

The Herald of Christ's Kingdom

VOL. VIII.

MAY 1, 1925

No. 9

THE COMING ANNUAL ELECTION OF THE PASTORAL BIBLE INSTITUTE

AGAIN the season arrives for official notice to be given of the regular annual business meeting of the "Institute," which, according to its charter, should be held the first Saturday in the month of June, unless by a vote of the members the meeting is postponed to another date. The object of this annual meeting, as is generally known to the brethren, is to furnish an opportunity for the members to come together as an association of brethren in Christ to review and consider together the interests of the Master's cause.

The first business to come before the brethren at this meeting is that of the election of a board of directors, as the charter provides that the directors shall hold office for the space of one year only, and the office of all seven directors therefore expires the first Saturday of every June.

Such a meeting furnishes opportunity not only for helpful fellowship in the Lord but also serves to make the brethren familiar with the progress of the ministry, in which they all are privileged to partake, by hearing the report of the year's activities, wherein a general review of the various branches of the ministry is presented, and helpful suggestions entertained. The meeting this year will be held on Saturday, June 6, at 2 p. m., at the headquarters of the "Institute," 177 Prospect Place, Brooklyn, N. Y.

It should be known by all that any member of the "Institute" is eligible for nomination and election as director; so that the matter of who shall serve in the capacity of directors or trustees of the "Institute" is left entirely in the hands of the membership. The following are the names of the brethren who are serving as directors at the present time, and whose term of office expires June 6:

I. I. MARGESON, Westwood, Mass
H. C. ROCKWELL, Brooklyn,
N. Y. P. L. GREINER, Ulster Park, N. Y.
I. F. HOSKINS, Brooklyn, N. Y.
B. BOULTER, Plainfield, N. J.
B. A. PARKES, Philadelphia, Pa.
E. W. V. KUEHN, Toledo, O.

It is hoped that there will be a good attendance of the brethren at the meeting this year as we believe the proceedings will be of interest to all who are sympathetic with the cause of the ministry and who, so far as they are able, are giving support to it. The directors who are serving at the present time are entirely of harmonious mind on the subject of the course and methods pursued by the "Institute" in the past and in the desire to advance the Lord's cause and the interests of the Truth in every possible way. While these feel keenly their insufficiency, and their need of the Divine wisdom promised, and while conscious of their imperfect service, they rejoice in observing evidences of the Divine blessing upon the humble endeavors put forth. Their desire above all else is to please the Lord, and there they are content to rest the matter and leave the results in His hands.

It is appropriate to state again certain items bearing upon the annual meeting:

Only those holding a certificate of membership are eligible to take part in the election. The charter provides that the donor of \$5 at one time to the funds of the "Institute" shall receive a certificate of membership; those who have made such a contribution without receiving a certificate of membership should notify us regarding the matter.

It is not necessary for those holding voting certificates to be present in order to cast their vote. If any choose he may send in his proxy to the Secretary or to another in attendance at the annual meeting, but in so doing it is necessary to state on the proxy the names of the exact seven brethren for whom he wishes to cast his vote for directors, so that no discretion is left to the one using the proxy as to the person for whom the vote is to be cast. It is desired to emphasize this point, for some who could not attend the annual meeting in the past seem to have gotten the impression that they could send their proxy to another to fill in the names to be voted on for directors, as the proxy holder saw fit, but this is not right, as the constitution of this "Institute" provides that each person voting, whether by his personal presence at the meeting, or by proxy, must specify the seven individual names that he wishes his vote to go for at the election, so that the privilege of exercising individual discretion for another member is not accorded to any one.

A proxy form will be mailed to each member prior to the election. Please be sure to fill each blank space, including the space for the name of the one whom you desire to cast your vote for you. This provision to vote by proxy thus enables many to take part in the election who for various reasons may not find it convenient to attend the annual meeting in person. Any of the brethren who are not members of the "Institute" will be made warmly welcome at this meeting.

A further item: As has been explained in previous years, provision is made whereby any Class of friends may offer the name of a brother as nominee for director at the election. We have thus far received from one Class the nomination of Brother F. F. Cook, and from another Class the nomination of Brother J. G. Kuehn. It is understood further that any member of the "Institute" who is in attendance at the election may make nomination of any brother who is a member of the "Institute".

A Convention At Brooklyn

The brethren in Brooklyn, conferring together, feel that it will be of advantage as usual to arrange for a little convention in connection with the annual meeting -- Saturday and Sunday, which will be devoted in the usual way to discourses by various brethren and general fellowship in the Lord.

REPORT OF THE PILGRIMAGE THROUGH THE WEST

En Route from Dayton to Pittsburgh,

April 18, 1925

My dear Brethren at Brooklyn

As I am well on my way homeward I will make use of the present opportunity in writing of some of the experiences of the past few weeks. It is indeed gratifying

to be able to say that my pilgrimage has been a very blessed, interesting, and profitable one, and I believe that the Divine blessing has been in evidence all along the way.

It seems obvious that this particular time has been a seasonable one for this pilgrimage for more than one reason; and it is observed that our visit to the Classes has seemed to synchronize well with certain developments and awakenings in these days.

This recent experience of mingling daily with little companies of the Lord's people over such a wide range of territory has surely deepened the impression that the Lord still has a faithful representation on the earth; that there are still loyal followers of the meek and lowly Nazarene -- brethren who have their eyes definitely fixed upon the Lord Jesus Christ as their only guide and teacher, and who are earnestly endeavoring to be faithful to Him alone. I will soon have filled appointments at 35 places, covering approximately 10,000 miles during the past seven weeks. With few exceptions these appointments have been at cities where there are regular Classes, and the cordial spirit in which the visits have been received has truly given much cheer; especially in those remote districts where they seldom meet one of the traveling brethren, the hope was repeatedly expressed that we might visit them again.

God's People in Many Climes

The long journey through various climes and scenery, and meeting a new Class of brethren about every day, has been a decided change, and one that we are sure has worked advantageously. Traveling over such a long territory, one would expect to find various kinds of climatic conditions. While on leaving New York on the evening of February 27 the weather was comparatively mild, we spent the following three days in Cleveland, Toledo, and Detroit, where there was an exceedingly cold wave; but this was no hindrance to the love and fervency of spirit expressed in the meetings. Then as the following ten days were spent in Chicago, St. Louis, Kansas City, Topeka, Hutchinson, Pueblo, Colorado Springs, and Denver, the climate was greatly moderated, and in all of these gatherings, the spirit of the Lord was very manifest and much enjoyment expressed. Again at the end of the second week, traveling over the Rocky Mountains, we passed into bitter cold weather; yet within two days we had reached the Pacific Coast in the Northwest, where the temperature was mild, and where the landscape was clothed in its coat of green. As we journeyed down through California at the end of the third week, the atmosphere was still more balmy and we were now beyond the reach of the extreme cold.

The principal places visited on the Pacific Coast were Tacoma, Portland, Medford, San Francisco, Fresno, Tulare, Ventura, Pasadena, Los Angeles, and San Bernardino. We had very happy experiences at all of these places. The largest gathering of the friends was at Los Angeles; here about 60 were in attendance at the Sunday afternoon meeting, several coming from outside places, and much interest was expressed in the meeting. The journey from California to Texas and far into that State was through a long stretch of many hundreds of miles of desert and arid country; yet there are sections in these parts that have been made to blossom as the rose as a result of the creation of vast irrigation systems. In these southern districts even in the month of April the weather is very warm, and from there some of the early fruits are received up North.

After spending about six very profitable days in Texas visiting San Antonio, Galveston, Houston, Weatherford, Fort Worth, and Dallas, we were in less than

twenty-four hours transported to as far north as St. Louis, where we enjoyed a second season of blessed fellowship with the brethren. Though our time here was brief, we were able to arrange for a little visit with our much esteemed brother and co-laborer in the ministry, S. N. Wiley, M. D., and his companion. Brother Wiley's health has been quite poorly for some time, and just upon this occasion he was confined to his bed, but still a patient sufferer and strong in the Lord and in the power of His might. The next six days, spent in Chicago, Elgin, Indianapolis, New Albany, and Dayton, were all blessed days of rejoicing and sitting together in heavenly places. Thus we are brought up to the date of this writing.

The writer has been impressed with the similarity of the tests and fiery trials through which the brethren are passing in all of these various sections; and to all these dear ones his heart has gone out in deepest sympathy and love. All along the line we have heard the same story of how the brethren in these days, in struggling to be faithful to their Master and to the great principles of their faith, have been subjected to various unscriptural tests and have been summarily excommunicated from former associations. This has caused them to draw apart to themselves for mutual comfort and edification. In fact it was to such companies as these that we have had the privilege of ministering throughout this journey. Generally there have been two meetings each day.

“Confirming the Souls of the Saints”

I will not undertake to mention the details of each particular visit, as of course there is more or less of a similarity in the experiences and fellowship. We could not but be impressed with the fact that the Lord's people in these days are much in need of comfort and encouragement; that they are in need of that strength and support that can come from the Lord alone. But this has been more or less the case all through the Age; even in the Apostolic period we read of how the Apostle Paul and others went from place to place “confirming the souls of the saints and exhorting them to continue in the faith, and that we must through much tribulation enter the Kingdom of God.” It is this comforting, this encouraging, this reassuring of the souls of the saints that is so necessary to their steadfastness and perseverance in the Christian life. The struggles, the reverses, the tests of faith experienced by footstep followers of Christ all along the path, have been such as to draw them close to their Divine Master and cause them to look for special means of grace to help them on to God.

The various Classes we have visited have not been specially encouraged to arrange for public meetings, as it was thought best to give the more opportunity for the more spiritual meetings for the brethren themselves; and this appears to have been the wiser course. While we cannot boast of having met with large numbers of brethren (the attendance of the meetings ranging between five and sixty persons), yet we feel that that which is far more important than numbers was much in evidence, namely the presence of the Lord through His Holy Spirit, which blessed and hallowed the various seasons of fellowship along the way. The spirit of wisdom, of understanding, the spirit of discernment and of a sound mind, is exhibited most commendably among a faithful few here and there, and is indeed the power by which the Lord's people are enabled to recognize the meaning of His providences in these days and to understand the significance of the peculiar and remarkable developments that have come about during the past nine years, bringing fiery tests and trials to many.

“The Meek Will He Guide”

In some of the Classes that we addressed were some who confessed that they had been undecided and not clear on some of the issues and questions that have been prominently before the minds of the brethren today; and there was therefore opportunity to discuss a number of items before the brethren in such a way that we believe was to the comfort and profit of some who were earnestly struggling to find the right way and to reach decisions that would be in harmony with the will and mind of the Lord. All the consecrated may well be reminded of the Divine promise: "The meek will He guide in judgment, the meek will He teach His way."

Various are the warnings given that were intended to protect and safeguard the faithful. When the Master was questioned by His followers regarding the truth of matters about His Second Coming, He first of all admonished, "Take heed, let no man deceive you." This warning has been a timely one all along through the Age, and so continues to be. Those who are heeding His advice are such as do not permit their minds and attention to be diverted to some human system or leadership, nor are they going after the various vagaries and irrational and fanciful interpretations that one meets with everywhere today; but they are keeping their eyes fixed upon Christ, the only one and true Head and Counselor of the Church, which is His Body; and the one grand, sound message of truth and grace satisfies their longings as nothing else can do. Thus today in the midst of all the din and confusion of voices there are those who are being awakened to a realization of the dangers and perils of this evil day, and are able to hear and to recognize the voice of the true Shepherd and are led by Him out of confusion and bondage, into green pastures and beside still waters of truth. And while one's heart is often deeply saddened by the various circumstances and conditions of these times, it is, on the other hand, a source of genuine delight to find here and there the evidence of the Lord's presence and of His overruling providence, and to meet those who are determined that they will not be moved away from the hope of the Gospel; but that they will be loyal to the Lord at all hazards.

A New and Clearer Vision

As one journeys from place to place among the brethren and hears the account of circumstances and developments and the viewpoints expressed, it is to be clearly seen that the peculiar trials and tests of these recent years have given many of the brethren a new and clearer vision of the foundation principles on which the Church was instituted by her Divine Master, and on which she was to operate throughout the Age. And it is now more clearly seen that the Lord has never turned over His Church to any man or system of men to govern or control, but to the contrary all Christian believers were invited to become personally united to Christ by full consecration and were thus constituted members of the one Church -- all on one common footing, and all to use and enjoy individual liberty in Christ, to study the Bible and decide each for himself what is truth, while making use of such helps and advantages as the Lord in His providence might provide. Thus said Jesus, "One is your Master, even Christ, and all ye are brethren." And addressing the same class, St. Paul admonished, "Prove all things; hold fast that which is good."

It is to be clearly observed that if there is one thing that has specially helped the brethren in these days to discern the Lord's leading and the meaning of present problems and issues, it is the study of the prophecies, particularly that of Revelation and of Daniel in connection with the history of the Church's career. For in pursuance of such studies one is often impressed with the manner in which history has been repeated; and of how time after time the faithful, in finding

themselves inveigled into one form of bondage or another, either to some self-constituted leader, or to certain systems presided over by self-seeking and designing men, have been impelled to again and again seek the special aid and counsel of their Divine Lord. By his assistance they have been enabled to free themselves from entanglements and misconceptions of the truth, and having the courage of their convictions, they have taken their stand upon those grand and sublime principles of the Bible, often at great cost to themselves, by having their names cast out as evil and by the severing of cherished relations and associations, etc. But all of this situation has been foreknown to the Lord and testified of by Him, so that the faithful watching ones might be in a position to discern His leading, as He Himself said, "And now I have told you before it come to pass, that when it is come to pass, ye might believe."

The Bride Making Herself Ready

In some places we found those who were somewhat disturbed and perplexed as to the present work and service of the Church, and the question was asked if the Church had a great or special work to do at this time. Our reply of course was as we understand the Divine Word on this subject, namely that so far as the career of the Church in the flesh is concerned, she has never been given any great work of an outward character to do. Agreeing that we are in the closing hours of the Age, we know of no word authorizing the Church to turn from the course of meekness and submission to that of condemning, judging, indicting, or smiting fellow-creatures of either the civil or religious rulers, or others of the nations; for the message of the Lord to His Church has been and still is "Vengeance is Mine, I will repay, saith the Lord." Humility, meekness, submission, and love, are great and essential qualities; and such as are developing the fruitage of these elements of Christ's character will not presume to follow a course subversive of these, nor will they enter into any field of activity or service without specific commission from the Lord. The present work of the Church is very clear, and is stated to be that of making herself ready-developing the character and fruits of the Spirit; such will truly be giving a testimony to the fulfillment of the more sure word of prophecy and to the close proximity of the Kingdom of God, but they will rest the matter there and leave to the Lord the using of other agencies to tear down the present order of things.

Reviewing the entire pilgrimage and the seasons of fellowship in the various sections of this country, I find it difficult to say that one place was enjoyed more than another, for it was every where the same atmosphere and spirit of brotherly love. As I journeyed to each succeeding Class, I was made the bearer of the love and greetings from preceding Classes, and the burden became accumulative all along the way. The Lord's presence and the unity of the spirit in the bonds of peace was much in evidence; so that the seasons of fellowship throughout all the long journey were very precious, and the sweet remembrance of these days of fellowship and the love of the brethren will ever abide with me. My thoughts have often turned tenderly to the dear ones in Brooklyn and the East during my absence, and the assurance of their daily remembrance in prayer has given much support. They too have been borne before the Throne of Grace in my daily petitions.

The opportunity and privilege of the past few Weeks of mingling with the brethren is one of much profit and blessing to me, and I am pleased to say that there has been realized in a special way the Lord's guidance and sustaining grace in this pilgrimage. My heart is constantly lifted up to Him in thankfulness and praise for all His bounty and care and especially for the glorious and inspiring

hope that the day of suffering and trial for the true Israel of God is drawing to a close and that in the not far distant future, we trust, the Lord will fulfil all His good promises in the great deliverance of both the Church and the world.

Faithfully, Your brother and servant in Christ,

I. F. Hoskins

“THINK IT NOT STRANGE”

“Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but praise His name,
Who, counts thee worthy to partake
Of painful sufferings for His sake.

“Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the message spurn;
Consider Him who thus endured,
And Immortality secured!”

IN THE TRANSITION

“ALL THINGS CONTINUE AS THEY WERE”

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” -- 2 Pet. 3:3, 4.

THE Lord through the Apostle calls our attention to the fact that in the end of this Age there would be a tendency on the part of the worldly wise to say that there would be no change of dispensation; that all things continue as they were from the beginning of creation, and will so continue -- that there will be no change. This is brought out as an answer that will be made to some who will claim the presence of the Lord and the change of dispensation--just as has been done in these last times. But in accord with the Word of God the Lord's true followers are not heeding these worldly wise, but are hearkening to the voice of Him that speaketh from heaven, which assures us of a great change, and that it is now at the door: first, a change of rulers, the Prince of Light taking from the prince of darkness the sceptre of this world and binding, restraining him for a thousand years, that during the same he shall not deceive the nations (Rev. 20:3); second, the overthrow of all present institutions built up under the influence of the prince of darkness, and fostered by ignorance superstition, and selfishness, and the substitution of a reign of equality and love which shall lift all men from the depths of degradation, mental, physical, and moral, and bring them all to a completeness of perfection if they will, and thus to a plane of equality, destroying the unwilling as mischievous and injurious in the Second Death.

Should Keep Lamps Trimmed and Burning

In keeping with the prophetic forecast of the change of dispensation from the Kingdoms of this world to the Kingdom of God, which the Scriptures present to all the “watchers,” surely we recognize that all things are onward moving and

there is no failure of one word of all that has been written, descriptive of this “the day of Christ.” True, many things remain to be fulfilled that some have thought would be history ere this; and the Lord has repeatedly permitted many of His well meaning children to adopt erroneous conclusions regarding one time feature or another, and to be keenly disappointed; but none guided by the Lord’s Spirit have been utterly discouraged; they have remained trusting.

The thought is presented in the Divine Word that the watching “virgin” class are to continually trim their lamps, which literally means to cut away burned or charred portions of the wick that hinder the flow of oil and the shining of light. And applied to spiritual things it would mean to cut away and eliminate whatever elements of our faith and belief that in the light of the Word and of current events are found to be erroneous, and that would obstruct the bright shining of the light. We need to do this continually. How true it is that many grope in more or less of darkness; their light burns but dimly because of failure to trim their lamps-because they hold fast to some pet tradition or some erroneous view or thought that stands in the way of their grasping further important truths that would more abundantly lighten their pathway. Inasmuch as the light is ever increasing and growing brighter, if we do the necessary trimming, we will probably discover from time to time that we have been holding certain views and conceptions that are more or less inaccurate and incorrect.

The lesson to the Lord’s people in these days would seem to be that He would not have us be unduly anxious with regard to the exact day or even the exact year, when the full end of the present Age will be reached, or when the Church will all be changed. The Lord’s people will do well, we believe, to be exercised by great sobriety and moderation in respect to their thinking, and in respect to what conclusions they come to with regard to the exact date that things are going to happen. It is no doubt pleasing to the Lord that His people shall be alive and alert as to the end of the Age and the consummation of their hope, and the Apostle assures us that the “brethren shall not be in darkness,” etc. But it would seem that it is rather by watching the signs of the times in connection with the prophetic foreview that they will be enlightened concerning the events and the times in which they live.

History Unveiling Prophecy

When Jesus, warning His disciples respecting His Second Advent and various events, associated therewith, said, “Watch therefore,” “Take heed,” etc., we believe He was admonishing His followers to heed the rule of “history unveiling prophecy.” In other words, “When ye see these things come to pass, then know.” To know the things that are to come to pass, we must look diligently into the Divine Word; to know what things have been fulfilled and which may be in process of fulfilling in our day, we must consider the times and the signs or indications about us, as well as reliable history.

There are certain outstanding items of prophecy relating to conditions in the earth at the time of the establishing of God’s Kingdom. It is well known by all prophetic students that the time just prior to the setting up, of the Kingdom is designated “the day of His preparation.” It is thus termed because it is the time when certain preliminary preparations are being made for the great change in the affairs of the human race. As prophecy clearly indicates, the preparation was to include the permitting of certain international complications and the development of unprecedented ecclesiastical, political, and industrial problems and intricacies, all of which would reach a final crisis resulting in general disaster and ruin, by which the way would be prepared for the new structure. The Prophet Zephaniah

very pointedly refers to this in the words, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey: for My determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." -- Zeph. 3 :8, 9.

Knowledge, Wealth, Selfishness -- Trouble

Amongst the prominent prophetic features to be looked for in the day of the Lord is an almost phenomenal increase of knowledge and wealth, which in combination with selfishness will ultimately work the wreck of the present order of things. Looking about us we see in this our day how step by step the conditions have been approximating the great climax which the Scriptures declare. Education and general enlightenment and invention -- blessings which belong to the morning of the new dispensation about to dawn -- have awakened the world to its present rapid pace, and have turned the minds of the masses towards selfishness and the worship of Mammon in a remarkable degree. This Mammon worship is shared in not only by the wealthy but also by the poor. One man chases after a fortune of one thousand dollars, another after one of a million, another after hundreds of millions, but nearly all are in pursuit of wealth.

Thus in the Lord's providence the increase of light and knowledge preparatory for the great Millennial Day has brought to Christendom great riches. Not only have the millions of Christendom been more constantly employed than ever, but by reason of education their employment has yielded larger fruitage, and in combination with machinery the results have surely been many fold. No wonder, then, that the world's wealth has been enormously increased. As might be expected, however, all have not profited equally by this great gain. While all have profited in great measure, the master minds -- especially those endowed with large acquisitiveness have profited chiefly by the favorable conditions. As a result we see that a small proportion of the people own by far the greater amount of the wealth. If on the one hand this condition of things seems hard and inequitable, let us remember on the other hand that it is the legitimate fruit of the law of selfishness, under which the world has operated now for six thousand years.

Armageddon Conflict Future

The billions of the world's wealth that had been accumulated had much to do with launching upon such an enormous scale, the World War of ten years ago. Vast preparations were made; colossal fortifications and munitions of war had been created. At the opportune time the match was struck and the old world was aflame, and all the jealousies, hatred, and spite of centuries added fuel to the great conflagration. At the conclusion of the war it was clearly recognized that the march of the civilized nations in the attainment of wealth had been severely halted, in that their best blood and treasure had been spent. Not only was the power to create wealth seriously crippled, but the gravest financial and industrial problems grew out of the great conflict. The World War did not solve the question of human selfishness and malice. The World War was evidently not the Battle of Armageddon, for the Scriptures show that immediately subsequent to the Armageddon conflict the Lord's Kingdom will be established. No, the last great battle, the Armageddon conflict, is still future. Selfishness, avarice, and greed are steadily at work, and the important question amongst the nations is not who can do the most to overcome the damages of the war, and benefit mankind

in general, but the question with each nation is, How can we so manipulate matters that we will suffer the least and that others shall be made to bear the unprecedented taxation necessary to pay the vast war debt.

The greatest statesmen in all the civilized nations are at work upon the great war problems (each nation from its own selfish standpoint), and are endeavoring to establish such systems of taxation and to so adjust the world's currency that a settled and stabilized condition of the financial and industrial relations of the world may be secured. But notwithstanding this fact there is a great lack of confidence everywhere. Neither the League of Nations, nor peace or reparations conferences, nor yet international agreements as to the paying of war indemnities, and as to bearing the cost of the war, are able to restore trust and confidence amongst the nations. And we find ourselves substantially in the midst of the very situation predicted by the Savior when describing the days of His Second Presence, preparatory to the establishing of His Kingdom: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." -- Luke 21:25, 26.

"Except Those Days be Shortened"

As we read the long list of prophecies which pointedly and graphically describe the close of this Age, there seems to be no avoiding the conclusion that lawlessness and anarchy will ultimately gain the upper hand of control throughout Christendom, overthrowing present institutions, civil and religious, financial and social, and in a general way, plunging humanity into a very dark hour of trouble. This predicted condition is pointed out as the outgrowth and result of human selfishness and depravity -- the natural reaping from the previous sowing. (Jas. 5:1-5.) The Scriptures as well as reason bear out the conclusion that the present generation has had great advantage over any previous one, in that all the lessons and experience of the past are before humanity today. It has been truly remarked that the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation. Thoughtful minds have from time to time, noted and called attention to this fact. Thus, Professor Fisher, in prefacing his account of the rise, progress, and fall of empires, truly says: "That there is a reign of law in the succession of human events, is a conviction warranted by observed facts. Events do not spring into being disjoined from antecedents leading to them. They are perceived to be the natural issues of the times that have gone before. Preceding events have foreshadowed them."

The Savior must have appreciated matters from this standpoint, as He made reference to the terrible crisis with which the present dispensation would close, for He emphasized the thought of its intensity, saying, "Except those days be shortened there would no flesh survive." But then He added that because of the Elect the days would be shortened. The Elect Church, at that time in glory with the Lord, and assuming the authority of the world, will at the proper moment intervene, and with Divine power and wisdom bring order out of the confusion, and establish in the world righteous conditions, which the Scriptures assure us will then be welcomed by all mankind. Those now disposed to fight for present conditions will then, as a result of the chastening experience, be glad to look for and accept the new order of things--the reign of righteousness and love under the Millennial rule of the King of kings and Lord of lords, with whom in His throne

will be associated the Bride, the Lamb's Wife -- the elect Little Flock of this Gospel Age.

In Ecclesiastical Circles

As is well known by those heeding the various prophetic pictures, it seems certain that the ecclesiastical powers will yet play an important part in the endeavor to prevent lawless and anarchistic elements from sweeping away the present order of things. While Church and State are in many respects totally separate, nevertheless, throughout what we term Christendom they are so closely related and intertwined as to appear one, and this oneness the Scriptures indicate will increase until for all practical purposes they will be one. Thus the spirit of the times in ecclesiastical circles is that of union, federation -- a uniting of all the religious forces, seemingly with the object in view of presenting a formidable front that will enable them to deal with any situation arising that would threaten law and order. The motive may be proper enough from the natural standpoint, but it is not in accordance with the Lord's purpose for the present time clearly marked out in His revelation.

In view of all the circumstances of our time, we believe the conviction is well grounded that we are living in the period of change; but none can say just how long before the climax is reached; the conclusion of the Age is entirely in the hands of the Lord. As to the details of further complications that will develop as we march farther on into this day of the Lord, we are not given explicit explanation in the Lord's Word. Yet it is reasonable to suppose that those who are in the watchful attitude will be enabled to see more fully as time goes on, and as events cast light upon other prophetic statements not yet so clearly apprehended.

"The Hour of Temptation"

The religious phase of this period, it may be said, concerns the people of God more than any other, as in this time a special work of testing, sifting, and proving is going on, resulting favorably with some, unfavorably with others. Emphasizing the change which He will bring about in the end of this Age, the Lord through the Prophet declares that He will not forever plow the field and sow, but that in its appropriate season He will do a reaping work. We perceive that the entire field was not sown with the good seed of the Gospel, but only a small, limited area, and that for now nearly nineteen centuries the Lord has watered and harrowed this sowing, and that the time for assembling the fruits of the entire Age is come. True to our Lord's parable the Adversary was permitted to do a contaminating work-to over-sow the field with tare seed, and as a consequence the acceptable crop now to be gathered is a small one in comparison with what would be expected by those who have not been able to distinguish between wheat and tares, between consecrated believers and nominal Christians.

Fifty years ago Christendom in general professed to have faith in the precious blood of Christ, a ransom price. It was pointed out from the Scriptures even in those days by some of the class of watchers who were awake, that a testing time was near at hand and that it would come upon all and chiefly along this line, that a thousand would fall to one who would stand (Psa. 91:7); that the cross of Christ was set for a stone of stumbling and a rock of offense to both the houses of Israel -- to natural Israel in the end of their Age, and to spiritual Israel, Christendom, in the end of the present Age.

Tide of Infidelity Sweeps the World

Accordingly it is to be noted that the errors and deceptions of this evil day have stumbled and overthrown the faith of vast numbers of professing Christians, remarkably few of whom would be found who know what justification by faith means, and who believe that Christ died for our sins and rose again for our justification, that by His stripes we are healed, and that the chastisement necessary for the securing of our peace with God was laid upon Him who died, the just for the unjust, that He might bring us back into harmony with God. As for the coming generation, it is growing up in unbelief as respects the foundation principles of the real Gospel of Christ. It is being instructed in "another Gospel," which is not another, because there is truly no good tidings except that which God Himself has provided, the forgiveness of sins through the merit of the precious blood of Christ.

It is, therefore, seen that the tide of infidelity is sweeping over the world today beyond anything that we could have imagined, except as the Lord's Word had previously pointed out. With the passing of faith in the Bible, with all that it embodies of reverence for God and respect for and devotion to sacred things, the minds of the people are left open to every kind of foolish imagination and theory of which they are capable of delving into. Current literature offers to the people every shade and color of philosophy and speculation as to human life and the future of our race. And just as we would expect, being merely the product of fallen man's imagination unguided by the Spirit of God and His revelation, what is offered in every case runs counter to the truth contained in the Divine message.

"God is in the Midst of Her"

Herein are further severe tests upon the Lord's true saints in this "evil day." But the promise is that they shall not be deceived nor confounded, for it is their privilege to occupy a position of such closeness to the Lord and to be lifted to a point of such vision that they are given to know the mysteries of the Kingdom of Heaven. Their condition of safety is described prophetically, "Therefore; will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." -- Psa. 46:2, 4, 15.

Those who occupy this favored position are truly the watchers. They are keeping their lamps trimmed and burning; they are letting their light shine; they are proclaiming the Kingdom near at hand, and rejoicing in the earnest expectation of an early deliverance, not only for the Church, but for the entire groaning creation.

\$\$\$

HOW PHILIP WON THE ETHIOPIAN

"The opening of Thy words giveth light." -- Psa. 119:130; Acts 8:26-39.

THE Lord's word to His consecrated servants, the Royal Priesthood, is, "Preach the good tidings to the meek, bind up the broken hearted." Our message as the Prophet declares, is to bind up broken hearts and not to break hearts. We are to preach to the meek and not to the froward, the Gospel of Christ; the hard hearts, froward, God will deal with in another way. He will break them upon the anvil of affliction and trouble and discipline in His own due time and manner. Meantime, He is seeking for the Bride amongst those who are already broken and already to

some extent meek and teachable. It was strictly in accordance with the above that the ministry of the early Church was conducted -- the hearing ears, the broken hearted were sought for.

Many valuable lessons are presented to our attention in the examples of how the Lord's providences operated in the early Church in the matter of how the Divine message was brought to certain individuals who were ready for it. From these lessons we should learn that the Lord who is no less interested in His Church today, can cause His providences to operate for the accomplishment of His designs. We should look for evidences of His leading amongst His people today. But this requires faith in a larger measure than we at first possess, and the increase of faith requires knowledge and experience.

We are considering in this discussion God's providential care over His people from two standpoints: first, His care for those who are seeking the light of truth; His intention that their earnest longings for it shall be rewarded, and His provision that the Truth shall reach them under favorable conditions; second, the Lord's willingness to use in His service, as instruments of His providence, those of His consecrated people who put themselves in the proper condition for His service.

It appears that it was the early persecution at Jerusalem that the Lord used to scatter the ministering ones and drive them to different parts. As one has remarked: "Persecution is a great propagandist, and the fire kindled against Christians in Jerusalem scattered sparks and flying embers in every direction, some of them lighting in distant places and starting new centers of faith.

"From Jerusalem the first mission of Christianity was down to Samaria, a rival city and seat of a hostile worship. Deep racial and religious differences separated these two rival mountain tops flaming defiance at each other, but the new Christian spirit found its first expression towards those outside its own ground and pale in sending the Evangelist Philip and the Apostles Peter and John to Samaria, where the preaching of the Word was attended with power and many conversions, and there was great joy in that city."

Promotion in Divine Service

Evidently Deacon Philip, was one of these who had gone forth from Jerusalem and he became the instrument of Divine providence in starting the Ethiopian eunuch in the Narrow Way of discipleship and through him possibly introducing the good tidings into Africa. Philip was just such a man as the Lord is pleased to use as His mouthpiece in the service of the Truth. Having proved himself faithful in the inferior work of serving tables, he had been advanced, and been made an Ambassador for God in the preaching of the Gospel at Samaria; and the present lesson shows him still further guided and used of the Lord in His blessed service. There is an encouraging lesson here for all who have the same spirit -- the same desire to serve the Lord and His cause. Faithfulness in little things is sure to bring larger opportunities.

We are not informed by what means the Lord "spoke to Philip," sending him to the road in which he would find the eunuch's chariot. We may be sure, however, that the indication was sufficiently clear to Philip to be more than a mere guess or impression. We are to remember, too, that it was at a time when the Lord used miraculous means of communication, more than at present -- doubtless for the very purpose of establishing the faith of His servants as well as their work. Today we walk more by faith, less by sight and miracle. Yet so bright is the light of truth now shining upon the Divine Plan and Word that we may safely say that we

have much advantage every way, even over those of that time. We are to remember that up to the time of this lesson there were no New Testament writings; nothing, therefore, aside from the Law and the Prophets to assist and guide the Apostles and early evangelists except the more or less miraculous interpositions of God's providence.

Even after we have learned of God's particular care for all of His people, we are inclined to surprise that a solitary individual should be so particularly cared for as was this eunuch--that a special messenger should be sent to, him for his instruction in righteousness. Very evidently Divine providence does not guard the going of all mankind to this same degree. Very evidently there was something in the character of this eunuch, something in his heart attitude toward God, that was pleasing and acceptable to the Lord, and caused the working of this miracle on his behalf -- that he might have needed instruction in the truth.

Received to Abraham's Bosom

The eunuch belonged to the kingdom of Meroe, which lay on the right bank of the Nile River, from its junction with the Atbara -- as far south as Khartoum, and thence to the east of the Blue Nile to the mountains of Abyssinia. He was a court officer, evidently deeply religious, who had come in contact with, and been impressed by the Jewish religion; and in his religious fervor he had gone up to Jerusalem to worship, and to gain additional knowledge of the true God. His case, like that of the Samaritans and of Cornelius, indicates that this occurrence was after the close of Israel's "seventy weeks," of special favor, for this eunuch was not a Jew in the fullest sense -- eunuchs not being fully accepted as proselytes, nor granted the privileges of the congregation. (Deut. 23:1.) Up to this time the eunuch, like Cornelius and the believing Samaritans, had been a part of the Lazarus class, lying at the gate of Dives, desiring to be fed with some of the crumbs from the bountiful table of blessing and promises which God had spread for Israel. Now the change had come. The house of Israel had been cast off; the end of Israel's special favor as respects the Gospel had come; and the time for receiving the Lazarus class to Abraham's bosom had arrived. Philip, as an agent or messenger of the Lord, was sent to carry this representative of the Lazarus class to the arms of father Abraham, as a true child of Abraham, through faith.

The eunuch had been to the head centre of the religion which he esteemed to be the true one. He had come away from Jerusalem with a manuscript copy of one of the Holy Prophets -- Isaiah -- a treasure in those times, costly. That his manuscript was written in the Greek language, and not in the Hebrew, seems to be indicated by the word Esaias, which is the Greek form of Isaiah. He was hungering and thirsting for the truth, and making his best possible endeavor to obtain it, as is evidenced by his purchase of the manuscript, and his long journey, and his reading. That he was doing more than simply reading -- that he was studying, is evidenced by his language to Philip. Can we wonder that God's special providences would be manifested toward such an one -- toward a person in such a condition of heart, hungering and thirsting for the truth? We cannot wonder at it. It is in full accord with the Lord's promise, that such shall be filled; that such seekers shall find; that such knockers shall have the door of truth opened to them. Let us remember that we are under the care of the same God, and that He changes not; and let us learn the lesson that He is as well able today as ever to assist the sincere truth-seeker.

An Example of Watchfulness in Service

Another lesson connected with this matter pertains to times and seasons. God

could have directed the eunuch to the meeting of the Church at Jerusalem, and to the instructions of the Apostles there. But this probably would not have been so favorable for the eunuch. After receiving the Apostolic instruction he might have referred the matter to the scribes and Pharisees, and have received in return explanations more or less confusing. In the Lord's providence he quite likely heard something of the Christians, and their claims that Messiah had come and had been crucified, and he quite probably knew the other side of the story, that the chief priests and teachers claimed that the whole matter was a fraud, an imposition. Possibly these very thoughts had led him to procure the manuscript he was reading, and had brought him into the attitude of mind favorable for the reception of the truth when Philip expounded it.

The chariot probably overtook and passed Philip in the road, the eunuch driving leisurely, in order that he might read. He was reading aloud, after the custom of that time and country, and according to the injunctions laid upon the people by the Jewish teachers. Indeed, it was one of the Jewish rules that the faithful, in traveling, should read if they had no companion ship. We are not informed how the spirit told Philip to hail the eunuch; possibly in the same miraculous way in which he was sent to this road, or possibly having been sent to this road he was on the look-out for the object of his mission, and hearing the eunuch reading from the prophecy, Philip may have understood at once that this was the favored person, and a favorable time for delivering the message to the service of which his life had been consecrated. This gives us a suggestion all of the Lord's people, in proportion as they desire to be the servants of the truth, should be continually on the alert to note opportunities for service, and should expect to be guided and used of the Lord. All of the Lord's people are ministers, servants, of the truth; and each should seek to use every opportunity presenting itself, knowing not which may be specially prospered of the Lord. Wherever we see evidences of devotion to the Lord and to His Word, we should be on the alert to extend a helping hand. We should, as Philip did, seek an opportunity for conversing with such, with a view to giving them the help which they need, the very assistance which the Lord has extended to us through some channel. We are to be on the alert to pass along the blessing which we have received, and to esteem that this is the chief business of life with those who have consecrated themselves to the service of the King of kings.

How Readest Thou?

Philip's inquiry, "Understandest thou what thou readest?" may not always be well received; but it was a very direct way of approaching his errand. It is well to use tact, but we have the thought that many of the Lord's people are inclined to use rather too much tact, and are not sufficiently direct in their endeavors to present the Gospel message. Had Philip been too much under the control of this wrong sentiment respecting tact, he might have talked to the eunuch quite a while about the weather and the crops; about his home in Ethiopia; the peace and prosperity of that country; its exports and imports; and the religious status of the people; and might thus gradually have gotten his hearer's mind quite off the most important of all subjects. Considering that he heard him and knew the subject of his study, we cannot think of a better introduction to his message than the method and language which Philip adopted: "Understandest thou what thou readest?"

This was a test question, so to speak. If the eunuch did have an understanding of what he was reading he would take no offense at this, but would gladly have said, "Yes, friend, I thank God that I do, and the knowledge is very precious to me. Do you also understand it?" But had he been of the wrong condition of heart his

answer might have been, with more or less manifestation of offense, "What is that to you? Mind your own business." Or had he been of a hypocritical cast of mind, like the Pharisees to whom Jesus spoke, he would have professed a knowledge of the subject, and then, to cover his own ignorance of it, he would have made some general remarks and have turned the subject into another channel. We are not to expect those who are in the Pharisaical condition to receive the truth from us, any more than from the Lord. We are to know, according to the Lord's Word, that the truth is purposely hidden from all not in the right attitude of heart to receive it-it is indefinite, indistinct, unintelligible to them.

Divine Blessings for Honest Truth-Seekers

All those to whom the Lord specially sends the message of His grace during this Gospel Age are in considerable degree like this eunuch of our lesson-earnest, honest, truth-seekers, not afraid to acknowledge that they do not know, and not afraid nor ashamed to receive whatever assistance the Lord may provide. The eunuch did not stop. to inquire of Philip, "Are you a priest? or a Pharisee or a Doctor of the Law?" It was sufficient to him that he held in his hand what he believed to be a message from God, and that he knew it contained various statements, promises, etc., which he did not understand. He believed that the God who gave this prophecy was both able and willing to furnish an interpretation of it, and he was seeking that interpretation; and whoever could give such an interpretation as would shed light upon his questions would by that means be proved a teacher of God, a servant of the truth, a light-bearer.

The eunuch's answer implied this, when he said, "How can I understand, unless some man should guide me?" So earnest was he in his quest of the truth that the bare suggestion of assistance implied in Philip's question was sufficient to arouse fully his interest; and he entreated Philip to have a seat with him in his chariot, and thus grant him the benefit of whatever information could be given. We are not surprised that a heart. so noble, and yet so humble and teachable, should be specially favored of the Lord, and have a messenger sent specially to him for his instruction, while others by the million were passed by -- not esteemed worthy. It is the same today; and while the Lord does not generally direct His people in the miraculous manner in which He directed Philip to the eunuch, we nevertheless have general instructions along the same line, namely "Preach the Gospel to the meek." "He that hath an ear, let him hear." -- Isa. 61:1 ; Matt. 13:9; Rev. 2:7.

Interpreting a Fulfilled Prophecy

It was evidently not of chance, but of providence that the eunuch had under consideration the particular part of Isaiah's prophecy which refers to our Lord as the Lamb before His shearers opening not His mouth in protest; telling about His humiliation, and how His life would be taken from the earth; and instituting a query respecting His posterity. No wonder the poor eunuch was mystified; no wonder the Jews were all mystified. Unquestionably this prophecy, like the majority of prophecies, could be but imperfectly comprehended until fulfilled -- could be understood only in the light of its fulfillment, and then only by those in a proper attitude of heart and under the instruction, the guidance of the Holy Spirit.

Philip undoubtedly gave a simple, clear explanation of the Gospel story and pointed out to the eunuch that those who accepted Christ as their Savior, and who desired to become His disciples, taking up their cross to follow Him, should give their assent to this matter by baptism. Apparently it did not take the eunuch long

to decide what his course should be; and his readiness of heart to follow the Lamb, whithersoever He would lead, is indicated by his promptness to be baptized.

Philip was ready to receive him as a fellow-member of the Church of Christ, and ready to give him the symbol of introduction into the Body of Christ – baptism -- as soon as he gave evidence of having accepted the Lord, and having made consecration to Him. Philip preached the Gospel in its simplicity, and the eunuch received it in like manner, and with the Gospel itself went the right and authority to declare it. “He that hath My Word let him speak My Word.” (Jer. 23:28.) All who have received the anointing of the Spirit, the unction from the Holy One, are thus recognized as members of the “Royal Priesthood,” and fully commissioned to tell forth the Good Tidings..

SAUL BECOMES A CHRISTIAN

“If any man is in Christ, he is a new creature.” -- 2 Cor. 5:17; Acts 9:1-19.

THE life of the Apostle Paul is truly a powerful demonstration of the experience of those who are worthy of the designation, “new creatures in Christ Jesus.” St. Paul has been accorded a place as one of the great characters of the Bible, and as one of the great men of all time. We do not wonder that the story of his conversion is one of the most dramatic and interesting pages of history. A Jewish lawyer, a Roman citizen, and reared in a Greek city, three racial strains, three civilizations, Hebrew, Greek, and Roman, met and mingled in his blood.

“If the importance we are intended to attach to particular events in early Christianity” says one, “is to be measured by the prominence assigned to them in the Sacred Records, we must confess that, next after the Passion of our blessed Lord, the event to which our serious attention is especially called is the conversion of St. Paul. Besides various allusions to it in his own Epistles, three detailed narratives of the occurrence are found in the Acts. Once it is related by St. Luke (9), twice by the Apostle himself in his address to his countrymen at Jerusalem (22), and in his defense before Agrippa at Caesarea (26). And as, when the same thing is told in more than one of the holy Gospels, the accounts do not verbally agree, so it is here.”

Conscientious Motives, Yet Dreadfully Wrong

The statement, “But Saul, yet breathing threatening and slaughter,” etc., implies that the persecution headed by Saul had continued for some time, probably for several years. He had apparently become a member of the Sanhedrin, and a man of wide and powerful influence. The account shows that he had received letters from the high priest authorizing him to prosecute the work of stamping out Christianity. Saul’s zeal and ferocity are shown by his attacking women as well as men and committing them to the unutterably foul prisons of the times or even putting them to death, and bringing them bound to Jerusalem. While the Sanhedrin reserved to itself the trial of Christians, it appears that Saul’s mission was to arrest them and bring them before that august body, presenting the evidence in each case and doubtless acting as chief prosecutor or state’s attorney. How strange that a believer in God could engage in such work and yet be intensely conscientious and verily think that he was. doing the will of God, as he himself states. Thus we have an exemplification of how men may be sincerely conscientious in their motives and yet dreadfully wrong in their actions.

The journey to Damascus was the occasion selected by the Lord to halt the

Apostle Paul in his death-dealing mission. Saul must have come near to this city, into which he was soon to be led, and tradition has fixed the spot of his vision at Es-Salehiyeh, "where the umbrageous gardens of the magnificent city first break upon eyes that have been tortured by sterile mountains and thirsty plains, and half blinded by the overpowering Syrian sun."

"We are told that it was 'about noon' -- 'at midday,' when the great light shone suddenly from heaven. And those who have had experience of the glare of a mid-day sun in the East, will best understand the description of that light, which is said to have been a light above the brightness of the sun, shining round about Paul and them that journeyed with him. All fell to the ground in terror, or stood dumb with amazement. Suddenly surrounded by a light so terrible and incomprehensible, 'they were afraid.' 'They heard not the voice of Him that spake to Paul,' or if they heard a voice, 'they saw no man.' The whole scene was evidently one of the utmost confusion; and the accounts are such as to express in the most striking manner the bewilderment and alarm of the travelers.

"But while the others were stunned, stupefied, and confused, a clear light broke in terribly on the soul of one of those who were prostrated on the ground. A voice spoke articulately to him, which to the rest was a sound mysterious and indistinct. He heard what they did not hear. He saw what they did not see. To them the awful sound was without meaning; he heard the voice of the Son of God. To them it was a bright light which suddenly surrounded them; he saw Jesus, whom he was persecuting.

"Why Persecutest Thou Me?"

"The awful dialogue can only be given in the language of Scripture. Yet we may reverentially observe that the words which Jesus spoke were 'in the Hebrew tongue.' The same language in which, during His earthly life, He spoke to Peter and to John, to the blind man by the walls of Jericho, to the woman who washed His feet with her tears the same sacred language was used when He spoke from heaven to His persecutor on earth. And as on earth He had always spoken in parables, so it was now. That voice which had drawn lessons from the lilies that grew in Galilee, and from the birds that flew over the mountain slopes near the Sea of Tiberias, was now pleased to call His last Apostle with a figure of the like significance: 'Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the goad.' As the ox rebels in vain against the goad of its master, and as all its struggles do nought but increase its distress, so is thy rebellion vain against the power of My grace. I have admonished thee by the word of My truth, by the death of My saints, by the voice of thy conscience. Struggle no more against conviction, 'lest a worse thing come unto thee.'"

Thus there appears to be an intimation that the Lord was reminding Saul that he had been inclined to turn a deaf ear to every appeal of Divine providence thus far, and that now he was in a final and last, almost overwhelming, demonstration; appealing to the Apostle to consider and know that the one whom he was persecuting was the Divine Lord and Master.

It is reasonably presumed that the phenomenon was seen by the entire band, but its special features were known only to Saul; the others saw something of the light, but they saw not the vision which Saul saw representing the Son of Man in His glorified condition. The others heard a sound but did not distinguish the words which Saul heard. All fell to the ground, but all apparently were able to rise again and to stand wondering, except Saul whose eyes were seriously injured so that he was blind. Similarly Stephen saw a vision, while those who were near

him saw nothing; similarly John saw the dove descending upon Jesus, while the others about saw nothing; similarly Jesus heard certain words of the Father, while the multitude said it thundered. It is even mentioned here that the voice spoke in the Hebrew tongue, whereas those who were with Saul probably spoke in the Syriac or the Greek language.

Beware of Spirit of Persecution

Saul's astonished answer was, "Who art Thou Lord?" This was the entire difficulty -- he did not know the Lord; and as our Master Himself declared, this lack of knowledge of the Son implied a lack of correct knowledge of the Father. We have His further explanation that however others in the past might have known something about God, they could never really know Him, in the sense of personal acquaintance and appreciation of His character and spirit, except through the Son -- a part of whose object in coming was to reveal the Father. So we might say of all who have persecuted the Body of Christ, even when they did it ignorantly, it was because they did not know Jesus -- because they had not received of His spirit in sufficient measure. Let us beware that no such spirit of persecution finds any sympathy or lodgment in our hearts, or any expression in our words or deeds; that our reproving and rebuking of teachings and of teachers shall be done from a Scriptural standpoint -- giving reasons, giving them plainly but without bitterness, without harshness, without unkindness in any degree.

Another observes at this point that "Saul's conversion was now begun, but was not complete; he had passed the turning point but had yet many steps to take. The voice bade him rise and enter the city, where he would receive further directions. Conversion does not answer all questions and clear up all difficulties. It usually makes plain only a few steps which will lead us into more light. Saul took these steps, he arose from the earth and went into the city. He immediately obeyed his Master's will and turned his faith into faithfulness. There was much that he did not know, he could not see, he was being led by the hand like a little child in the dark; but one thing he did know, that Jesus was his Lord, and his soul was forever set in its purpose to trust and follow Him. This is the perfection of faith, not to know many things, to be led by the hand through thick darkness, yet to trust our Lord and follow as He leads us on. This blindness continued with Saul for three days, during which he neither ate nor drank. His conversion did not issue in immediate light and peace, but rather wrapped him in night. The great depths of his soul had been stirred and they continued to surge for many hours before they quieted down into calm. These were doubtless days of profound self-examination and meditation in which he fought every doubt through to victory.

"Conversion does not always issue in immediate peace, but may plunge us into perplexity and pain. But light always lies forward and not backward, and it is only by following on to know the Lord that our path will grow clear and shine more and more unto the perfect day."

A Broken and Emptied Vessel

What a humiliation to think that he had fought against the truth! What prayers for forgiveness, and what pledges of consecration to Jesus, we may imagine filled his heart during those days! Unquestionably it was a time of good resolutions as respected the future, if peradventure, the Lord would graciously forgive him and grant an opportunity to retrieve the past. He had a dream, too, and in it he beheld a man anointing his eyes, restoring his sight. On the fourth day a man, a poor and humble disciple of Jesus, named Ananias, came, not without fear, to visit Saul --

knowing him by reputation as an enemy of all who believed in “this way”; knowing that he was lodged in the house of one who was not a friend of the Truth, but assured of the Lord that Saul was praying and would welcome him, having been informed in a vision, Ananias when sent of the Lord courageously did his part.

There is a lesson here for all of us; the Lord did not send one of the Apostles from Jerusalem, nor was Ananias one of the elders or deacons, as far as we know; but he was a plain, humble, obedient disciple, “a broken and emptied vessel, for the Master’s use made meet.” Let all of the Lord’s dear people be similarly filled with the Lord’s spirit, and an the alert; emptied of self, feeling their own brokenness and littleness, let them be ready and anxious to do God’s service; that they may be used of Him as opportunity shall occur. What a blessing must have come to Ananias in connection with his service! Ever afterward he could think how the had been a humble instrument in the Lord’s hands in carrying a blessing to one who subsequently became such a noble servant of the cross of Christ. Likewise some of the Lord’s faithful ones in recent times have taken the Lord’s message either by word or tract or pamphlet, and have opened the eyes of some who subsequently have become mighty for the truth and for the pulling down of the strongholds of error. What a rejoicing such have had in the privileges of their service! We know, not which will prosper, this or that, therefore let us diligently use every opportunity as it may come to us; praying the while for much wisdom and grace and many opportunities for service.

“Great Things He Must Suffer”

The Lord’s foreknowledge is clearly displayed in verses 15 and 16. He knew Saul -- knew of his honesty and of his zeal; He know that this honesty and zeal as soon as they should be rightly directed would make just such an instrument for His service as He desired to use. The Apostle Paul recognized this himself, and even traces Divine providence so far back as his birth, declaring that the Lord had chosen him from his mother’s womb. He could see in the light of subsequent events how all of his affairs, from earliest childhood, had been tending in a favorable direction to prepare him for his work of ministry, as an apostle; and even his experiences as a persecutor proved profitable, for they humbled his estimate of himself and undoubtedly gave him a larger degree of sympathy for those suffering from a similar blindness, increasing his helpfulness toward them. This does not signify, however, that God had predetermined that Paul should have a place in the Kingdom -- that he determined for himself, making his calling and election sure by faith and obedience. The Lord providentially guided his steps in childhood arid youth, so that he learned certain lessons, and gained certain preparations which might be useful in due time; and in due time He opened the eyes of his understanding, knowing well what would be his own choice thereafter. Nevertheless, this same Apostle declares that even after having preached the Gospel to others, he himself might have become a castaway; having borne the Lord’s name before the Gentiles and Israelites and kings, and having suffered great things for the Lord’s name’s sake, he might still fail to maintain, faithfully to the end, the character of an overcomer, and thus fail to become a joint-heir with his Lord.

Ananias coming to Saul introduced himself beautifully he had the Lord’s spirit; he was glad to know Saul as a brother; glad to forget that he had been a persecutor of the Church; he did not upbraid him; he did not say, You deserve eternal torment; nor You deserve severe punishment; he made no unkind allusion to the past, but addressed him on the contrary in the light of the information the

Lord had given him, saying, "Brother Saul." There is a beautiful lesson here for many of the Lord's people who seem more disposed to chide and upbraid than to commend and rejoice with former persecutors. This is one of the necessary lessons to be learned by all -- it is an evidence of the indwelling of the spirit of Christ, the spirit of love, parts of which are brotherly kindness, gentleness, meekness.

The Veil Lifted

Great scales fell from Saul's eyes, and a measure of natural sight was restored; but oh, how much greater was the spiritual sight which he received the illumination of his heart, his mind! The darkness and obscurity of tradition upon the Law and the Prophets were now largely dissipated, because he saw Jesus -- Jesus as the Redeemer suffering death for the sins of the whole world; Jesus glorified, directing the election of the Church, His members, His Body, His joint-heirs, who were by and by to be with Jesus the Messiah in glory and majesty to bless, to restore, to uplift Israel and all the families of the earth. True, the evidences are that Paul never fully recovered his eyesight; and he likewise testifies that his spiritual sight never reached perfection., saying, "Now we see through a glass obscurely, then, face to face."

Having taken his stand for Christ, he acknowledged Him in the usual way, by baptism, and not by joining a sectarian system. He joined the Body of Christ, and thus became a fellow-member with all who are joined to Christ, the one Head of the one Body. The Apostle saw no point at which to draw the line or hesitate in the commands of Christ; he did not begin to pick and choose among them, but simply obeyed them all. He 'would no more be ashamed of the sign of baptism than he would be ashamed of the Savior. As another has remarked:

"Faith that stops short of full obedience in confession is of doubtful depth and genuineness and had better not be trusted. Having been baptized Saul straightway preached Jesus in the synagogue that He is the Son of God. Having received the grace of God he was now ready to give it."

Immediately he met with the Lord's people; he was no longer ashamed of them; he could not now do too much for them; any honor and dignity which were his by virtue of his birth, and wealth, and Roman citizenship, were none too good to be sacrificed for the Lord, and having learned that in persecuting the Lord's people he persecuted the Lord Himself, so he now understood that in meeting with the Lord's people and honoring them, he was meeting with and honoring the Lord. Forthwith he preached Jesus. He preached Him as the Son of God, the one in whom the prophecies of the past were being fulfilled, the Messiah who had redeemed, and who in God's due time would deliver Israel and the world from the bondage of Satan -- sin and death.

"What splendid and powerful preaching it was," says another writer, "that began there that day: How it has shaped the centuries and enriched and transformed the world.

"We all sit under its Divine eloquence and golden utterance and inspired genius, and while we cannot speak with the same tongue, yet may we all in our humble way proclaim Jesus that He is the Son of God."

“ EVER BLESSED “

“Think not of what is from thee kept,
Think rather what thou hast received;
Thine eyes have smiled if they have wept,
Thou hast rejoiced if thou hast grieved.

“Rich comforts yet shall be thine own,
Yea God Himself shall wipe thine eyes;
And still His love alike is shown,
In what He gives and what denies.”

ENCOURAGING LETTERS

Dear Brethren:

Greetings. The members of our Class celebrated the Memorial, of our Lord's death on Tuesday evening, 7th instant, at 8 p. m. I understand that 34 brethren took part in the celebration. I was hindered by illness from taking part with the brethren, abut celebrated the Memorial alone, except as the unseen presence of the Lord through His Spirit was with me.

The circumstances and the season afforded me good opportunity for taking stock and renewing my promises to the great Jehovah, and this was both helpful and necessary to me. How easy to let slip the most precious things we have, and to hold on to the things that are perishing!

With continued warm Christian love,

Your brother by His grace,

D. W. B. -- Ire.

Dear Brethren in Christ:

The Ecclesia at Rotterdam, Holland, had a very blessed season of fellowship with our Lord and with one another at the time indicated in “The Herald” for the celebration this year of the Memorial. Fourteen of us met together to keep the feast, and we delight to report this to you, especially as we were comforted on the occasion with the thought that others of like precious faith in all parts of the world had the privilege, of drawing together in close fellowship, to think of our same gracious Lord. There is no time more convenient than that of the Memorial service to devote our thoughts to the oneness of the Church of Christ.

With the wish that the Spirit of Him who gave His life for us all, may more and more unite the members of His Church in love together, we send hearty greetings to you.

Yours in our dear Master,

Rotterdam Ecclesia.

Dear Brethren in Christ:

Greetings. I am writing in answer to your inquiry in the last “Herald” re the publishing of the Daniel articles in book form. At first my thought was: “You will only want a couple of copies; so it is scarcely worth while writing.” And yet I feel that there may be many in the same position, and if all these thought thus, then the response would be considerably less. I do feel, brethren, that it would be a help and blessing to many; the two volumes of Revelation are proving so, and I am very grateful that we have them.

I look forward to the visits of “The Herald” very much, and gladly testify to, the

blessing received therefrom. May Jehovah, our Father, and our Lord Jesus Christ bless you in your labor of love, and keep you to the end, is the prayer of

Your brother by Divine favor,

R. H. B. -- Eng.

Dear Brethren in Christ:

Some time ago Brother of Washington, introduced "The Herald of Christ's Kingdom" to me by asking you to send me a copy containing the Memorial of Brother Streeter. I cannot tell you how many times I read it, and then loaned it to a Brother who also received a great blessing through it. Then I wrote to you for Brother Streeter's notes on The Revelation of Jesus Christ, and this I have found most edifying and helpful. As soon as the Volume on Daniel comes from the press, I wish to have it also.

Brother _____ loaned me 17 copies of "The Herald," and now I am enclosing my check for a year's subscription. If you can send me another copy of the Memorial issue, please do so, and begin my subscription where you please. I would like especially the number with the article on Christ's Memorial Supper, preparing us for the Anniversary.

May our dear Lord add His blessing to all your efforts to herald the Kingdom as near at hand. I shall remember you constantly in my prayers.

Your sister by His grace,

M. T. R. H. -- D. C.

Dear Brethren:

With pleasure I write and forward subscription to "The Herald" for another year. I receive them with great pleasure, and needless to say find valuable lessons and food for one's spiritual welfare. I save the Heralds for future reference. I would like you to send me the issues for May 1 and 15, 1923, which contain the first and second series of "Daniel the Beloved of Jehovah"; then I will have the complete set to date.

It is good to be in possession of the Truth. I wish my pen could express to you my gratitude and love to the dear Lord for sending some free literature of the Institute my way. After thirty years' active work in the Salvation Army the Lord sent His Ananias to me that I might receive my sight. Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." That is the expression of my heart.

We had a most blessed and happy time when Brother and Sister Hart and several others passed through on their way east-times of refreshing. I would like to read the tract, "A Dark Cloud and Its Silver Lining." I do a little distributing of tracts as opportunity permits. This was the eye-salve that was used of the Lord to open my eyes, and no doubt they have been the means of opening many others.

Your brother in Christ,

M. A. L. -- W. Aus.

Dear Friends:

One of your members has given me two copies of "The Herald" to read. I am in deep sorrow over the loss of my beloved husband and I am finding comfort in your journal. I wish to subscribe for it, and I want the one that deals on "Our Lord's Return." Also I want the first volume of "The Revelation of Jesus Christ."

Will try to get the other one later on I am hoping you will have on hand some sort of little tracts that will bring me comfort. Please send something just as quickly as you can, for I do need it so badly.

My husband and I were both members of the Presbyterian Church. He was a dear good man, and I believe a good Christian. I believe in God the Father and in Christ, His Son, our Savior, but I am sure we have given too much time and thought to things of this world. We both did. I will appreciate any literature you send, and I shall want one of the books on Daniel when it is published. I have the six volumes of Pastor Russell's and have read them carefully.

Yours sincerely,

L. R. D. -- Fla.

The Herald of Christ's Kingdom

VOL. VIII.

MAY 15, 1925

No. 10

IS RELIGION LOSING OUT TO THE WORLD?

LEADING CHURCHMEN GIVE VIEWS

NOT all the great leaders in the ecclesiastical circles today have fallen in with the opinion often expressed in modern times that the world is growing better, that righteousness and good morals are gaining ground, and that Christianity as a conquering force is sweeping forward. The facts about the situation are so obvious in recent years that they have borne in on the minds of some and have made their impression.

Recently a news contributor, Mr. Drew Pearson, was commissioned to interview five of the most influential churchmen of America, and to place before them leading questions as to the present world trend and on

“Whether in the great war between religion and the jazz spirit, religion is losing out, with the result that the total cost of crime has become greater than the annual budget of the nation and continues to grow.”

In five consecutive issues of the “Chicago Daily News” recently, the results of these interviews were published. The answers to the questions as given by these gentlemen are interesting and instructive, as showing the viewpoint of the leading minds of the day, and the only remedy they have to hold out for the present generation. We publish below report of the interviews in part.

Dr. Russell Conwell Argues that Morals are Worse than Ever

The first to be interviewed was Dr. Russell Conwell, who preaches in the Baptist Temple in Philadelphia, famous for his celebrated lecture, “Acres of Diamonds,” alleged to have been delivered 6,150 times, the proceeds of which, \$2,720,000, have been used to send thousands of boys to college:

Q.- “Dr. Conwell, what do you think of present American morals?” ‘

A.- “They are worse than they have ever been to my knowledge, and I am a very old man.”

Q.- “What is the fundamental trouble?”

A.- “The Church has lost its way. It has quit saving souls and merely operates a

mechanical machine. It pays more attention to buildings and charities than it does to men. It used to feed men's souls. Today it feeds men's stomachs. It has become a gigantic charity organization. We have deserted spirituality for mechanics."

Q.-"What do you mean by the mechanics of the Church?"

A.-"I mean all the sideshows, such as community centers and conferences and scientific discussions that detract from the main circus. We are so busy building buildings that we forget why we are building them. Our ministers spend more time begging for money than they do in preaching the Gospel. Community centers are good things, but they eat up the energy of the preacher. And, on Sundays, when you look for the people who ought to be in church, where do you find them? Over at the community center, making so much noise in the swimming pool that they drown out the sermon."

"Making Bad men Good"

Q.-"What is the essential function of the church?"

A.-"To make bad men good, and good men better. Which we forget all about because we are so busy wrangling over religion. I believe in scientific discussion. But the fundamentalists and modernists are fighting over a mere detail, when they might use their energy in making bad men good."

Q.-"Are not the schools supplying what the church once did?"

A.-"Our schools teach us chiefly how to make money. That's one trouble with this country. We're all bent upon making money. Money is a good thing, but it must rest upon a foundation. Unless the person who possesses it has a foundation of character, money is a danger. So is, education."

"Glorify Force Too Much"

Q.-"What is the cause of our present moral slump?"

A.-"The war certainly gave it impetus. Force won the war. Immediately thereafter we bowed down on our knees to worship force. We put force to work. Prohibition is one way we put it to work. We had been working for temperance, which meant slow education and the gradual curbing of men's thirsts. But suddenly we, saw an opportunity to pass total prohibition with limitations so drastic that it was virtually necessary for, doctors and good law-abiding citizens to break them. All of which helped our wide-spread disregard for law."

Q.-"Will we abandon prohibition?"

A.- "We may have to, though that would be a calamity. The only way to get rid of the drink evil is to build up within a man's character a law of his own against it. That law he will not break. That is my criticism of the child labor amendment. There is too much force about it. We give congress the right to enforce certain restrictions when we ought to be doing this in our own homes."

"What is the Remedy?"

Q.-"How can we get people to obey our present laws?"

A.-"Not with policemen. General Butler tried to do that in Philadelphia. He claimed he would clean it up in forty-eight hours. How? By the simple expedient of locking people in jails. But he found he could jail every citizen in Philadelphia, and even that wouldn't make them any better. You can't make men

good by force. You can't clean up Philadelphia by putting a policeman in every doorway of the vice district; but you could do it eventually by putting an old-time preacher in every doorway. You can only clean up Philadelphia by helping men to build clean characters. And, that's the job the church has quit doing. We have quit making good men out of bad."

Q.-"What can we do to get back in the right track?"

A.-"I am not sure. I am an old man and I've been casting, aboutsearching for the right way out -- ready to throw the last years of my life into anything or any way that will lead us out. Certainly the present state of things cannot last. This must be a transitional stage. We can't get much worse, and therefore we must get better."

Cardinal Hayes Says That Parents Have Suddenly Let Down Bars, and Youth, Unaccustomed to Freedom, Is Paying the Price

Cardinal Hayes, of New York City, representing Catholic Christendom, was next interviewed:

Q.-"What is the cause of the 'jazz age' and its attendant wave of juvenile crime?"

A.-"The freedom of youth. When we give freedom to our children, they must pay for it. In my day and yours, the home provided a moral and religious training. It built a character foundation, which made it infinitely easier for a boy or girl to go straight. Now parents have suddenly let down the bars; and youth, unaccustomed to this new liberty, is paying the price. The amount of juvenile crime is alarming, and the worst part about it is the manner in which it has jumped up within the last year. It's not the independence of youth that I object to, but the sordid, silly things which youth seems to think are necessary evidences of that independence. Our young people have created complete new standards. Things that would have entertained you and me, modern youth laughs at . . ." "

"Diagnosing Moral Sickness"

Q.-"How can the church save the juvenile criminals which fill our jails in increasing numbers?"

A.-"By taking religion into the jails. I am not speaking off-hand now. We have studied this problem for about ten years, and the church -- I am speaking for my own church now -- believes that herein lies a very constructive means of helping society. We feel that with a careful probation system the church may help to replace the jail -- at least for juveniles It is a fact that most juvenile offenders have had no religious training, and that's what the Catholic Church is endeavoring to give its wayward sons. If they have, failed to come to us, we take the church to them. He may have disowned us, but we follow him to the chair if necessary, with the hope that his soul may be saved for the life eternal."

Q.-"Will present-day youth continue in its moral slump?"

A.-"I don't know. We are too close to view the thing distinctly. We shall undoubtedly pull out, but some of the present generation may be lost in the transition. It would be foolish for me to make a prediction."

Industrial Age Has so Changed Conditions That Man's Struggle Is With Himself, Argues Dr. Cadman

The next to be interviewed was Dr. Cadman, Congregationalist of New York

City, who had “just, received word of his election by a referendum of 20,000, ministers to a place among America’s twenty-five greatest living preachers. He is also president of the Federal Council of Churches”:

Q.-“Has the church lagged in moral leadership?”

A.-“The church body can move no faster than its members. When you herd sheep, the pace is set not by the leaders but by the stragglers. So it is with us. We have to wait for the lame, the halt, and the blind. But despite the heterogeneous and conglomerate mass which makes up Protestantism we are doing things today that we should never have thought of doing yesterday. Take the Federation of Protestant Churches, of which I am president. Some pastors I know would have fainted at the suggestion of it twentyfive years ago.”

Q.”Why don’t more people go to church?”

A.-“The preachers who draw the crowds are not always the men who do the best work. There are thousands of quiet, unadvertised Christian pastors today who are doing more work outside their pulpits than some of the rest of us do in them, but that doesn’t get on the front pages. We can’t compel people to be religious, though a man might as well sit on a fence out in the country and try to whistle Latin and Greek as to acquire religion without exposing himself to it.”

“Golden Rule Widely Practiced”

Q.--“Are we in a moral slump?”

A.”If you believe what the papers tell you. Personally, I believe that the golden rule was never in wider practice in all our history, and that the church, despite criticism, is quietly and steadily leading the moral life of this country.” .

Q.-“Would we listen to Christ if He should appear today ?”

A.-“Would Christ, If He appeared today, preach what He did 2,000 years ago? Times have changed. We live in an age of factories and railroads and crowded cities. Christ traveled from Palestine to Egypt many nights on a donkey. We make it overnight on a sleeper. We can not predict what He would say today any more than I can go to Chicago and announce: “This is what Mr. Pearson would say were he here tonight.” I prefer to let Mr. Pearson and Christ speak for themselves. These 2,000 years since Christ have built the foundation upon which religion rests today and I should not discard those years of religious experience and return to the original Gospel.”

“Industrial Age Changes Religion”

Q.-“Has our present industrial age killed religion?”

A.”It has changed religion. Back in the days when we lived wholly by agriculture, man battled against the forces of nature -- climate, crops, the forest -- and thus man conceived of the Deity as residing in the stars or in certain animals or in images. Since then we have grown.

Nation Has Become A Moral Bankrupt, Because of War Hatred, Declares Rabbi Wise

Rabbi Stephen S. Wise, President of the Jewish Institute of Religion, and President of the American Jewish Congress, said to be America’s foremost Jew, next testified in the investigation:

Q.”Do you really believe ‘America is morally bankrupt’?”

A.-“Bankruptcy is a strong term. I am not sure that I am prepared to use it, though it comes nearer describing the moral status of America today than any other term in my vocabulary. It is, all very explicable, however., We have entered. upon a period of moral decline for. the same reason that our country went into a state of little less than moral collapse after the Civil War.”

Q.”What are your proofs that we are in a moral decline ?”

A.-“I think I can make good my indictment. .The moral drop began to reveal itself very speedily once the war was ended. Perhaps the strain nut upon the nation in

1917 and 1918 was too great to bear. There was not enough moral oxygen at hand to keep Americans going in the rarified atmosphere. to which we had, risen during those great days.”

“Hatred Now Ruling Vice”

Q.-“What do you consider the most important proof of our moral letdown?”

A.-“Our hatred.” Consider these two things. During the war we were united. America thought and sacrificed as one, and there was little, if any, difference between the immigrant and the native American But the moment the war ended, that unity vanished. And the war ended before certain groups in the nation had had enough of it; before they ,had exhausted their hatreds, their antagonism and their prejudices”

“Education Only Way Out”

Q. “But have you a remedy?”

A.-“There will be no remedy, no healing, until we get into American life two things which we have not. One is education worthy of the name. The other is religion. The right kind of education will help all of us. to see what America needs for its moral and spiritual recreation. Religion alone can fill us, with the resolve to move forward out of the depths into which we have lapsed unto the heights which America may occupy again.”

Bishop McDowell Lays Moral Slump to Disregard of Law and Social Good

William Fraser McDowell of Washington and Bishop of the Methodist Church speaks for 6,000,000 of his churchmen

Q.-“Is this country in a moral slump?”

A.-“Yes and no. People who look for slumps can always find slumps. Indeed, they can be found without being looked for. But people who look for them can also find always moral revivals.. And this is always true. The morning cometh and also the night. We are always in a crisis. Forty-five years ago I read a great essay Written by Phillips Brooks to the effect that the popular skepticism of that time struck at the very roots of Christianity. The roots are always being struck at.

“Disregard of Law a Peril”

Q.-“What do, you think of our present crime wave and so-called jazz age?”

A.-“The crime wave is serious. There is a fundamental disregard of law and the settling of individual wish against the social good which will have to be corrected or it will work, as it is working, irreparable injury to the republic. If it goes its

whole length it will ruin the republic. Nations cannot go wrong with reference to law and come right with reference to civilization.”

“Church Has Not Failed”

Q.-“Has the church failed?”

A.-“There are two ways of asking that question and two ways of answering it. First, has the church failed to present Jesus Christ and His teachings to the world? If, having His life and story, we have failed to pass it on to humanity and have failed to live by it ourselves, then we have failed grievously. Or we may ask, has the church failed to get the people to accept the Christ whom it has offered to them?. And that is a very different situation? We are always, assuming that the failure is the church’s failure, whereas it is just as much and even more pathetically the failure of humanity itself. Remember how the Jew’s refused to follow Jesus Christ’s lead when He was on earth and how imperfectly the Gentiles took His teaching and His life.

“Holds There Is a Cure”

Q.-“Is the disease incurable?”

A.-The only incurables in the moral realm are those who decline to be cured. It is the old story of the lament of Jesus over Jerusalem. He wanted to do the great thing for Jerusalem and Jerusalem simply would not.”

Q.-“Has the church become as materialistic as the world itself?”

A.-“I am always ready to admit the imperfections of the church. Nothing is gained by closing one’s eyes to them or by denying them. Nevertheless, with all the imperfections of the church and with all its conformity to the world in which it lives, it is; as far as I can see, the only institution that as in any large way even trying to set forth the ideals and teachings of Jesus Christ and to get His spirit to prevail in the world. . . :”

“Reform Needs Be Individual”

Q.-“What will help the people to get more confidence in the church?”

A.-“That is a large question that can only be answered in a general way. Members of the church must be better men and women. We cannot make a spiritual world if we are ourselves unspiritual people There must be a thoroughgoing identification of life with the life of Jesus Christ. The trouble with us is that we give Him a partial control over part of our lives. and withhold from Him whole areas of personal life that belong to Him. There is no way to go with Jesus Christ except to go the whole length with Him and do it with heartiness.”

It is to be observed in the foregoing discussions that though there are somewhat different angles expressed on these important questions, yet there is a general acknowledgment of spiritual and moral decline. Though no doubt all of these men profess to be hopeful for the future, none of them presents any Scriptural process of reasoning or argument to show how or when there is any turning point in the road for the better. None of these leaders has any real remedy to offer, and in each case the inquirer is given to understand that whatever improvement is to be made or whatever deliverance is to be expected must come through human efforts, schemes, and ingenuity. There comes to mind the words of the great symbolic prophecy, St. John’s Revelation, Which bears us down to this time when in Christendom, Babylon, the voice of the Bride and Bridegroom are !heard

no more in her. -- Rev. 18:23.

It seems remarkable that of these five great leaders in Christendom professing to teach the faith of the Hebrew Scriptures not one of them mentions the real remedy which these sacred writings repeatedly set before us, the sum of, which is, that shortly Michael shall “stand up,” assume control, take over earth’s affairs, and establish the Kingdom of God under the whole heavens -- the Kingdom for which He taught us to pray. (Dan. 12:1; Matt. 6:9-13.). The Divine Word further plainly teaches that though this Kingdom composed of Christ and the saints will be required to use the iron rule of force to deal with the nations in their present selfish, degraded condition, yet the blessings thereof will ultimately be so rich and grand that that Kingdom. will become the “desire of all nations”; that when the “mountain [kingdom] of the Lord’s house shall be established in the top of the mountains, all nations shall flow into it” (Haggai 2:7; Isa. 2:2); that thus during the one thousand years of the reign of this Kingdom, all the great problems of evil with which the world is at present grappling will be dealt with by Divine power and by infinite and unerring wisdom, resulting in that Age becoming the Age of life -- amounting to eternal life to all the willing and obedient, the wilfully disobedient and rebellious being cut off in the ‘ Second Death. -- Acts 3:19; Rev. 20:1-4.

WE ARE HIS WORKMANSHIP

“And He led them forth by the right way, that they might go to a city of habitation.” -- Psalm 107:7.

THAT I may have the leading of the Lord throughout all the way of my earthly pilgrimage, is undoubtedly the earnest longing and prayer of every sincere child of God. The reason for this is obvious. The strongest, the most advanced in the life of the Spirit well know their own weakness and insufficiency; that without the constant assistance of the Lord, failure would mark all their efforts. There are forces and dangers seen and unseen which none can at present match. The Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His Spirit and His unerring wisdom.

The Prophet in His review of the Lord’s dealings with Israel of old in the wilderness was sure that God had “led them forth by the right way, that they might go to a city of habitation,” that is, to an abiding place, a home, even though that way was a way of adversity and of sore trial through the long years of the wilderness experience. How important for one to know how he may have the Divine leading, and how he may possess the assurance that He is really being led of the Lord!

The Lord’s people in this Age are represented as the sheep of His pasture, that they are being shepherded and led by the Good Shepherd into green pastures and beside still waters; and, says the Apostle, “As many as are led by the Spirit of God,, they are the sons of God.” It is this leading of the Spirit that is so essential. Before one can be led of the Spirit, he must possess the Spirit, and in order to possess the Holy Spirit, he must get into the attitude of an obedient son of God. And this, as the Scriptures testify is achieved by a positive renunciation of sin and by a full surrender of all to Him. Then we are at the point where His leading commences and where He begins to “work in us.” Another writing upon this subject, has submitted some thoughts that are quite clear, and we believe well sustained by the Lord’s Word

“God’s Work in. Us”

“God does not perform His work mechanically, irresistibly, or by iron force. He works by promptings, movings, checkings, suggestions, inspirations. If we treat these workings with neglect, they subside; and the soul resembles one of those deserted pits in which the machinery and debris tell of the busy tides of workman that have long since ebbed away. If, on the other hand, we carefully obey them, they become more powerful; and our obedience makes their effect permanent in our characters.

“Obedience to a Divine prompting transforms it into a permanent acquisition. It is a new piece of workmanship, whether of gold, silver, or precious stone, built into the fabric of the spiritual nature. There is one important matter, however, which we must bear carefully in mind. If we attend only to the inner working and striving of God’s Holy Spirit, we may become confused as to what is really His; for Satan will simulate it, that he may annoy us, transforming himself into an angel of light.

“We should therefore remember that God educates His children by three agencies -- by the Word, by the Spirit, and by the events of Providence. And these three always agree in one; they never clash. Whosoever, therefore, we are sensible of a mighty striving within our hearts, we should test it by the Word of God on the one hand; and on the other we should await the opening of circumstances. If we follow the inner light without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, we shall be unpractical.

“Let it be our chosen attitude to open our whole heart increasingly to the inworking of God. ‘We are His workmanship, created unto good works.’ And now let us ask Him to work in us to will those good works, so that our will, without being impaired in its free operation, may be permeated and molded by His Will; just as light suffuses the atmosphere without displacing it. And let us expect that He will infuse into us sufficient strength that we may be able to do His Will unto all pleasing.

“Thus day by day our life will be a manifestation of those holy volitions and lovely deeds which shall attest the indwelling and inworking of God. And men shall see our good works, and glorify our Father which is in Heaven.”

THINGS THAT MATTER NOT

Submitted by a brother in England

LIFE is such a complex thing; so interwoven with responsibilities toward each other that it is difficult to speak in any broad sense of things that matter not. It is only when we come to the vital issues of the individual life that that we are enabled to speak of certain experiences, or it may be of certain possessions after this manner. In certain circumstances it may be true that some things matter not to the individual concerned, whilst having a very different relationship to others involved.

Having in mind the “hope of our calling,” and that the greatest purpose of our present life is to make our calling and election sure, under the guidance of the Lord, we all can realize that experiences are permitted to enter into life which may be counted as things that matter not, apart from the lessons they teach, even though they may appear as very important in the eyes of other people, and may be the cause of intense suffering through which we ourselves are called upon to pass. Poets have framed words for us whereby we are enabled to express our heart’s sentiments regarding such things, but nothing less than the grace of God

will enable us to bear them patiently; and thus to our eternal profit.

Seeking the counsel of Jesus bearing upon this subject, we turn to those wonderful beatitudes recorded in Matthew 5. Udal, in the sixteenth century, wrote: "Christ on the mountain taught the perfecting of the Law when He pronounced those strange, beatitudes never before heard of." Let us draw near while we listen to the gracious words of the Master: "Blessed are the poor in spirit." "Blessed are they that mourn." "Blessed are the meek." "Blessed are they which do hunger and thirst after righteousness." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peacemakers." "Blessed are they which are persecuted for righteousness' sake." "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake."

"Light Afflictions"

It is not difficult to believe that all men desire a state of blessedness, felicity, happiness. Yet how many would ever think of seeking it in the way the Lord here sets forth? Not only so, but how many of us who accept His teachings are prepared to count some of these things as "light afflictions" -- things that matter not?

It would seem that the blessedness is to be obtained, and enjoyed, now, by placing the emphasis on the issue, or result, which is to follow in every case. "Blessed are the .poor in spirit, for theirs is the kingdom of heaven." Seeing that the promise is a share in the kingdom of heaven, it matters not if we are "poor in spirit." In fact such is our desire, since it is our Father's will for us. Again, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Here the promise is the same, and it matters not what persecutions we are called upon to bear for righteousness' sake, seeing our times are in God's hands, and He knows best what is for our highest good. Again, "Blessed are ye when men shall revile you; and persecute you, and shall say all manner of evil against you falsely, for My sake." "Rejoice, and be exceeding glad: for great is your reward in heaven." And all is well. "'Tis, better to be wronged than wrong, let it pass."

If the account of our Lord's words given us by Luke (6:20-23) is the more correct one, our attitude remains the same. In Luke's account we read: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven." In these words of our Lord we are reminded of the prophecy of Isaiah (66:5) : "Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you; that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed"; and also of our Lord's words as recorded in John 16 :2 : "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." It may appear a little strange that such treatment should fall to those who love the Lord and are earnestly endeavoring to follow Him, until we remember that it is by these very experiences we fill up the afflictions of Christ left behind for His Body's sake, in similar fashion to the Apostle Paul. Seeing, then, what a privilege, what an honor it is to suffer thus with our gracious Lord, we may look away from the trials, as things that matter not, and rejoicingly press on-if we can but win Christ and be found in Him.

The Servant Not Above His Lord

We read: "If the world hate you, ye know that it hated Me before it hated you." So long as the world's hatred of us arises from the same cause as their hatred of Jesus, we need not be disturbed by it -- it matters not. For Jesus said, "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I said unto you, the servant is not greater than his Lord."

We read again: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Let us be "satisfied with present things, for He Himself hath said, No, I will not leave thee, no, no, I will not forsake thee. So that taking courage, we may say, The Lord is my helper, and I will not fear; what can man do to me?" -- Heb. 13:5, 6.

If Jesus could not pass through this world without being misunderstood, maligned, ill-treated, how can those endeavoring to follow in His steps hope to escape such things? On reflection we cannot recall one single instance where our Lord resented the evil treatment which was frequently meted out to Him by "His own," His brethren, fellow Israelites. He knew that they could not separate Him from the love of God, therefore their evil treatment mattered not. As He Himself said, "Ought not Christ to have suffered these things, and to enter into His glory?" The path to glory, then, is by way of suffering. In the dear Lord's case it included the degraded experience of being hung upon a tree as a malefactor. Let us, dear brethren, rightly esteem the privilege of following in His steps, of being associated with Him in His sufferings; counting all, else "but loss and dross" that we may "know Him, . and the power of His resurrection, and the fellowship of His sufferings, being made, conformable unto His death. If by any means we might attain unto the resurrection of the dead."

PLEASING OTHERS, NOT OURSELVES

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of use please his neighbor for his good to edification; for even Christ pleased not Himself." -- Rom. 15:1-3.

AS CHILDREN of God each one of us should use care that others are not injured by our liberty in Christ; for this, would be condemned by the Law of Love. The Apostle clearly emphasizes this thought in this Epistle to the Church at Rome. He points out that all the Lord's children are not alike "strong in the faith." Some, weak in the faith, can see that Jesus is our Redeemer, but cannot realize as yet the liberty which we as sons have in Christ. One realizes that he is at liberty to eat whatever agrees with him; while another, who is weak, eats vegetables only, lest he violate some law under which he thinks himself. Some Christians condemn their brethren who eat meat, seeming to forget that our Lord ate flesh. We should learn to grant each other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient for each of us to know that God accepts the others as well as ourselves, and manifests His acceptance by blessing them in His service.

It is the same with reference to observance of days. One esteems one day above another, as the Apostle says; while another esteems every day alike. Let each carry out fully the conviction of his own mind -- whatever he believes to be the will of God for himself. When St. Paul urges that each "be fully persuaded in his own mind," he does not mean that each should make up his mind what is the will of God for all His children, and then stick to his opinion, whether right or wrong,

and be unwilling to listen to or consider the thought of any others of the brethren on the subject. On the contrary, he urges growth into the full liberty of Christ, counseling patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under bondage regarding the eating of meat, the observance of Sabbath, etc., is the weak brother.

Love and Consideration for the Weaker

The Apostle, however, counsels that if the weak brother observes such a bondage, not as an attempt to "keep the law," and to justify himself thus before God, ignoring Christ's redemption-sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances and observances, then the stronger ones should not rail at his conscientious weakness, or make light of it, but should receive him as a brother, trusting that discipline, experience, and growth in grace and knowledge will gradually bring him to the liberty which others of the brethren reach more quickly.

Those strong ones who enter fully into the spirit of the Apostle's statement, "it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's steps; "for even Christ pleased not Himself." But if the stronger brethren by sarcasm and influence should try to force the weaker ones to use a liberty which they do not realize, it would be forcing them into sin. Therefore the weaker brethren should be left to the liberty of their own consciences. The influences of love and truth alone should be brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ.

Thus the Body of Christ may be full of charity and unity, each member carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and in knowledge, out of childhood's weakness into manhood's strength, as rapidly as possible, being developed as he feeds upon God's Word.

The Apostle refers especially to the observance of days as a lack of development, saying (Gal. 4:10, 11), "Ye observe days, and months, and times, and years. I am anxious on your behalf, lest my labor for you has been in vain." He here addresses those who had once known the liberty of sons of God, but who were now going again into bondage through false teaching. He recognized in them an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition; and he was fearful that this weakness and failure to maintain the liberty of sonship might lead them even to reject the Gospel -- that Christ gave Himself for our sins -- and accept as a gospel a hopeless substitute -- that Christ would save them if they kept the Law.

But glorious is the liberty of the sons of God! Let us stand fast in it, as the Lord enables us to grasp it in its fulness, yet at the same time extending sympathy and love to those who have not yet reached the high vantage-ground where they can get a broad, comprehensive view of our blessed standing in Christ. Thus we bear the infirmities of the weak brethren, our companions in the Way, and thus we are in harmony with the Law of Love.

The Beauty of Self-Abnegation

Thus the lesson to be drawn from the Apostle's admonition is that selfishness is the predominating principle of the world. People are seeking generally to please

themselves -- often unjustly, sometimes justly, but simply ignoring others. He is pointing out that the Christian is to take a different course. We are enlisted under the., banner, Christ., which is the banner of Love. We are to look well to the rules which belong to this new order of things of which we have become members. The followers of Christ, instead of seeking their own selfish interests, are to consider the interests of others. Instead of seeking their own pleasure, they are to seek the pleasure of others, where this will not conflict with their vow of consecration.

This does not mean that the disciples of Christ are to seek their own misery. But they are to give their thought and time to pleasing others rather, than themselves. The Apostle tells us that this is the example set before us by our Leader, our Pattern -- "For even Christ pleased not Himself." He was not in the world to seek to do the things pleasing to His own flesh. Quite to the contrary, He renounced His own fleshly interests and gratification for the benefit of mankind. So we covenant to do when we essay to walk in His footsteps., The denial of self, the taking up of the cross, means the renouncing of self-will and the leading of an unselfish life, in accord with the Divine Pattern and the Divine Plan.

Our Brethren Our Neighbors in Closest Sense

With this light upon the Apostle's words, our thought is that the primary meaning of the word neighbors as used by St. Paul is those closest to us. That is to say, in the Church of Christ, our brethren are our neighbors; they are the ones nearest, closest to our hearts. All the children of God are our brethren; they are particularly our neighbors because they are on our own plane. We should especially seek to please these to their edification. This does not mean that we should necessarily please them according to the flesh; for this would, in many cases, be quite the reverse of their edification. If we please the brethren rightly, we shall rather "stir up their pure minds," their spiritual minds, to love and faith and zeal, to good works. This implies that the word "please" is used here in a limited sense.

It is not possible for us to please all people. The direction of our energies should be for their good as we have opportunity. Even though they be not saints, we should "provoke" them -- rouse them -- "to love and good works" as far as possible, and not to anger or malice or sin or anything unworthy. We may not always be successful in pleasing people to their edification. There may betimes when even the brethren will feel aggrieved rather than pleased at our efforts to serve them.

Pleasing the brethren, therefore, and not ourselves, relates to forgoing our own preferences and conveniences when there is no principle at stake and when the Lord's Word and the interests of the Truth are not concerned. When the Apostle said that "If meat make my brother to offend, I will eat no meat while the world standeth," he was speaking of a matter that involved merely his own personal preference and appetite; no principle of command of the Lord was concerned. It is well known that in St. Paul's day there were brethren who did not agree with the Apostle in some of his teachings, but the Apostle did not cease preaching these, things, nor did he change His teachings any whatever to please any one. His first duty was toward the Lord.

The admonition to please others, then, does not mean that if some of the brethren have an aversion to the study of certain portions of the Bible, such as the prophecies, that we are to cease studying these to please others, or that we are to cease explaining or teaching what we find to be the- truth along such lines; for

the Lord has given clear and explicit directions to the effect that prophetic portions of the Holy Testimony contain most valuable aid to all those journeying toward the Heavenly City. We must first of all, therefore, hearken to the Lord and please Him in these matters in which His; cause and the spiritual prosperity of His people are concerned. If we seek to please the brethren to edification, striving to exercise the spirit of a sound mind, our course will have the Lord's approval and blessing, whether it has the approval of others, even the brethren, or not.

For Their Edification

So let every one of us endeavor to "please his neighbor for his good to edification." This matter of neighborhood, the condition of nearness, extends next to our own families. Of course, as relates to earthly obligations and temporal needs, our family would have the first claim, and would be our neighbors, very near, according to the flesh. We should seek to please them for their edification -- should seek to do them good, as here suggested. The same principle would extend, as we can readily see, to all with whom we mingle. We are not to please any of these to their injury, or in any way that would not be for their edification. We are not to descend to the world's methods. If we cannot please them by that which is good, we are to avoid unnecessary contact. We are to do good and to edify only.

We should endeavor to be as pleasing as possible to all of our neighbors. If we rebuke in a rude way, it would not be pleasing to them; nor would it be likely to edify them. There is a way in which we can give proper reproof even to very worldly people. The world has a higher standard morally and religiously than they would be willing to acknowledge. Even if they sneer outwardly, in their hearts they recognize that which is good. We often find people who are impure in their own lives, who like the society of the pure. They have some appreciation of the good, even though, being defiled themselves, they are likely to defile whatever they touch.

It would not be proper for us to expect that we can do a great deal of good to worldly people -- at least that much fruitage will generally be manifested at present. Our aim should always be to please as far as possible, as far as loyalty to God and the Truth will permit. We should not be of that "grouchy" sort, always going through the world with a quarrel. Rather we should let our light shine, that they may see our good works, and thus "glorify God in the day of their visitation." A sweet, kindly spirit is the very best recommendation we can give the world now of the power of the Truth. The Lord's people should be kindly disposed toward all men-in the Church especially, but also toward all with whom we come in contact.

WHY THEY WERE CALLED SAINTS

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi." -- Phil. 1:1.

TRULY sublime and exalted is the standard set before followers of the Lord Jesus Christ. Consider Him, says St. Paul, "the Apostle and High Priest of our profession" (Heb. 3:1.) -- that is, take note of Him, contemplate His conduct and example, and it will prove an uplifting influence and force, and help, one to grasp what the Divine will is concerning the pathway of the Christian, for "He hath set us an example that we should walk in His steps."

Another Apostle, in discussing what the love of God and the love of Christ have done for us, enjoins, "And we ought to lay down our lives for the brethren." (1 John 3:16.) The inference to be drawn clearly is that followers of the Lord are to seek for and strive after this same quality of love.

Another clear admonition to the effect that the conduct of the Savior is the ideal after which we are to strive is; "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) Humility and submission are the qualities specially under discussion in this particular admonition, and as these are seen in the example of Jesus, they represent that which pleases God and no doubt constitute the reason why the voice came from Heaven saying, "This is My beloved Son in whom I am well pleased."

It was the spirit of loyalty to the Divine will, the spirit of love, of holiness, in our dear Redeemer, and the maintaining of this spirit, this influence, in active operation even unto death that won for Him such high commendation from the Heavenly Father and constituted Him the greatest of all saints.

Saints Are Those Alive Toward God

All of these admonitions and descriptions constitute the foundation for the general use we find made in the New Testament of the word "saint" as applied to consecrated followers of the Lord. If this term was appropriate to disciples of Christ in the early Church, it should be considered no less appropriate today. It signifies holy, set apart, sanctified believers in Christ. There is much opposition to the use of the word today, attributable, we believe, to two reasons. One is that the vast majority of professing Christians know that they are not saints, not sanctified, not living as near to the Lord as they could live, not separate, even in heart, from the world, the flesh, and the devil. Such persons have strong reasons for disliking the word "saints," realizing that it would exclude them and nearly all of their friends and special associates in Christian work. Another reason for opposition to the word "saints" is that in the Dark Ages it became the custom for the Roman and Greek Catholic Churches to "canonize," -- or legally set apart as objects of reverence, certain persons respecting whom, after several centuries had elapsed, nothing specially evil was remembered, but only things esteemed as honorable and praiseworthy. The word "saints" thus became separated from living Christians; and indeed this may have been because there were few Christians really so "alive toward God" as to be representatives of saintship. Another reason why some dislike this term "saints" is that they consider it to be rather boastful--some would even say hypocritical, because, having lost sight of "justification by faith" in its proper application, they have become accustomed to think of and to pray for all Christians as "miserable sinners" -- overlooking the fact that there are some in whom "the righteousness of the Law is fulfilled," because "walking not after the flesh, but after the spirit," the merit of Christ covers all their unwilling shortcomings. -- Rom. 8:4.

Sanctified in Christ Jesus

The Lord's people, however, are to remember to apply and take pleasure in all the names and practices authorized by apostolic usage; and the term "saint" certainly thus approves itself to us. Almost all of the epistles of the New Testament are addressed to the saints; and those who can not properly apply the term to themselves can not properly apply to themselves the exceeding great and precious promises contained in those epistles -- for all the promises are addressed to and meant for the saints--the sanctified in Christ Jesus. (Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:9; Eph. 1:1.) Let it be borne in mind that the word "saint" does not signify

actual perfection, merely, as in our Lord's case, but also those reckoned holy through Him; and that the Apostles, who were saints, and who classed themselves with the saints of God, declared respecting themselves, "We also are men of like, passions with you." -- Acts 14 :15.

The term "saints," then, properly applied in the Church, refers to those who although originally "children of wrath even as others," have been rescued from that condition of condemnation, and been washed, cleansed, and thus brought into accord with. God through the forgiveness of their sins and the covering of their weaknesses and blemishes; and, who, in connection with these blessings of God, and: in appreciation of them, became the "sanctified in Christ Jesus" by making full consecration of themselves to live, not perfect lives (an impossibility), but as nearly perfect as they may be able; the Lord's grace making them continually "holy, acceptable to God" the Father, through the merit of Christ Jesus. Let us not be ashamed of this name "saints"; if it present before our minds saintship, holiness, separateness from the world, that is just the very thought which should be there continually. It is a thought which will help us, and enable us the better to live separate from the world, as our Master indicated, saying; "They are not of the world, even as I am not of the world." -- John 17:16.

COURAGE IN WITNESSING FOR CHRIST

"I determined not to know anything among you, save Jesus Christ, and Him crucified." -- 1 Cor. 2:2; Acts 9:20-31.

COURAGE and loyalty are among the great qualities that must be possessed by all those who would Please the Lord, and in no Bible character are these better exemplified than in the life of St. Paul.. "Straightway," is the word used to express how the Apostle on recognizing his duty began promptly and eagerly his great work in obedience to the Divine will, subsequent to his conversion. No longer the messenger of death, he came now as the herald of eternal life. Saul's courage in bearing testimony to the truth was born of pure motives -- his conviction of the truthfulness of Christianity.

Herein we have the most convincing evidence of the thoroughness of the Apostle's change of mind. This change was all the more wonderful for the reason that he was no merely emotional man, easily swept off his feet by some gust of excitement, but he was a cool, logical thinker, and had to see the reason for any change and be intellectually convinced of its truth. He had gone through this process suddenly and yet the roots of it may have ran far back into previous experiences, and his conversion may have been strengthened by what, under the Lord's providence, had been going on in his mind since the stoning of Stephen.

No true follower of the Lord can fail to experience something of an inspirational influence from the Apostle's example. All those who have been "once enlightened" of the Lord concerning the great things pertaining to their heavenly calling and concerning the character to be developed, will do well to recognize the appropriateness of promptly doing the Lord's will; exercising that faith that will show no hesitation in learning what the Lord would have done; and as was the case in the Apostle's course, so it should be in the experience of every Christian; there should be no lost time or motion between his conscience and his conduct; faith should be quickly turned into the way of Service. The theology of every thoroughgoing consecrated heart must be not merely a theory to be shut up in his own mind, but a living farce that flows out into his life and leaves its impression everywhere.

Preached Christ as World's Redeemer

The record tells us that the Apostle began proclaiming Jesus in the synagogue to his own people. Shortly before this he had come to denounce Jesus and to seize His followers; now he was himself a follower and was proud to be the herald of the lowly Nazarene, the new king of his life. There is in all history no more striking transformation of character and conduct than this.

“He preached Jesus.” It has been remarked by another that “the chief thing about any man is his message; what does he have to say to the world; what program does he propose; and what power can he put behind it?” He preached Christ; not that He was merely a great teacher, a new intellectual light, holding up high ideals to men, nor that He was merely another prophet such as Moses, Isaiah, or Daniel. Humanity needed some one far greater and superior to any of these. The great Deliverer had appeared and a higher revelation was now due to be given, and it was concerning this one specially empowered and sent from God to undertake the redemption of the world.

Therefore, St. Paul preached Christ, “that He is the Son of God,” who had appeared to put away sin by the sacrifice of Himself, in harmony with the Law and the Prophets of the Old Testament. Then as increasingly through the years the power of this message expanded in his life, he assured his hearers that philosophies of this world and science falsely so called and worldly wisdom, all of which today are summed up in the word “Modernism,” are no parts of the Gospel message at all and are unworthy of the time and consideration of the Christian. Therefore he said, “I determined not to know anything among you, save Jesus Christ, and Him crucified.”

A Fine Example of Progress

Concerning the early preaching of the Apostle we read that all who “heard him were amazed.” And well they might be. His story with its great light, its vision, and its wonderful healing, carried vast weight and influence; the people said, “Is not this he that in Jerusalem made havoc of them that called on this name?” It is quite probable that Stephen's was not the only Christian martyrdom which Saul brought about.

We are informed moreover that “Saul increased the more in strength.” From this we would gather that under the guidance of the Holy Spirit he became daily more thoroughly confirmed in his Christian faith and proportionately stronger for the work of preaching which lay before him. His influence grew stronger day by day, and his power to proclaim the truth and to influence men increased. Thus it should be in every Christian life. Whoever properly comes under the power and grace of the Lord will realize that there must be steady growth and progress—a growing up into Christ in all things, who is the Head.

The best and final proof of the power of Christ in the Apostle was such proof as he himself furnished: a transformed life. As one has remarked: “Saul's life was changed. It was changed at its most radical part. He had changed centers. Saul deliberately removed the old center from his life, and put a new one in its place. Instead of ‘to me to live is Saul,’ it is now, ‘to me to live is Christ.’”

It is no wonder that so radical a change as had been produced in the Apostle, and such enthusiastic testimony to the Truth, should arouse the ire and hostility of the unbelieving Jews. They recognized in Saul and his preaching a new complex factor in support of the new religion, and so they “took counsel to kill him.” Another has remarked, “Nothing seems a quicker and surer answer to a man

whose teachings we do not like than to strike off his head; that stops his talking and seems to be such a convincing and conclusive refutation of his heresy. Yet often as it has been tried it has never yet proved any man wrong or ever permanently silenced his teachings. Truth has a way of rising even when stricken or crushed to the earth, and it is immortal.” But we have not so learned Christ. And the whole spirit of the Master and of the Gospel is against such means of repelling error and compelling faith.

God’s Hand Was With Him

That Divine providence was over the Apostle we have most marked evidence throughout his entire career, and we have before us in connection with his first persecution, a strong indication of the Lord’s care. Brethren in the faith conferred together to elude the Apostle’s enemies, those who were watching the gates day and night, and we find him next in Jerusalem. However, it was perhaps at this time, before going to Jerusalem that the Apostle went into retirement into Arabia, as stated in his letter to the Galatians (1:17, 18), probably for further meditation, and it was three years after his conversion that he went to Jerusalem and spent fifteen days with Peter and James, the Lord’s brother. While there was at first some suspicion among the disciples as to Saul’s sincerity, yet under the Lord’s guidance this feeling was soon overcome; for there were those such as Barnabas who vouchsafed for the genuineness of his conversion, and the Apostle was put in good standing with the disciples in Jerusalem, where he courageously preached Christ. Here also, no doubt, he investigated the facts as to the life and death and especially the resurrection of Christ, thus fortifying his position as an Apostle more thoroughly. Opponents in Jerusalem soon arose again against St. Paul, and they plotted to kill him, When the brethren again delivered him and sent him to Tarsus, his native city. Here again the Apostle disappears from view for a period of several years, which may be numbered among his “silent years” of further meditation and preparation.

The Churches Had Rest

We are next informed that “the Churches had rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Spirit, were multiplied.” Thus the persecution which scattered the disciples from Jerusalem throughout all Judea, and of which St. Paul was one of the leaders, subsided shortly after his conversion; and was followed by a period of rest, recuperation; edification, etc. St. Paul’s conversion may have had something to do with this, but in all probability a trouble which arose about this time between the Jews and their Roman rulers had more to do with it.

About the year A. D. 38 the Emperor, Caligula Caesar, who had but recently come into office; promulgated an order that his statue should be set up in various quarters of the empire, and should be worshiped. When the Jews learned of this order, and that it was the intention to put these statues in Jerusalem, and even in the temple itself, as well as elsewhere, their indignation and trouble knew no bounds. They gathered in great masses, young and old, to entreat the local governor to intercede for them that such a desecration of their holy temple and holy city and holy land should not be permitted: Speaking of one of these protest-gatherings, the historian says: “A vast throng, arranged in six columns of (1) old women, (2) matrons, (3) maids, (4) old men, (5) men in their strength, and (6) boys; gathered before the palace of the procurator, and threw themselves on the earth, with wild and piteous cries of despair, when he showed himself on the balcony. They declared they would die, but never give way. Petronius [the

governor] made every effort to have the Emperor change the edict, but the most he could arrange was a command to leave the temple untouched. But many altars were raised to the Emperor outside of its gates; and news came that all the synagogues in Alexandria had been turned into temples to Caesar. These things lasted till January, A. D. 41: on the 24th day of which Caligula was murdered.”

True Saints Not Persecutors

It is not surprising that such outside persecution and interference with their own religious rites and liberties caused the Jews to relax their persecutions of the Christians, and thus brought about the period of rest mentioned. Persecutors never like persecution for themselves. Those who have the mind of Christ are never persecutors; they feel it to be their bounden duty not to co-operate, not to assist things which they believe to be wrong; they may even find it necessary or expedient to denounce the wrong, and to show up its inconsistencies and in one instances to name the active agents in these wrong teachings and wrong doings -- as the Apostles have done on several occasions in their writings. But as for persecuting others, the Lord's people can take no part in this; we are hindered by the spirit of love, the mind of Christ, which directs that we should do unto others as we would they should do unto us -- our Golden Rule, our “perfect law of liberty.”

The record says that the churches were edified. This word edified carries in it the thought of construction or building. We get the thought, therefore, that this time of peace was a time of upbuilding amongst the little groups of the Lord's people in Palestine. There is a twofold sense in which the Church may be built up or edified -- in numbers, and also in the graces of the spirit. Apparently the infant Church was edified both ways. It was growing in numbers, and growing in grace. That the latter is included is shown by the declaration that the believers walked in the fear of the Lord and in the comfort of the Holy Spirit.

The Scriptures declare that the fear of the Lord is the beginning of wisdom (Psa. 111:10), not a selfish fear; but a reverential fear; not a fear that the Lord is evil instead of good; not a fear that He will eternally torment or otherwise unjustly deal with His enemies; but a reverence of the Lord which recognizes His greatness and His goodness, appreciates the same, and fears to do aught that would be displeasing to Him or that would separate from His love and favor.

Blessed Condition in Primitive Church

But reverence of God was not the only grace developed in the primitive Church. To it was added the comfort of the Holy Spirit. (The use of the word “ghost” as a translation of the Greek word “pneuma” is very unfortunate, and confusing to the English reader. The word should never be used. “Pneuma” should invariably be translated “spirit.”) The Holy Spirit is the spirit, mind, or disposition of God; and the primitive Church was cultivating this, developing it in their hearts, walking in it, that is, living it. The word “comfort” signifies united, cemented, or strengthened together; and the thought of the passage as a whole, therefore, would be that the Church was not only multiplying in numbers, and being edified or built up together as God's holy Church or Temple, but that the various “living stones” were being cemented or bound together by the Holy Spirit. This is a forcible and graphic description of a blessed condition in the primitive Church. It is what should be striven for by the Lord's dear people everywhere today as well; indeed it is as true of the true Church of Christ now as it was then.

The thought of building together, building up, etc., when applied to the

individual, signifies his own faith structure, which the Apostle tells us is to be composed of gold, silver, and precious stones -- Divine truth and character -- from which should be excluded all wood, hay, and stubble, or error, sin and hypocrisy. The same thought maybe applied to the Church assemblies in a slightly different way; for each little congregation of the Church may be considered as a temporary temple, or abiding place of God in the world, as represented by His Holy Spirit indwelling. In a still larger sense the whole Church in any period may be considered as God's Temple, in which He representatively resides, and through which He speaks to such as have an ear to hear. It is in this sense of the word that the seven Churches of Revelation represent the one Church of the Lord throughout the world, in seven different epochs of its history.

But let it be distinctly borne in mind that none of these proper enough uses of the word "temple," interfere at all with the still larger, and still more exact thought respecting the Divine Temple, the Church, which has not been under construction, upbuilding, during the Gospel Age, but is to be constructed speedily at the Second Advent of the Lord and the gathering together of His saints unto Him; when, as typified by Solomon's temple, each part will come together with exactness, "without the sound of a hammer," without the slightest need of trimming or altering any of those perfected ones, all of whom together will constitute the glorious Temple of God.

THE STORY OF TWO MIRACLES

"God also bearing then witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will." -- Heb. 2:4; Acts 9:32-43.

INTERESTING indeed must have been the age or period of miracles in the early career of the Church, such as special Divine healing of life-long diseases, and the awakening of the dead. That such miracles were potent factors in the establishment of Christianity there can be no question whatever. None can dispute the miraculous character of the work done and the quickening effect these special gifts had in the Church. Hence, miraculous works became the occasion of the attention of many being called to the Gospel message, who otherwise may never have heard of it.

Most obviously these special gifts of Divine healing were not intended to continue generally throughout the Church's career as in the apostolic period, for as the Apostle indicates, the time was to come when these gifts were to "vanish away"; the Apostles alone having the power to impart these gifts to others, with the passing of the first century there would be very little of these supernatural works going on in the Church. What we find in history confirms this view of the matter also. There is no record that special miracles, Divine healing, etc., continued to be the general order in the Church as it was in the apostolic period.

Healing Sin-sick and Spiritually Lame More Important

Some who appear to attach too much importance to the gifts of physical healing, etc., overlook the real lesson and import of these supernatural exhibitions of the Lord's power that they were intended to prepare the way for and call attention to the more important work of healing the sin-sick and spiritually lame and maimed, for after all, these are the real diseases that are at the bottom of all human ailments and suffering. A man might be quickly relieved of physical pain, but if his heart be not touched by a proper conviction of sin and an appreciation of the

Divine message so as to produce conversion and reformation, his physical healing counts for nothing. Consequently we find the real and important ministry of those who were appointed to be spiritual guides in the early Church was such as to affect the inner man, to cleanse from sin, and to accomplish the development of character. None can fail to grasp this fact in the reading and studying of the many inspired lessons of the New Testament.

But though the age of miracles is gone, so far as the Church in the flesh is concerned, yet we may still derive encouragement and assistance to our faith by the consideration of the accounts of these miraculous healings in the primitive Church, and in observing how the Lord's special providence operated to establish and protect the Church in those days.

Two very wonderful miracles were performed by the Apostle Peter in the western part of Palestine, at the two places known in those days as Lydda and Joppa. Full of the evangelical spirit, the Apostle was journeying from place to place, "And it came to pass, as Peter went throughout all parts, he came down also to the saints that dwelt at Lydda." It is said that "Lydda was a large village or small city near Joppa, a day's (about twenty-four miles) journey northwest of Jerusalem. Its ancient name was Lod, and its modern name is Ludd." It may be asked, How came there to be saints in Lydda? having no record of these before. The suggestion is offered that "when Philip left the converted Ethiopian we were told that he was found at Azotus; and passing through he preached the Gospel to all the cities, till he came to Caesarea." Lydda was between Azotus and Caesarea and lay in the track of Philip's preaching. This explains how there came to be saints there."

"Jesus Christ Maketh Thee Whole"

It is said that the Apostle "found a certain man named Aeneas, who had kept his bed eight years; for he was sick of the Palsy." St. Peter addressed him "Aeneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and in Sharon saw him and they turned to the Lord."

We are not told that he was one of the saints; the presumption, therefore, is that he was not, but that at most he was a friend to some of them, and that thus the Apostle's attention was drawn to him. The fact that he had been bedfast, helpless, eight years, testified that the healing was a miracle. Its fame spread abroad, and resulted, we are told, in the drawing of many unto the Lord and to the Church. Though the record does not tell us that Aeneas became a believer or one of the saints, it would be a reasonable supposition that he would be responsive to this special manifestation of the Lord's grace, by becoming a consecrated believer, and that consequently it may have been because of his personal influence that the power of the Truth spread so rapidly in those parts. No doubt it was the Divine intention that those experiencing the grace of the Lord so marvelously were to go forth and were to make it known to others, as so well expressed in the words, "Go and tell what great things the Lord hath done for thee."

Though we cannot now report to our friends and neighbors special healings of the body, we can make known to them What great things the Lord hath done for us in the matter of forgiveness of sin and the power of His grace in our hearts, enabling us to live a different life from the world in general and to experience peace and joy that the world can neither give nor take away. It is an actual fact experienced by thousands of people, as one has remarked, "that His Spirit in the heart does break the power of sin, forgive its guilt and give peace, cleanse away

its vileness and bring purity and joy. But Christ's healing virtue must flow through the channel of the human will; His grace works in us only as we work it out."

Thus did the Lord establish the Church and attract to it those who were in the right attitude of heart, using miracles then, as He now uses other means.

"This Woman Was Full of Good Works" -

The Apostle journeyed on to Joppa and here we find even a more marvelous demonstration of Divine power; it was the awakening of one who had actually gone into the sleep of death. One of the disciples, that is, one of the saints, residing at Joppa, on the seacoast, was apparently a woman of means and education, and if her name represented her appearance, she was very beautiful. Tabitha, in the Syriac language, Dorcas, in the Greek, signifies graceful, beautiful. But this woman was famed for a beauty and a grace entirely separate and distinct from whatever she possessed of these qualities naturally. Hers was the beauty of a meek and quiet spirit, full of love and helpfulness: She was a burning and shining light for the Lord in that vicinity, evidently. She was not "a Bible reader," for there were no Bibles in the language of the people at that time. She was not a tract distributor, not a colporteur, for there was no printing done then; but she did what she could; she served the Lord, his brethren, and all needing help, according to the best opportunities afforded her. She helped the poor, and particularly widows, who as a class at that time were apt to be in a very trying position, especially if poor. Dorcas had been in the habit (the Greek text indicates) of assisting the poor with garments, etc., probably, almost certainly, assisting them also with words of encouragement and helpfulness, and ministering to them the Truth. Under these circumstances it is not strange that her death should have produced sorrow, especially amongst the beneficiaries of her charities, and amongst the numerous friends which a beautiful Christlike spirit of this kind is sure to make. Evidently this woman had come to appreciate the fact, as expressed by another, "that the more good we do to others, the more goodness we have in ourselves. She was a producer whose work made the world richer, and was not simply an idle consumer. Dorcas is one of the minor characters of the Bible, but she has perpetuated her memory and work in many spiritual daughters, and she, being dead, yet sews garments for the poor."

All the Church Martyrs of Jesus

While it is very true that the civilized conditions of the present time take from us many of the opportunities possessed by Dorcas, by supplying means of employment for poor widows, arid others indigent, and by providing County Homes, etc., for the needy, nevertheless, all who have the spirit of the Lord, which Dorcas had, and which she so nobly exemplified, will surely still find opportunities for laying down their lives, some way or other, in the service of the household of faith. As the Apostle says, "We ought also to lay down our lives for the brethren." (1 John ,3:16.) Some one has suggested that possibly Dorcas was a martyr -- that her death probably resulted from her service to others. A Christian poet has said of such as she"

"These, though their names appear not on the scroll
Of Martyrologists, laid down their lives,
No less a martyrdom in Jesus' eyes
For His dear brethren's sake -- watching the couch
Of loathsome sickness or of slow decay,
Or visiting the captive in his cell,

Or struggling with a burden not their own,
Until their weary life sinks slow away,
These, too, are martyrs, brother.”

Yes, all of the Lord’s saints are to be martyrs, their consecration is to lay down their lives in the service of the Lord, the brethren, and the Truth; and as nearly as they can understand in the way which He shall direct them, through His Word and His providences. Our covenant is not one of self-preservation, but one of self-sacrifice. True, we are looking for and hoping for a life eternal and glorious as spirit beings; but the terms and conditions upon which we are Scripturally hoping to attain that perfect and new life are that we shall sacrifice what remains of this present earthly life. Another thought that comes in this connection is that while, undoubtedly, our chief service under present conditions is the ministry of the spiritual food, spiritual drink, and spiritual clothing, to the household of faith, yet nevertheless we are to remember that to the extent of our abilities and opportunities we are to do good unto all men, as the Apostle enjoins.

Distributing to the Necessity of Saints

Every one of the Lord’s saints should be recognized in his neighborhood as of generous heart, of kindly impulses; whether he have dollars to give, or only pennies. Of kind words at least he should be noted as a giver, remembering that it is more blessed, and more God-like, to give than to receive. And those who lack the wherewithal for generosity in this world’s goods, so that they have nothing wherewith to minister in a temporal way, to the necessities of the saints or others, are not to forget that they have the still more precious, more valuable, more helpful, more cheering, consolations of the spirit of the truth, and kindness to dispense to such as are in any need. Would that all of the Lord’s people would cultivate these Dorcas qualities, and thus become more and more beautiful and graceful in the eyes of their Lord, as well as in the eyes of the world!

Today, as the traveler passes from Joppa, going toward Jerusalem, the guide shows him on the outskirts of Joppa, at the side of the public road a large, and at one time very beautiful and costly, monument to Dorcas. It is a fountain at which many weary ones have refreshed themselves. The narrative of Dorcas’ good works and Christlikeness, like the waters of a fountain, have come down the rugged channel of the centuries, encouraging, refreshing, and stimulating God’s people all the way. Nevertheless, quite probably some in her day spoke evil of her; perhaps even some who were the recipients of her favors may have declared that she performed her charities that she might glory in them, and to be seen and known of men, rather than for the love of those to whom she ministered; and such may be our experience, as we seek to do good unto all men as we have opportunity. But the fact that good may be evil spoken of must not deter us. We seek to please the Lord, and to cultivate in our hearts His spirit, and to exemplify this spirit before others, thus letting our light shine; this is our only proper course, whatever may be said of it by the skeptical world, or an envious class of “tares.” We are to seek chiefly the approval of our Father and our Bridegroom -- to be content therewith, and to be content with nothing less.

An Enduring Monument

Apparently Dorcas took sick and died suddenly, at about the time that others of the saints at Joppa heard of Peter’s being at Lydda and the cure performed there. They sent for him immediately; probably with no thought of his performing such a miracle as to bring Dorcas back to life; but rather with the thought that they had lost a highly esteemed member of their little group, and that Peter could give

them some consolation at this time. There was no telegraph or telephone or mail service, then, and some of the brethren became the messengers to take the word to Peter, to request his presence, and that he would not delay. In the city of Jerusalem a corpse must be buried the same day, but in the smaller cities and villages they might remain as many as three days unburied. Peter's presence was wanted without delay, before Dorcas would be buried; and he went at once.

An affecting scene was before Peter as they entered the death-chamber. Poor widows and others were lamenting the loss of their friend, and showing the garments which she had made for them. That surely was a noble tribute to the usefulness of her life. No millionaire has ever left monuments which will endure so long, or which will reflect so much glory upon his character, as were left by this humble woman. And even the humblest and poorest of us may to some extent emulate this example and leave some such monuments of love and testimonies of appreciation behind us when we die. It is a sad end when any, especially of those who have named the name of Christ, die and leave none who sincerely, truly, mourn for them and miss them. It testifies to a life that was either selfish or misunderstood. We who are looking forward to the close of our earthly journey, and that before very long, should see to it that, our lives are spent day by day in such a manner that some will be the happier for them; and that our decease will be recognized by some, at least, as a loss.

There is a Ministry of Evil .

We read that the Apostle "Peter kneeled down and prayed." It may have been during this prayer that the conviction came to him of what was going to take place: "Prayer is a wonderful means of bringing light into the mind and power into the will. Peter energized his prayer, he put his will into it, he threw his will into the channel of God's will, and then it had 'great force.' "And she opened her eyes; and when she saw Peter, she sat up," "If this miracle were an invention or a myth," says one, "we would expect to find these pages sprinkled with such wonders. Their scarcity in the narratives is evidence that the writers reported only what they saw or knew. And why should we doubt that God can raise the dead?"

Peter's most notable miracle was the bringing of Dorcas back from the portals of death. Like the, other miracle, it was peculiar to that at time, and for the special purpose of the establishment of the Church. We are not to suppose that it was the Lord's intention that all of His people during this Gospel Age should be thus snatched back from death, nor that they should be all relieved from beds of sickness, nor that they should all have powers such as the Apostle here exercised. There is a ministry of evil -- of calamity, sickness, death, etc., which has often been valuable indeed to the Lord's people, inculcating various lessons and developing various fruits of the spirit, meekness, patience, gentleness, etc. Let us after consecrating our all to the Lord, and while using our consecrated all as wisely as we know how, accept whatever Divine wisdom shall mete out to us. Let us remember our Lord's words: "The cup which my Father hath given [poured forth Me, shall I not drink it?" -- John 18:11.

ALL'S WELL

"The clouds which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our, limbs a chain;
And wrongs of man to man but make

The love of God more plain.
As through the shadowy lens of even,
The eye looks farthest into Heaven
On gleams of star and depth of blue;
The glaring sunshine never knew.”

ENCOURAGING LETTERS

Dear Ones in the Lord:

I am writing you for a favor. We have wanted “The Herald” for so long, and as work has been scarce in our line, and we have had sickness, we have not been able to send the money for it, but if you will send it to us, we will send the money as soon as we get it.

Oh, we, do need your help so badly. We are alone here, and Brother O_____, our oldest son; and myself kept the Memorial by ourselves. It seems there is so much to fight against . . . and we want you to pray for us, as we feel so lonely and need your prayers, and “The Herald” to strengthen us.

Your sister in the Lord,

Mrs. G. F. O. -- Cal.

Dear Brethren:

Your late favor of April 16 is at hand. I feel today that you are bestowing a great favor upon me by placing my name on your mailing list, so please accept my, heartfelt thanks for the same.

With regard to the Revelation series, I would say that I will send you \$2 for them within a few weeks, or as soon as I can dispose of some of only brooms that I have now on hand: You see I am blind; so I must call on the Truth friends to take me out and help. me sell the brooms. One of the friends who has read to me the Scripture Studies for some twelve years promises to read the Revelation volumes to me. So you see the friends are doing all they can to help me in my studies of the Word.

The Revelation series has been a great, help to me and has made a deep impression on my mind. The Daniel prophecies have been an inspiration to me for some time. The subject has been ably handled by our dear Brother Streeter. I would ask if you, are going to publish the articles ticles in book form? If you do I will want a copy. I will do all I can to help sell both the Revelation and Daniel volumes.

Yours in the one Hope of our Calling,

G. W. -- Tenn.

Dear Brethren:

I am enclosing \$_____ for “Good Hopes,” March installment.

I expect you will receive some orders for “The Divine Plan of the Ages,” indirectly through me. I became immersed in a discussion through the “Springfield Union” on the permission of evil; and wrote to the Public Forum that your publications gave the most Scriptural, sane, and reasonable answer to the question and to many others of anything I had ever read. I offered to send your pamphlet phlet to all who would write to me. Several years ago I procured from you quite a number of tracts for distribution, and I have so many letters asking for them. I wrote to all of them telling them to send for “The Divine Plan

of the Ages"; also telling them what it had meant for me and done for me. I have been delegated to have this opportunity to serve Him and serve others for Him. Am wondering if you couldn't send sample copies to those who have written to me and seemed the most interested. Am sending the addresses of some of the correspondents.

Thank you also for the help and inspiration I have received from you in the past through "The Herald," personal letters, the Revelation volumes, and "The Divine Plan." God bless you all, quicken, lead, and guide you in all your service for Him.

Your sister in Him,

Mrs. C. F. -- Conn.