

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

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## **WISDOM AND BENEFICENCE OF FUTURE PROBATION**

MOST commendable and beneficent are some of the provisions and arrangements of modern times in our land for the staying of evil and crime and for the assistance and recovery of those who, from one cause or another, whether through hereditary, special provocation, or what not, are found delinquent, or are well on the way to become moral derelicts.

Attention is called, in a recent issue of "The Literary Digest" to the system of probation and to "the work of those repair men of humanity, the probation officers" whose work is becoming known and everywhere approved. "But," says "The Digest," "the astonishing savings they are achieving in mending broken families, and in refloating prospective derelicts on the tide of happiness and success is not so widely broadcast. The redemptive work is done quietly, without any publicity, any stigma, the whole effort of the probation department being to shield the family from disgrace and hold it together while aiding it to get upon its feet, and in more than 76 per cent of the cases, we are told, this is effective. The probationer, whether man, woman, boy, or girl, steps from the protecting care of the court at the end of the period with no prison record to shame him or her; with better employment, or school opportunities, with weaknesses and habits under control, with better health and outlook, and with improved home conditions. As Edwin J. Cooley, chief probation officer of the Magistrates' Courts of New York, and a former president of the National Probation Association, tells us in 'The Woman's Home Companion,' when the offender is believed to be worthy of another chance; he is not merely placed on probation and left to his own devices, but helped to remedy the defect of character, environment, or circumstance which brought about his downfall."

### **Present Success of Probation**

Case after case is then cited illustrating the success of the efforts in the direction of correcting wrong-doing and criminal inclination; and Mr. Cooley goes on to say,

"In 1919 over 24,000 persons were placed on probation by the Courts of Massachusetts, and only about 8,000 were committed to penal institutions. Of those placed on probation, over 81 per cent made good and were returned to society without the stigma of a prison sentence. In Philadelphia in 1920 more than 14,708 cases were handled by the juvenile division of the Municipal Court; and, due to the efficacy of probation, 71.6 per cent of these cases were adjusted without even a court hearing. Philadelphia has estimated that it would have cost the county \$429,008 to have maintained in institutions the children who were on probation in 1920.

"Crime is a curious thing. Today it is across the street around the corner; in the next town. It is in the home next door, even. But never, never is it in our own – until, like lightning, it strikes.

“It would seem that the very humanness of us all our common frailty if nothing else -- would make the meting out of justice a question close to every heart and every hearthside.

“Thus probation continues quietly, year after year, to rescue the fallen, to strengthen the weak, to shield the innocent. It is not a cure-all. It does not pretend to be that.

“But when we realize that the hopeless material represents only about one-fourth of all the offenders in the country every year, and that the other three-fourths is made up of men, women, and children who can be redeemed if given another chance and a helping hand, instead of a penal sentence, the importance of probation officers being appointed in every court in the land can be readily understood. And there is no doubt in my mind (but that the day will come when public opinion will demand that this be done!”

### **When the Kingdom Comes**

What interests us particularly about this matter is that the principle thus recognized to be wise, humane and wholesome and that is being put into operation at the present time, savors considerably of what we may reasonably expect to be the order of the new dispensation about to dawn -- the times of restitution of all things.

Truly if now the wisdom and prudence are recognized by men, of providing special probation for those guilty of misdemeanor, and throwing around them every protection and helpful influence and giving them every advantage that they may be recovered from their waywardness, what may we expect our great Heavenly Father, the Just Judge of all the earth, to do on behalf of fallen humanity, whom He so loved as to send His only begotten Son that whosoever believeth on Him might not perish but have everlasting life. Indeed every description of that glorious Age of the reign of His Kingdom portrays it as a period of wonderful opportunity and of helpful probation. With all the history and experience of the present life (before them at that time, together with the many lessons of sin and its evil fruitage in contrast with the advantages and wholesome inducements; disciplines, chastenings as well as the great unfolding of the Truth concerning God and His Plan, what may we surely expect for the masses of humanity, in the way of glorious and blessed results of conversion, reformation, and turning to God! Additionally, we are to include in this picture the fact that in that Age, the powers of evil will be restrained, the great Prince of Darkness bound, that he should deceive the nations no longer, and temptation of every character will be removed. Surely mankind will find their way back to God as the result of that glorious period of probation, during which the Kingdom of Heaven will be ruling, exercising every wholesome and beneficent influence to constrain land to draw fallen mankind back into the Father's fold. Thus too, will be fulfilled the prayer of our dear Redeemer: “Thy Kingdom come, Thy will be done;” and again, “And I, if I be lifted up from the earth, will draw all men unto Me.” -- Matt. 6:10; John 12:32.

# JOURNEYING TO THE HOLY LAND

SERIES I

## FROM NEW YORK TO MADEIRA

[This article is the beginning of a series that will appear in these columns, being a report of a recent voyage to and sojourn in Egypt and the Holy Land and return to America, by a sister in Christ. The account of the travels is submitted at the request of the Institute, and it is at the Institute's suggestion that the report includes items relating to visits at a number of cities en route, going and returning, believing that the report as a whole will prove of deep interest and profit to our readers.]

ON JANUARY 29, 1925, at one of the piers in New York City, I walked courageously up a gang plank to the ocean liner that was to be my conveyance and home for a period of two months. An inborn reluctance to venture out on deep water had thus far kept me rather close to mother earth; but an opportunity satisfy a longing to visit the Holy Land, the land where lived and died the world's Redeemer, proved too great a weight in the balance, and won.

A two month's cruise on the Mediterranean and an additional month abroad meant to me a long absence from home and country and as the boat moved away from the dock while the orchestra played and our small silk flags waved, mine as cheerfully as the rest, I saw, somewhat wistfully, the water widening between the shore and our vessel. Thus earth's pleasures must ever have their alloy, and, "Not as the world giveth, give I unto, you."

For three days an exceedingly heavy sea kept the boat rolling and plunging, and the dining-room saw only those who represented a sort of "survival of the fittest" -- the wonder and envy of their less fortunate fellow-passengers. Then the waters grew calm and blue, the spirits of all rose accordingly, and on the morning of the eighth day we awoke to find our boat anchored in a beautiful bay. In front of us lay the mountainous island of Madeira, a possession of Portugal, just west of the northwest coast of Africa; and on its shore, white against the dark background of the mountainside, lay the city of Funchal.

### In the City of Funchal

We lingered on deck to see the magnificent sunrise we had been promised here if the weather proved clear, and we found much amusement in watching the diving boys, some of them such little fellows, who came out to us in small rowboats. Their cry, "Quarter, I dive!" brought many coins their way for which they dove and skillfully caught.

The city of Funchal, with its white plastered buildings, and streets curiously paved with small round stones, was still very attractive on closer acquaintance. We took one of the many sledges awaiting us, canopied, curtained, and drawn by a pair of bullocks. A few had mules attached, but we had all seen mules in America and their disappointed drivers found no ready passengers. Slipping easily over the smooth rounded stones, we soon arrived at the cog railroad that would take us up the mountain to the dining hall where we were to have luncheon. All along the way hordes of begging children followed us, running along beside the bullock drawn sled and even following the train as it puffed up the steep incline. They tossed bouquets of flowers into our laps to make their plea more effective, for begging from tourists is a profession with, these children, being taught it from early

infancy. Mothers, grandmothers, or elder sisters hold out the little hands and teach them to say, "baksheesh," the begging word we were to hear all along our way, a word that in some way is common to many of the Mediterranean countries no matter what the language.

Madeira is a fairy land of nature, where great pure-white calla lilies, roses like those grown in hot-houses, geraniums growing to a height of many feet, lovely purple clusters of climbing plants, and bushes covered with large wax-like blossoms grow everywhere in profusion. Of volcanic origin and at no time a part of the mainland it has fauna and flora peculiar to itself. The climate is delightful the year around and the only sad blot on the picture which nature has made so beautiful is the people, ignorant, superstitious and poverty stricken. Catholicism holds a monopoly in religion, and because of intolerance Protestantism has been unable to gain much foothold. With a population something over 150,000 there are 49 Catholic churches and 110 priests.

As our queer little train climbed upward, the open coaches gave us opportunity to enjoy the beauty around, above, and below us. Higher up we passed a number of fine homes, for every land has its more fortunate residents; and the climate, scenery, and richly terraced mountain side of this small island are almost unrivaled. A famous export of the island of Madeira is the embroidery known by its name. One linen cloth I purchased is so elaborately covered with eyelets, medallions, and intricate cutwork that it would seem the work of years for one individual, and I see along with its loveliness the toiling fingers of women, with sight almost gone at thirty years, whose skill in placing these stitches was rewarded at ten cents a day. After luncheon we were ready to return to the town now lying three miles below, bordered by the blue bay with our waiting ship. We sailed away that evening, feeling regret that our time had been so short in this unusual and interesting place.

### **To Spain**

Our next stop was Cadiz, on the coast of Spain, where we anchored three miles out. Built on a narrow peninsula extending far out in the water, its buildings, domes, and spires gleaming white in the morning sun, one could almost fancy it some magic city rising out of the sea. It is surrounded by heavy stone walls, with towers and fortifications, and on near-by rocks, light-houses flash out their warnings. These massive walls and forts look quite impregnable and no doubt were at one time, but now they are rendered futile by modern methods of warfare, and serve only as a barrier to the sea that at times rises high against them. We had been fore warned of a possible disappointment here, for the water is often too rough to permit landing, but a calm, bright day was in our favor.

The structures of this city are of marble and stucco, constantly whitewashed, and are rather trying to the eyes. With the exception of a few squares and promenades, the streets are often too narrow to allow one carriage to pass another and so we find few autos in Cadiz. Our long line of carriages seemed to afford much interest to the people of the streets and they lined up at either side to see us pass. The children with right hands extended, palms upward, drew back and forth the fingers in their pleasing sign of welcome.

The people, in Sunday promenade in park and plaza, claimed much of our interest. Beautiful women with large dark eyes, the usual lace mantilla held

high from each head with a great comb of tortoise shell, and no less lovely children with nurse or parent passed by. Spanish soldiers, Moors, and priests in flowing black robes with stiff fuzzy hats, wide brimmed and small crowned, were mingled with the crowd. A remarkable thing was the almost total absence of beggars.

### **In the Cities Cadiz and Seville**

Cadiz, founded more than a thousand years before Christ, was in the past an important commercial city, but is now decadent, with a population of something over 63,000. There are few places of interest. We visited two cathedrals, an art academy with a few works of the old masters, and the old church Los Capuchinos. In the latter, over a high altar, is the famous painting by Murillo, "Marriage of St. Catherine." It was on this the painter was working when he fell from the scaffold, dying a few moments later.

We returned to the boat, which was to be our hotel whenever possible for the night, and early the next morning we again entered the city, but this time only to board a waiting train for Seville, a city about 95 miles distant. This was my first ride on a European train and it was an agreeable surprise to find the compartments most comfortable and the seats covered with clean, fresh slips of grey linen. The ride of five hours was through a most pleasant country, rolling, rich, and fertile, and well planted with olive groves.

Seville, the fourth city in Spain in size, has a population of over 150,000 people. A navigable river flows through it, whose plain here is broad and fertile. The city itself, is green with orange trees and palms. The streets of Seville are very narrow, as in Cadiz; and it has in its palaces, churches, and galleries, some of the great art treasures of man's genius. Its great cathedral was started in 1402 with the declaration that it must be built, "on so magnificent a scale that it shall be without a rival." Its size is exceeded only by St. Peter's at Rome, and it is rich in the masterpieces of great painters. Murillo's greatest work, St. Anthony of Padua's Vision of the Holy Child, hangs here. Some year ago the figure of the kneeling saint was cut out by a thief, later recovered in New York, and so skillfully replaced in the canvass that the line of separation is hardly discernable.

The stained glass windows of this church are magnificent. Its great dome with the soft blue light is most impressive. Here is the sarcophagus containing the ashes of Columbus and here is also a collection of books, 30,000 volumes, gathered at great expense by the son of Columbus and bequeathed to the cathedral at his death. Among them are the works relative to the discovery of America and five manuscripts of Columbus, one of them written while in prison in an attempt to pacify the Inquisition. As we were led from one hoarded treasure to another and saw the wealth of silver and gold, all wrought in exquisite Workmanship; as we stood in the "treasure room," where crowns, crosses, and other articles solidly incrustated with diamonds, pearls, emeralds, rubies, and all precious stones blazed behind their glass cases; and as we were then taken to a room with walls hung with costly vestments and rugs embroidered in silver and gold; the laborious work of long years of priest and monk, we mentally contrasted this useless hoarded wealth with the ignorant, helpless masses outside. How fitting seemed the words of Revelation, "Thou sayest, I am rich and increased with goods."

The Alcazar, once a palace of the Moors, is as a type of Moorish architecture, excelled only by the Alhambra. The walls carved into a lacy fretwork are

marvels of the skill and labor of that period. All through my travels I was constantly impressed with what little value man's time and labor had in the past. We see in the old churches, mosques and temples of the old world, the delicate, intricate and (as in Egypt) stupendous handiwork of man, representing effort and labor, almost beyond our present day conception. The gardens of the Alcazar are unique and beautiful. The present king Alfonso, spends a short period each year at this palace.

The Museum with its notable art collection, including twenty-three Murillos, was also visited and after a dinner at the Hotel Madrid our party was taken to the train. We sailed that night for the Straits of Gibraltar.

-- G. M. H.

## **“WINGS OF THE MORNING”**

“There's a light that is shining in darkness,  
While we wait for the dawning of day;  
And it cheers us along on our journey,  
Till the shadows shall vanish away.

“We are not of the night nor of darkness,  
Let us walk then as children of day;  
So our weeping shall be for a moment,  
And our joy shall not vanish away.

“Oh, we wait and we watch for the dawning,  
The day of eternity blest;  
Then we'll take the wings of the morning,  
And we'll fly away to our rest.”

## **NOTING DISPENSATIONAL CHANGES**

*“Of a truth I perceive that God is no respecter of persons.”*

*-- Acts 10:34; 11:5-18.*

THE difficulties experienced in the beginning of this Gospel Age, when Divine favor began to be shown to the Gentiles, illustrates the necessity for our understanding of the Divine Plan of the Ages. After being blessed with this aid for several years we can scarcely appreciate what was our condition before this light shone on our pathway. Could we always have this in mind, it would assist us in the exercise of patience and forbearance towards our dear friends in all other communions. In illustration of this we quote the words of a Doctor of Divinity on this very lesson -- a man of much more than average intelligence, too. He says, “The narrow exclusiveness of the Jews, which had fortunately kept their religion pure for so many centuries, was a formidable barrier to this extension [of the Gospel, beyond the Jews]. Christ Himself had preached only to Jews. That was necessary, for the time of His ministry was too brief for a larger field, and the Jews at first would not have listened to a broader Gospel. But the time had come to break down the barrier of Jewish exclusiveness and carry out Christ's larger thought.”

Not seeing the “Divine Plan of the Ages,” this teacher and most others impute to our Lord merely motives of expediency and broadening thought, and to the Jews narrowness and exclusiveness, whereas when once the “Plan of the Ages” is seen, it is discerned that it was God who was exclusive and who insisted upon the Jews separating themselves from Gentiles and who



told them that they alone were His special nation, His chosen people. It was God who made a Covenant with that nation and not with others. It was God who declared,, “You only have I known [recognized] of all the families of the earth.” -- Amos 3:2.

### **Time and Order in God’s Plan**

It is the Apostle who explains to us that Israel had “much advantage every way” over all the other nations, because to them were committed exclusively the oracles of God -- the Law and the Prophecies. To them alone Jesus came, not because of narrowness on His part, nor because of insufficiency of time on God’s part. God delayed the sending of Messiah for over four thousand years. He could easily enough have made our Lord’s ministry longer and have allowed it to extend to the Gentiles, had He chosen. On the contrary, our Lord declared, “I am not sent, save to the lost sheep of the House of Israel.” -- Matt. 15 :24.

The proper view of the subject shows us that time and order have to do with every feature of the Divine Plan, that it has an exactness to a day. “But when the fullness of the due time was come, God sent forth. His Son, born of a woman, born under the Law, to redeem them that were under the Law.” (Gal. 4:4, 5) At exactly the right time He began His ministry. Exactly three and a half years thereafter it ended on the very day indicated in the type. On the very day indicated our Lord arose from the dead. On the very day indicated in the type the Pentecostal blessing came. And we may be sure that it was on the very day indicated that the incidents of this lesson occurred. That day must :have been exactly three and a half years after our Lord’s crucifixion.

Why? Because, according to Divine prophecy, “seventy weeks” of years, 490 years had been specifically set apart as a period-of favor to the Jewish nation. It had been foretold that at the beginning of the last seven years of that period Messiah would come and that in the exact middle of that seven years Messiah would be cut off in death, but not for His own sins, but for the people’s. It had been foretold that the prophecy would be marked by the anointing of the “most holy” at Pentecost, and that the further end of the seventieth week would also be marked as the termination of God’s special, exclusive favor toward Israel. It was so marked by the sending of the Gospel message to Cornelius, and by his begetting of the Holy Spirit after he had believed the message.

### **Clearer Views of God’s Plans and Purposes**

The record shows that Cornelius was a just man, a reverential man, a benevolent man, a man every way prepared to be a follower of Jesus-a Christian, the only obstacle being that he was not a Jew. That obstacle was not Jewish prejudice, but an insurmountable one -- God’s unwillingness to deal with any others than His covenanted people of the seed of Abraham. So soon as the Covenant arrangement with Israel terminated, and God’s “due time” came for dealing with such Gentiles as were in proper condition of heart, He had no difficulty in finding messengers to convey the good tidings, as our lesson shows.

Similarly, we, as Christians, have in the Lord’s providence come to have larger and clearer views concerning. one feature or another of God’s Plan; and it has been a matter of progress in the knowledge of His will. Thus at one time many of us in common with the mass of Christians supposed that somehow we had been under the Law, as were the Jews; that the Ten

Commandments and the sacrifices, etc., were all given to our fathers and that they were under the Jewish Law Covenant established at Mt. Sinai. We believed also that, following our Lord's death, we were transferred from the Law Covenant, instituted by Moses, and came under the provisions of the New Covenant, which we supposed was in effect. It was in harmony with this that we used to sing with the spirit, but with misunderstanding also, the words

“Free from the Law, O happy condition,  
Jesus has died and there is remission.”

Further light upon the “Divine Plan of the Ages” showed us that the Law Covenant was not given to, and did not effect, Gentiles, but Israelites only. We were redeemed, but not redeemed from the Law; only the Jews, who were under that Law, could be redeemed from the curse of that Law. The same “Divine Plan of the Ages” shows us now that the New Covenant belongs to natural Israel, and will go into effect at the beginning of the Millennium, and that we are not under it at all. It shows us that we are under a still higher and grander Covenant than either the Law Covenant or New Covenant; that we are under the Faith Covenant, the Grace Covenant, the Abrahamic Covenant, the Oath-Bound Covenant, as the Apostle says in Heb. 6:17-19 and Gal. 3:29.

Now we perceive that our High Calling to be members of the Body of the Messiah, His Church in glory, signifies that we with Him, under His Headship, as His Bride, will be associated in the mediating of that New Covenant between God and Israel and all the nations during the Millennial Age. Our lesson teaches us that God has an intimate acquaintance-with all of our affairs, and at the appropriate time

“God moves in a mysterious way,  
His wonders to perform.”

### **God's Ways Higher**

Our Lord indeed intimated that ultimately His Gospel message would be extended to all nations, beginning at Jerusalem. The Jews themselves had always expected that they would first be nationally blessed, and that God's blessing through them would extend to other nations, just as it ultimately will do, not under their (old) Law Covenant, instituted by Moses, but under their New (Law), Covenant, which will be in due time instituted by Messiah glorified. The disciples, therefore, had no thought of the Gospel invitation being extended to the Gentiles. They considered that, like all the preceding favors of God, it would go to the Jew only. It was not bigotry and not prejudice that lay at the bottom of this, but due to the Divine dealing of the past and the tenor of the Divine promises. The disciples had not yet learned that the Gospel dispensation, with its spiritual Israel, is, as it were, a parenthesis in the Divine Plan, with Israel dropped at its beginning and restored to position at its conclusion.

The masses of professing spiritual Israel today have made a similar mistake to that of fleshly Israel, the latter supposed that they alone were to share the Divine blessings of Messiah's Kingdom, whereas, it was the Plan of God to accept a selection from the Gentiles to be fellow-heirs together with the remnant of .Israel who accepted Jesus. Here was the point of difficulty with Jewish believers in passing over from the Jewish Age to the Gospel Age; so now we find that Christendom has labored under the impression that only the



saved of this Gospel Age, the Church of the First-born alone are subjects of Divine love and compassion. Now the eyes of our understanding open to recognize that following the selection and glorification of this Jewish-Gentile Church and their inauguration as the Kingdom of God, the restitution blessings shall flow to all the families of the earth, even to the extent of awakening all the dead, and bringing healing, mental, moral, and physical, to all the willing and obedient of Adam's race. giving them eternal life and cutting off in the Second Death the disobedient and the incorrigible.

Some one else has remarked, "There are still Christians that claim a monopoly of Divine grace in their church and brand all others as heretical. And we do not need to go to Rome to find this spirit; it may be lurking in our hearts and we need to examine ourselves and guard against it."

Cornelius had his vision first. He saw in a vision "openly," not in a dream, an angel of God coming in unto him. He talked with the angel and received the assurance that his prayers and his alms of years had now been received of the Lord, because the "due time" had come -- the end of Israel's covenanted favor. We may be sure that at the same time the alms and prayers of all other Gentiles ascended up, as incense to the Lord. We may be sure that blessings were arranged also for all such, and the Gospel sent to them, though not in so marked a manner as to Cornelius, because the Lord would make of his case a special lesson for the benefit of the Apostles and of all of us who have lived since. In recounting this matter elsewhere Cornelius says that the angel told him to send for St. Peter and gave him his address and added, "When he is come, he shall tell thee words, which shall be to the saving of thyself and house."

### **Not Alms and Prayers, but the Grace of God Bringeth Salvation**

It will be observed that Cornelius' alms and prayers had not saved him. The death of Christ had not saved him, though it was necessary to his salvation; and his good works and prayers were necessary to his preparation for a blessing. The blessing could not come to him, except through a knowledge of the Truth, just as the Apostle assures us it shall ultimately reach all mankind. He declares, "God will have all men to be saved and to come to a knowledge of the Truth." -- 1 Tim. 2:4.

Let us not forget the importance God has attached to words-not to all words, nor to any words, but to the particular words or message of His grace, through the merit of Christ's blood. Cornelius was rejoiced, and showed his faith by immediately sending messengers to the Apostle. Meantime, while they were approaching Joppa, Peter at noon-time betook him to prayer, perhaps seeking special guidance as to what should be his next move in Christian work. He got the answer through a dream vision and through the messengers of Cornelius. He went with the messengers, nothing fearing, and yet not for a moment presupposing what actually took place. He took with him six men, probably as witnesses, or as an escort, or because of the dignity of the person upon whom he was calling. He doubtless was surprised to find that Cornelius had invited into his house his kinsfolk and special neighbors, who with his own family made quite an assemblage. The simplicity of the centurion's faith was thus clearly attested. When St. Peter inquired why Cornelius had sent for him, he explained the visit of the angel and declared that now they were ready to hear the words, the

**"Wonderful Words of Life"**

Note well the fact that, even though the special favor promised Israel had ended, there was still but one way for the Good Tidings to reach Cornelius. St. Paul declares that "faith cometh by hearing, and hearing by the Word of God." It came not to him by impression. Just so today; the knowledge of the Truth goes not to people, however ready for it, by mental impression, but still, as then, God honors and uses His faithful ones as His mouthpieces. Mark the expression, "When he is come, he shall tell thee words which shall be to the saving of thyself and house." Now, by reason of the art of printing, the message reaches many otherwise -- by printed words.

Let us note carefully what these words of life were. They were the simple story of the Cross: The story of man's fall, his sentence to death, his hopelessness as respects extricating himself from that condition and sentence; and the remedy which God in His mercy provided. The essence of the message was that "Christ died for our sins, according to the Scriptures, and rose again for our justification." The message continued, and showed how the justified ones were invited to become joint-sacrificers with and thus joint-sharers in Christ's coming glory. The centurion's heart had been troubled. There was something in the message that satisfied his longings as nothing else had ever done. He believed in the Redeemer and was thus justified. His consecration to the Lord, of years' standing, now became intelligent and specific. As his heart went out to the Lord in full acceptance of the Divine terms, in full consecration of his little all to the Divine service, the Lord accepted it, and manifested the acceptance; just as He had done with the consecrated Jewish believers at Pentecost. God having thus recognized Cornelius as a disciple and follower of Christ, a New Creature begotten of the Holy Spirit, Peter tells us that he "could not believe otherwise than that it was right for him to explain baptism to the centurion, and to give him water immersion, symbolic of the immersion into Christ's death, which he had already then experienced.

### **The Keys of the Kingdom**

Our Lord had declared that He would give to St. Peter the keys of the Kingdom of Heaven. A key symbolizes right or authority to open. On the day of Pentecost the Lord used St. Peter as His special mouthpiece in opening the door of the Kingdom to the Jewish people, to all who were in the right condition of heart to receive its blessings. Thus we read that "Peter, standing up, with the eleven, said;" he being the spokesman. So, here, again, when the time had come for the message of the Gospel to go to the Gentiles, it was St. Peter who was granted the privilege of throwing the door wide open by the sermon which he preached to Cornelius. The "key" or power to open, on both occasions was used by St. Peter.

These words of St. Peter do not signify that he had previously been mistaken in supposing that the Divine favors were all confined to the Jewish nation. He had been right in that supposition. It was in line with all the Scriptural declarations. St. Peter meant by these words that he perceived that now God was no longer a respecter of persons and nationality; that now, henceforth, the righteous, God-fearing, in every nation were to be acceptable. He now perceived the meaning of the vision granted him on the housetop, "What God has cleansed, that call not thou common or unclean." The cleansing at first was merely typical and to Israel only, accomplished through the blood of bulls and goats. The antitypical cleansing through the blood of Christ was confined for a time to Israel only. But now, in the Lord's providence, the

middle wall of partition was broken down, so that all believers amongst the Gentiles, seeking fellowship with the Lord, might become adopted members in spiritual Israel, the "household of faith," and might be covered by the merit of the better sacrifice of Christ.

## **A SEASON OF SPIRITUAL UPLIFT**

The convention recently announced in these columns for Boston is now in the past, and it is certain that the brethren who were in attendance, carried away with them sacred memories of those hours of sweet fellowship in His name.

In reporting these convention gatherings of the Lord's people at various intervals throughout the year, there is of course more or less of similarity, for the general order of the meetings is in each case repeated, such as praise meetings, testimony services, and discourses by various of the brethren; yet each convention may have its own characteristics.

Certainly the convention in Boston did not fall behind previous conventions in that City in spiritual fervency and in the spirit of love and brotherly kindness toward one another. The attendance too, was encouraging, being about the usual number, upwards of 140 being present Sunday afternoon when quite a proportion of the attendance present were of the public and showed very pleasing interest in the discussion of the Divine Plan, embracing the great hope for both the Church and the world.

In the other sessions of the Convention various themes that more particularly concern the Church, were discoursed upon. Those features of the Christian faith, such as our heavenly calling, the trials and testings of the Church; her present development in the character likeness of the Lord, and her final gathering together unto Him were all elaborated upon to the strengthening of faith and the encouragement of all present. There surely cannot be too many assemblies of the brethren such as the gathering at Boston.

# DANIEL, THE BELOVED OF JEHOVAH

SERIES XXXVIII

## THE NIGHT IS FAR SPENT; THE DAY IS AT HAND

*“And I heard, but I understood not; then said I, O my Lord,  
what shall be the end of these things?” -- Daniel 12:8.*

IN OUR examination of the inspired message to Daniel in reply to his question, “What shall be the end of these things?” or as some render it, “What shall be the last of these things?” we reach the point at verse 12 in this chapter where the angel’s mysterious chronological predictions abruptly end. It is evident that while Daniel, prior to receiving the information, may have had his mind on matters and events that were then on the horizon or that he supposed were closely approaching, the angel evidently had his eye on scenes and developments of far greater magnitude and in the then remote future.

### Understanding Reserved for Latter Times

That the matters were not to be apprehended by Daniel or by any one else in his time is also obvious. The whole setting, of the prophecy, the conduct of the messengers, the peculiar language in which the predictions are stated, the detached and fragmentary character of what was said, then the sudden end of the prophecy without details in explanation of the strange predictions -- all of these items contributed to the air of mystery which is thrown over the whole matter by the angel, as if he were reluctant to make the communication; as if something more was meant than the words expressed; as if he shrank from disclosing all that he knew or that might be said. As expressed by another:

“There is much apparent abruptness in all these expressions, and what the angel says in these closing and additional communications has much the appearance of a fragmentary character, of hints or detached and unexplained thoughts thrown out, on which he was not disposed to enlarge and which for some reason he was not inclined to explain.”

It is as if to convey the impression that matters were being alluded to not then due to be understood, but that as time should go on and later dispensations should usher in the events, then their significance would become obvious and plain to the watchers.

Gradually as down the stream of time the various actors in this great drama of the ages have appeared upon the stage, as empires and dynasties have arisen and fallen, fulfilling their appointed seasons, and as kings, emperors, and warriors have each played their parts, the pages of history have been written and turned one after another. Looking carefully now at the historian’s account of transactions and occurrences during the twenty-five centuries of time since, it is without doubt possible now to comprehend to a large extent, the significance of those mysterious prophetic visions and chronological predictions.

## **History of Saints Interwoven With That of World Powers**

In the careful and reverent review that has been made of the historian's account and the comparison with the sacred prophetic forecast, we have discovered how most obviously the history of God's people, of natural Israel and spiritual Israel prior and subsequent to Messiah's First Advent is ingeniously interwoven with the history of world powers, both Gentile and professed Christian. It could not be otherwise and yet accomplish the Divine purposes. Prior as well as subsequent to our Lord's First Advent the Jewish nation was undergoing special punishment for national sin. Additionally Divine providence was operating that the nation might receive special and severe discipline that would prepare at least a remnant for Messiah's coming. Therefore the subjugation of the nation to foreign heathen powers, entailing as it did humiliation and suffering to that people, as all a part of the necessary program until Messiah should come. Still further steps of progress, in the Plan of God subsequent to the Advent and death of the Redeemer, namely the calling, training, and developing of the Church of the Firstborn, who was to share the throne of Messiah at His Second Advent, were all to find their place in the present dispensation, while various Satanic powers were in control.

In the examination made we have observed unmistakably two outstanding forces or powers, both positively anti-Christian in character, known as the Roman Papal Apostasy of the West, and the Mohammedan Moslem Apostasy of the East. The ravages wrought by both of these cruel apostasies on natural and spiritual Israel in this Age have been such as to be almost beyond description by tongue or pen. Both of these empires of evil have been most bitter in their attacks and persecutions of the saints. So that it is no marvel that the angel included in his prediction: "Many shall be purified, and made white, and tried." Ah yes, the fires of persecution burned fiercely through those dark periods, the records of which so sadly stain the pages of history. Every conceivable means was applied to cause suffering and to try the faith of God's people, as well as to test their loyalty to Him. But under the providence of Almighty God these who loved not their lives unto death were sustained and kept by His mighty power, whilst their suffering contributed to their purification and development of character in preparation for that blessed day of glorification in the Kingdom of God.

## **Bounds and Limitations**

But how encouraging the fact that those mysterious messengers who communicated in obscure terms the information concerning those dark and eventful times future from Daniel's day, included certain chronological predictions indicating bounds and limitations beyond which these dreaded forces of Satan should not be permitted to go -- times and seasons that should in no uncertain manner mark the closing up and conclusion of the records of evil, thus signifying the final and last overthrow of the empire of Satan with all it implies of sin, wickedness, crime, and death, which will prepare the way for that grand eternal Kingdom for which Jesus taught His followers to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

It is these chronological predictions indicating times and seasons and containing strong hints of the approaching end of the reign of evil, when the Prince of Darkness shall be bound and the King of Glory come in, that are of thrilling interest to the people of God today. In studying the closing verses of

Daniel's prophecy we have found ourselves face to face with some unmistakable evidences and proofs that the night is far spent and the day is at hand.

### **Two Great Apostasies Rapidly on the Wane**

In consulting the historian we have found the fulfillment of those predictions clearly recorded. The two great anti-Christian powers that have so long oppressed the people of God have been seen to be rapidly on the wane for the last two centuries. Careful students, in following the events of the past two hundred years, are in full accord in recognizing that they have been years of decay and fall, both to the Papal and the Mohammedan powers. They have been conspicuously and undeniably such, so that the facts admit of no question; so that no previous period of their entire history presents anything at all similar or approaching to the course of events.

“What historian, what statesman, what newspaper editor, what well educated person,” asks Mr. Guinness in 1886, “could. hesitate for a single moment to grant that the last two centuries have been a time of special, and previously unparalleled, decay and fall to the Papacy and to the Porte; so that these two great politico-religious dynasties, before whom for so many centuries western and eastern Europe trembled and bowed down in abject submission, are now scarcely practical factors at all in European politics? Has not the king of Italy instead of the pope ruled at Rome for the last sixteen years? Is not Italy respected as a power of at least secondary importance, while ‘the States of the Church’ and the patrimony of Peter have long since disappeared from the map of Europe? The pope is now simply a priest; he is a monarch no longer. As to the Porte, every one knows that it is an effete kingdom. ‘a sick man’ already at the last gasp! Step by step within the period we are considering both these dynasties have fallen from their once high estate, losing first power, then independence, then tribute, and at last, as far as the temporal sovereignty of the Papacy is concerned, existence itself.”

### **Long Promised Restoration of Israel**

Again another one of the essentially important signs, as has been seen, is that of the approaching deliverance of God's ancient people -- the theme so largely dealt with by many of the Old Testament Prophets. All the Prophets tell the one story of not only the long period in which they have been overrun and down-trodden by Gentile powers, but also the story of their redemption and deliverance when they shall as a nation be received back again into Divine favor with added glory, power, and dominion. The prophecies are replete with references to the time when blindness and disfavor shall begin to be turned away and when there shall be marked evidences or signs of their restoration. And lo, in these last days to which the closing chronological predictions of Daniel's prophecy refer, we behold pronounced evidences of the fulfillment of the long deferred hopes of Israel.

None can deny that for the past hundred years or more we have been witnessing a literal fulfillment of the prediction that “the yoke of the Gentiles shall be taken off the neck of Israel and their bonds burst.” Throughout the largest part of Christendom the change in the civil position of the Jews is to be noted and is indeed one of the most characteristic features of the history of the past century.

### **Vision of Valley of Dry Bones Fulfilling**



“Since the middle of the last century,” argues Mr. Guinness, “a complete change has passed over their condition, and they have been everywhere uplifted, emancipated, recognized as equals by all nations, given rights and privileges as citizens, a share in popular representation, seats in councils and senates, a position among the aristocracy, and in the national administration of the countries where they reside; that they have risen to eminence in finance, in literature, in music, in war, in government, in politics, and in education; that their wealth has become enormous, their position secure, their influence great, and their scattered families reunited in one great national organization.”

It is recalled that in 1860 there was formed the “Universal Israelite Alliance,” “an organization which has for its object the promotion and completion of the emancipation of the Jews in all lands, and their intellectual and moral elevation, as also, the development of Jewish colonization in the Holy Land. . . . In the prophecy of Ezekiel we have, in the vision of the valley of dry bones, and its interpretation, a very full account of the final restoration and conversion of Israel. (Ezek. 37:7-14.) According to the representation of that vision the restoration is to take place in successive and perfectly distinct stages. Thus the Prophet saw that, before the giving of life to the dry bones, which symbolized the house of Israel, before the clothing of them with flesh, sinews, and skin, there was first of all ‘a noise and a shaking, and bone came to bone, each bone to his fellow’; that is, he saw in the first place a preliminary organization, the necessary antecedent of all that followed. If this feature of the vision mean anything, it would seem that it can mean nothing else than this, that a tendency to external organization in the scattered nation was to be looked for, antecedent and preparatory to their actual reinstatement in their land, and conversion to God, by the power of the Spirit of life.”

### **Time of Jacob’s Trouble Must Precede**

As to the beginning of the final restoration, this prediction is approaching literal fulfillment, for in the very recent past, as all are aware, the breaking of the Moslem yoke from Palestine is indeed a marked step, for this has opened the way for fresh impetus to the Zionist movement and for the encouragement of the Jews in all parts of the world to look in the direction of their home land with the possibility in view of once more obtaining completely their national existence and independence as a nation, as in the ancient time. Consequently the daily press is constantly presenting evidences of quickening interest and the turning of the Jewish mind in the direction of this which to them is the all-important and burning question.

Evidences therefore before us are that so far as any one may be able to judge, it can be a matter of but merely a very, few years till the last obstructive feature is passed over, namely the period of Jacob’s trouble, a last great scourge of trouble that has been predicted to take place before the fullness of the Divine promises are realized in the returning of the ancient Prophets and the establishment of the Kingdom of God. -- Jer. 30:7-11; Ezek. 38:11-23.

### **“Blessed Is He That Waiteth”**

Beholding then the fastly accumulating evidences of these days, the words of the revealing angel to Daniel are filled with new and intense interest: “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Is there not to be seen a clear relationship between the angel’s words, “Blessed is he that waiteth and cometh,” and the fulfillment of the Savior’s prayer! Was not the beloved Prophet by these words borne forward to the time when there should be an end of all these desolating powers—to the time when Daniel’s people should be delivered and Messiah’s Kingdom fully inaugurated? Surely this is the inference to be drawn, and the blessedness promised was to give ground for a “patient expectation of an event that was to occur, and for the happy state of him who would reach it.” The inference further is that the end of the 1,335 days would mark a certain consummation most desirable, and the angel pronounces him blessed who should be permitted to see it. “The idea here is of one looking out on this as a happy period, and that he would be regarded as a happy man who should live in that Age.” The words, “and cometh to,” signify literally, “touches,” which would mean to reach unto that time, either by being among those who have existence in that generation, or who, by being awakened from the sleep of death, are on the scene to behold the new dispensation with its changed conditions and happy outlook. Are not those who now in advance of the complete inauguration of the new dispensation, see the coming glories, given by faith to taste of the blessedness of “him that waiteth!” Thus reading in the light of the lamp of prophecy the progress of the Plan of God and seeing that we are in the midst of these great and momentous changes, such do realize blessed consolation and blessed joy while they note that the Kingdom of God is nigh, even at the door.

### **May Well Lift Up Our Heads**

Mr. Guinness, in briefly summing up the conclusions of these closing predictions of Daniel’s prophecy, has in a very choice manner expressed our viewpoint:

“Here then we reach the close of this long chronological section of our endeavor, like Daniel, to understand by books the number of the years whereof the Lord hath spoken; and here, like that holy Prophet, when he was convinced that the end was close at hand, may we set our faces to the Lord our God, to seek by prayer and supplication with confession that He will fulfill His own Word, and cause, His face to shine once more upon His sanctuary, which has so long lain desolate, and on His people, who have so long been a reproach; that He will do, as He has said, and speedily send Jesus Christ, whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy Prophets since the world began -- that the time of refreshing may come from the presence of the Lord!

“What is the result of our investigation? Is it not a strong confirmation of our blessed hopes? Is it not a conviction that we may well lift up our heads, because our redemption draweth nigh? Slowly and cautiously we have descended the long stream of time, with its turnings and windings, and confluences with many tributaries, It has flowed through broad Assyrian and Babylonian channels, through Persian plains and Grecian islands and Roman provinces; it has rushed in revolutionary rapids, and broadened in lacustrine

empires; it has divided itself into a tenfold delta, and is moving on to mingle its waters with those of the ocean. We have carefully noted each chronological way-mark as we passed it by, and compared its position with that assigned to it in the chart of sacred prophecy. Already we have verified nine-tenths of such way-marks; the few remaining ones lie close together on the chart, and close ahead: can we question that they will do so in the facts of history? Can we doubt that the 'times of the Gentiles' are all but over? We have not been in this investigation following cunningly devised fables, nor elaborating fantastic and baseless theories; we have been studying the mutual relations of three sets of unquestionable facts: the occurrences of history and their dates, the astronomic measures of periods of time, and the sacred prophecies of the Word of God. We have been studying facts written large in the book of providence, the book of nature, and the book of revelation."

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"Daughter of Zion! awake from thy sadness!  
Awake! for thy foes shall oppress thee no more;  
Bright o'er the hills dawns the day-star of gladness --  
Arise! for the night of thy sorrow is o'er.

"Daughter of Zion! the power that hath saved thee  
Extolled with the harp and the timbrel should be;  
Shout! for the foe is destroyed that enslaved thee,  
The oppressor is vanquished, and Zion is free."

## **THE HEART MORE IMPORTANT THAN THE HEAD**

*"Keep thy heart with all diligence, for out of it are the issues of life."  
-- Prov. 4:23.*

WE REALIZE that our heads need keeping: and some of us at one time might have been inclined to say, "Keep thy head with all diligence, in line with the doctrines of Christ, and thy heart will be all right, for God will keep it." This, however, is a mistake. God has stated the matter correctly. We are not competent to keep our heads. We are competent and responsible for the keeping of our hearts. If we diligently keep, watch, guard our hearts from evil, and in full harmony with the Divine Word and its spirit of the Truth, righteousness, love, God will do the rest. He will guide our imperfect reasoning faculties, and we shall know His doctrines.

Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that thing? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing God-ward and man-ward, and toward the brethren? This is watching, "keeping our hearts," and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled that the heart may be pure, clean. Keeping the heart means also activities in love, benevolence, helpfulness, and the cultivation of thoughts and sentiments in accord with the Divine. It means not only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love, that it may be acceptable to the Lord. So surely as injustice or sin or impurity is harbored to any extent, the heart is

proportionately defiled and proportionately unacceptable to the Lord, and in the way leading towards repudiation by Him.

### **The Issues of Life**

The words, “the issues of life,” would remind a lawyer of the fact that when a case is tried in court the jurors are sworn to do their duty in respect to the issue joined -- the decision to be reached. So all of the Lord’s consecrated people are on trial. The issue has been joined. It means, first, life or death eternal; and, second, additionally to those who win life there is another issue, namely whether that life eternal shall be on the highest plane -- of the Divine nature and joint-heirship with Christ -- or on the lower spirit plane of the Great Company-like unto the angels. Do we realize the issue joined in this trial, the outcome of which is so vital? If we do, and if we believe the Lord’s declaration that the issue or result will depend upon our heart condition, then we see a reason why we should use “all diligence” in keeping our hearts pure, sweet, tender, loving, ““a copy, Lord, of thine.”

Once, when our eyes of understanding began to open and we discerned the length and breadth and height and depth of love Divine and the wonderful Plan of Salvation, we inclined to think that the number who would fail to attain life everlasting, either in this Age or in the Millennium, would be a small number. We would even have inclined to the Universalist view that all would ultimately be saved, had it not been for certain texts of Scripture which clearly intimate that, according to the Divine foreknowledge, there would be some who would die the Second Death, as a result of the “sin unto death” -- “There is a sin unto death; I do not say that ye shall pray for it.” -- 1 John 5:16.

But as we have become more and more familiar with the mind of the Lord as presented to us in His Word, we discern that none will be granted eternal life, except they shall attain a certain character development, and that that character development means not merely an outward loyalty and restraint from sin, but a heart loyalty and love for righteousness, and hatred toward iniquity. During the Millennium outward perfection will be the standard, yet ultimately in the end of that Age, the heart development will be the test, which will determine who may go beyond to eternal life, and who may not.

### **Importance of Test of the Heart**

The heart test may now be said to be the only one, because our flesh, justified, then, consecrated to death, is not the New Creature which hopes for glory, honor, and immortality, but merely its imperfect servant or tool. The New Creature’s heart or affections must be loyal to the very highest principles of justice and Love, and, according to its development along these lines, will be the Divine decision for life or for death-on some plane or on no plane of being. Even that larger Company of second grade Christians must have the Christ-like character, as well as the Little Flock and as well as the Restitution class at the end of the Millennium. We are not to understand that there will be, for any of the consecrated, any further trial or education or development or testing after the present trial is ended. No one will be in either the Little Flock or of the larger Company except those who are in loving loyalty to God, to the brethren, to the principles of righteousness. All others will be condemned as unfit for life eternal upon any plane of being.

Perhaps the worldly might say to us, It must be a great strain upon you and make your life miserable to be obliged to think continually of the right or ,the wrong of every act and every word and every thought, and to be obliged to repudiate and disown every sentiment not entirely just and loving. We reply, that at first it might have so appeared to us, but the Lord leads His people gently, graciously, step by step, to an appreciation of the principles of righteousness and love. Following on to know the Lord means, to such, continual growth in grace as well as in knowledge. We are glad that we see distinctly the issue joined in our case -- that it is for life or death. To us this is the chief consideration -- the making of our calling and our election sure, to life eternal. As we get a glimpse of the wonderful things which God has in reservation for those who love Him -- earthly pleasures, self-denials, self-sacrifices, all lose their weight and power -- and gradually we come to the place where we “delight” to know and to do the Lord’s will -- to the mental attitude in which these Divine regulations are not grievous to us, but really joyous. This means that our minds have been “transformed,” so that the things which we once loved, now we hate; and the things which once we hated now we love. Yet we approached this high position gradually. Those who come into the light of Truth now have advantages in many respects, but we must also remember that as the time of testing grows shorter, it signifies that the tests themselves will be the sharper.

### **Life Unto Life or Death Unto Death**

The Apostle, contemplating the situation of those who have been saved by faith, through the knowledge of the Lord, and of His gracious plans, declares that the message becomes to such a life or a death message. The demands of our consecration to some appear onerous, burdensome. They have air odor of death that repels them, and leads on to Second Death. To others the ways of the Lord and the requirements of His holiness have a sweet odor, a life odor, bringing refreshment. Such an appreciation of the Divine goodness and of the Divine Plan, the Apostle refers to as a sweet odor of life, and tending and leading up to the glorious life condition which they shall share in the Resurrection of the blessed.

The Apostle realized that the message he was preaching would have one or the other effect upon all who had the spiritual ears. It would be to them either a savor of life unto life or of death unto death. Then he adds, “Who is sufficient, for these things?” (2 Cor. 2:16) There is a tremendous strain of responsibility upon all who minister the Lord’s Truth. Who is sufficient for these things? How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present His message, sufficiently realize the weight of responsibility attaching?

Summing up, then, let us each know that if we do not keep our hearts from the leaven of malice, envy, hatred, and strife, the issue with us will be the Second Death, and in the interim assuredly we would lose much of the light and spiritual blessings which we once enjoyed. If, on the other hand, we keep out the evils referred to, and put on the graces of the Lord’s Spirit -- meekness, gentleness, .patience, long-suffering, brotherly, kindness, love -- the decision in our case will be life, eternal life. And in the interim, while waiting for our resurrection “change,” our experience will be continual growth in grace, in love, and in knowledge of the things freely given of the Lord to such as are in this heart condition. These shall know the Truth and

the Truth shall make them free -- not with the freedom of the unregenerate, but with the liberty of the sons of God -- liberty to do right; liberty to suffer injustice for righteousness' sake; liberty to lay down our lives for the brethren, and, in general, for the. Truth, and in doing good to all men as we have opportunity.

### **“Take Heed to Yourselves”**

The Apostle's words to the Elders of the Ephesus, Church never were more fitting to the people of God in general than, they are today. He said to them, “Take heed therefore unto yourselves and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with the blood of His own Son. For I know this, that after my departing shall grievous wolves enter in among-you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears.” -- Acts 20:28-31.

The Elders everywhere need to take special heed; because in every trial the most favored and most prominent have the severest besetments and tests. Hence the Apostle exhorts, “Be not many teachers, brethren, knowing that a man shall receive the more severe testing.” All the Elders who in heart are pure, unselfish, may be exhorted to have nothing but love and good wishes for all mankind, and that they become more and more filled with the fruits and graces of the Holy Spirit, taking heed also that the flock is the Lord's and that they wave a responsibility to the Lord, as well as to them. They are to remember, that they are to watch for their souls (interests) as those who must give an account to the Great Chief Shepherd. Remember, that the principal thing is Love in all; and, while not neglecting doctrines, give special heed to the development of the Lord's Spirit amongst the various members of His Body, that thus they may become “meet for the inheritance of the saints in light,” and, according to the Divine will, be not suffered to stumble in this evil day, but, having done all, to stand complete in Christ, His Body, His Members, His Joint-Sacrificers, His Joint-Heirs.

### **“THE NIGHT COMETH WHEN NO MAN CAN WORK”**

*“I must work the works of Him that sent me while it is day:  
the night cometh when no man can work.” -- John 9:4.*

THIS statement by our Lord is understood by a considerable number of Bible students to refer to the time of special trial and testing -- the time of trouble to come upon the Church, both real and nominal, and upon the world at the end of the present Age; the thought being that the conditions obtaining at this time would be such that repressive measures would be adopted by those exercising civil power, to such an extent that the. work of disseminating the Truth would be brought to a complete standstill. That there will be such a time, is quite probable from various Scriptures bearing upon the subject.

However, upon more critical examination in the light of the associated texts, it appears that the Master's words, “The night cometh wherein no man can work,” may have been intended to apply in quite a different way from that usually understood. Some suggestions by way of an interpretation have been



submitted to us by a brother in Great Britain, that seem very reasonable. We submit below the brother's presentations

“The context shows that the works referred to are certain of the works of God, and as the incident which drew these words from Jesus was the healing of the man born blind, it seems to be conclusive that the works meant were the restitution works whereby Jesus manifested His Messiahship. This was the principal kind of ‘work of His Father’ that Jesus did while on earth. The quiet work of instructing His Apostles and disciples, which He did while with them was preparatory to the greater work of His Father which was to begin at Pentecost.

“Jesus referred to the works of the Gospel Age when He said ‘He that believeth on Me, the works that I do [restitution works] shall he do also [in the Millennial Age as a member of the glorified Christ] and greater works than these shall he do [he shall co-operate in the building of this Christ]; because I go unto My Father [in order that the Holy Spirit may be given whereby these greater works may be possible].” -- John 14:12.

### **Conflicting Faith-Healing Religions**

“After saying ‘I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work,’ Jesus went on to say, ‘As long as I am in the world, I am the light of the world.’ The inference is that when Jesus was in the world it was day, so that when He died and left the world, the light went away, and darkness, night, set in. The night did not immediately set in on Jesus’ death, for the reason that the gifts of the Spirit enabled the ‘works’ of restitution to be effected for some time afterwards for the purpose of establishing the Divine origin of the Christian religion, the night fully setting in when the last of the Apostles was taken, since when, no man has been able to ‘work’. Hence it seems that the true meaning of the words, ‘night when no man can work,’ is not the night of the time of trouble, but the night of the Gospel Age.

“The importance of this interpretation lies in the fact that it gives a direct answer to those who claim to be God’s representatives when they do works of healing ‘by faith.’ The blind man’s argument in John 9:30 is laid hold of by all who believe in faith cures as conclusive evidence of their Divine source, and the argument was valid while Jesus was in the world; but Jesus is no longer in the world, so that the night has been on the world during which time none could do God’s healing works. Hence if any one claims to be doing miraculous cures, restitution work, one thing is clear: it is not a work of God.

“On the other hand the inference from Jesus’ statement in Matt. 12:26, ‘And if Satan cast out Satan, ‘he is divided against himself; how shall then his kingdom stand?’ -- when accused of casting out devils by Satanic power, has peculiar significance at this time. What was not the case then, may be the case at some future time, namely at a time when Satan’s kingdom is about to fall. The signs of the times read in the light of Scripture, indicate clearly that we are living in a time when the ‘present evil world,’ Satan’s kingdom (Luke 4:6), is tottering. Further, by the very number of conflicting faith healing religions, it seems apparent that there is a division in somebody’s house, and as Christ is not divided, the conclusion must be that it is Satan’s house which is divided, and that we are witnessing part of the ‘frenzy of delusion’ to come

upon an unbelieving world and those who are not seeking to worship God 'in spirit and in truth.'

### **Will the Divine Testimony Ever Again be Silenced?**

"The above interpretation removes the chief objection to the thought that there will be a witnessing going on right up to the gathering in of the last spirit begotten individual, and the inauguration of the Kingdom of God on earth, so that greater force is given to other Scriptures which seem to teach this. For example the symbols of Rev. 19:6, 7 seem to point to there being a big work to be accomplished after the Church is gathered. The voice of praise is heard after the destruction of Babylon, and is uttered by a company of people who apparently have a considerable acquaintance with the Divine Plan which, it seems reasonable to infer they obtained through contact with the remaining members of the Bride of Christ prior to the time which the symbol depicts. ('The Revelation of Jesus Christ', Vol. II., pp. 414, 415.) While one cannot dogmatize on the correctness of this interpretation of the above vision in Revelation, it is what seems to be in keeping with a reasonable expectation of events as the time for the setting up of the Kingdom approaches.

"The only time when there was no work of witnessing is specially mentioned. This was such a singular occurrence that it was made the subject of prophecy which has been remarkably fulfilled -- the killing of the two witnesses whose bodies lay in the street for three and one-half years. Nothing is said of these witnesses being killed again. On the other hand they are represented as enjoying Divine protection.

"The Scriptures teach that there will be a time of trouble such as never was since there was a nation. Some of us therefore seem to take from this a kind of license to let the imagination have full play, until the spirit of that beautiful assurance in 1 Cor. 2:9, 'Eye hath not seen,' etc., is applied in the opposite sense to the time of trouble.

'And we magnify His strictness  
With a zeal He will not own.'

"We should always remember that our God is a loving God-most wonderfully tender must be His love, that any trouble He permits is corrective and not vindictive, and that He has no pleasure in the death of Him that dieth." -- Ezek. 18:32.

'For the love of God is broader  
Than the measure of Man's mind,  
And the heart of the Eternal  
Is most wonderfully kind.'"

## THE CHRISTIANS OF ANTIOCH

*“The disciples were called Christians first in Antioch.” -- Acts 11:19-30.*

WE ARE told that it was the echoes of the great persecution in the days of Stephen, long reverberating through the world, that scattered the early Christians and thereby facilitated the spread of the Gospel Message in the beginning of the Age. Believers were driven and scattered at various points around the Mediterranean shore, resulting in the establishing of groups of Christians, especially in certain favorable centers. Antioch was one of those localities where the Divine Message met with ready response on the part of Gentile hearers. At this time it was the third city in the world in rank of commercial importance and population, the latter being estimated at 500,000. Its situation was about 300 miles north from Jerusalem -- a long distance in those days of foot and camel and sailboat traveling. It is noted as being the first city outside of Palestine in which a Christian church assembly was formed; and indeed, we might say that as Jerusalem was the center of influence in Palestine, so Antioch became a center of influence as respected the Gospel amongst the Gentiles.

### **They Let Their Light Shine**

We are informed that amongst those that were scattered abroad from Jerusalem, there were “men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.”

It is indeed to the credit of these early Christians who thus settled in Antioch that they let their light shine; for living and walking in the light of the Gospel themselves, meant that they would cause the light to shine in the darkness. It would, of course, be to those who were of the Jewish faith, that they would first of all give the Lord's message; for in a large commercial city such as Antioch there were sure to be large numbers of Jews. We know not how many of these were reached with the Gospel, but it was confined to them surely, until the end of Israel's seventy symbolical weeks -- until A. D. 37.

Be it noted that these early laborers of the Gospel at Antioch were not Apostles, nor even notable ones amongst the Lord's disciples, so that it was not considered necessary by the writer even to mention their names; nevertheless, we can be sure that however obscure amongst men, they were reckoned by the Lord as His jewels, who will be amongst the gathered Kingdom class, and who, numbered amongst those who turn many to righteousness, will shine as the stars for ever and ever. There is a lesson here, to the effect that while the Lord made clear to the Apostles first the matter of receiving the Gentiles into the Church, he nevertheless did not confine his message to them, but was willing to use any convenient disciple, no matter how humble as a mouthpiece for the Truth, and was pleased to bless the consecrated ambassadors and their service. So today let each and all of the Lord's people be alert to notice opportunities for service, and let those who occupy a position as teachers in the Church emulate the example of the Apostles, who manifested no spirit of jealousy in respect to this broadening of the work-rejoicing, rather, at the spread of the Good News by whatever instrumentality the Lord might be pleased to use. This is the true spirit of discipleship, the spirit of humility. It is in accord with the Apostle's words,

“In honor preferring one another”; “Rejoice not in iniquity, but rejoice in the truth.”

### **A Great Number Believed**

The testimony to the efficient work of these unnamed disciples is, “A great number believed and turned unto the Lord.” It is worthy of notice that believing is one thing and turning to the Lord is another thing. We fear that this distinction is too often forgotten, and that too many are satisfied merely to get their friends to believe soiree of the good things of the Gospel of our Lord Jesus, and do not press the matter on to the only legitimate and proper conclusion -- a complete turning away from sin and the world; a thorough turning of every sentiment, hope, ambition, and desire “unto the Lord,” and into harmony with His divine Plan. Let us remember the statement, “devils also believe”; and let us not rest satisfied with efforts merely to convince the head without convicting and regenerating the heart.

The news of the Gospel going to the Gentiles at Antioch, and that large numbers were turning to the Lord, reached the Church at Jerusalem -- the head-center of the Christian work, so to speak. The Apostles and all of the brethren had already been prepared by the Lord’s manifest dealing in the case of Cornelius, and this, undoubtedly, would take away from their surprise and, largely correct any prejudice on the subject of the Gentiles as fellow-heirs of the promises which had previously pertained to them alone. Nevertheless, we note that the record does not say that this news caused rejoicing in the Jerusalem Church. We may infer, therefore, that they heard with some considerable trepidation that large numbers of the Gentiles were attaching themselves to the faith, and may have reasoned that this would have an injurious effect upon the cause they loved to serve -- inasmuch as the Jews would say, Yes, your message is good enough for the barbarians or the Gentiles; it takes hold of the non-religious; but it attracts very few of the deeply pious of God’s chosen people, to whom belong the promises and the covenants of the Lord, etc. It would appear, then, that the original motive in sending Barnabas to Antioch (visiting other inter mediate churches en route) was that he might see and judge of the true condition of things, and give some report as to whether the new converts were worthy in their lives and characters to be recognized as fellow-heirs with the saints.

### **Took Note of the Grace of God**

Barnabas, when he had come, took note of “the grace of God,” manifested amongst the believers at Antioch -- it must have been manifested not only in their faith in the Lord as their Redeemer and Master, but also in their conduct as disciples or followers of Jesus. It is written, “He that hath this hope in him, purifieth himself, even as He is pure,” and we may suppose that Barnabas quickly discerned the cleansing and sanctifying power of the Truth amongst these believers at Antioch, and thus realized that the cause, instead of being hindered by such accessions, would be honored. We read that he was glad; and we may assume, although it is not stated, that he promptly made a report to the brethren at Jerusalem, and that they were glad also. A good man, out of the good treasure of his heart, is always made glad by evidences of God’s grace operating in himself and in others. It is one evidence of the possession of the Holy Spirit, and that in good measure, when we rejoice in all good things -- “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are

lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." -- Phil. 4:8.

The Apostles evidently made an excellent choice when they sent Barnabas. We remember that he was a Levite by birth, and this unquestionably, would make him very careful of every Jewish interest connected with the faith, and undoubtedly, he was well learned in the Law. We remember, too; that he was a native of Cyprus, an island in the Mediterranean Sea, near Antioch. Born thus at a distance from Jerusalem, amongst Gentiles, he was probably a broadminded man, as well as familiar with the dialect of the people of Antioch, and added to these good reasons for sending him, was a fourth, namely his beautiful character, his helpfulness as a brother and a teacher in the Church. We remember that he sold a part of his property in the interest of the poor in Jerusalem. We remember, too, that he received the name Barnabas as a title of love and respect in the Church, which thus designated him "a son of consolation," a "helper." The fact that this good man was glad, is an assurance to us that the conditions he found in the Antioch Church were good conditions, for a good man "rejoiceth not in iniquity, but rejoiceth in the truth."

### **They Were Called Christians**

Some have surmised that the name "Christian," first attached to the Lord's people at Antioch, was applied in ridicule. But it seems to us that the evidences all point to the contrary, and indicate that this was the name which the believers adopted for themselves, by which they would be known to outsiders. Had the name been a disreputable one, we might have supposed it to be applied in ridicule; but since the basis of the name Christian is the word Christ, and since the word Christ signifies Messiah or the Anointed (of God), it must have been accepted as a most honorable name, for who would think that a Divine anointing could signify anything dishonorable in the eyes of any man, Jew or, Gentile.

It is noteworthy that our Lord never gave any name to His people; He called them disciples, which signifies pupils, learners. The Apostles have applied to the Church various terms, "Church of the living God;" "Church of God;" "Church of Christ;" "the Church;" but gradually the name "Christians," identifying God's people with their Redeemer and Leader, came to be the general name throughout the world. It is a pity that any have thought it necessary to adopt any other names than these, common to the entire Church of Christ, or to use these names in a sectarian manner. Evidently the name Christian should represent one who trusts in Christ as the Messiah -- one, therefore, who trusts in Him also as the Redeemer, and who accepts all the fundamental doctrines of the Scriptures, based, as they are, upon these two declarations -- (1) that men were sinners, needing to be redeemed before they could be acceptable to God, and that they were redeemed by the precious blood of Christ; (2) that they have accepted the name of their Redeemer, and are seeking to walk in His footsteps.

## **Sectarianism -- Carnality**

There was a start toward sectarianism in the early Church, some saying, I am a Christian, but of the order of Paul; others, I am a Christian, but of the order of Apollos; others, I am a Christian but of the order of Peter, etc. But the Apostle promptly rebuked this spirit, assuring them that the relationship in Christ was all that was necessary; that neither Peter nor Paul had redeemed them, and that neither, therefore, could occupy the place of a head to the Church. The Apostle, furthermore, calls our attention to the fact that such a spirit on their part was an evidence of that much of carnality still remaining; that much of a worldly partisan spirit contrary to the thought and teaching of the Holy Spirit. It is to be regretted that all along through the Age this sectarian spirit has clung to the Church even unto this day, and the disposition to look to others than Christ as the head of the Church is still painfully manifest.

Let us each make it our highest ambition and aim to be Christians in the fullest sense of the word. To truly be a Christian implies a union with Christ; it implies a submission to Him as our Head; it implies a share with Him in the anointing of the priesthood for the work of sacrifice and of self-denial in this present time; it implies also an association With Him in the anointing of kings and joint-hems in the coming Kingdom. Let us take and let us keep this holy name, and it alone; and let us make sure that we do not take this holy name in vain.

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

VOL. VIII. JUNE 15, 1925 No. 12

## **THE ANNUAL MEETING AND THE BROOKLYN CONVENTION**

THE seventh annual meeting of our association has just concluded, and similar to the six previous meetings was an interesting one; proving an occasion for the friends to give hearty thanks to the Lord for the good indications of His manifold blessing and His providential care, whereby another year has been spent in His service, in which the interests of the Truth have been advanced and the name of the Lord honored.

The brethren assembled at the appointed time on June 6, and the meeting continued between two and three hours. Probably not more than fifty friends were present, due in part no doubt to the extremely hot wave just at this time. Then too, the brethren, thus associated together in this ministry being scattered over a vast amount of territory involving several thousand miles distance, many took advantage of the provision made whereby all could be present by proxy. The meeting was opened with songs of praise and followed by a season of worship, in which the goodness of the Lord as manifested in so many ways was thankfully acknowledged and His special blessing invoked upon the conference, to the end that His will might be carried out and His good pleasure be fulfilled in the exercises of the annual meeting.

A chairman and a secretary for the meeting were appointed. The reading and approval of the minutes of the previous meeting was followed by a general review of the work of the past year; the reports of the secretary, chairman, treasurer, and auditing committee were rendered. These were heard with very



pleasing interest and appreciation, and on motion were unanimously approved. Various remarks and suggestions were offered and discussed regarding one item or another.

### **Re-election of Former Brethren**

The election of the board of directors was then taken up, the friends being reminded that the election of directors was for only one year and that the offices of all had now expired. Balloting for new directors for the ensuing year then proceeded, after which the chairman of the election inspectors announced that the brethren whose term of office had just expired had been re-elected by what approximated a unanimous vote; the names of these having already appeared on page 127 of the May 1st issue of "The Herald."

It was gratifying to note that the results also showed that more interest had been taken in this election by the friends throughout the entire field and that the vote had been more general and widespread than at any previous election. The brethren again appointed to office as directors gratefully appreciated the confidence thus expressed in their reelection and regarded the outcome as an evidence of hearty endorsement of the proceedings and achievements of the past, confirming what is generally expressed in the correspondence from the brethren far and near. The re-elected brethren were entirely willing for their services in this direction to terminate altogether, and to commit the responsibility to others, if that were the Lord's will and the wish of the friends. They now earnestly solicit the prayers of the friends in all parts, that during the year just ahead they may endeavor to handle the holy things in meekness and humility, in reverence and godly fear, in such a way as that the Lord shall be pleased and the interests of His Truth and His people may be prospered according to His will.

### **Seeking Clear and Unselfish Vision**

The directors on being elected held a conference, and as is their usual custom elected a chairman, vice-chairman, secretary, and treasurer. The outlook before them was considered and the Divine blessing and guidance earnestly sought, that all things may be done to the honor and glory of God. The friends may be assured that all the meetings of the directors are in the nature of spiritual and fellowship, meetings. Much time is devoted to prayer; each occasion is a time of deep and personal self-examination, that everything in the nature of pride, ambition, selfishness, and roots of bitterness may be kept down, and that their own spirits may be chastened and brought into full subjection to the mind, of Christ. Thus in the counsels of these conferences the blessings of the Holy Spirit is constantly invoked, that the brethren may undertake to discharge their responsibility with a clear and unselfish vision. Consequently the meetings of the directors have been blessed with much harmony and peace, and attended by evidences of Divine aid.

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Saturday evening, following the business meeting of the Institute, the exercises of the Convention commenced, and continued all day Sunday. Helpful discourses, testimonies, psalms, hymns, and spiritual songs, were the order as usual. Encouragement and refreshment of spirit marked all the meetings. Considering together again the truths – the Lord's leadings in the past, His exceeding great and precious promises for the future, the great hope for the Church and the world -- all of these that have so gladdened our hearts,

could not but result in new determination to follow on to know the Lord and to lay hold of that blessed eternal life that He has promised to all them that love Him and His appearing.

“O! the blest hope of sharing, Lord,  
Thy glory from above,  
Is linked with that most precious thought,  
Thine everlasting love.”

## **ANOTHER REVIEW OF THE MINISTRY**

### **THE INSTITUTE'S REPORT**

IN CONSIDERING together at this time the review of our united efforts throughout another year, there comes to mind the words of our blessed Master, “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.” Herein truly we have the keynote of all that gives real inspiration and impetus, and that gives rise to the true evangelical spirit on the part, of all the faithful, composing the Church of Christ.

None who accept the inspiration of the Scriptures will dispute the great commission Jesus gave His Church, and the anointing she received to go forth and bear the glad tidings of the Gospel to all who have ears to hear, to all the meek, and to comfort all that mourn out of godly sorrow; additionally the disciples were commissioned to beseech all who hear responsively, to enter by full consecration, into fellowship with Christ in His life of devotion and obedience to the will of God, thus becoming members of the one true Church, and thus entering the school wherein they are, taught by the greatest of all teachers, the lessons of faith, of love, and of character building, that they may be fitted and developed to be the kings and priests unto God, instructors of the world in the Age to come.

Thus briefly in the word foregoing, we bring before our minds the objects and purposes of our association and co-operation together in this institution, in which we are endeavoring to fulfill the commission which the Master gave, and to follow in the example of the primitive Church, organized under the special direction of the Holy Spirit. As all recognize, there is an advantage in having before us yearly, the summing up of what has been achieved. And too, the brethren in charge of the Institute's activities, are always open to suggestions, and in fact invite the brethren to present anything that they feel would be in the nature of constructive criticism. Some are exercising this privilege of offering helpful advice and suggestions, and it is appreciated.

### **Co-Workers Together With God**

The year past, like the previous ones, has not been without its reverses, trials, and tests; yet the blessings of the Lord's grace have compensated, and He has given much encouragement along the way. This strength and encouragement comes, not from outward prosperity, increase of numbers, etc., but from the fact that there is a genuine work of the Spirit going on in the hearts of the Lord's people, and their communications to us are repeatedly giving assurance that they are being edified and built up in the faith. The zeal and love of the friends has been very commendably shown

during the past year in their loyal and substantial support whereby the various branches of this ministry have been well sustained.

We remind the brethren everywhere that this ministry and its activities are in their hands and not ours, and that primarily the responsibility of the entire Cause that we all love, is with the -friends at large, in that it is only as the spirit of co-operation and zeal for the Truth prompts to energy and activity that its various interests are promulgated. In the first and important sense the responsibility of building up and advancing the interests of the Church is, of course, with the Lord, for He careth for His own as He has done all through the Age But we, as members together of the same Body, are desirous of being “co-workers together with Him” in carrying out the purposes that He wishes for the present time.

### **Man-Made Systems Injurious to the Church**

It should be clear to all that we disclaim any effort whatever in the direction of building up or advancing an earthly movement or system. The open pages of history before us furnish many lessons to the effect that this is not what the Lord wishes. Human organizations and machinery tend rather to stultify and hinder the real work of spirituality and grace in the Church of Christ than to edify and build up the new creation.

Perhaps we should at this point, for the benefit of some who have become more or less recently interested and associated with us; enter a word of explanation: Our association known as the “Pastoral Bible Institute,” is not a religious organization in the ordinary acceptance of that term, in the sense of having a creed with certain items or statements of the faith that are used as tests in connection with becoming members of Christ’s Church. This Institute dictates no creed and applies no tests and utterly disclaims being an authority or power to rule any one church or number of churches, or to interfere in any way with the full and complete exercise of individual liberty on the part of the brethren. Here again we are reminded of how history up to date warns us by many solemn lessons against the creation of anything amongst the Lord’s brethren in the nature of a “channel” having “power” or “authority” over others; for we have the Master’s own words in the commencement of His Church, that there was to be but one ruler or master and that was Himself; and all of its followers would remain on one common footing -- “all ye are brethren.”“

### **Not Power and Authority but an Association of Brethren**

The centralizing of power and authority in a group of brethren, whether that group of brethren be the entire church of some one city or a group of brethren selected from several churches, has been proved over and over again to be a most unwise procedure, and has led time and again into apostasy and a robbing of the Lord’s people of their individual liberty. The same evil results have repeatedly come from permitting an individual to rule the Church, whether by self-appointment or usurpation on his part, or by the church delegating that power. This institution does not accept nor have delegated to it any authority or power by way, of ruling others or dictating their belief or their faith; but is merely an association of the brethren together for the purpose of the more effectually advancing the Lord’s Cause and for the greater use of their powers and talents for the glory of God. The thought is that by thus unitedly co-laboring together, more can be accomplished and in a more satisfactory manner than if each Class of the brethren, or each

individual follower of the Lord undertook to serve separately or independently.

There is what we call a membership in this institution, but this membership is merely in the sense of interest in and desire to be associated with others in what is being done to encourage and build up fellow Christians. The consideration of a small contribution in connection with becoming associated in this ministry is not in any sense of the word to be construed as purchasing the membership or vote; but rather is by way of indicating who is personally interested in this work and has the desire to participate therein; the thought being that those who thus contribute larger or smaller amounts should have, if they choose, some privilege or right to a voice in the management and government of the affairs of the Institute, such as voting for directors at the election each year, and in other decisions relative to carrying forward the interests of the Truth and the brethren; and this membership that contributors receive, gives them this privilege each year.

Let the fact be clearly borne in mind however, that membership in the Institute is not in any sense an effort to fix the membership of the Church; nor is membership in this association in any sense of the word a test of fellowship in Christ; for all consecrated believers in the atonement are on equal footing in their Master; and obedient faith in His meritorious work alone is to be the only test of Christian fellowship. Accordingly, we recognize and fellowship all such, as members of His Church whether or not they view with us various details of the faith and methods of ministry. Thus seen, there is no bondage to any in this association and all are left in the exercise of their full individual liberty in believing and interpreting the Scriptures as each one sees best.

### **The Herald and Its Ministry**

The subscription list of "The Herald of Christ's Kingdom" remains quite firm; in fact a little in crease over last year-upwards of 1900. The ministry performed by this journal, we are confident, continues to edify and yield an uplifting influence. Much careful and prayerful thought is exercised in connection with what appears in its columns, for we wish only that to appear which will impart spiritual blessing and "minister grace to the hearers." We are living in a time when the brethren throughout the world everywhere are very much in need of that which will sustain them in the Narrow Way. This day is one of peculiar and severe temptation. The influences all about us in the way of worldliness, selfishness, personal ambition, love of pleasure, the deceitfulness of riches, etc., together with the various forces leading in the direction of unbelief and skepticism, combine to make the present a time of great pressure and severe test up on the Church. Then in addition to this, the general confusion prevailing among the brethren in regard to spiritual things, the conflicting opinions, interpretations, and viewpoints that are being circulated throughout the country, intensify the situation. But the Scriptures foreknowing these things, bring to our attention those counter-influences, and the message containing the wisdom from above by which all the truly consecrated may be enabled to discover the Lord's voice and to stand fast in obedience and loyalty to their Divine Master.

The ministry of "The Herald" we desire shall more and more turn the minds and affections of the Lord's people toward the Kingdom and incline their hearts to keep in the Narrow Way. Many of the letters received in our office tell of how much blessing and encouragement has been realized from the

pages of "The Herald" -- helping in the direction of the heavenly, eternal things.

All who desire the regular visits of "The Herald" may surely have them; there are none so poor that they cannot have it if they will but comply with the standing offer which appears on the second page of each issue. It is offered also on credit to those who hope to be able to pay later; and if such should find themselves unable to remit, a postal card request will secure a cancellation of the account.

Some of the brethren appreciating the fact that the subscription price, \$1.00, does not cover one half the expense of the publication, have repeatedly suggested that the price be advanced to \$2.00 a year. Nevertheless, we have not yet seen fit to do this, preferring to take from the general fund the amount required to make up the deficiency; believing too that some might not feel able to afford the increased price. Thus the matter continues to stand up to the present.

### **Fellowship Through the Mails**

The communications that come from all parts of the world, are generally of a very encouraging nature and thereby we are made acquainted to a considerable extent with conditions and circumstances of the brethren. These letters express the hopes and fears, the difficulties and perplexities, the successes and discouragements, as individuals and as companies. Through these messages too, it is evident that many are passing through severe testings and trials, which it is hoped will work for their good -- purifying them as gold is refined by the elimination of the dross. More than this, it is to be clearly observed from the correspondence that we should reckon as co-laborers not only those who contribute to the funds of the Institute and those who contribute time and strength as Pilgrims, but those also having no opportunity for the latter service and no means for the former privilege, have "done what they could" in circulating the printed page: Nor do we forget to reckon amongst these helpers those whose opportunities for service are few, whose efforts are necessarily confined to the building up of their own characters, and the few with whom they are associated, and who often cheer and encourage with kind words of love, sympathy, and fellowship; these in thus holding up our hands and in "helping together by prayer," do a service that is much valued.

### **Pastors and Teachers in the Church**

We are all aware that one method the Lord has used in the ministry throughout the Age, is that of proclaiming His Truth by word of mouth, and so this means of honoring His name continues to have His blessing. Like the other lines of service open to us, we recognize that there- is room for much more to be accomplished in the way of capable brethren visiting the Classes and imparting the word of comfort and cheer to their edification. The funds placed in the hands of the brethren in charge, of course, more or less regulates the extensiveness of this branch, while at the same time the number of brethren who are qualified and have the opportunity of encouraging in this direction is quite limited. As with every other feature of the service, we look to the Lord for guidance that we may make the best use of what we have at our disposal.

In addition to several of the brethren who visit Classes locally on Sundays, two or three have devoted considerable time in a more general way, making extensive pilgrimages and covering a wide range of territory. These journeys have extended over a greater portion of all the States and considerable of Canada, during the past year, with the result that not only have a good many Classes been visited and blessed by the ministry, but individuals here and there including the twos and threes have frequently been reached and given to share in this grace of the Lord. These visits have materially served to keep us in touch with the brethren in all parts of the country and have helped to acquaint us with general conditions.

### **How Some Have Been Helped**

Time after time information has come, telling of how isolated and lone ones, as well as regular Classes of the friends have, midst much confusion and many perplexities, shown most commendable courage and the spirit of discernment, by which they have been enabled to come out of conditions of bondage and to stand firm for the principles of righteousness and of Christian liberty and have defended these nobly in the face of bitter persecution and at the cost of having their names cast out as evil by other brethren with whom they not long ago had taken "sweet counsel together, and walked unto the house of God in company." (Psa. 55:14.) From the solitary brethren as well as from Classes have come messages assuring us of deep appreciation of the Pilgrim visits, that the result has been the strengthening of their faith and love, as well as their zeal toward the Lord and His Cause, making their hope shine all the brighter. Some write us that the ministry of the Pilgrim has enabled them to understand more clearly the issues of the present time and thereby to discern fully what their duty is under the pressure of the present fiery tests. The thought so often comes, "The Lord knoweth them that are His;" thus we can rest matters in His hands in the confidence that He will exercise His providential care on behalf of all the faithful.

What we have said concerning the accomplishments by the Pilgrim branch should include a reference to the journey and pilgrimage by one of our brethren to Great Britain during the summer of 1924. A general account of this trip which was published at the time shows that the earnest efforts of the brother received the Lord's blessing, and the brethren with whom he met on the other side very much appreciated his ministry and the visit in general.

### **Conferences on Holy Things**

The privileges of the brethren of assembling together in conventions have not been very large during the past year. Three conventions have been held, reports of which have already appeared in "The Herald"; and we repeat that while these assemblages of the brethren were not large, they were all seasons of spiritual refreshing and upbuilding; the encouraging impression in connection with each was that the brethren had come together out of deep desire and purely for the purpose of obtaining spiritual blessings and to receive renewed encouragement by which they might press on to wage the good warfare in the Narrow Way.

We believe that none can estimate the value of the blessings that come from conferences and conventions where the presence and Spirit of the Lord are earnestly sought and realized. The fellowship of spirit in such gatherings is always elevating and stimulating to faith. The Apostle Paul must have known



something of this as he urged the Church to “forsake not the assembling of yourselves together; and so much the more as ye see the day drawing on.”

### **Preaching By the Printed Page**

Various tracts for free distribution may still be had, such as are referred to on the second page of “The Herald” from time to time. It is our desire that these leaflets shall contain, from one standpoint or another, the kernel of the Gospel theme of glad tidings of great joy, so that new inquirers may find that which may prove to be an entering wedge for something more exhaustive in the way of an exposition of the Truth.

We are continually hearing from newly interested persons who have had their interest aroused by one or another of these leaflets. We take delight of course, in following up this interest and by encouraging all such, as much as possible. In some instances, these new inquirers have become Herald subscribers and secured the Divine Plan or the Revelation volumes or both, and give evidence of deep and genuine heart interest in the Divine Message. These remarks we make, desiring to share this encouragement with those who are making use of their opportunities in distributing the free tracts. Quite a good many of the friends are exercising this privilege of service with fruitful results, but we urge all to order as many of the tracts as they can place where they have reason to believe they play do good.

We may add a word further here with regard to the circulation of free literature; repeating to some extent what has been previously stated, that as we have quite a number of extra copies of each issue of “The Herald” printed, these we are pleased to supply to the friends freely, to be used as sample copies and placed in the hands of prospectively interested persons. These may be ordered liberally to whatever extent any can put them in good hands; and if any desire to send us lists of addresses, we shall be pleased to mail sample copies of “The Herald” direct from our office. The special double number of “The Herald,” treating the subjects of the “Dead” and the “Second Coming of Christ,” continues to be used with good results. We know of no better or clearer statement of the truth upon these important subjects, hence all may be encouraged to, make use of this method of spreading the light of Truth before friends, neighbors, and any truth-seekers that may be met from day to day.

### **The Divine Plan and the Revelation Exposition**

We could wish that more of the brethren could be active in putting into the hands of the people the “Divine Plan of the Ages” which we believe has never been excelled as a clear, lucid, and convincing presentation of the Truth concerning the Divine plans and purposes. Some have been ordering these throughout the year past and distributing them by selling, loaning, or giving them away. Let none neglect the privilege of this particular phase of the ministry by which in past years such a large number of Christians have been blessed in heart and head.

As for the two volumes composing the Revelation exposition: the study of these is found to be most edifying and fruitful, strengthening to faith, and encouraging to spirituality. Some of the Classes make this a regular weekly study and from the reports that come to us, they are realizing the blessings promised. (Rev. 1:3.) And this is as we would reasonably expect, that at this time when it is recognized that so many of the Revelation visions have been

fulfilled and are matters of history, the recognition of this fact cannot be otherwise than stimulating to the faith and hope of the brethren. We desire to encourage all to look in the direction of this study in these days of severe testing and trial, believing that they will find much in this connection that will enable them to understand and appreciate better the general circumstances and conditions of our day which occupies such a prominent place, in the Revelation visions. It occurs to us then to earnestly urge upon all who appreciate the Revelation study to encourage their circulation and to look for opportunities for placing them where they may give light. During the past year particularly, there is to be noted an awakening on the part of a good number of the friends with whom we were associated in former years -- such awakenings generally resulting in their becoming dissatisfied with what has been engaging their attention, both as respects methods of service as well as interpretations; such should have put in their hands a copy of "The Herald" or the Revelation leaflet, which is supplied free and which introduces the Revelation exposition. In not a few of these awakenings in recent months, the results have been a coming out of former unhappy and undesirable conditions and bondage into a clear realization of the facts and of the meaning of the Lord's dealings with His people in these very latter days. Let us consider, dear brethren, how we may the better make use of our opportunities to assist others to enjoy that which is such a comfort to our own hearts.

We are not making any special or separate report of our relations and connections with brethren outside of America, for what is submitted foregoing, includes in a general way, the brethren in all parts of the world. We are constantly receiving correspondence from interested brethren in the principal countries of the civilized world, such as, Great Britain, Australia, France, Germany, Finland, Scandinavia, Holland, India, British West Indies, South Africa, etc. While in the majority of these countries the interested continue to be much scattered and comparatively few, yet the love, faith, and spirituality are quite obvious, and give evidence of the Lord's special providence over the faithful, protecting and guiding in a special way such as have indicated loyalty to Him and love for the Truth and the principles of righteousness.

In some of these foreign countries, such as Finland and Germany, there are brethren who are active in circulating the Truth in their own language, in many instances translating articles from "The Herald" into their own tongue, which we believe and trust is bringing good results. We shall not neglect to mention the valuable service that is rendered by the Bible Students Committee, and some of the Classes, as well as individual brethren, in encouraging the ministry of "The Herald" and the work of the Institute in general throughout Great Britain; and in Australia the Berean Bible Institute and others co-laboring there, render valuable assistance. This spirit of co-operation and these zealous endeavors of others in other countries and far of lands, give genuine encouragement, and we are sure that their own hearts are richly blessed in the same.

### **Comforting the Body of Christ**

It is clearly recognized from the outlook today that the Lord's providence and blessing are more particularly noticeable in our ministries as they have to do with the household of faith, the brethren, rather than in the direction of appealing to the public. And this fact is in keeping with what would be reasonably looked for now, approaching as we are, nigh unto the "end of all

things” so far as this Age is concerned, and unto the nearness of the change of the Church and the establishing of the Kingdom. Yet we would not that any be disheartened with regard to giving a testimony or in keeping active in the service of the Truth and the brethren; rather the present outlook should make us more active; and such exercise is sure to react favorably upon all so engaged.

### **Be of Good Courage**

Whether, therefore, our privileges of service these days are to be increased or narrowed down, let us be faithful in the same to the extent of our ability and talents. The responsibility of the ministry and care of the Lord’s people, we realize more and more, is entirely in the hands of the Great Heavenly Shepherd, and our province is to be emptied vessels meet for the Master’s use, and instruments ready to serve, or to stand and wait, according to the good pleasure of the Master of the house. If therefore, we find the Lord’s faithful people today in much the same circumstances as they have been in the past -- overcome in an outward way by great powers of the Adversary, and confronted with various obstructions and difficulties, let none despair nor be turned back by discouragement, knowing that hereunto have we been called to wage a good warfare; and remembering that in our earthly pilgrimage, like our Master, we have been called primarily to demonstrate our loyalty to God, to be submissive to the Divine will, and to develop all the qualities of Christian character-to be made ready for the glorious union with the Heavenly Bridegroom.

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Number of letters received 3,421  
Number of letters sent out 5,569  
Number of pilgrims serving 16  
Miles traveled 40,612  
Meetings held 355  
Total attendance 6,125

### **TREASURER’S FINANCIAL REPORT** **May 15, 1924 To May 15, 1925**

Balance on hand May 15, 1924 \$1,422.51  
Receipts during year:  
Tract Fund \$5,767.78  
Herald Subscriptions 1,940.72  
Revelation Volumes 1,952.28  
Volume I 184.25  
Bibles, Mottoes, etc . 397.37  
Rentals 1,015.00 11,257.40  
\$12,679.91

Disbursements during year:  
Herald Expense ..... 5,059.05  
Free Literature 134.00  
Pilgrim Expense . 2,266.91  
Convention Expense ..... 60.75  
Office Expense 433.37  
Revelation Volume Expense 1,814.91

Bibles, Mottoes, etc. .... 315.91  
Administration Expense 444.89  
Maintenance of Property 996.01 11,525.80  
Balance on hand May 15, 1925 .....\$1,154.11  
Liabilities Balance due on Revelation Exposition 500.00  
Balance \$654,11

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**STATEMENT OF AUDITING COMMITTEE**

Brooklyn, N. Y., June 6, 1925

To Whom It May Concern:

By appointment of the Boston, Philadelphia, and Brooklyn Ecclesias, we, the undersigned, met and audited the financial accounts of The Pastoral Bible Institute, and desire to state that the same were correct and in good condition.

Your brethren in Christ,

W. J. Davis  
John Flood  
George W. Jeffrey

**JOURNEYING TO THE H O L Y L A N D**

SERIES II

**GIBRALTAR, AND THE NORTHERN COAST OF AFRICA**

THE next morning after leaving Seville, Spain, we entered the Straits of Gibraltar, and soon at our left the famous old rock came in view. From this distance it is declared by some to resemble a crouching lion. We tried to trace the fancied resemblance, but were not entirely successful. It is a great fortress of nature, guarding the blue Mediterranean and its countries beyond. Although a part of the Spanish mainland, it has been in the hands of the British since 1704.

Gibraltar is two miles long, two-thirds of a mile wide, and the distance to its highest point is 1,396 feet. It is honeycombed from top to bottom by great tunnels, or galleries, many of them built by the Moors, with later, more modern ones added by the English. There are over 70 miles of these tunnels and at their openings, which pierce the entire Rock with port-holes, are great guns protecting this important Strait from every angle, and the stronghold is provisioned to withstand long siege.

The town of Gibraltar, lying at its foot, is under military law, and the traveler who goes ashore with a camera will find it kindly but firmly taken from his care while he remains. Unless he is a British citizen he must be content to travel through the lower gallery only. The ordinary person will find this quite sufficient, for it is a tiresome way, up hill and down and through dark places. Emerging from its upper end we stood on a fine observation point, 590 feet above the sea and looked down on the town and beyond this to the strip of "neutral ground." On the British side of this ground is a high wire fence, the open gate of which is patrolled constantly by soldiers. We had a bird's eye view here of the new harbor, which was built at a cost of \$20,000,000, and accommodates the large ships.

We watched for a time a funeral procession that seemed to us strange and primitive, moving slowly towards a cemetery. All were on foot, the bier carried high on the shoulders of its bearers. We saw many of these processions in countries farther east later on, which often bore our mind back to just such another sad little band that came out of a city of Galilee long ago and whose sorrow was quickly turned to joy. The cemetery also was strange looking. There were no graves and monuments, but on its ground in straight, orderly rows lay huge white boxes of stone unburied -- the resting places of the dead. Adjoining it was a Catholic cemetery, and some distance from here a field of white crosses marked the graves of Scotch and English soldiers fallen in the Great War. The town, cold, military, and severe, has no special beauty except in the lovely park just outside. The flowers were blooming when we were there, in semi-tropical luxuriance, on the rock's steep side.

The population is mostly Spanish; hence the prevailing religion is Catholic. There are 14. Catholic Churches; one English Cathedral for the officers, soldiers, and English residents; and a Free Church of Scotland, the congregation of which is from the soldiers of the Scotch regiments. Although the religious situation seems to have changed little. under English authority, the town, with its clean streets and absence of beggars, differs greatly from Spanish cities. In fact, education, with its corresponding enlightenment, is much neglected in Spain, and the results are obvious. Gibraltar, separated by but a little more than that narrow strip of "neutral ground," has an air of pride, cleanliness, and refinement instantly felt. In every country where England is in authority we found more or less of this in evidence, the stamp of a civilized people.

### **To Algiers**

Our course now lay southeast to Algiers, a distance of 410 miles. It is the largest city in the French colony of Algeria. Its population of over 390,000, is two-thirds European. For centuries this strip on the northern coast of Africa was the dread of civilized nations. Pirates from here preyed upon the ships sailing the Mediterranean, and the United States paid yearly tribute to Algeria until 1815, when she sent a fleet there to demand the release of all American prisoners; but after its capture in 1830 by the French, piracy and slavery ceased.

Algiers presents a striking picture from the bay, lying white against a background of green hills topped in purple haze, with the blue Mediterranean at its feet. Palm, pepper, and orange trees are in and around the city, with shrubs and foliage in abundance; an old Arabian proverb enthusiastically describes it as, "a diamond set in an emerald frame." The lower part is French Algiers, the upper section is the old Arab part -- a never-to-be-forgotten memory to one who has visited it. Where the French and Arab sections meet, the streets were thronged with a motley crowd, variously costumed, and of many nationalities. White-veiled women were seen here and there, with only the upper part of the face uncovered. They have dark eyes, and eye-lids heavily blackened-a supposed aid to their beauty. We entered a mosque and noticed with fresh, first interest a Mohammedan, with bare, washed feet, prostrating himself towards Mecca. A small boy sat in a corner by himself, chanting his Koran aloud, swaying back and forth, as is their custom.

We were next taken to a room or "factory" where Oriental rugs were being made. At the looms were girls from seven to fourteen years. Our Guide

explained that the older ones receive some pay, the younger ones none, for they are learners. I paused to watch the fingers of a little seven year old; weave her shuttle in and out the warp, knotting and clipping the nap, with the swiftness and precision of a machine. I touched her cheek and the face that smiled up at me was bright with intelligence. No school days, no play-time for these little ones, but the long hours of childhood spent at a loom, and their home lives in wretchedness and squalor. Their sad, unhappy lot brought a keen sense of pity and a deep longing for the near-at-hand Kingdom, when the healing beams of the Sun of Righteousness shall pierce even to these darkest corners of the earth. Some of the women present declared at the moment that they could never enjoy their Oriental rugs again, for the memory of these children would stay with them; but once more in pleasant places, they have, no, doubt, found it easy to forget.

### **Into the Lights and Shadows**

We walked now through the narrow streets, like tortuous alleys, so steep that they are built in a series of steps, and walled on both sides with high windowless buildings. The dark, cave-like rooms of these buildings or shops, open on the street. The stones, worn smooth with years, were slippery with running sewage and we were obliged to walk most carefully to keep from falling. The indolent Arabs sitting about along the streets and in the open doorways and shops, paid little attention to our party. I rather admired their air of disdainful indifference -- whether real or assumed, I could not tell. A tourist who tries to take a picture of any of them may find himself almost mobbed. The explanation is that it is against their religious belief, but money usually overcomes the reluctance.

This damp, dark, filthy quarter, with the grownups and children swarming around almost like human vermin, could never be pictured in words, it must be felt and seen to realize something of its misery. We saw bad conditions later in Egypt, but this was the climax of all.

Reaching our autos, waiting outside the labyrinth of narrow lanes, a few minutes' ride brought us from squalor and misery to the French section. The contrast is great -- fine boulevards, broad avenues, Parisian shops, a beautiful park, and large suburban homes. They are tearing down the old Arab quarter at the rate of three hundred houses a year, they say, but much remains to be done, even if this be so. The large French hotel at the edge of the city was all that could be desired. A ride through the surrounding country took us through valleys and hillsides of small, rich garden farms-a most lovely country. We walked the pontoon bridge made of tow barges, back to our boat towards evening. Here we watched the maneuvers of the British fleet, the twenty-one vessels of which had arrived in port, the French fort firing twenty-one salutes as they slowly passed to enter the harbor.

The earliest days of the nominal Christian Church, outside of Palestine and vicinity, began in northern Africa, rather than in Rome. The oldest Latin translation of the Bible was made in Africa. There are four Catholic Churches in Algiers, a Presbyterian Church, and a London Society for Gospel work among the Jews. Protestants number about 10,000, Catholics 400,000 and all the rest are Mohammedans in the province of Algeria. The various religions are supported by grants from the government, each receiving a proportionate share.

**To Tunis**



We anchored seven miles from shore and on reaching this; an electric road connected us with Tunis, ten miles away. Because of this long distance from her harbor, the French government has built a ship canal, permitting boats drawing less than 20 feet of water, to proceed directly to the wharves of the city.

Tunis is located in a low plain and does not present the picturesque and striking effect of many of the cities. It is the third city in Africa, however, and is still very Oriental in character, for it has been in the hands of the French but a comparatively short time. By a somewhat high-handed act, France placed it under her protectorate in 1881. There is now a French quarter, attractive and modern, with fine hotels, but the remainder is still the old, unchanged city of the Orient. The Mosques are not open to unbelievers. We visited the Palace of the Bey and from its roof various points of interest were brought to our attention by our local Guide, whose English had all the stilted perfection of a language learned only from books.

A most interesting place was the Court of Justice. Here in a large open court were the people who had come with their grievances, the men thronging the center, the black-veiled women modestly huddled back at the sides and corners. All were waiting for the ear of the judge, who sat wise and spectacled in a small room off the court, taking them in turn. A closed door to another room, had curious bunches of thread or floss tied to its handle. These threads, we were told, are left by the women who have entered there to give testimony, after having been previously warned, that if they tell an untruth they will become blind. They take the thread or raveling from their garments as they leave, very much it seems as we might leave a card.

### **Mohammedans, Jews, and Christians**

We passed through some of the residential section, the living quarters of which were as usual on the second floor, the lower story windowless and uninviting. The tiny windows of the upper story were so tightly barred with green lattice that they seemed like prisons and gave evidence of the closely secluded lives of the women of the better class. The streets here and in the business part are too narrow to admit anything but pedestrians, hence our carriages were outside. In the labyrinth of streets, the narrowness of which, together with the height of buildings, admit no sunlight, all business, wholesale, retail, and manufacturing, is carried on. One street was given over to the manufacture of flat heelless slippers. A worker or two sat in the wide front opening of each small shop, cutting and then sewing the bright leathers into shape, afterwards hanging the gayly colored finished product across the top and down the sides of the wide doorway in brilliant bunches of colors. There being no windows, wares are hung outside as well as in. The bright colors of rugs, scarfs, etc., in every direction, lend an air of festivity, which made one feel that this must be some gala day and all is decorated in its honor. So strange and attractive it was that I lingered too long, and along with a few others, was lost from our party. In that alley, like maze, with everything alike and no landmarks, we wandered on, becoming more hopelessly entangled each moment. No one understood our language and our chances for luncheon at the French hotel with the rest began to seem small, as it was already noon. But one who met us announced in broken English that he was a Guide sent to find us. A short walk brought us to the large arch that separates the old quarter from the new.

The author of "Home Sweet Home" died in Tunis, while stationed here as consul, and a window to his memory in an English Church speaks of the esteem in which he was held. Tunis is divided into three distinct sections, Mohammedan, Jewish, and Christian, and I believe the government assists the religious activities here much the same as in Algeria.

### **To Carthage**

The excavations at Carthage, but ten miles distant, have uncovered statues, and mosaics of Greek and Roman art dating back to the centuries long before Christ. They are all placed in the museum here. Carthage, one of the renowned cities of ancient times, was a stronghold of the early Christian Church, and here many Christians were martyred. An excavation shows the broken columns of the theatre, the uncovered arena of which is marked in its center by a tiny chapel and cross in memory of the Christians who met death in this spot. A lower runway leading from the lions' den is also uncovered.

We were obliged to shorten our stay at Carthage, for a strong wind was blowing, and the seven mile trip from shore to our vessel might prove rather hazardous. Such proved to be the case, and the small tender slowly made her way against the force of wind and wave. There was no shelter but the tiny high wheel-house, and the waves dashing constantly over the boat drenched the people with cold salt water. When we finally approached our ship, the cold and badly frightened little crowd were further disheartened by the wheelman's decision that we could not be taken on board in that storm. A small boat may safely ride the waves but there is great danger of being dashed against the larger vessel. Thanks to the skill of well-trained seamen, we were taken in safely, one by one, from the small boat, and the hearty cheer they were given, by the watching crowd on board was not all they received; a purse of over \$400 was made up for them later by grateful passengers. After having this small glimpse of the dangers to which a crew are exposed in times of peril and the training that permits no thought of self when duty calls, I understood better the formal prayer of a seafaring nation in her church services, for the men at sea. Life's, experiences constantly broaden our sympathies and our understanding/

-- G. M. H.

## THE POSSIBILITIES OF PRAYER

*“The angel of Jehovah encampeth round about them that fear Him,  
and delivereth them.” -- Psa. 34:7; Acts 12:5-17.*

DIVINE wisdom alone can determine what things are good for the children of God. The Master’s words are sufficient: “Your father knoweth what things ye have need of.” And this applies as truly to the Lord’s people as individuals, as to His Church as a whole.

Alternate seasons of the storm and tempest, and those of peace and calm have been the experience of the saints all through the Age. Thus about twelve years after our Lord’s crucifixion, the period of rest and prosperity that followed the conversion of Saul, was followed by another period of persecution. Herod Agrippa I, had been appointed king of Judea. He was grandson of Herod the Great, the murderer of the babes of Bethlehem. He was nephew of Herod Antipas, who beheaded John the Baptist. It was his son, Agrippa II, before whom the famous address was made by St. Paul. (Acts 26:28.) He was not a Jew, but an Edomite, a descendant of Esau. He appears to have been desirous of the good will of the people, even at the cost of principle. He took pains to observe the minutia of Jewish ceremonials. He hung up in the temple the gold chain which the Emperor Caligula had given him. It is related that at a “Feast of Tabernacles” he caused the entire Book of Deuteronomy to be read in the hearing of the people, and that he “burst into theatrical tears” when the reader came to the words, “Thou mayest not set a stranger over thee, who is not thy brother.” Thereupon the populace obsequiously cried, “Don’t weep, Agrippa, you are our brother.”

### Passover Season Sifting

On the lookout to curry favor with the Jews, especially the influential ones, Agrippa caused the Apostle James to be beheaded, and finding that this brought great pleasure to the Jews, he had the Apostle Peter arrested. The Greek word here rendered “apprehend” rather implies that his arrest was after searching. Probably all the Apostles were more or less secreted about this time, but, trusting to the sacredness of the Passover season, St. Peter ventured forth and was arrested and imprisoned, Agrippa intending his death directly at the close of the Passover week. Meantime, however, the Lord delivered him, as this lesson shows.

We can well imagine the sadness of the Church at that Passover season, which must have reminded them considerably of the time of our Lord’s death and the alarm then amongst His followers. It has seemed to some as though each Passover season, each Memorial celebration, was a time of special trial and testing amongst the Lord’s followers. As Judas and Peter and all of the Lord’s disciples got their sifting at this particular season of the year, so it may be that the sifting and shaking, by which Satan desires to have others of the Lord’s followers, are specially permitted at the Memorial season. But whether this is a true supposition or not, it will surely not injure the Lord’s people to be specially on guard against the wiles of the Adversary at these times -- since we are to watch and pray always, lest we fall into temptation.

## **The Church Prayed for Peter**

St. Peter is supposed to have been imprisoned in the famous Castle of Antonio, possibly in the very same room in which our Lord was arraigned before Pilate, and the same one to which Paul was subsequently taken when mobbed in Jerusalem. Peter had a guard of four quaternions (four soldiers each), who relieved each other every three hours. Two of the four were chained to Peter's arms, one to each arm, and a third was outside the door and a fourth in the passage leading to the outer iron gate. The power of Divine grace helping in every time of need and giving peace amid alarms; is Well illustrated in this case by the fact that under all these circumstances, St. Peter was fast asleep when the angel of the Lord came to deliver him. The proprieties of the case are also illustrated by the fact that Peter's friends, the Church, were not asleep, but praying for him. It was not for him to pray for himself deliverance from the power of Agrippa, for he had already consecrated his life unto death, and properly should feel quite ready to lay down his life at this time, if such proved to be the Lord's will in respect to him. For him to have asked for the prolongation of his life would have been to ask amiss, and to have manifested a willfulness incompatible With a full consecration to the Lord's will. But with the Church it is different. They could with all propriety, while expressing to the Lord their confidence in the Divine supervision of the Church's affairs, tell him also of their love for St. Peter and of how much his sacrificing in the service of the Truth had done for them and was doing for them. They could properly enough express the hope that it might be the Lord's will that he should continue with them for their joy and comfort and upbuilding in the "most holy faith." It should not surprise us either that this prayer-meeting on St. Peter's account lasted all through the night and, for aught we know, other meetings of the same kind may have been held besides the one referred to in this lesson, which was at the home of Mary, the mother of Mark, the writer of the Book of Mark and the cousin of Barnabas, possibly the unnamed person of Mark 14:51.

## **Mien Ought Always to Pray**

It may be added, Would it not have been appropriate for the Church to have offered prayer and then to have retired as usual, leaving the results entirely with the Lord? We reply that the examples given us in the Scriptures fully warranted the all-night prayer-meeting and even its continuance for several days. Do we not know of our Lord's remaining all night in the mountain at prayer? Do we not remember His long and repeated prayers in Gethsemane? Do we not remember the Apostle's exhortation to the Church, "Praying without ceasing, and in everything giving thanks"? Giving: this a liberal construction as signifying a prayerful attitude of mind and continued looking 'to the Lord for His grace and guidance, nevertheless our Lord's parable of the importunate widow and her repeated comings and her reward all teach the same lesson of importunity. Besides, our Lord thus applied the parable, saying, "Shall not God avenge His very elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." -- Luke 18:7, 8.

In one sense of the word the fears and sufferings of the Lord's people and their trials and difficulties ascend to the Lord in prayer and call to Divine justice for vengeance, recompense, punishments, without any word from His people to this effect. Rather their petition should be in line with Stephen's prayer for his enemies, "Lord, lay not this sin to, their charge." Nevertheless,

as Abel's blood is said to have cried to the Lord for vengeance, so the blood of His saints is said to cry unto Him day and night, "How long, O Lord, dost Thou not judge and avenge?" -- Rev. 6:10.

The Lord certainly does not wish us to understand that He has no oversight, arrangement or plans of His own, nor that the Divine arm may be moved by our prayers in any direction at our pleasure, at any time. On the contrary, the Lord assures us that all of His purposes shall be accomplished and that His Word shall not return to Him void, "but shall prosper in the thing whereto it was sent." (Isa. 55 :11.) Nothing can alter the definite, fixed outlines of the Divine program. But the Lord has evidently left certain of the filling in of our experiences subject to change or modification. Those minor details He is ready to use for the blessing of His people, for the development of their faith. Thus in St. Peter's case the Lord was doubtless intending a deliverance in some manner, because He had a further work for him to do, but He allowed it to come about in such a manner as to indicate it as a reward of the faith of those who prayed for him. Otherwise the deliverance might have come sooner or later, and in response to faith or works along some other line.

The Lord evidently desires to cultivate in us a quality of faith, trust. Therefore He has made faith a condition for all of His blessings of the present Age, and distinctly tells us that without faith it is impossible to please Him, and that He desires us to "walk by faith and not by sight." -- 2 Cor. 5:17.

### **Why One Taken and the Other Left**

The question naturally and properly arises, Why was Herod permitted to kill the Apostle James and not permitted to kill the Apostle Peter? Was St. James unworthy of any further part in the Gospel work, or less worthy than the Apostle Peter? Was there not enough work for all, or was St. James permitted to die because he was ready for death, because he had finished his course? and was St. Peter preserved alive because he had not finished his course? None of these suggestions seems to be the correct one. Rather let us surmise that both Apostles were loyal and acceptable to the Lord and at the mark of perfect Love, fit for the Kingdom. Let us suppose that the Lord preserved Peter because He had a special work for him to do, and that He allowed the beheading of St. James, not because there was nothing more that he could do, but because by such a death as he experienced and at such a time, he could accomplish the most that was possible -- a work which could not have been so well done at another time, nor by the death of another person. St. James, apparently, was the leader amongst the Apostles and his execution would be a great shock to the Cause, awakening the followers of our Lord to renewed zeal and energy in the proclamation of the Truth. It doubtless served to increase the appreciation of the people for the Apostles, causing them to give still more earnest heed to their teachings and to realize how greatly the Cause of the Lord had been made dependent upon them, the "twelve Apostles" of the Church. -- Rev. 21:14.

This, then, would help to explain why the Church prayed day and night for St. Peter. The loss of St. James made St. Peter and every other Apostle doubly precious in the estimation of the "household of faith." God intended that St. Peter should live to be an old man; for this was our Lord's prophecy respecting him. But the emergency proved a blessing to the Church, by way of stirring up their pure minds to an appreciation of the Lord's cause in general and for St. Peter in particular. A similar lesson may be drawn today.

As we see some ripe grains taken and other ripe grains left, it may mean that the Lord can use the death of the one the better and the life of the other the better in His dealings with the Church.

### **A Real Angel, A Real Deliverer.**

The time in which the holy angels were permitted to materialize still continued; a power possessed by them, but, we believe, is not now permitted to be exercised. It was between three and six o'clock in the last watch, for Peter was not missed until sunrise (Vat.), when the guards were changed. St. Peter; sleeping peacefully, was awakened by the angel, whose features were radiant, because this was necessary in order that the Apostle might discern that his deliverer was a holy being. The Scriptures mention numerous appearances of angels as men without radiant appearances. Peter was bidden to rise up. Quickly and simultaneously the chains which bound him to the soldier by either hand were loosed. He was instructed to put on his wooden shoes, or sandals, and to put on his outer garment, or cloak, and to follow his leader. We read that he followed, realizing the facts as those of a dream. Thus he was led past the first and second wards, or doors; until they came to the great gate of the city, which opened of its own accord, and then the angel left him.

It is worthy of notice that the miracles performed here were only such as were beyond Peter's natural power. Whatever he could do he was required to do, namely putting on his sandals and his cloak, and following the angel. He could have been transported. His own sandals or other sandals could have been fastened to his feet. A new coat might have been provided. But the lesson is a more profitable one as it was given. Similarly in the Lord's dealings with us today, we should remember that it is ours to do everything within our power, and the Lord's to overrule all things for our good, and to supply our deficiencies from His abundance. Thus still He gives us day by day our daily bread, in the rain and the sunshine and the seed; but He expects us to labor for it, to plow the ground, to sow the seed, to harrow it, to thrash it, grind it and bake it.

### **Must Take Steps of Faith and Trust**

"When Peter was come to himself," when he realized the facts in the case, that he was free, he said, "Now I know of a surety that the Lord hath sent His angel and delivered me out of the hand of Herod and . . . of the Jews." St. Peter's faith was strengthened. Willing to die, he found the Lord was willing that he should live and labor and endure, and he was equally pleased, rejoicing, we may be sure, for the privilege of further service, even though it would mean further sacrifices and sufferings for the Lord's sake and for the sake of His people.

Doubtless the angel started Peter in the direction of Mary's home, where the prayer was being made on his behalf. Another has drawn the lesson from this incident thus: "This is also a deep principle of Providence. Jesus led the disciples out as far as Bethany, and then left them, and ever since they have been finding their own way through the world. God leads us part way in life, and then leaves us with only human guides to find the rest of the way ourselves." The thought is that as we need special assistance and guidance, the Lord gives it to us, but requires us to take steps of faith and trust; just as Peter was led in a miraculous way through the gate out of danger and the



presence of the angel withdrawn, leaving the Apostle to exercise faith the rest of the way,, which was for his own good.

The description of the house with an outer gate implies that it was one of the better class. Peter's knock was heard by little Rose, for such is the meaning of Rhoda. So overjoyed was she that, forgetful to let him in, she ran first to tell the praying household that Peter was at the gate. Expecting no deliverance at such an hour, some thought the maiden mistaken, and then insisted that it must be his angel -- in harmony with the prevalent thought that an angel had supervision of each individual of God's people and that such might personate the one under his protection.

### **Divine Guardianship Ours**

The brethren were surprised at the Lord's answer to their petitions, because it came so unexpectedly as respects time. There seas an outburst of excitement and questions, which the Apostle was obliged to silence by tine shaking of his hand. Then he narrated the wonderful story of his deliverance and bade them tell it to the other James, the brother (cousin) of Jesus, and the other disciples. Then Peter went his way, whether to another city or to another house, we do not know. In any event, he exercised wisdom in not needlessly provoking Herod. There was consternation with the coming of daylight. Later on in the same chapter we learn of another visit of the angel of the Lord-this second time to smite Herod with disease (intestinal worms), from which he subsequently died. This chapter then shows us the power of Satan, the power of God, and the power of prayer.

The promise, "The angel of the Lord encampeth round about them that fear Him," etc., is a symbolical statement illustrative of the Divine guardianship of all those who are truly His. The thought is the continual supervision of our affairs by the Lord. Whether we think of the angel of the Lord as one of the heavenly host specially appointed on our behalf, or whether we think of him from the standpoint of the various powers of nature, the levers of which are all in the Divine care, it matters not. We have the assurance that the Father Himself loves us and that all the heavenly powers are pledged to those whom He has accepted in Christ Jesus, and these unitedly guarantee blessings to all those who abide in God's love. This means to abide in faith in the Redeemer. It means to abide loyal to our consecration, to do the Father's will to the extent of our ability. That will is declared to be that we shall love the Lord supremely, our neighbor as ourselves, and all the members of the household of faith, as Christ loved us.

### **"SENT FORTH BY THE HOLY SPIRIT"**

*"And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation." -- Mark 16:15; Acts 13:1-12*

SEPARATE me Barnabas and Saul for the work whereunto I have called them," was a most expressive and signal call of the Holy Spirit in the early days of the prosperity of the Church at Antioch. Such a leading and call was in fall keeping with the instruction the Lord had given, that His disciples were to be witnesses and to bear testimony to the Truth unto the uttermost parts of the earth. The text used at the head of this article is not found in the oldest Greek manuscripts and therefore there is much un certainty as to its authenticity; yet it is in general harmony with other Scriptures whose genuineness and validity are not to be questioned, such as the statement, "Go

ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” -- Matt. 28:19.

Though we would not be in agreement nor in harmony with much that passes for missionary work, we must recognize that the New Testament is full of the true missionary spirit. Nearly all of the endeavor and activity in the early Church may be said to be of the nature of missionary work. Our Lord's work amongst the Jews was in the nature of a missionary work. The work done by those who were scattered abroad as the result of persecution in Judea was in the nature of missionary work. The Church at Antioch was itself a mission Church. And so the missionary journey of the Apostle Paul, should not be considered in the light of special mission work as that term is used today (not a mission to savages and barbarians), but rather as a part of the whole work which the Lord was pleased to specially bless and use in the establishment of the Truth in various quarters distant from Jerusalem.

### **God's Elect from Every Quarter**

The spirit of Christianity is an aggressive one. The Gospel sets before the true believer an object, a motive, which inspires to an enthusiasm of the highest degree. The message becomes a burning one which must flame forth as a true light to enlighten others. Otherwise it would become extinct, smothered. “Quench not the Holy Spirit, whereby ye are sealed,” may surely be applied to a proper missionary spirit, as well as in other ways.

Missionary endeavor in foreign lands certainly has been in harmony with the Divine intimation, that a knowledge of the grace of God might be scattered abroad so as to select God's “elect” from every quarter. We are not by these words endorsing everything connected with the methods or the message which has been sent forth in the name of the Gospel. We do believe, however, that a blessing has resulted even through the use of wrong methods and impure teachings. Those who have given money to the Cause have surely received a blessing, compensating every endeavor to serve the Lord. The sacrifice of earthly means has brought its blessing and compensation in fervency of spirit. We are not certain to what extent the heathen have been benefited by the lessons civilization has brought them; some, more; some, less. Only the Lord will know how to determine the actual results and to apportion the rewards for services in His Cause.

### **Our Missionary Work.**

It is our thought that while there is so much to be done at home in civilized lands, those who have their hands full do well to content themselves therewith, leaving it for the Lord to open up, the way later, according to His wisdom and grace, for the heathen to hear the message. Our missionary efforts, however, hath at home and abroad, are of a different character and different inspiration than other missionary efforts. Ours is not a proclamation of a fierce God and a great place called hell or purgatory into which all their forefathers have gone and into which they must go unless they receive our message. Ours is the missionary message of St. Paul and Barnabas -- an announcement that the God of love has provided a Redeemer; that in due time the Redeemer Will establish His Kingdom and through it bless all the families of the earth with a knowledge of His grace, and grant assistance back into harmony with God and thereby an opportunity for eternal life.

Ours is a message of special favor now being given out to any who have the “ear to hear” and the heart to appreciate and accept it. Ours is the missionary hunt for the Lord’s jewels, for His “royal priesthood,” His “little flock,” His “elect” -- that these may be enlightened, and assisted in making their calling and election sure to joint-heirship with their Redeemer in His coming Kingdom. Our chief work is at home or in places where the Gospel has already been proclaimed, because we understand the Scriptures to teach that we are in the harvest time of this Gospel Age, just as the work of the Lord and His Apostles was in the harvest time of the Jewish Age. To His disciples Jesus said, “I sent you to reap that whereon ye bestowed no labor.” Other men labored and ye are entered into [the fruit of] their labor -- harvesting the ripened grain.

### **Followed the Leadings of the Spirit**

The record shows most commendable progress made by the Christians at Antioch under the instruction of the Holy Spirit through Barnabas and Paul. And this is corroborated by the testimony of this lesson that the Church at Antioch was in a healthy condition spiritually, and full of zeal for the spread of the Gospel. It had in it by this time several persons of ability and full consecration, whom the Lord was pleased to use in connection with its ministry. The time had come when Paul and Barnabas could be spared to go elsewhere to start others in the good way, and the Holy Spirit indicated that this should be done. How this was indicated we are not informed, and we will not speculate concerning it. Suffice it that the Church understood the directions of the Holy Spirit and obeyed them, Barnabas and Paul being agreeable also. Barnabas is mentioned first in the record, because up to this time he had the more prominent position -- being older than Paul in spiritual things and perhaps also older in years. While Paul was ““a chosen vessel” unto the Lord, prepared for a treat service, it had not yet been fully manifest that he was the Lord’s choice to fill the place of Judas, -- the twelfth Apostle.

Apparently Barnabas and Paul were sent forth at the expense or charge of the Church of Antioch, and hence went forth as their representatives, as well as representatives of the Lord. The importance of the matter was appreciated and the dependence of the mission upon Divine blessing was recognized in the fasting and prayer and outward manifestation of appointment by laying on of hands. This laying on of hands was not by way of giving authority to preach, for Barnabas and Paul had already been teaching in various quarters for some years, and had been teaching the Church at Antioch for over a year, it was therefore merely a ceremony by which missionaries, and the Church undertaking their support, took cognizance of each other as representatives and as being represented in this special work about to be begun. But while accepting the commission of the Antioch Church;: as its representatives, the missionaries specially recognized that they were sent forth by the Holy Spirit. -- Verse 4.

### **Sought Those Feeling After God**

They had not gone far before they began the work which lay so near to their hearts-the preaching of God’s message of good tidings of great joy, of reconciliation effected by the precious blood of Christ. They did not go to the heathen people, but went to sow the seed of the Kingdom in already prepared soil; they went, first of all, as in every place, to the Jews who for sixteen hundred years had been under the law as a school-master to prepare them to

receive Christ. The pious Gentiles who were “feeling after God, if haply they might find Him,” and who had some knowledge of the God of Israel, frequently attended these Jewish synagogues, and hence in going to these, the missionaries, Barnabas and Paul, were reaching the best )prepared and most religious element in every place.

The liberality of the management of the Jewish synagogues is attested by the fact that the Gospel got a ready hearing in all of them up to the point where they realized that the message was likely to produce a division in their midst. If the Jewish synagogues and Christian churches today were conducted on a similarly liberal basis, and gave opportunity for the presentation of any subject that could be presented from the Scriptures and in harmony with the Scriptures, the present missionary work of disseminating the present harvest truth would be very much simplified. While today we are less subject to the violent persecution, on the other hand we are seriously handicapped by prevailing conditions and sectarian bondage.

### **By Love Serve the Brethren**

John-Mark, the nephew of Barnabas, is here introduced to us; not as a third laborer in the special work of ministry of the Truth, but as an assistant or servant to Barnabas and Paul. In this as in every place the Scriptures, while teaching that all believers are “brethren” and “fellow-heirs,” nevertheless repudiate entirely the thought entertained by some today that all brethren are exactly on an equality in every matter. Very properly Mark did not say -- “If I cannot go on an equality with Barnabas and Paul, I will not go at all.” Very properly he did say that if there is any opportunity for service, if by any means I can render any assistance in the journey and affairs of these whom the Holy Spirit has indicated as special representatives, I shall: be most glad to serve them, and thus serve indirectly the Lord and His Cause. And there were opportunities, as there are always opportunities for those who have a will to serve the Cause; and no doubt Barnabas and especially Paul, received many, helps; from their younger brother who had become their servant, chiefly from his desire to serve the Cause of Christ. No doubt also their opportunities for public ministry of the Truth were enlarged and broadened by this helpful assistance in secular affairs. Paul especially constantly needed a helper; because of his thorn in the flesh; his weak eyes.

Mark’s faithful service continued for some time; but for some reason (verse 13) not stated, he left the work, and we may judge very nearly lost his privilege and opportunity in connection with it. No one knows how much he may have lost of spiritual blessing and privilege by his failure to continue with Paul. The disagreement; whatever it may have been, apparently extended to his uncle Barnabas, and eventually led to the separation of the latter from Paul. However, years afterward John-Mark apparently saw things in a different light, and again joined Paul’s company. He seems to have ultimately become a true yoke-fellow, very highly appreciated by the great Apostle. (Col. 4:10; 2Tim. 4:11.) Here is a suggestion to all of us that, no matter what may be, the door of opportunity for, engaging, in the Lord’s service, faithfulness to it is essential to progress; and there is a further lesson, that if we find we have erred and been unappreciative of our privilege, the best thing to do is to repent therefore and seek a renewal of the opportunities, and to attest our loyalty by fresh and increased earnestness.

### **Light and Darkness in Conflict**

The Gospel heralds continued on their journey, through the Island of Cyprus, until at Paphos they came in contact with a new experience. There Satan had a special servant, a spirit-medium, a sorcerer, and false teacher. This man had ingratiated himself with the chief government official of that place, and when the latter was being reached: by the Gospel message the sorcerer opposed. it, realizing that there can be no harmony between light and darkness, between the Spirit of Christ and the spirit of demons, and that if the deputy governor became a follower of Christ and imbued with His Spirit, he would be, proportionately out of harmony with spirit mediumship and sorcery and, all the evil works of the flesh and the devil. It was a peculiar case, such as apparently had not previously been, presented; it was a contention between truth and error and the servant of truth and the servant of error. It: was just such a case as was needed to bring forward the Apostle Paul's grand traits of character: opposition only made him the stronger by arousing him fully to the necessity of the case, More than this, although he had already been made the recipient of certain "gifts" of the Holy Spirit, he was now specially imbued with Divine power, as is here indicated by the Greek text; and acting under the direction of this holy power which possessed him, he pronounced against Elymas the scathing rebuke; the sentence of blindness, recorded in this lesson.

The deputy; who was evidently honest-hearted and sincere in his desire to know the Truth, was thus convinced of the Truth, and embraced the Gospel. From this time onward Paul takes his place as the chief one in the work; hereafter it is Paul and Barnabas or Paul and his company. It is quite probable that it was a failure to recognize the Lord's leading in connection with the Apostle Paul and his leadership as an Apostle of this branch of the work, and through family sympathy with his Uncle Barnabas, that John-Mark here deserted the work.

### **The Lord at the Helm**

The spiritual lesson here, for us all is, first, that the Lord Himself is at the helm and directing the affairs of His Church, and that each and all of us should continually look to Him for the guidance of His work, and to note how He is leading the various members in the Body (1 Cor. 12:25-31); second, the lesson teaches us the Lord's will respecting the promulgation of the Gospel; that it was to be spread everywhere there were any that had ears to hear, that the Divine purpose might be fulfilled, that of selecting out of every nation, people, language and tongue those who should compose the Bride of Christ. We see from it, too, that while certain servants are chosen and indicated by the Lord for certain special services, yet others are permitted to serve as did Mark, and still others are permitted to serve the Church at home, as did Simeon and, Lucius and Manaen, and that still others -- the entire Church -- are privileged to co-operate in the matter of "sympathy, love, prayers, hospitality, and financial sustenance. -- Rom. 12:6-13.

Circumstances have since greatly changed; and we are not to be confined to exactly the same methods of procedure now as then; but the inherent principles are the same. We neither wear the same kind of clothing, nor travel in the same kind of vessels, nor are we supported in exactly the same manner. But with all of these variances the same service is now due to be performed, namely the preaching of the Gospel to all who have "ears to hear." With the Gospel presented on the printed page, and with present mail

and rail facilities, larger opportunities are within our reach; and the same agencies make it possible for those who must remain at home. And who can use the mails to thus go about doing good, preaching Christ and His Kingdom and its righteousness. We who are living today still have special opportunities and privileges for ministering the Truth to others. Our responsibility is large; in proportion to our talents and opportunities; and our faith and love and zeal should be correspondingly shown; for he who loves much, and who has many opportunities, will surely do much for Him who has called us out of darkness into His marvelous light.