, a loyal heart, a shining face, love and prayers for our enemies, and to see that we learn a lesson from the evil course of others -- "See that no man render evil in return for evil," as the Apostle says.

The fact that the Jews had not power to put our Lord to death, but did have the power to stone Stephen, is explained by the fact that stoning to death for blasphemy was the divinely instituted punishment, according to the Law. But the Jews, being subject to the Romans, were not permitted by them to exercise the death penalty. Following the death of our Lord, Pilate was ordered to Rome to stand trial on certain charges brought against him, and thus the Roman power in Palestine was somewhat abated, and the Jews, in the absence of a dominating force, exercised their own laws.

OUR FATHER'S SCHOOL

"The ills we see --
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong --
Have, all one key:
This strange, sad world is but our Father's school;
All chance and change His love shall overrule.

"How sweet to know
The trials which we cannot comprehend
Have each their own divinely-purposed end!
He traineth so
For higher learning, ever onward reaching
For fuller knowledge yet, and His own deeper teaching.

"He traineth thus
That we may teach the lessons we are taught;
That younger learners may be further brought,
Led on by us
Well may we wait, or toil, or suffer long,
For His dear service so to be made fit and strong:

"He traineth so
That we may shine for Him in this dark world,
And bear His standard dauntlessly unfurled
That we may show
His praise, by lives that mirror back His love --
His witnesses on earth, as He is ours above."

GREAT LESSONS IN SELF CONTROL

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." -- Dan. 1:8.

THOUGH in some respects gigantic evils of various kinds are on the increase, such as public graft, greed, avarice, hatred, and murder -- it is surely to the credit of the present generation as well as for the general good and advantage of the public that there are many noble agencies at work exerting every possible influence against the excesses of our day, especially along the line of food and drink. It is true indeed that the prohibition movement in this country has not accomplished all that its adherents had hoped for, by reason of the fact that the prohibition laws are not rigorously enforced; nevertheless the movement as a whole must not be discredited by any means, for no doubt vast good has been and is being accomplished. The weakness of human effort, however, to cope with such evils and to establish and enforce prohibition, all the more reveals the necessity of Messiah's Kingdom, which, with the iron rule, will control this terrible evil, as well as all the other evils that afflict humanity.

As New Creatures the Lord's children, of all people of the earth, should be examples of temperance, self-control, and self-restraint. Indeed, temperance in everything in life will be manifest in the conduct of the children of God. The Holy Spirit in the Lord's people will effect not only control of their outward habits and conduct, but will enter into and control various excesses in respect to their passions, their purposes, and the intentions of their hearts, and will bring even their thoughts into subjection and obedience to the mind of the spirit.

The story of the great self-restraint and over coming will-power exhibited by the four Hebrews held captive in Babylon will ever offer inspiration to all noble minded people; and even to New Creatures who are given even greater advantages in this spirit dispensation. Amongst the first captives of the Jews taken by Nebuchadnezzar in the first year of his universal reign (the first year of the times of the Gentiles), were four young men of about sixteen years of age, whose names implied a parentage that was reverential, loyal to God. Thus Daniel signified, "God is my judge"; Hananiah, "Jehovah is gracious"; Mishael, "God-like"; Azariah, "Jehovah has helped." The fruit of godly training is manifest in the course pursued by these young men, as related in the present lesson. Their captivity doubtless seemed to them and all concerned a great hardship, a sore trial, and yet in God's providence it was overruled to be to them a great blessing, and that blessing has come down through the ages to fortify, strengthen, and encourage even the spiritual Israelites.

The four boys mentioned were chosen by King Nebuchadnezzar, because of their brightness and general intelligence, to be specially educated with others in a class from which he drew his assistants and councilors of state. One of the first things done was the changing of

their names: Henceforth Daniel was known amongst the Chaldeans as Belteshazzar; Hananiah was named Shadrach, Michael was named Meshach, and Azariah was named Abednego; these names implying relationship or servitude to the deities of Babylonia.

But changing their names by no means changed their hearts, just as their transporting from the land of promise to Babylon did not turn them from loyalty to the God of Abraham, Isaac, and Jacob, the God in whose existence they believed and whose promises they revered, and whom consequently they desired to please and to serve. Daniel would appear to have been the foremost or leader amongst them, but the courage and fidelity of all were fully attested-Daniel's by his experience in the lion's den, and the other three in their experiences in the fiery furnace.

Rewarded With Good Health

Daniel purposed in his heart to choose plain food and not defile himself with the king's dainties and wines. He was fully convinced that plainer diet would be none to his injury, and urged a ten days' test, on the results of which he was willing to rest his request. The plan was followed, and at the end of the ten days Daniel and his companions who joined him in the request, were found to be in better flesh and every way brighter and more intelligent than their associates who were eating of the richer fruits and wines. As a result they were permitted to continue their abstemious diet, no doubt much to the amusement of their associates in the school, who without doubt would consider them foolish for thus choosing simple fare when they might have the king's food. It undoubtedly did cost some self-denial to all of these- young captives to forego the pleasures of the palate, to endure the sneers of their companions, to be thought strange, peculiar, to be cut off in a measure, ostracized, from those who would be inclined to consider them common people without the cultivated tastes of the aristocratic. The effects, however, were good every way, and it will be well for all of the Lord's people to draw a lesson here in respect to their diet as well as in regard to other affairs of life which have so much to do in the formation of character, the character which is so all-important for those who would be heirs of the Kingdom.

It is undoubtedly true that those who are given to gluttony and the use of alcoholic liquors stupefy their brains and are, therefore, to a certain degree disqualified for whatever business or other matter may come before them. Some of this class may get along well in the world, but doubtless they would get along better so far as clearness of intellect is concerned if they were abstemious. However, it must be conceded that to mingle with the world, to conform to its habits and customs, is the surest way to worldly success, honor of men and worldly prosperity under present conditions, while Satan is still the prince of this world.

On the other hand, the abstemious course, self-denial, the practice of self-restraint, though disesteemed and sneered at by the world, is all-important in the upbuilding of the character likeness of Christ; and all who are seeking to walk in the footsteps of Jesus should remember this, and should endeavor to fight the good fight of faith against their own appetites, their natural desires and for the upbuilding of themselves as New Creatures possessed of the new mind, the spirit of a sound mind, which associates with and relates to all the affairs of life, food, raiment, etc. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

The, Power of Faith

Daniel and his associates, under the influence of the promise made to Abraham and his seed, were looking forward to the glorious Kingdom of the future when Immanuel would be King over all the earth. They were seeking to develop characters in accord with the will of God, that thus they might have a share in the better resurrection. We are glad for them, and are sure that when the new dispensation shall open up, the high positions which those Ancient Worthies will be granted in the earthly phase of the Kingdom will more than compensate them for the little self-denials which at the moment were no doubt severe tests of characters and heart loyalty. And if this is true of those who are the heirs of the earthly phase of that Abrahamic Covenant, how much more important to us who by the grace of God are living during this Gospel Age and have been called of the Lord to joint-heirship with the Lord in the spiritual Kingdom. As ours will be the still higher reward and the still higher station, it follows that the trial of our faith will be still more crucial than that of the Ancient Worthies. The Lord places us frequently where we have opportunities of choosing between this and that, and where, therefore, it becomes a matter of character or principle with us which we should choose. There is no virtue in choosing that which alone is possible to us. As the Scriptures declare, "The Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul." (Dent. 13:3.) In proportion to our love for the Lord will be our obedience to Him, and obedience to Him means obedience to the principles of righteousness for which He stands and which are inculcated by His Word; and principles obediently followed develop character, which in turn, by patience, perseverance, must be crystallized, become firm and fixed and unwavering.

The Blessing of the Lord

God's blessing was upon those boys and their fixity of principle. He blessed them with superior wisdom, knowledge, and grace, so that not only the eunuch perceived His favor in them but their companions also, and ultimately the king. The course of training in that college required three years (ver 5) At the end of that time the king called all the students before him and conversed with them, asking questions, etc. The superiority of the four young Hebrews was very manifest, and they were at once selected for officers of the king's court and subsequently reached very high positions of influence and power in the kingdom as governors, etc., especially Daniel. Nevertheless, as might be expected, this favor with God and with the king meant to a considerable degree the jealousy and enmity of their associates. We see this, for instance, in the reporting of Shadrach, Meshach, and Abednego to the king; we see it also in the casting of Daniel in to the lion's den, the result of a conspiracy amongst the various officers and wise men -- of the kingdom against Daniel.

Here we have illustrated our Lord's words to us His followers, "Whoever will live godly in this present time shall suffer persecution -- opposition from the world, the flesh, and the Adversary. This opposition is so great that many would not think for a moment of encountering it; they therefore are not of the special class whom the Lord is now seeking. Others more courageous, more loyal to the Lord, essay to fight the good fight, but when they come to realize something of the opposition and its weight and force and how it touches all the affairs of life, their hearts fail them, because they have not the sufficiency of faith in the Lord nor the sufficiency of love for Him. The faithful, like Daniel, will set themselves for the attainment of their object at any cost. Their faith tells them that their object is worthy of their effort; their love inspires them, or, as the Apostle would say, constrains them to obedience even to the extent of laying down their lives in the Lord's service; neither count they their lives dear unto them that they may win Christ and be found in Him.

But there is another side to this question. There are compensations to be had on the Lord's side on the side of righteousness. Sobriety, self-denial, do not mean merely disappointments, trials, deprivations, oppositions, but they mean also the King's favor. They mean the satisfaction of the heart, the mind; they mean peace with God and peace with our own consciences, and they mean additionally, clearness of mind and restfulness of heart.

"Hear what God the Lord hath spoken
O My people, faint and few,
Comfortless, afflicted, broken,
Fair abodes I build for you.
Scenes of heartfelt tribulation
Shall no more perplex your ways;
You shall name your walls 'Salvation,'
And your gates shall all be 'Praise.'"

IN SWEET REMEMBRANCE

A LETTER recently received from one of the brethren in Glasgow, Scotland, makes reference to a convention of the friends held there last September, when a number of the brethren signed a card which contained verses appropriate to our late Brother R. E. Streeter. Believing that it will be of interest to all, we quote here a paragraph from the letter above mentioned, also the poem sent to Brother Streeter, and his letter in reply to the Glasgow-,brethren

"The chief purpose of my writing was to pass on the enclosed copy. of a letter which the Glasgow Church received from Brother Streeter, quite recently. It was in answer to a card signed by about 120 friends at our last convention. It is a real pastoral exhortation. No doubt you will appreciate having it in your files."

TO DEAR BROTHER STREETER WITH CHRISTIAN GREETINGS FROM THE FRIENDS ASSEMBLED IN CONVENTION AT GLASGOW, SEPTEMBER, 1924. .

"Softly, oh softly, the years have swept by thee,
Touching thee gently with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet have they left thee. but beauty to wear;
Growing old gracefully,
Gracefully fair.

"Rich in experience that angels might covet;
Rich in a faith that hath grown with thy years;
Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears;
Growing old wealthily,
Loving and dear.

"Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word hath brightened
'It is more blessed to. give than receive'.
Growing old happily,
Ceasing to grieve.

"Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot, know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow;
Growing old graciously,
Purer than snow."

NEARING OUR ETERNAL HOME

October 20, 1924.

To my dear Brothers and Sisters of the Glasgow Class:

Your very welcome communication just received. I was just recovering from an illness that has left me somewhat weak physically, when your very kind remembrance came. It would have been very, very welcome at: any time, but at this particular time, for more than one reason, it was specially cheering to my heart. It caused me "to thank God and take courage."

Quite a few of the names signed to the Remembrance were familiar to me, I having had the privilege when. with you of getting somewhat acquainted with them. However, I assure you, you are all dear to me in the Lord: It was real comforting, and encouraging to me to know that I was still remembered. I assure you all, dear ones in Christ, that you have a warm place in my heart. My brief visit to Scotland is one of the bright spots in my life here below and is indelibly impressed in my memory. I often think of you all, and pray God that we may all remain loyal and true to our dear Lord and Master.

The beautiful, touching, tender words of the poem, contained in the Remembrance touched me deeply, and caused me to search my heart to discover how much of it was applicable to me. However this may be I feel I come short of the beautiful graces therein, portrayed. Nevertheless, it has put in me an inspirational desire and purpose that my few remaining days of earthly pilgrimage may manifest forth the God-like, Christ-like sentiments described in the beautiful words of the poem.

As I look back over the years of my pilgrimage (nearly a half century now) and remember all the way that the Lord my God has led me -- His tender mercy, His kindness, and patience -- His over-ruling provi-

dence in marking out the path that I should. walk in -- when at times my lack of wisdom would have led me from the right path, I can truly say with David, "Surely goodness and mercy shall follow me [indeed has followed me] all the days of my life, and I shall dwell in the house of the Lord for ever."

We are nearing our eternal home, dear ones all may we learn more and more to trust, to delight, to rest in Him, who careth for us, till the night is gone and the glorious morn has fully dawned, and. we shall be ushered into His presence, and we shall see Him, whom having not seen, we have learned by faith to love, and who then will not be a stranger. May we meet you all there dear ones. God bless you: Christ be with you: May His Spirit fill you and thus, your union with the Purest One will find. your heaven on earth begun... May you have just enough of trials and difficulties to cause you to lean upon Him and keep you close to His side.

With much tender Christian love to you all, I am

Yours in Christian bonds,

Colossians 1:9-14 R. E. Streeter.