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WORLD EVENTS AND THE VOICE OF PROPHECY

STUDYING world events or otherwise watching the signs of the times is most interesting to those who have faith in the testimony of the ancient Hebrew Prophets. To all such watching ones, there are moves of tremendous and signal importance going on. Truly, all things are on ward moving; and the rapid succession of events and developments in this day of the Divine preparation for the New Age, can be seen by all prophetic students to comport well with the forecast of the Sacred Page. Several factors that are to figure largely or be in evidence in connection with the close of this dispensation are plainly upon the horizon, and marching forward toward the fulfillment of their predetermined purpose.

At the present moment, as all can' readily observe, there is a tremendous wave of peace-enthusiasm sweeping over the world. The Daily Press is constantly presenting to our attention the activities of those who hope to stabilize the present order of things, and to introduce an era of permanent peace and good will without the assistance of the Kingdom of God's dear Son., Before us is the Press report of the twenty-third conference of the "Interparliamentary Union" (41 nations) in Washington, D. C., October 6. The report goes on to say that,

"It was, perhaps, the, first time since America entered the World War that the German Anthem has been heard at an official affair in this country, and certainly its first Appearance at a 'state dinner in the National Capital in the presence of leading* statesmen from most of the belligerent nations.

Love Fest of Nations

"Seldom has. Washington witnessed a gathering of world leaders that 'promised such beneficial results ás that of the dinner last. night: It was 'a veritable international love feat, with permanent world peace as the. dominant note, and for the time, At least, racial prejudices and suspicions seemed to be forgotten. .

"Sir Robert Horne, for .Great Britain; Dr. Fernand Merlin, member of the French senate, for France; Dr. Joseph Karl Wirth, former chancellor of Germany, for. the. German Republic; Kakamura Kaju of Japan, for the Orient; Senator Giuseppe. De Stefano-Napolitani, for Italy; and Senator Jose Mattoso Sampaio Cornea of Brazil, for the countries of South America, all solemnly pledged themselves to the cause of permanent universal, peace.

National Anthems Played

"As each speaker concluded hi address, the favorite anthem of his country was played and in each instance the assembly of 500 men and women, leaders of progressive thought from every part- of the world, stood at attention. It was in this manner that the German anthem was played; and it was accorded every mark of respect that had previously been given 'God Save the King' and the 'Marseillaise.'

"Sir Robert Horne, appealing again for a genuine and lasting world peace, said President Coolidge had 'covered the whole ground' in his speech before the American Legion. 'We are indebted to the President,' the British statesman continued, 'for the way he has pointed

out to us. The United States has already played a great part in the curtailment of armaments; and I am sure this great Nation will do its part again when the opportunity comes.'

"Mr. Kaju explained that his entire name, translated from Japanese into English would mean 'happy little one.' 'And I may say with all sincerity,' He continued in humorous, yet sincere vein, 'that I shall, in truth, be a "happy little one" if this great country shall succeed in helping the world toward that lasting peace we are all so anxious to welcome.' "

THE RECENT PEACE COMPACT

A still more important factor than the foregoing, and giving fresh impetus to this recent psychology of peace is the late successful formation at Locarno, Switzerland, of what is termed the "Mutual Guarantee Treaty," or "Security Compact" by which representatives of seven important European powers, including the most influential and powerful nations of the old world, have entered into solemn agreement to deal with problems of international interest, and to settle in peaceful arbitration questions of dispute that otherwise might give rise to war. It is regarded as a foregone conclusion that the parliaments of the various nations represented; will ratify this peace compact. The importance of this late Security Compact is urged especially as it appears to amicably settle those distressing problems and disputes between Germany and France resulting from the World War.

Statesmen, editors; philosophers: the world over are giving expressions of high praise to this latest achievement at Locarno. And it is regarded generally as more significant of a firm axed stable foundation for permanent peace and for the, outlawing of war than anything that has happened since the conclusion of the World War. A writer in the "New York Times" says:

"That reconciliation which, six years ago, the supermen of the war, meeting in Paris, failed to achieve; has now, been advanced by their less illustrious successors, laboring no longer under the glare of the limelight but in comparative seclusion from publicity. There by Lake Maggiore, itself a tranquil rebuke to the storms of passion and vengeance, has, been heard at last the still small voice of wisdom."

Another report appearing in the "New York World" says:

"War is ended at last; peace has come; universal disarmament is near.

"With a great light in his eyes the British Foreign Secretary, Austen Chamberlain, thus proclaimed proudly to a press gathering here today the inauguration of a new era while the treaties signed at Locarno were being given to the world.

"Although he did not say it in words, one felt while listening to him that peace was signed last Friday at Locarno.

"Coupled with allusions by both Premier Painleve and Foreign Minister Briand of France to 'Franco-German reconciliation' -- for the first time since the war something more than a Utopian dream; almost an accomplished fact -- Chamberlain's utterances made a deep impression, and many are those who can say this evening, 'The world can now breathe freely again.'

"Then, in simple words that needed no orator's artifice to make dramatic, he spoke of the dread and peril of war under which Europe has lived since the signing of the Versailles Treaty.

"War Talk Will Cease"

"When I came to the Foreign Office,' he said, 'I was aghast at the nearness of danger. National passions were seething over irritating problems. Suspicion, jealousy, hatred, unrest were everywhere. Nations talked war and it was evident beyond doubt that if the current were not checked the world would drift into another Armageddon even more catastrophic for the universe than the last conflagration.'

"In Chamberlain's opinion Locarno has saved Europe on the brink of the precipice and henceforth, he declared, 'war talk must and will cease: "

Thoughtful observers of the present peace trend are predicting that with European nations giving evidence of good faith and sincerity in laboring to establish peaceful relations, and to abolish the hatred and jealousies of the past, the way is open for a great international conference of disarmament and economics. It is well known that the attitude of President Coolidge favors the calling of such a conference: The President's recent speech, while delivered to the American Legion in Omaha, and incidentally intended for all peoples, savored of this sentiment. And speaking as the mouthpiece of America, his pointed and forceful statements are sure to have a wide influence, to the effect that neither great armaments or military power can secure world peace, but that it must come rather through international compacts, and through the demobilization of hatred and the establishing of tolerance amongst the nations of the earth.

Mr. Chamberlain, the British Foreign Secretary, was asked, "Would one of those logical consequences [of the Locarno Security Pact] be acceptance of President Coolidge's suggestion, for a disarmament conference?" and his answer was:

'It is evident that the Locarno Security Pact, having insured European peace, has paved the way for general disarmament,' he replied. 'You may be aware that the League of Nations is now engaged in study and elaboration of a plan of disarmament which will be discussed at an international conference to be called under its auspices.'

Another press report adds under date of October 17:

"President Coolidge believes the signing of the Rhineland Security Pact by the Allies and Germany at least partially paves the-way for the calling of an arms parley, it was announced, officially at the White House today.

"For that reason, the President regards the initiating of the Locarno Treaty as the most important international event since the adoption of the Dawes plan.

"The President believes the treaty will have immediate beneficial results on the financial situation in Europe; since it will relieve the nations involved from the necessity of continuing great armaments.

"While the President also believes the pact will have a helpful effect toward bringing about an arms conference in the United States, he is not prepared to announce an Administration program in that direction until he sees the official text of the treaty."

Strange as it may seem, at a time when, as prophecy indicates, the nations of the earth axe on the verge of the gravest social rupture and upheaval of all history, there appears to be signal indications of the approach of amicable and -peaceful adjustment of national problems and difficulties. Yet even this situation was foretold by the Prophets of old. The Prophet looks ahead from his day, and tells us of these times when the world would be initiating its last great effort to preserve the present order of things, when it would be about to settle down in the blessed consolation that lasting peace had come through human endeavor, and when there would be banners of peace raised in all parts of the world, and the people would be saying, "Peace, peace when there is no peace." (Jer. 6:14; 8:15.) Likewise the Apostle Paul in vision carries us down to the present time, by the day of the Lord's Presence, and adds, "When they shall say peace and safety, then sudden destruction cometh upon them." -- 1 Thess. 5:3.

Belligerent Forces Rapidly Developing

The formation of peace treaties and compacts are doubtless the best remedy that the wisdom of this world can suggest, and men are to be commended for earnestly striving together to put into operation the best they know. Nevertheless, none of these means will be found to succeed; none of these are the Lord's remedy for bringing in the golden age of peace on earth, good will toward men. International agreements and Security Compacts do not convert or change the hearts of men from sin to righteousness, from selfishness to love.

During this very time when world leaders are hopeful that the measures of the present are leading out of the maze of race prejudice, hatred, strife, and misunderstanding, other belligerent forces are rapidly developing. As a result of seeds sown long years ago, there are weeds of discord and discontent, of sedition and strife constantly growing, which threaten all organized government. Radicalism, Communism, Bolshevism, and Anarchism have found their way into all nations. In this connection, we quote from a recent traveler in Great Britain, Dr. R. M. McCaslen, who seems well informed, presenting a review of how Great Britain in recent years has become saturated with influences and elements of Russian Bolshevism:

"Gradually, but none the less surely, Bolshevism made its way into that great Empire: It was laughed away. But there is no laughing today except by Bolsheviks and Communists, who rejoice that they have gained so much of what they have wanted, while those who might have thwarted their efforts saw no danger and heard no fore-warnings, their eyes blind to what was going on, and their ears deaf to warnings. Today, Great Britain dares not thrust forth its mailed fist and crush these vipers that are gnawing at the very vitals of the British government and sucking its life-blood. The time for action was months and months and years ago, before this ugly thing became the destroying monster that now it is."

The Revolutionary Movement of The World

A London newspaper, after referring to the purposes and activities of 'the Labor and Communistic elements in Great Britain, goes on to say:

"The two great opposing interests in the Socialist movement are generally termed extremists axed moderates, but a much ;better. description would be realists and mystics.

"At the present day the realists are organized as they, have never yet been in the history of the world. This is a new and most sinister feature of the present situation which distinguishes it from all previous attempts at revolution. There has been established in Russia an organization which is nothing less than the revolutionary government of the world. It has secured control of a considerable portion of Europe and Asia; it is a marvel of ingenuity, the result of profound and prolonged study of the art of undermining government, religion, society, and industry in all countries. Each of these spheres of action has a department assigned to it, with its own army of workers, specialists, and propagandists. The Jew Apfelbaum, Alias Zinovieff, who presides over this organization, directs the destinies of the down-trodden proletariat of the world, while wallowing according to all accounts in Oriental luxury in the Winter Palace of the Tsars: It must. be admitted that he has displayed immense subtlety and skill in his task.

"The British Empire being, for obvious reasons, the principal objective of the world revolution, all efforts have for some time past been directed to its destruction."

An American writer commenting on the foregoing says:

"Many forces have been at work to bring about the present situation in England. A large element in the English Church has done its utmost to encourage and strengthen the disruptive forces, and cannot escape its moral responsibility when the storm breaks. Many clergymen in this country are following the same road.

"The English Universities which for generations have educated England's political leaders have been honeycombed for the last quarter of a century with radicalism. As a result England can apparently no longer produce men capable of carrying on a strong government. Our own universities are following the same road.

"England has stood consistently for free speech, but has left it to the radicals to profit by this freedom, making no attempt to give the rank and file any answer to the specious arguments and false promises of the communists and Socialists. The United States is following the same road. English people of intelligence are at last waking up to the fact that owing to their blindness their country and their empire are facing appalling disaster. How much further shall the United States follow them?"

The Unifying of Ecclesiastical Forces

As many Bible students have noted, the Scriptures indicate that men in their zeal and determination to preserve the present order of things in peace, will look to the ecclesiastical forces of the world for support; and closer affiliation and relations between the civil and religious powers will be secured. This phase of the subject too is manifestly in evidence. Throughout the religious world the trend of thought and discussion is increasingly in the direction of federation and the unifying of all the religious elements so that a strong and formidable front may be presented to the various Communistic and Anarchistic factors and elements.

The drift in all the great religious conventions in these days is increasingly in the direction of the unifying of religious bodies and machinery. The great universal conference held in Stockholm in the month of August this year at which were represented the principal Protestant Churches of the world, and over which the Archbishops of Upsala and Canterbury presided, had for its object the formation of "developments of Christian policy toward new world problems." Everywhere throughout the world the atmosphere and spirit surrounding and permeating ecclesiasticism are, that religious forces must in conjunction and co-operation with civil governments, ultimately function in curbing evil, in restraining the lawless elements, and in upholding the present order of things. The following by Bishop Charles H. Brent (Episcopal) is an example of this thought:

"Let us not live in a fool's paradise. We are facing in this reagent of czarism the most powerful product of the war, a world force to be reckoned with. No one can read the Bolshevik Bible without being impressed by its extra-ordinary cleverness and its power, to inspire those for whom it is written. Some of its proposals are far from unwise. It is couched in practical terms from cover to cover, and therein lies a large part of its strength. It takes the highest dreams and hopes of man and delineates their materialization.,

"Every statesman, every teacher of science and religion, every Patriot should know the subtle strength of bolshevism from its literature. Only so can we learn how to meet it. To damn it, to discount its growing influence in the Orient and in Europe, to ignore it, is mad folly.' The only way to meet it is to build up something better and truer and stronger. Neither contempt nor, abuse will kill it: Medicine will not cure, for it is not a disease, but a religion. If all Christians were to adopt the slogan of bolshevism for themselves and live as well as cry, Christians have a world to win, Christians of All lands, unite! our bulwark against the evils of bolshevism would be secure and some of its finest hopes would be realized."

Popular Opinion, Religion Must Save Civilization

In connection with the foregoing, recently published extracts from President Coolidge's address before the National Council of Congregational Churches, October 20, is of, more than -usual .significance, for it doubtless, represents the popular feeling of Christendom, to the effect that ultimately religious forces as at present represented in the various communions and Church systems must be relied upon to support the civil powers in preventing disintegration and decay of civilization: Note the following in the "New York Tribune"

"While giving due credit to what may be accomplished through education, the President added: 'An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of -any source of moral power other than that which comes from religion.'

"Our very form of government, the President told the Congregational ministers, rests upon religion. Although church and state were separated by the founders, 'Nevertheless the forms and theories of our government were laid in accordance with the prevailing religious convictions of the people:

"I have tried to indicate what I think the country needs in the way of help under present conditions,' he declared. 'It needs more religion. If there are any general failures in the enforcement of the law, it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influence of religion.'"

The Divine Remedy

We need not impugn the motives of the statesmen of the world in their endeavor to direct the various ships of state into peaceful waters. No doubt in the majority of instances they are moved by high and noble impulses; and are honest in the belief that their policies and projects are leading them to better times and circumstances.

While the sentiments and influences of the children of God must always be enlisted on the side of peace, and in sympathy with all sincere effort to establish peace, nevertheless, we must first give heed to -our Father's Word and be in fullest accord with what we find to be the Divine Plan regarding the overthrow of evil and the introduction of the reign of righteousness. We must give heed to the. "more sure word of prophecy."

There can be no doubt, as to the import of prophecy dealing with the closing period of this Age and the introduction of the succeeding era -- that the present Age is to end in failure and disaster; that all human effort and panacea will finally be seen to be utterly futile and unavailing; that even with the accumulation of man's works and wisdom of the ages, at such a time as this when our race has appeared to reach the very pinnacle of learning and civilization, man's wisdom and highest effort according to the Divine decree' must result in failure; that upon -the ruins of the present, will' arise a glorious structure of divine administration, the Kingdom of God, to bless the world, as saith our Lord and all His holy Apostles and Prophets.

OUR SPIRITUAL WARFARE IN THE EVIL DAY

"Be strong in the Lord, and in the strength of His might." -- Eph. 6:10-20.

SOME one has said, "Life is a battle. Forever on the watch against our enemies, forever guarding our own lives, forever watching our chance for an attack upon the foe -- so we all live if we are earnest men." Strange as it may appear, followers of the great Prince of Peace are instructed to be armed for battle. Military fighting is only a part of earth's warfare. Carnal conflict is only an echo from the mightier spiritual battlefield of the world. Forces of good and evil meet in deadly shock and slaughter in every soul.

Concerning the spiritual conflicts of the Christian, another has remarked, "This battle is no sentimental fancy, but a genuine fight on which hang issues of life and death. No surging excitement of march and, music; shot and shell, rolls over this field to sweep its ranks on to victory, but it takes all the truer bravery to meet its foes in the solitude and silence of the soul. To beat back temptation, put down unholy impulse, choose the right at the moment of self-denial when the wrong comes offering a foaming cup of pleasure or a shining reward, is a battle that calls for the strength of the Lord and the whole armor of God."

A Spiritual Kingdom of Darkness

The Scriptures present the thought that the foes which confront the Christian are of a most formidable character: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It may not be easy to arrive at a full and precise understanding of all that these words contain; but they are evidently intended to present to the mind a strong and vivid conception of what masterful influences and forces are arrayed against the children of God. The language sums up the idea elsewhere set forth that there is a "kingdom of darkness" out of which God's people have been delivered; that kingdom made up of myriads of fallen spirits has been a well organized system of evil for long ages. Nor are any of us on earth able to know or fathom the various means and subtle ways that these powers of darkness can use in attacking the Lord's people. "Every evil thought, suggestion, influence, isolated deed and organized iniquity, if not the work of the devil himself, is at least a wile of the devil. How subtly and fiercely are these things beating against us to penetrate our armor and pierce our hearts."

How apparent it is that the Roman soldier clad in all -the armor of the ancient warrior is presented to us as a powerful symbol of the Christian who is engaged in, deadly conflict, and who should likewise be fully clad in that spiritual armor that will enable him to successfully battle with the enemy.

"So picturesque, is this exhortation that one could almost believe, that Paul simply ran his eyes over the Roman guard at his side and told his amanuensis to spiritualize the articles of his equipment. For every one now knows that this whole list of shield, shoes, girdle and breastplate, helmet and sword may be in the old paintings, found upon the person of each soldier in the Roman legions."

The fact that five parts of the armor out of six are defensive may be taken as implying that five sixths of the battle of life consists in resisting sin which is one broad aspect of the truth. The one part that is offensive, while only one part out of six, is a vitally important and tremendously effective part, without which no victory would lie won, but the battle would be lost. "The Sword of the Spirit which is the Word of God" is the Christian soldier's one piece of offensive armor.

In the School to be Taught

This description of the Christian and his warfare is of peculiar significance to such as recognize something of the times and seasons; and who -understand that we are already in the "evil day." Nevertheless it is feared that many fail to make a personal application of the Apostle's words to themselves. It is right enough to apply them to all in Christendom who make a sincere profession of faith in .God and devotion to His cause. It is right enough to rejoice that we have by the Lord's grace come to a considerable. knowledge of His great Plan of the Ages, and have learned to some extent. rightly to divide the Word of Truth and to appreciate the portions which belong to past ages and to the future, and to distinguish these from the Scriptures which appertain to the present time, and to see the harmonious relationship of the whole.. It is right enough that we should feel that this. is an indication that we have to some extent heeded the Apostle's words, that we have to some extent taken to us the armor which God has provided in preparation for the present and approaching tests in this trial time. But there is a danger: we fear that some in whom the good work of grace has begun are too well satisfied with .their attainments. The fact that we know much more about the Word and Plan than do many of our fellow-Christians may be regarded as an evidence that we are in the ,school of the Lord and being taught of Him; but it is no assurance that-we are ready to graduate. We should all realize the force of the Apostle's words, "Now we know in part, then we shall know even as we are known." -- 1 Cor. 13:12.

But even if we knew a great deal, if we knew twice as much as we now know, we should understand our acquisition of knowledge merely to correspond to the finding of the armor mentioned by the Apostle in our lesson. We should notice that he does not merely say that we should find the armor, but, much more, to the point-he declares that we should put it on. The Lord's object in providing us with the knowledge was that thereby we might grow in grace. Knowledge, then, is merely a means to an end desired. Well does the Apostle say, "Knowledge puffeth up, but love buildeth up." (1 Cor. 8:1.) If we could get love alone without getting knowledge, it would be very much to be preferred above' getting knowledge alone without getting love, but God has otherwise arranged, namely that we must have knowledge as the basis for love, and that we must have love as the outgrowth of the knowledge if we would be acceptable to him as members of the elect Church. Hence, we are to grow in grace, and to this end incidentally we must grow in knowledge, because how could we love God if we knew Him not, and how could we develop His character-likeness except as we would be sanctified through the Truth?

In the preceding issue of" this journal we reviewed the subject of love and considered the blessings that are ours through Christ, and the attainments possible in faith, knowledge, hope, and love; we noted the Apostle's words, "the greatest of these is love." Oh, how much room there still is for progress in this direction, in the putting on of the whole armor of God!

Love's Place in the Armor

As we analyze the armor we would find it not merely an armor of knowledge but very largely indeed an armor of faith, an armor containing love as one of its chief elements and surely in every part riveted together with love. What would our breastplate be worth without this love element? Alas, we see that our dear Redeemer's death constitutes our breastplate, that His love provided the redemption which covers us and protects us, and that it is our appropriation of His love and our reciprocating love for Him and for the Father and for the Divine law that led us to full consecration of ourselves to His service. It is behind this breastplate of righteousness of which the love of God and our love for God and for the Lord Jesus are the chief elements that we are secure, justified through faith in the precious blood, counted righteous through the love and mercy of God.

And our helmet, does it signify an intellectual knowledge of the Lord? Yes! and yet it is a knowledge based not upon the things that are seen but upon the things that are unseen. Our helmet is a; faith-knowledge, and the basis of this faith is an appreciation of the love of God which passeth all understanding, which has begun the good work, not only in our redemption, but in the sanctification of our hearts. The love of God for us and our love for Him are most intimately related to this helmet, and whoever would put it on, whoever would be protected by it, must surely recognize the Divine law and be responsive in love himself. "The Christian warrior must know God's salvation in his own experience. As the helmet glistens in the sunshine so must the crown of the Christian's experience point upward to heaven, and onward to the glory yet to be revealed. It is when we are experiencing the power of God's salvation, that we can declare it to others."

And what of our shield of faith? Is not the love of God, the mercy of God and of our Lord Jesus, the basis of our faith? We are not trusting either to our works or our knowledge for salvation; for both of these prove to us that we are unworthy of Divine favor. We are trusting in God's love and in the loving sacrifice of our Redeemer, and this shield can be appreciated and will be thoroughly used only by those who have received of the love of God as well as of a measure of knowledge.

The Sword of the Spirit

The Sword of the Spirit, which is the Word of God, as we have noted, is the offensive part of this armament. But do we not see that many who have the Word of God are holding it by the blade and not by the hilt? Do we not see that a failure to appreciate the love of God has been their difficulty, so that the study of the Word and the knowledge gained respecting the Word have been comparatively valueless to them, misleading -- injurious --because they received not the Truth in the love of it. Most evidently some have received the Truth in large measure and some in lesser measure, in proportion as they had the right or the wrong kind, of love: Pride and self-love have hindered many from taking the Sword of the Spirit in the proper manner; pride and denominational love have hindered others; and we are safe to say that all who handle the Sword of the Spirit, the Word of God, are in great danger of doing injury to themselves thereby, except as they speak the Truth in love -- "in the love of it" -- in appreciation of it as God's great revelation of 'Himself and of His purposes., If selfishness to any extent combines with this love, to that extent the Sword is dangerous to the one who wields it. Love out of a pure heart is the only proper; the only safe condition.

The sandals of preparation for contact with the world and the ruggedness of the way are very necessary. Pride and ambition may enable us to pass over a considerable stretch of rough roadway without discouragement, but we may be sure that the Lord has so arranged the Narrow Way that selfish ambitions will never carry us to the end. On the contrary, the Divine order is that only love for the Lord and for His Flock and for His Truth will so protect us that-we can go onward and upward in the Narrow Way clear to the end of the journey without discouragement that would turn us aside. "The feet are the instruments, and therefore the appropriate symbols, of motion; and the Christian soldier, whose career is a march and a battle, and a battle and a march, must always keep himself in marching order. He must be ready for either marching or fighting at a moment's notice, and he is to get that readiness from the Gospel of Peace."

Prayer as a Factor

Another important essential remains: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." How necessary that the-soldier keep in touch with his captain, under his-, orders and inspiration! "The ranks may be disorganized and flying before the enemy, but the presence of the general and one word from his lips will turn the tide of defeat, gather together the scattered ranks and sweep them on to victory. It is fatal for the line of communication between the general and his men to be broken. Prayer is the line of communication between Christian soldiers and the great Captain of their salvation. On this mystic wire that stretches unseen between heaven and earth and thrills with spiritual fellowship, dispatches, orders fly thick and fast and instantaneous. The prayer that breathes out of us supplication and aspiration, breathes into us calmness and courage and then we go forth to battle, strong in the Lord and in the power of His might, having on the whole armor of God, and on our sword shall sit laurelled victory."

"The Lord Hath Done Great Things for Us"

We believe the above words represent the sentiments of a goodly number of brethren throughout the world today. That His faithful children might be enabled to stand and endure all the tests of this evil day, the Lord has graciously surrounded. His people with blessed influences, provided valuable assistance. We should all have deep concern that the Lord's grace be not received in vain, by any of us, but that we should all be profited, strengthened by the meat in due season which our Master has dispensed to the household of faith. How else could we understand the light that has been shining upon the Divine Word? And is not this, understanding of the matter in full accord with our Lord's precious promise that at His Second Coming, when He would make up His jewels, gather His "very elect," His Bride, He would first knock? and then to those servants who would open immediately and show their faithfulness, He would come in and sup, with them? More than this, He would become their servant and gird Himself and bring forth from the storehouse things new and old. (Matt. 13:52.) How wonderfully, how accurately, this matter is being fulfilled before us today! It is the Lord's doing and it is marvelous in our sight. The eyes of our understanding discern clearly and we rejoice therein.

Take, for instance, the great central factor of our faith, the "precious blood." From infancy many of us heard of the death of Christ, of its necessity, of its value. We read the Scriptures, yet we saw not the beauty and the grandeur, until now in these latter days the Lord Himself has disclosed the real significance of the word "ransom" -- purchase price-and shown. us just how our Lord Jesus left the glory and became holy, harmless, undefiled, separate from sinners, the man Christ Jesus, and how then He "gave Himself a ransom for all, to be testified in due time." Ah! what a story of gracious knowledge, mingled with precious love, is Opened to us by, this appreciation of how Jesus Christ by the grace of God tasted death for every man. Now we can see, as we could not previously; the meaning of the word "propitiation," satisfaction. Now we can see that He was the propitiation for our sins-the sins of believers of this present time.

We can see, too, how the satisfaction which He has already provided is the ground or basis of our acceptance with the Father, and that now we are justified through faith in. His blood, and correspondingly our peace with God has a firmer foundation and is every way more satisfactory. But still more, we can see the further value of the precious blood when we understand the Apostle's declaration -- "He is a propitiation for our sins [the Church's sins, now]; and also [through the Church, His Body] for the sins of the whole world." Now we can see how and why the gracious New Covenant will be introduced at the close of this Gospel Age -- a New Covenant with Fleshly Israel, which ultimately will include all the families of the earth, signifying to them a complete release from Adamic condemnation, and a taking away of the stony heart out of their flesh and the renewing of a heart of flesh-during the Millennial Age -- bringing them up from the degradation of sin and death back to all that was lost in Eden, during the times of restitution of all things. Oh; what the Atonement signifies to us now and how little it has signified to many in the past! how incomprehensive to a large number! Praise the Lord for the old things as well as for the new.

No Safety Without the Armor

But a further illustration out of many: we knew something of what the Scriptures taught respecting justification, we knew something of how faith was related to this justification but we comprehended it not, and but imperfectly realized that this justification by faith, this imputation of righteousness to believers, was merely the Divine method of putting them on a plane where they could be

acceptable sacrificers, and present their bodies, already acceptable to God, as living sacrifices, their reasonable service; nor did we see clearly either that this consecration to sacrifice, this setting apart or sanctification of life and heart and all to the Lord, is the condition upon which we may hope to share with our dear Redeemer in His glorious Kingdom. How real these matters have become as the Lord has brought to us the meat in due season, things new and old. But how evident it is that along with these spiritual blessings, enlightenment and comfort 'of the Truth, etc., there has come some of the most crucial tests of the Age, tests of faith, tests of love, and, of loyalty to God.

Yet it is to be expected that such as have the spirit of the Truth to come reverently to the ' Word of God to learn God's will and way, and who have a desire to walk accordingly, would receive the divinely-provided armor of God' which will protect all who carefully put it on, front all the fiery darts of the enemy. Without this complete armor, no child of God is safe in this evil day; for this reason the Apostle admonishes, "Wherefore, take unto 'you the whole armor of God, that ye may be 'able to withstand in the evil day, and having done all, to stand." -- Eph. 6:13.

These Are the Perilous Times

The evil day here referred to is this Day of the Lord, in which we are now living, wherein every man's work shall be tried, so as by fire. These are the "perilous times" of which the Apostle forewarned the Church-times peculiarly perilous to Christian faith, because of the many subtle and delusive forms of error now springing up to intercept the progress of the Truth. But God's provision for His saints is equal to the emergency of the perilous hour. It may be said that probably never before this "evil day" was it possible for the saints to put on the whole armor of God; and never before was it needed. It is seen that during the past century in particular the Lord has been handing to His people this armor, piece by piece, and has been telling them to put it on and wear it that they might become accustomed to it and feel at ease and at home in it; and now the time is at hand when it is impossible to stand without it.

Some -- a few -- have been heeding the counsel. Carefully they have buckled on every part of the armor as fast as they received it, and in consequence, today they stand completely clothed with the Truth. Their loins are girt about with it; their feet are shod with it; and it covers their head, (their intellectual faculties) as a helmet of salvation (salvation from the snares and delusions of error). Then they have on the breastplate of righteousness -- His imputed merit supported by a righteous character, which the Truth has developed in them; and in their hands they bear the Sword of the Spirit, which is the Word of God, which they are now able to handle with ease and vigor in defense of the doctrines of Christ; while their ample shield of faith is an able defense against all the fiery darts of the enemy, so that the flying arrows do not even jar the armor or for a moment stun the inner man.

Praise God for such an armor! Have we put it on? Let us not rest satisfied with the idea that we can get along as well as our fathers did with only a part of it. The time is coming, yea, and now is, when we must have it complete, or we will surely fall. The portions of the armor prevented to the saints of the past were sufficient for their day and trial; but a greater trial of faith in this "evil day" necessitates a more complete defense.

Some Putting on and Taking off

Let none say to the Lord, "Well, I have the breastplate and the shield; I think I shall not need the helmet;" or, "I think I can get along without the sword." We will need them all, all should make haste and put them on without delay. Some of the 'brethren should have had them on long ago, and should be able to help others don them now. Many are already falling, and sadly many are feeling their lack of the helmet. Some with mere curiosity interest have spent much valuable time in looking at the various parts of the armor as presented to them for the past few years, instead of earnestly buckling them on and proving them: and they have become so used to merely looking at the beautiful pieces of the armor that they expect the process of bringing forward new pieces to continue for ever. Let such wake up to the fact that the armor is already complete, and that no more can be added to it because anything more would be a superfluity. The Lord has graciously shown us its entire outline, as well as the manner in which the various parts of it work together. We look at our hand: it has four fingers and a thumb. We do not say, well, perhaps another thumb or finger will appear by and by. We know there will be no such thing. That hand is complete and another member added to it would be superfluous:

Just so those who have come to view the full completeness of God's Plan, as now unfolded to us, know that nothing more could be added to it. It is gloriously complete and worthy indeed of its great Author. But, while the outlining, the general harmony and the working together of the various parts are all clear to us now, we yet have room for profound thought and "study of it, and probably will still have even after we are glorified. Some make a great mistake in continually putting on and taking off various proffered armors. There is but one armor that will be of any use or protection to us, and that is that which is stamped with the scarlet stamp -of the precious blood of Christ. Every piece of this Divine armor is so stamped, and it all fits together. If we think to change our helmet-of salvation for some other helmet, we will very soon want another breastplate to match it. And we will want another sword; for this sword will not match with any other helmet. And this shield of faith will not match with any other armor. Our heads should not be allowed to grow too big for the helmet which the Lord has provided, for then we might go around hunting a new helmet to fit our swelled head and wrong ideas. If the helmet supplied in God's Word will not fit us, we need not fancy the increase is real wisdom, and try to stretch the old one or to get a new helmet; but should freely apply the liniment of humility and reduce it till the helmet does fit.

Some Unworthy Must Fall

Let us put on the whole armor of God; and make sure that we accept no spurious brand. Every piece of the genuine is stamped with a cross and the words -- To be worn only by the redeemed.. Put-on piece by piece, quickly; buckle it on securely; and, having done all, stand. The position thus suggested implies an attack: the attack will surely come; and indeed has already come to many. Are we ready now to do good service as valiant soldiers of the cross of Christ? Then stand! Let us not run away; stand our ground and battle for the Truth.

As we have already observed, it is as truly a part of God's purpose .to let some fall in this evil day, as it is to enable others to stand. He therefore permits the strong delusion to take possession of all who have pleasure in unrighteousness, and who therefore do not believe the Truth. Such are unworthy of the Truth, and sooner or later every such one must fall. All such are condemned as unworthy of membership in Christ, the Vine; and as the tithe for the exaltation of the Church draws nearer and nearer, the testing may be expected to increase until all the unworthy ones are weeded out:

"He will gather out of His Kingdom all things that offend, [those, who put off the wedding garment of Christ's imputed righteousness, etc.], and them which do iniquity [those who practice sin, who are not fully in sympathy with the principles and ways of righteousness as laid down in the Lord's Word]." And "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

If, then, we would escape the delusions of this, evil day; let us see to it that we rare -in deed and in truth lovers of righteousness,; let us receive the Truth in meekness, hold it with humility and thankfulness, and serve it with energy and zeal.

GOD' S CHILDREN GATHERING HOME

EARTHLY PILGRIMAGE OF BROTHER E.W.V. KUEHN ENDED

"Ye shall be gathered one by one, O, ye children of Israel." -- Isa. 27:12.

WE HAVE here no continuing city, but seek one to come," says St. Paul; and well do God's children realize that this is not their abiding place, but that their real home is beyond the valley of shadows and the veil of tears. As one after another of God's faithful in our midst finish their earthly course; we are reminded that God is gathering His children Home.

Our dear Brother E.W.V. Kuehn of Toledo, Ohio, a member of the board of trustees of the Pastoral Bible Institute, and well known to many of the readers of this journal, on the morning of October 9th finished his course and laid down his cross; our confidence is that he has been faithful unto death. Our brother was spared the pain and distress of any hours or moments of illness prior to his death. He went from his home to his place of business on the morning of the 9th of October in his usual good health; and had not been engaged more than an hour, when, while using the telephone, he was seized with some serious, affection of the heart resulting in the bursting of a blood vessel that caused almost instant death. Apparently, therefore, he experienced very little suffering. As the news of the sudden

departure of Brother Kuehn reaches the brethren in various parts of the country, they are deeply moved and impressed; the warmest sympathy is elicited for his loved ones left behind and for the Class of brethren at Toledo.

The Funeral

The funeral was held from our brother's home, on the afternoon of October 13th. As a prominent business man in Toledo for many years, he was well known in business circles and everywhere deeply respected and loved. There was, therefore, in attendance at the funeral, in addition to many relatives, and brethren in the Lord, a large number of business friends and acquaintances who came to pay tribute to our brother's memory. The large spacious home was well crowded, there being probably 200 present. Hymn No. 324 of our hymnal was sung at the commencement of the service, as it was explained that every morning before he went to his work, Brother Kuehn had gone to the piano and played and sang this hymn;

"When all Thy mercies, O my God,

My rising soul surveys,

Transported with the view, I'm lost

In wonder, love, and praise.

"O, how can words with equal warmth

The gratitude declare

That glows within my inmost heart?

But Thou canst read it there.

"Through all eternity; to Thee

A grateful song I'll raise.

And my eternal joy shall be

To herald wide Thy praise."

In accordance with what was thought would be the wishes of our brother, the opportunity was made use of in considering and presenting the 'story of heavenly love wherein the great Plan of God is revealed for the turning away of sorrow and death from the earth, and the bringing in of the morning of gladness and joy for all earth's sorrowing peoples; it is hoped that some were blest' in hearing the words of life.

A large procession followed our brother's bier to one of the old cemeteries in Toledo. There, in a beautiful spot, the surroundings of which spoke of peace and quiet, the mortal remains, of our dear brother were laid to rest. Here we tarried for a brief moment while an appropriate verse of a hymn was sung. Again our eyes were lifted heavenward and in the presence of the foe rendered thanksgiving and worship to our Almighty God who by His counsel hath given us wisdom and strength to triumph over our sorrow, and to know that He who is, from everlasting to everlasting will fulfill all the gracious promises of His Word; and ultimately declare for all humanity a blessed triumph over death. The thoughts of those who stood by our brother's grave were in the prayer directed to consider that our eyes turn from the perishing clay of the tomb to the glorious hope which we entertain for him, namely that God hath given a body as, it pleaseth Him, and that as it is :our strong confidence that he has been faithful and joined other saintly ones who have gone before, therefore, we sorrow not as others who have not this blessed hope.

In the Steps of His Master

Brother Kuehn was in his sixty-second year. Reared by godly parents in the nurture, and admonition of the Lord, he enjoyed the advantages of a Christian home, and was taught to remember his Creator in the days of his youth. Being of religious and devotional nature, as a young man he became associated in Christian work, joining the Lutheran communion. In this association he was very active and zealous in advancing the Cause of the Lord as he understood it. But as God advances His workmen who are faithful in doing His will, our dear brother, was to enjoy something better than the communion with which he had begun.

In 1891 he came to a knowledge of the Truth of the Divine Plan as many of God's children have been given to understand it in these last days. With his whole heart he embraced the Message, dedicating all of life and earthly goods and prospects upon the altar of sacrifice and service. Throughout the long years since, he has with untiring patience and zeal persevered in the service of the Truth and the brethren. Not only has he met many of the brethren at conventions in former years, but, as is well known, he was very intimately associated with Brother Russell in many of his tours throughout this and other countries of the world. He accompanied Brother Russell in his pilgrimage around the world in 1911-12. In all of these journeyings and association, he was of much assistance and comfort to Brother Russell as well as received untold blessings and edification himself, and was amongst those who realized their unspeakable loss when Brother Russell passed from our midst nine years ago.

Since the departure of Brother Russell, during these recent years that have been fraught with peculiar trials and perplexing tests upon the Lord's people throughout the world, Brother Kuehn's record has been a good one. He has met these tests as a true and faithful soldier of the Cross, displaying that spiritual discernment and recognition of the principles of righteousness becoming to all Christian leaders. He has enlisted his influence and support in these days in helping other brethren with whom he has been in association, to see and understand the significance of the fiery trials of this time, and along with others, has counseled the brethren to stand fast in the liberty wherewith Christ hath made them free, and to be faithful at all hazards to the great Head of the Church, our Lord Jesus, who alone is primarily its Controller and Guide.

In his association in the ministry, Brother Kuehn has displayed unusual enthusiasm and zeal for the Truth, especially of late. When within the last few months, the subject of the Bible and Evolution was brought forcibly before the public mind in this country, he was amongst the first to urge that no time be lost in getting out a publication, and that we immediately seize the opportunity of distributing as widely as possible an explanation of the truth on the subject of Evolution, including a clear statement of the Divine Plan of the Ages. Since the matter was published in the September 15th issue of this journal, he has been amongst the most zealous and active in the Class at Toledo, Ohio. It was largely through his influence that the Class there had planned to supply between twenty and thirty thousand addresses, and he himself had already written several hundred of these, and sent them to the Institute's office.

Sought the Character of Love

He was a very loving brother. Perhaps we can pay our brother's memory, no higher tribute than to say that: he possessed largely of those qualities that reminded one of "that disciple whom Jesus loved." It was because "that disciple" had a deep, tender, and affectionate nature that Jesus loved him. There have been other loving Johns since the Apostle's day. Those who were nearest to our brother and knew him best, realized that he too had walked with Jesus and had partaken generously of His spirit of kindness and love. In the recent days just prior to his death, his mind was dwelling much on the subject of love. He had written to us of how in his conference with the brethren the 13th chapter of 1 Corinthians had been selected as the basis of thought and study, and his late expressions clearly show that he yearned not only for a larger fruitage of love and the character of the Lord himself, but that there be exhibited amongst the brethren everywhere more abundantly the power and force of the character of love. What wonder then that the passing of our brother at this time carries with it an inspiration and awakens a deep longing on the part of those who are left behind to likewise complete their course with joy!

The Lord alone is the Judge of His people! and He alone has to do with fixing the rewards of all. However, our confidence is that our brother has been faithful and loyal to the will of God even unto death. More than this we share the confidence that he also enjoyed, that, living in the period of the assembling of the Church of the Firstborn, we have reached the time definitely marked in Scripture, when those who die in the Lord, sleep not; for as St. Paul says, "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." Therefore, this confidence gives us the joy of believing that our brother has entered into his reward, having been "changed in a moment, in the twinkling of an eye." As saith the vision of St. John, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." -- Rev. 14:13.

"They're gathering homeward from every land,
One by one! one by one!
As their weary feet touch the shining strand,
Yes, one by one!

They rest with the Savior, they wear their crown,
Their travel-stained garments are all laid down;
They wear the white raiment the Lord doth prepare
For all who the glory with Him shall share.

"Before they rest they pass through the strife,
One by one! one by one!
Through the waters of death they enter life,
Yes, one by one!

To some are the floods of the river still,
As they ford on their way to, the heavenly hill,
The waves to others run fiercely and wild,
Yet they reach the home of the undefiled.

"We too must come to the riverside,
One by one!, one by one!
We are nearer its waters each eventide;
Yes, one by one!

We can hear the noise of the dashing stream,
Oft now and again, through oar life's deep dream;
Sometimes the dark floods all the banks overflow,
Sometimes in ripples as small waves go.

"Oh, Jesus, Redeemer, "we look to Thee,
One by one! one by one!
We lift up our voices tremblingly,
Yes, one by one!

The waves of the river are dark and cold.
But we know the place where our feet shall hold;
Thou who didst pass through the deepest midnight,

Now guide us, and send us the staff and light."

REMARKABLE TESTIMONY SUSTAINING THE VALIDITY, TRUTHFULNESS, AND DIVINE INSPIRATION OF THE SCRIPTURES

"A CLOUD OF WITNESSES, THEY COME UP OUT OF EGYPT"

BY FREDERICK F. VAN DE WATER

(Continued from last issue.)

IN 1887, B.P. Grenfell and Arthur S. Hunt, pupils of Petrie, undertook another papyri search that was to have a direct bearing upon Deissmann's claim and was to widen tremendously the circle of light he had cast upon the subject. From a rubbish heap on the outskirts of the modern Behnesa, a feeble village some 120 miles south of Cairo, they dug more Bible material of importance than had been discovered elsewhere in many centuries.

Behnesa, in the time of the Caesars, was the center of a flourishing farming community. Its name at that time was Oxyrhynchus, and there, amid small traders and farmers, Christianity rooted early and deep. It was one of the centers of the early Church and about it many of the primitive monasteries were situated:

Treasure in the Sand

An artificial lake, constructed by one of the Pharaohs, furnished the requisite moisture for the region, known as the Fayum. Eventually this lake vanished and with it the life of Oxyrhynchus evaporated leaving buildings to crumble into dust and one of those great rubbish heaps that always stand outside the limits of an Eastern town. Over, this the desert sands laid their concealing, preserving drifts. There, amid broken pottery, old metal and all the outcastings of a prosperous town, Grenfell and Hunt found great masses of papyri, some complete rolls scarcely harmed by the passage of centuries, others, decayed bits, many not much larger than postage stamps. All these they collected and cherished, and from there proceeded to the site of the ancient Tebtunis, another town of the Fayum district, for further excavation.

Here they began to dig up not papyri but crocodiles. Day after day their fellahin excavated nothing but the mummified carcasses. The saurian pay streak seemed to promise to run on forever. They had stumbled upon a cemetery set aside for the mortal remains of the creatures worshiped by the priests of one of the ancient Egyptian temples, a veritable crocodilian mother lode. Hunt and Grenfell were not pleased. They were looking for papyri and finding nothing but reptilian corpses.

When the workers brought up their thirtieth or fortieth crocodile one of the explorers lost his temper. He grasped the bleakly grinning mummy and flung it as far as he could. It broke open when it fell, and revealed a mass of papyri with which it had been stuffed. The explorers fell upon the mummies dug up earlier and broke them open. They were similarly stuffed. Grenfell and Hunt had stumbled on an invaluable collection of papyri in crocodile leather bindings.

In all, the excavators recovered from the Fayum district more than 10,000 manuscripts and fragments -of manuscripts. Fifteen volumes have been published, containing translations of these. It will require at least fifteen more before the entire collection has been presented to the world. The writings date from the time of Julius Caesar to the beginning of the-tenth century. , A large proportion of them are written in Koine.

The work of recovery still goes on throughout Egypt. At any time finds may be made even more important than those Grenfell and Hunt have drawn from the tanned and tattered treasures they recovered. Their discoveries, however, have been of tremendous significance and confirm in many particulars: -- the absolute authenticity of our version of the New Testament.

The first great result of the study of Grenfell and Hunt's papyri was the positive establishment of the fact that all four of the Gospels were written during the first century, A.D. This had been a matter of controversy, particularly in the case of the writings of Saint John, which, it had been held, could not have been set down before the beginning of the third century.

Scholars who have studied the variation of the Koine from century to century now assert that there is no room for question. If Matthew, Mark, Luke, and John did not write the Gospels, they were done, nevertheless, by some persons during the first half century of our era while the four supposed authors were still alive: Equally sure is the new scientific assertion that the Epistles were set down before the end of the first century.

Confirming the Scriptures

The theory that the Emperor Constantine had been the editor, reviser, and part, author of the New Testament was likewise shattered completely. The Christian city of Oxyrhynchus was well equipped with scrolls bearing the writings of the New Testament. The excavators dug up numerous fragments of the Bible, much older than any that had been found previously older even than the great codices which date from the fourth century.

We have now eighty verses of the Gospels and Epistles written during the third century. These were copied from older, manuscripts. Learning was not at a high level among the farmers, trades people, and priests of Oxyrhynchus. The fragments are marred by the obvious mistakes of copyists. But the important and thrilling thing about these oldest bits of the New Testament the modern world has obtained is that, aside from the errors of ignorance, the texts are identical with those of our present Bible. They were copied from older manuscripts 200 years after the death of Christ and long before the alleged revision of the Scriptures by Constantine. The verses borne by these yellowed and tattered bits of papyrus are the verses that we know today: They confirm the authenticity of the New Testament with the most authoritative voices yet raised in testimony, and amid all these endorsements there has not been found a single scrap that casts doubt upon the Gospels and Epistles as we have them.

The discoveries of Grenfell and Hunt, furthermore, give unquestionable confirmation to Deissmann's theory that the koine was the tongue of the originals of the New Testament. The papyri present evidence that has filled the language of the New Testament with fresh vigor and color. They afford us insight into the conditions surrounding the eight men who wrote the foundations of the Christian faith. Innumerable papyri from the first century of our era have explained almost all the so-called mysticisms and Hebraisms that have puzzled scholars for centuries. The Gospels; Acts, and Epistles have emerged from comparison with these long-buried, contemporaries immeasurably stronger, clearer and more vital. Of the 500 odd words unknown to scholars of the classical Greek, contained in the New Testament, there are now not more than fifty that have not been duplicated in secular papyri written in the Koine.

The papyri themselves and the method in which they were handled by the copyists have furnished solutions to numerous Scriptural puzzles. The scribe who copied a papyrus scroll had difficulties undreamed of by the stenographer of today. The scroll, at beginning and end, was affixed to a small stick, or roller. The copyist unrolled a portion of the scroll, holding it open in both hands, read a passage, laid aside the scroll and wrote the passage down. Then, before transcribing more, he had to pick up the original and repeat the process. He did not see a whole page at a time. The material already copied was rolled up and out of sight. He had to carry an entire passage in his mind and his opportunities for comparison for accuracy were much fewer than they are today. Thus mistakes were frequent and the variations that have crept into certain texts were due largely to the scribe's carelessness or faulty memory.

The top and bottom of the scroll to which the rollers were attached suffered, naturally, more wear than the rest of the manuscript. Undoubtedly it was because of this that the original conclusion of the Gospel of Saint Mark was lost. It is known that the last chapter, on from the words "and they were afraid (or affrighted)" with which the fifth verse ends, is a later addition to the original. The papyrus bearing the concluding words written by Mark was worn away by much usage.

Scribes who copied various works of one man frequently pasted all of them into a single scroll for the purpose of easier handling. This custom probably was responsible for various misinterpretations in our present Testament. The last four denunciatory chapters of Paul's Second Epistle to the Corinthians now are thought to have been an earlier letter than the text that precedes them. Likewise the final chapter of the Epistle to the Romans, evidently is an entirely separate letter, and was probably not sent to the Romans at all, but to the Ephesians. These were simply misplaced by the scribes.

Shorthand was common under the Caesars. Among the papyri is a contract of apprenticeship whereby a slave is bound to a notarius - a shorthand writer-until he has become proficient in the art. Paul undoubtedly employed shorthand writers frequently. It is certain that he had numerous secretaries, and the incoherences and involved sentence structures found in his Epistles are a typical result of dictation.

Silas the Secretary

It is quite possible that with a trusted secretary, such as Silas, Paul contented himself at times with outlining briefly what he wished to say and letting his associates write the letters. Such a habit would account for the marked variations in style found in his Epistles, variations that are made still wider by Paul's custom of writing with his own hand now and then. In the sixth chapter and the eleventh verse of his Epistle to the Galatians he calls attention to the "large characters" with which he writes. On this sentence the papyri shed still further light. When addressing a superior it was customary to write in a larger hand than when hailing an equal or an inferior. Paul thus pays the Church in Galatia a compliment.

The similarities in style between certain of Paul's letters and the Epistles of Peter, which led the higher critics to declare that they were written by the same person, is explained by the fact that Silvanus, or Silas, who had served as secretary to Paul, was employed in the same capacity by Peter at the time his Epistles were set down.

The papyri have revealed, furthermore; the existence of a set form in which all letters of that age were cast. One of these; written during the second-century, A.D. by a lad who had enlisted in the Roman legions to his father, is among the Grenfell-Hunt discoveries. It reads:

"Apion to Epimachus, his father and lord, greetings. First of all, I pray that you are in health and continually prosper and fare well with my sister and her daughter and my brother. I thank the Lord Serapis that when I was in danger at sea he saved me. Straightway when I entered Misenum I received by traveling money from Caesar, three gold pieces. I am well. I beg you, therefore, my lord father, to write me a few lines, first regarding your health, secondly regarding that of my brother and sister, thirdly that I -may kiss your hand, because you have brought me up well and on this account I hope to be quickly promoted, if the gods will. Give many greetings to Capito and to my brother and sister and to Serenilla and my friends. I sent you a little portrait of myself at the hands of Euctemon. My military name is Antonius Maximus. I pray for your good health."

Here, as in most other letters, secular and religious, is exemplified the traditional form for correspondence -- greeting, prayer, thanksgiving, general contents, salutations, and farewell. The Epistles of Paul and his associates follow this structure closely.

It is upon the text of the New Testament itself, with those constructions, allusions, and verbiage that have been so sore a puzzle to the students of classic Greek, that the brightest and most astonishing light has been shed by the papyri. These have proved that the Gospels were written almost exactly as common people throughout the Roman Empire wrote in 50 A.D. The Epistles reflect the vernacular of 70-100 A.D. quite as faithfully.

The authors of the New Testament not only wrote as the men about them did but they drew their imagery not from esoteric sources but from the life of their time. Again and again phrases that, to modern eyes meant nothing quicken and glow with life when viewed through, the additional knowledge afforded us by the papyri.

One of these phrases refers directly to these papyri themselves-Paul's words in his Epistle to the Colossians 2:14:

"Blotting out the handwriting of ordinances that was against us."

"Blotting;" contemporaneous papyri have proved, is a mistranslation. "Washing" is a closer rendition. The ink employed in that day was of gum, water and charcoal. It-would be cleansed off a sheet of papyrus by washing, leaving the fabric ready for another message. It may have been that such a papyrus sheet from which an earlier writing had been washed was used by Paul to bear this metaphor.

Many heretofore baffling passages; the papyri have shown, actually refer to pagan religious observances. Innumerable secret societies grew up under the, early Caesars, dedicated to the worship of this or that god and, at certain stated intervals, initiating new members into their "mysteries."

Baffling Phrases Explained

Thus the frequent use of that word in the Gospels and Epistles -- "The mystery of the Kingdom of God" (Mark 4:11); or "The mystery, which was kept secret." (Romans 16:25.) These are metaphors, referring directly to secret pagan rites. The man 'who had completed his initiation was said to have gained a "new birth." This term also is a favorite with Paul. "Brethren" is another, word taken directly from the fashion in which- those elected to the mysteries hailed each other. "Presbyter" is also frequently used in secular papyri of the time. Sometimes it is employed to denote the head of a village or a guild; some times to signify a priest of a certain rank in a pagan temple.

The phrase "in the name of Christ" becomes additionally significant when we find among the papyri records of the old pagan religion which show that slaves bought for service in a temple were always purchased "in the name of" this or that deity.

Paul's statement in Galatians 6:17, "I bear on my body the marks of the Lord Jesus" is paralleled in a letter written by a contemporary who informs a friend, "I bear the corpse of Osiris, should So-and-So trouble me." Neither statement is to be taken literally. Each refers to the general custom in that period of wearing an amulet to ward off evil.

Imagery referring directly to business and to legal procedure is common in the Epistles. In his second letter to the Corinthians (1:22) Paul speaks of Christ "Who hath also sealed us and given the earnest of the Spirit in our hearts." Two papyrus documents clear up this passage. In one, a bill -of sale for a cow, it is set forth that the seller is to receive 1000 drachmas "earnest" on the purchase money. In the other, a letter, a woman tells a friend to buy fruit, have it packed and "sealed" to her. "Sealed" meant to address for shipment, and "earnest" is, more literally, an installment.

The sardonic utterance in the Sermon on the Mount, "They have their reward," is shown by documents recovered to be even more forceful. The phrase actually means "They can sign the receipt for their reward" and is used often in legal manuscripts of the time.

So also in First Corinthians (1:8) the phrase "Who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" has been weakened and obscured by faulty translation. The papyri show that in the vernacular Greek the word translated as "confirm" is actually a technical business term meaning to guarantee legally.

Secular Parallels

Nor is "the firstfruits of the Spirit" (Romans 8:23) any more enlightening: "Firstfruits" was likewise a technical expression and meant, in the Koine, the birth certificate of a free person.

The vivid parallels between New Testament phraseology and the common speech of the time are demonstrated again in the case of Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free." The discoveries by Grenfell and Hunt have included numerous documents manumitting slaves. These invariably conclude, "I have here freed him unto this liberty wherewith I have made him free."

The conflict between the empire of Rome and the Aominion of Christ is defined clearly by the frequent reference to Jesus .as "The Lord;" "Son of God," "Savior of the world." All these titles were first applied to she Caesars by their subjects and occur in many papyri antedating the birth of Christ. The very term "Christian" takes on an added power when we learn from the papyri that "Caesarian" was the common designation for the servants or slaves of the emperor's household.

Other translations are corrected with -an immense strengthening of the textual significance. The philosophers of Athens are quoted as calling Paul a "blabber" (Acts 17:18), but the, word "spermologos" is used in the Koine to designate scraps cleared away from a dining table. Thus the Apostle was considered at the fountain head of Hellenic culture to :be not a babbler but a .man whose message was merely discarded scraps from several philosophies.

In Galatians 3:1 the King James version reads: "Jesus Christ hath been evidently set forth, crucified among you:" In the Koine, the phrase mistranslated "evidently set forth" means "posted" or "placarded," and we have a letter in which a father threatens so to proclaim his son because of his debts.

Again in Galatians 3:24, "Wherefore the law was our schoolmaster to bring us to Christ," the word, on the testimony of contemporary documents, should be rendered "pedagogue" instead of "schoolmaster" A pedagogue was a servant, usually a trusted slave, who conducted the children of a household to and from school.

Peter and John were not termed "Unlearned and ignorant." (Act 4:13) Literally, the phrase means "unable to read or write." Jesus is not "captain" of our salvation (Heb. 2:10), but "originator," and the "beam" in the hypocrite's eye. (Matt. 7:3) becomes "splinter."

These are only a few instances of the, clarification brought to the New Testament by the contemporary manuscripts written in the common tongue of the day. Among all the thousands of papyri retrieved by Grenfell and Hunt and the others who are still carrying on the search, among the many confirmations, direct, and indirect, of the authenticity of the Scriptures, there has been found no single contradiction of their authenticity. Science that once looked askance upon the genuineness of portions of the New Testament has been compelled, after thorough investigation, to confirm it.

The Grenfell-Hunt expedition obtained material of Biblical interest over, and above purely confirmatory matter. Two papyrus leaves were, found on which were written, sometime in the third century of our era, certain "sayings of Jesus." It is known that there originally existed aphorisms of the Master, not included in -the four. Gospels. Paul himself quotes one of them: "It is more blessed to give than to receive." It is possible that these sere and tattered sheets of papyrus bear actual quotations from the, teachings of Christ. The maxims, at all events, are in harmony with His accredited words.

Among the earlier fragments of religious writings, no explorer has discovered anything contrary to or out of harmony with the New Testament. In the later centuries there were innumerable childish distortions of the Gospels, remnants of which-have been recovered; but .the closer the copies are to the time of the disciples, the more certain is the harmony between them and the accepted versions of today.

Higher critics have' assailed the credibility and the authenticity of the New Testament hard and often, but the attacks have been based upon hypotheses or deductions drawn from negative or indirect evidence. There have been gaps and obscurities in the trail along which the Scriptures have traveled down to us and skeptics have tried to fill in these lapses with doubt and discredit. Yet, as archaeological discoveries continue, as facts take the place of theories, direct evidence sustains not the critics but those simple men

who recorded the life of the Lord and the missionary efforts of His immediate followers. Conviction grows that they dealt with that most immortal of substances -- truth.

Testimony With Many Tongues

The papyri of Egypt have given confirmatory testimony with many tongues and have overthrown much carefully constructed skeptical criticism. Archaeological investigations in Asia Minor and Greece have borne out the accuracy of many, of the most dubious assertions in the Acts. For years critics believed that the author of the Acts showed a lamentable lack of knowledge concerning the political sub-divisions of his time when he wrote that Paul passed from Iconium into Lycaonia. Scientists who had studied the situation of the Roman provinces held that such a journey was impossible. Ramsay's researches revealed that during the time of Paul's mission the boundaries of Lycaonia were such that the Apostle, moving from Iconium into Lystra (Acts 14:6), must have crossed the Lycaonian frontier:

In the rubble of the ruined city of Ephesus and of its great temple further confirmation of the reportorial accuracy of Luke, author of the Acts has been found. The shout of "Great is Diana of the Ephesians" with which the citizens are said to have drowned out the voice of Paul (Acts 19:28), has been found carved upon numerous Ephesian fragments. It was evidently a slogan, used commonly by the Ephesians as a cheer in moments of religious exaltation or, patriotic fervor.

Elsewhere, too, discoveries have been made sustaining Luke's accuracy. In Pergamum an altar has been uncovered bearing a dedication "To the Unknown Gods," probably a duplicate of that in Athens to which Paul refers. (Acts 17:23.) In Corinth a door lintel -of the first century has been retrieved, carved "Synagogue of the Hebrews." There is no reason to believe that this may not have stood above the portal through which Paul passed to preach. -- Acts 18:4.

In the little ruined town of Lystra, which Paul and Barnabas visited; Ramsay made further noteworthy discoveries. Lystra was a back-country hamlet, off the main road of travel. Its inhabitants were simple, credulous folk. Statues unearthed by the archaeologist established beyond doubt that they worshiped as their tutelary deities Mercury and Jupiter.' Having this knowledge (Acts 14:12), fits in with the appositeness and nicety of the missing piece in a picture puzzle: "And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker."

Scarcely one of the cities the missionaries visited has withheld confirmatory evidence. Tarsus itself, birthplace of Paul, was a university town. The fact that the great organizer became a tentmaker does not argue against his culture. It was Jewish custom to train every child; no matter what his destiny, in some form of trade; and tent-making was a leading industry in Tarsus: In addition, inscriptions have revealed that Tarsus women were famed for their modesty of dress and went abroad veiled. This was the atmosphere in which Paul spent his formative years. His query in First Corinthians 11:13, is a logical result thereof: "Judge in yourselves; is it comely that a woman, pray unto God uncovered?"

The Author of the Acts

The alleged inconsistencies, inaccuracies, and ignorances of Luke, author of the Acts, have been largely erased by the science that first called attention to them. One of the most supposedly glaring of these was the fact that he called Philippi "the chief city of that part of Macedonia," although historians know that Amphipolis, a neighboring town, was larger and more important. Philippi was the home of Luke. He writes therefore not with the pen of absolute geographical accuracy but as a native son boosting his home town.

(Furthermore, the magistrates of Philippi are called "praetors" by Luke. Since he admits in the text of Acts that Philippi was a colony, and "praetors" were higher and more august officials of the empire than a small colony could possibly boast, this has been held up against him as proof that the Acts were not written by one familiar with the district he pretends to describe. Inscriptions recently exhumed have demonstrated that although the magistrates were not praetors, they were so called by their fellow citizens in the time of Luke. Also, the narrator refers to the rulers of Thessalonica as "politarchs." Students of the Roman political system have commented

upon the absurdity of supposing that such a title could have been given these rulers. Their comments have been answered by inscriptions dug up at Salonika, modern successor of Thessalonica. These bear the word "politarch" no less than sixteen times.

Pontius Pilate said to the mob that called for the death of Christ, "I will therefore chastise Him, and release Him." -- Luke 23:16.

There is a jaundiced and brittle papyrus- page among the discoveries brought to light in Egypt. It is the decision of a governor of that province of the empire, written in 85 A.D., about fifty years after the crucifixion. Its conclusion reads, "Thou hast been worthy of scourging, but I will give thee to the people."

Year by year, as the tale of discoveries mounts, scientists draw farther away from the skeptical standards of a few years ago and closer to the simple statements of the eight authors of the New Testament. Confirmation of their accuracy is gathered from the tattered masses of papyri, from stones that cry out their confirmatory testimony.' And among all this Babel of corroboration there has been unearthed, to date, no actual contradiction of a single statement set down in the Gospels, Acts, and the Epistles. Instead at times, the authentication of this or that passage is startling.

"LORD, INCREASE OUR FAITH"

"Increase our faith, beloved Lord!

For Thou alone canst give
The faith that takes Thee at Thy word,
The faith by which we live.

"Increase our faith! So weak are we,
That we both may and must
Commit our very faith to Thee,
Entrust to Thee our trust.

"Increase our faith! for there is yet
Much land to be possessed;
And by no other strength., we get
Our heritage of rest.

"Increase our faith, that never dim
Or trembling it may be,
Crowned with the 'perfect peace' of him
'Whose mind is stayed on Thee.'

"Increase our faith, for Thou hast prayed
That it should never fail;
Our steadfast anchorage is made
With Thee, within the veil.

"Increase our faith, O Savior dear,
By Thy sweet sovereign grace,
Till, changing faith for vision clear,
We see Thee face to face!"

MESSAGES OF ENCOURAGEMENT

Dear Brethren in Christ:

Greetings in the name of our beloved Master,

Recently it was my great pleasure to converse with one of the Lord's sheep, a sister from Grand Rapids, Mich., and in the course of, our conversation, I learned that she also had had her misgivings in regards to the marvelous light given out since our dear Pastor's decease, and had been forced to withdraw herself and was now wishing to come in contact with some brethren with whom she could truly fellowship. You can imagine her joy when I told her that there was a little group of the Lord's people and even a publication which I was sure would measure up to all her requirements. And so now at her request I am asking you to send her a copy or two of the "Herald."

She would like also to know if, there are any of the brethren residing there or in the nearby towns. I am sure, dear brethren, that she will find rejoicing and spiritual refreshment through coming in contact with you, even as I have.

As for myself, I can acknowledge to continual rejoicing in this narrow way and grateful appreciation of the Lord's watchful care over me. The wonderful hope set before us becomes more precious each day, though bitter are some of the experiences through which we may pass: Nevertheless, dear brethren, let' us cast all our care upon Him for He careth for us and our hope is so worth while.

Each copy of the "Herald" is eagerly awaited for by both Sister S and myself, and becomes more dear to us with each new issue. May the Lord continue to bless you in this service. Am sending a little mite for the Good Hopes fund and will send more as the Lord favors me.

Also, dear brethren, if it is possible for you to route a pilgrim brother to our little town in the future, there are five or six of us here who will rejoice to receive him. If this can be arranged, the notification can be sent to my address, As far as sowing and reaping is concerned, I have not had much opportunity except little conversations occasionally. Nevertheless, I could use a supply of tracts on any subject.

Now I will close, thanking you for past favors, and with the earnest prayer that the Lord's protecting hand may continue to rest over you, from both Sister S. and myself."

Your brother, in Christ; W.J.S. -- Ill.

Dear Brethren:

I received today two copies of your publication "The Herald of Christ's Kingdom"; read the one dated July 15th and liked the spirit of it. Now I have only been in present Truth a little over three years, so do not know anything about the division in 1918, but lately several things have been puzzling me in connection with the policy of the W.T.B.&T.S. with which of course I am at present identified. I would like to know more about you, what you stand for, and what is your attitude toward the W.T.B.& T.S. and the witness they are giving at the present time, both by the sale of books and from the platform. I am not, asking these questions out of curiosity, but I am still an earnest seeker after "the Truth." "I came into the Truth because I wanted to be shown, and I am still the

same. I want a reasonable Scriptural explanation of all things before I can accept them. Will you please tell me if you hold meetings in ----- and the address of such place.

Yours very truly, -- Mich.

Dear Brethren,

We read the supplement to the "Herald" with a great deal of interest, and brought it up for discussion in Class. The friends thought best to take a week to consider the matter and to look to the Lord for guidance. Next Sunday we will talk the matter over: (D.V.), and let, you know what we decide. In the meantime please do not send the tracts we ordered, as we would not be able to use them if we do what we are thinking of doing with the special "Herald." We are very glad of the suggestions for service in connection with this special issue.

Yours with much Christian love; Mrs. A.W.A. -- Kans.

[The, practice of reverently waiting on the Lord in respect to reaching an understanding of His will, is one that cannot be too. highly commended, and especially in: the matter involving the giving, forth. -- of .the Lord's. Message. In placing the Evolution Herald in the hands of the brethren, it was our thought, of course, that the brethren of various Classes would first of all carefully read the Message and prove it to their own satisfaction to be in harmony with the Word of God, before they would consider any plan to put it into the hands of others to read. Such prerogatives and rights should be recognized and exercised in the Church. And any man or organization who would attempt to take this right and liberty from any company of the Lord's people, should be regarded as violating His will on this subject. "Prove all things," says, the Apostle. Having proven the message to be acceptable for distribution, it is still the course of wisdom on the part of any Church to take time to prayerfully confer together regarding what plan shall be followed in proclaiming the message that has been, endorsed as a true one. -- Editorial Committee.]

Dear Brethren:

Words fail me to express the joy I received in reading the special Herald of August 15, 1925. It was the first literature I have seen from, you.

It has been so painful to see so much confusion and bitterness among the Lord's people on account of lack of "faith which worketh by love." I wish to say that I am in hearty accord with all. I find in this issue, and especially with your sweet spirit. It is good to read after any one who manifests the sweet spirit of Christ and holds to the principle that truth and not coercion is the power of God. How it thrills the heart to stir up the sweet memory of unity among the Lord's people.

I am poor, in this world's goods or I would send you a contribution. My health has failed me and have not been able to work for some time, and I am wholly dependent:

I am enclosing \$3.00 a brother gave me to send for 24 copies of the especial issue of the "Herald" of August 1-15, and "Our Lord's Return." Send six of each to the following addresses: -- Kindly include some tracts for distribution.

In conclusion my prayers for you -- Num. 6:24-26; Heb. 13:20-21.

Your brother by His grace, waiting for His summons and His glorious Kingdom,

S.R.C.R.-- Texas.

THE HERALD OF CHRIST'S KINGDOM

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THE BODY AND THE BRIDE OF CHRIST -- PART I

"How that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and Prophets by the Spirit that the Gentiles should be fellow heirs, and of the same Body, and partakers of His promise in Christ by the Gospel." -- Eph. 3:3-6.

The Promised Seed

EARLY in the reign of sin and death God gave assurance to our race, though vaguely, of His purpose to raise up a seed, an agency, and to establish a power that He would use in crushing evil and uncrowning the great twin-monarchs, sin and death. It was in fact at the time sin entered the world, and in connection with the pronouncing of the sentence of death, that God issued the promise, the fulfillment of which will return man to his original happy state in paradise. (Gen. 3:15.) The foundation of hope and expectation was there laid.

Then as the curse went into effect, as generations lived and died and ages rolled by, God repeated in one form or another His original design to ultimately halt the reign of evil, and to place on the earth an instrumentality completely equipped and empowered to thoroughly demobilize and rout the forces of evil, inaugurating a reign of righteousness that would stamp out all enemies, the last enemy to be destroyed being death. (1 Cor. 15:25-26.) Even in the old dispensation before the flood a plain reference was made to earth's future rulership in the prophecy of Enoch, "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," etc. -- Jude 14.

The promise to Abraham four centuries after the flood that his seed, his posterity, would ultimately bless all the world, was another confirmation. (Gen. 12:2-3.) Again, Moses, centuries later, prophesied "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:22-23 ; Deut. 18:15, 18-19.) Subsequently,, throughout the centuries that God dealt with the posterity of Abraham separate from all other nations, He gave repeated confirmation through their Prophets of His ultimate design to establish again His sceptre upon the earth and cause all sin, sorrow, sighing, and death to cease. (Isa. 25:6-8; 35:1-10; 65:17-25.)

The story of evil and redemption it is, that fills the pages of the most sublime and greatest of all books.

Confusion Concerning the Body and Bride

Satan has ever sought to becloud and confuse the minds of God's people, on the great central issue associated with the working out of the Divine Plan, namely concerning the coming of the Seed, and the exaltation of that power as man's Redeemer and Deliverer. That the "seed" of the woman mentioned at the time of the fall, and the "seed" promised to Abraham, point to the Advent of the Lord Jesus Christ, few students of the Scriptures will deny; that the great King and Messiah portrayed by the Prophets, that was to stand up and judge and rule the world, is the same personage as the "seed," few will question. But concerning associated matters, as to what and who constitute the "Body of Christ" and as to who is the "Bride of Christ," there has been and is a babel of confusion. That it is important that those who are to be the Bride and Body of Christ should have a knowledge of the truth on this subject is most obvious.

Steps involving changes and transformation of vast import undoubtedly must be taken and experienced by those who would at last occupy positions and relationship to their Divine Master so close as that suggested by the figure of the Body and the figure of the Bride. To lack the necessary information or to become thoroughly confused on the -subject after being once enlightened must surely spell failure so far as attaining that glorious station is concerned. To the class of brethren whom St. Paul inspired with the hope of sharing in the Body of Christ, he said, I make "mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him. The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." -- Eph. 1:16-18.

This language can have but one meaning-that it is vitally important for those who are to share in the inheritance of the saints to have the "spirit of wisdom and revelation in the knowledge of Him," that their "eyes of understanding shall be enlightened" that they may "know what is the hope of His calling," and know how to so conduct themselves in this life as to be made meet for the inheritance of the saints in light.

Not Ignorant of His Devices

While the facts and the testimony of Scripture on the subject of the Body and the Bride have been carefully compared and presented in their true light by a number of able expositors in these latter days, and these have been quite fully grasped by, many of the Lord's people, yet on the other hand the forces and agencies of error are no less busily engaged in subverting and beclouding the truth on this subject, resulting in some being almost completely removed from the great foundation, and in a departure from the faith once delivered to the saints. The tactics of the Adversary have long been to lay 'hold of errors and forms of sophistry of ancient origin that have proved successful in deceiving and misleading. His method is to revamp, revise, and whitewash these and give them a new setting, and then palm them off as newly discovered light, never before found by any one. (2 Cor. 11:14, 15.) For these reasons it is of vital importance that the Lord's people shall carefully re-examine and review the testimony on which their faith is built that they may thereby become rooted and grounded in the truth and possess that full assurance of faith in the midst of the present confusion and conflict of opinions.

The question before us is, What is the Body and Bride of Christ to which the Scriptures so explicitly refer? What place in the Divine Plan do these occupy? To grasp the answer to these questions it is necessary to at least briefly review the circumstances, and have before us certain manifestations of God's providence, certain dealings and operations prior to the Advent of Jesus; for be it remembered that before our Lord's First Advent there is no mention of the Bride of Christ nor of the Body of Christ; obviously for the reason that it would be altogether incongruous to discuss the Bride or Body as existing in advance of the existence of the Bridegroom Himself, or before He had appeared upon the scene.

Before the Call of the Bridegroom or the Bride

Going back of the First Advent of our dear Redeemer, before there was any mention of or reference to the Body and Bride of Christ, we find that God made an election of Israel from amongst all the nations of the world to be His people, whom He used to 'picture or foreshadow certain features of His Plan for succeeding ages. In fact, it is only when we' recognize the typical character of God's dealings with Israel that we can rightly appreciate the wonderful history of that people, or understand why their history, in preference to that of all other nations, is so particularly recorded by the Prophets and the New Testament writers. In them-, as the New Testament writers show, God has given striking illustrations of His, plans, both for the Church and for the world. Their Tabernacle service, so minutely prescribed in the divinely given Law, with its bleeding beasts and all its peculiar appointments, their festivals and holy days, their Sabbaths, and all their ceremonies as types, pointed forward to antitypes, larger, higher, and grander far than those shadows. And the Apostle Paul assures us that those antitypes will be laden with blessings for mankind-, when he says that the Law foreshadowed "good things to come" (Heb. 10:1; 8:5; Col. 2:17); while our Lord assures us (Matt. 5:18) that all the good things foreshadowed are sure of fulfillment.

Thus, for instance, the slaying of the paschal lamb was fulfilled in the death of Christ, the "Lamb of God," and there began the special blessing upon the antitypical first-born, the believers of the Gospel Age. The blessing foreshadowed in that type is not yet completely

fulfilled, though the fulfillment began with the death of Christ, our Passover Lamb. In like manner, every ceremony prescribed in the Law proves to be full of typical significance. And the particularity with which the observance of every detail of the types was enforced throughout the Jewish Age gives emphasis to our Lord's words that every minute particular, every jot and tittle, must be as particularly fulfilled as it was carefully enforced in the ceremonies of the Law.

Israel a Chosen Typical Elect

Considering then what took place in that era, which by common consent is designated the Jewish Age, before there was any gospel of salvation to be preached, before the great Sin-Bearer had appeared, it is manifest that God's dealings were confined to this one particular nation. The statement through the Prophet Amos (Amos 3:2) is quite to the point: "You only have I known of all the families of the earth." By the mouth of Isaiah (Isaiah 45:4) the Lord says to Cyrus the Medianite king who was to permit Israel's return from captivity: "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name." The fact that we may see in this statement a certain typical application to Christ and the deliverance of certain peoples from mystic Babylon does not interfere with the fact that typical Israel is here spoken of as the typical elect.

Confirming Old Testament records with regard to Israel's relationship with God as a typical people, the Apostle Paul in his letter to the Romans shows how Israel as God's favored nation or elect nation for a time, on this account had "much advantage every way" over all the surrounding nations of the world; that to them pertain the promises; that they were the branches of the olive tree, the Abrahamic stock or family that had grown out of the root of promise, namely the promise that as the seed, God would constitute that nation to be the one to whom He would raise up a great Messiah or King, and through them and the kingdom which He would establish, all the nations of the earth would experience the blessings of redemption. Thus that entire nation was originally elected and received God's choicest favors. But there were certain conditions attached -- if these promises were to be fulfilled in them, they must be in an attitude to receive the Messiah when He would come and enter with Him into such fellowship and relationship as would qualify them as a nation to be the blessers of the world.

Israel Knew Not Day of Visitation

The New Testament gives us the story of what really took place with the Advent of the long promised Deliverer and King. The Jewish nation as a race were not in an acceptable condition to recognize the distinguished personage in their midst, and though we read that about the time when Jesus was born all men were in expectation of the Messiah and coming King of Israel and, through Israel, of the world, yet it is written "They knew not the day of their visitation." (Luke 19:44.) Israel's hope of the glory and honor of their coming King, inspired as it was by the types and prophecies of His greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the Law Covenant (Heb. 9:11-20; 10:8-18), and in the atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the Prophets, "who testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter 1:11.) Hence, when Jesus came as a sacrifice, they did not recognize Him. Even His immediate followers were sorely perplexed when Jesus died; and sadly they said, "We trusted it had been He which should have redeemed Israel." (Luke 24:21.) Apparently, their confidence in Him had been misplaced. They failed to see that the death of their Leader was a surety for the New Covenant under which the blessings were to come, a partial fulfillment of the covenant of promise. However, when they found that He had risen from the tomb, their withered hopes began to revive (1 Peter 1:3), and when He was about to leave them, they asked concerning their long-cherished and oft-deferred hope, saying "Lord wilt Thou at this time restore again the kingdom to Israel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply: "It is not for you to know the times or the seasons, which the Father hath put in His own power." -- Acts 1:6-7.

Remnant of Israel Became Sons of God

There is only one conclusion then to be drawn from the results of the Advent of Christ, and that is that the nation to whom our Lord offered the Kingdom and the highest privileges, as a people were found unworthy of it. Again the Apostle Paul throws much light upon the subject in his letter to the Hebrews, wherein recounting what had gone before the coming of Christ, he tells us the Jews had

been a nation or house of servants, and that Moses had been the head and chief of this house in that he instituted the Law Covenant, and "was faithful in all his house as a servant." (Heb. 3:5.) The Jews, therefore, were not in relationship with God as a house of sons, nor were they by any of the arrangements of the Jewish Law really lifted out of the condemned state or given the position as children of God; for says the Apostle, the Law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they have ceased to be offered . . . but in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:1-4.) Continuing the argument, the Apostle shows that those sacrifices were all of a shadowy character and pointed to the great sacrifice for sins -- Christ. The most then that was accomplished in that Age was to furnish an outline in picture and type of the real Sacrifice and the real Atonement by which the way would be actually opened up for believers to experience freedom from the condemnation to death and to enter into relationship with God as His children.

Surely this was the offer that Christ made to the Jews when He appeared in their midst, as saith the Evangelist, "He came unto His own, and His own received Him not. But as many as received Him; to them gave He power to become the sons of God, even to them that believe on His name." (John 1:11, 12.) In that same connection in his letter to the Hebrews, referred to above, the Apostle contrasts what was offered the Jews by Christ with what they had formerly experienced under Moses; "But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." -- Heb. 3:6.

Jews Offered Chiefest Favor

But what did this relationship with Christ as sons of God signify? Surely it could mean none other than that which is plainly embodied in the ministry and teachings of the Savior as He offered the chiefest of Divine favor, that had been promised for centuries, to natural Israel first. We will not permit this subject to become confused in our minds because we learn later on in the New Testament times that God directed the Message to the Gentiles and offered them the privilege of becoming joint-heirs in the Kingdom and members in particular of the Body of Christ. It is not sufficient to say that because this great favor was offered to the Gentiles later, it was not just as truly offered to the Jews first.

What mean our Master's words to His Jewish disciples but this very thought that they should inherit the Kingdom with Him if they were willing to accept the Message and fulfill the terms and conditions: "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel. (Luke 22:28-30; Matt. 19:28.) Again Jesus urged His hearers to seek "ye the Kingdom of God," and promised "fear not, little flock, it is your Father's good pleasure to give you the Kingdom." -- Luke 12:31, 32.

The Prize of Joint-heirship in the Kingdom

That the Kingdom which our Lord promised His followers was the spiritual Kingdom and realm that later on was offered to the Gentiles is most obvious from Jesus' words on the last night upon earth: "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:2-3.) Again, being questioned as to two of His disciples sitting the one on the right hand and the other on the left in His Kingdom, He said, "Are ye able to drink of the cup that I shall drink of?" etc. (Matt. 20:22.) In one of His parables of the Kingdom addressed to His Jewish followers, the Master explains that in the end of the Age comes the harvest, and that with the conclusion of the harvest, "the righteous shall shine forth as the sun in the Kingdom of their Father." --Matt. 13:43.

Perhaps there is no more forceful argument to sustain the claim that Jesus offered the best and highest favor to His Jewish disciples than His words and proceedings on the occasion of the Last Supper, when He instituted the new arrangement, offering the fruit of the vine and the broken bread as emblems of His shed blood and broken body; the significance of this memorial, we learn later on in the Apostolic writings, in the light of the Holy Spirit -- that those who drink the cup and break the bread thus signify not only their participation in the benefits of Christ's death but also thereby emblemize their participation with Christ in His sacrificial work-the cup signifying their communion or share in the sufferings and death of Christ; and the broken loaf their place in the sacrifice or broken

Body of Christ. All Bible students well know that the promise to those who enter into such exalted privileges with Christ is that they shall be united with Him in His spiritual Kingdom and share with Him in His glorious reign as members of His Body and of His Bride. A vast array of additional testimony could easily be assembled in confirmation of the foregoing, that Jesus at His First Advent presented to the Jews the privilege of becoming His joint-heirs and of sharing with Him the spiritual realm, and that those who did accept His Message were ushered into all of those blessed privileges and thus formed the nucleus or beginning of the Gospel Church of this Age.

But what of the Jewish nation as a whole, who rejected Jesus and did not accept of the privilege of fellowship with Him? The answer is, the nation in general because of its blindness and unbelief, lost the chiefest of God's favors, even as God foreknew their unfaithfulness-that they would reject His Son; and also foreknew their fall from favor and their loss of the Kingdom privileges. What then! Does this signify that God's Plan to have a Kingdom to bless the world composed of Christ and an elect company has failed because Israel failed? Ah no, here is where Divine wisdom and foreknowledge played an important part and made provision against Israel's failure. And herein we have the explanation of why the Gospel was turned to the Gentiles early in the Age, that throughout this Age there might be selected from them such as would accept the Message and become disciples of Christ and sons of God, along with those believing Jews who accepted Christ and to whom the Lord gave the privilege of becoming sons.

St. Paul Explains the Mystery

Perhaps there is no portion of the New Testament that illuminates this subject more than the reasoning of St. Paul recorded in the 11th chapter of Romans. Again we will not be confused by the claims of some that St. Paul is here talking to the Gentiles and the Jews are not at all concerned. While the explanation is made to Gentile believers, the whole story is illuminating for Jewish and Gentile believers alike and concerns both classes. It will be recalled that in the 10th chapter the Apostle has been reviewing Israel's history from the prophetic standpoint and noticing how God had foreseen and foretold through the Prophets their failure to accept Messiah. Then in chapter 11 the sum and outcome of the whole matter is covered. To make clear the Apostle's argument let us paraphrase the language, noting the Apostle's quotations from the Prophets

Romans 11:1-5 -- In view of these declarations of the Prophets, showing that Israel will have to be thus dealt with and disciplined, I ask: Hath God utterly cast away His people Israel? God forbid; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not utterly cast away His people whom He formerly recognized and favored. Call to mind Elijah's prayer against Israel, saying: Lord, they have killed Thy Prophets and digged down Thine altars, and I am left alone, and they seek my life. But mark God's answer: I have reserved to Myself seven thousand men who have not bowed the knee to Baal. (1 Kings 19:10, 18.) Even so at this present time there is a remnant who through God's favor will accept the good tidings and will not stumble. I, Paul, rejoice, that I am of that favored remnant.

Verses 6-8 -- But now another point: This remnant is not saved by works of the Law, nor because they almost kept it, but by accepting of salvation as God's free favor through Christ. While Israel as a nation fails to receive the blessing sought by works of the Law, the chosen ones, the remnant of Israel, and those of the heathen who receive the Gospel, will obtain a special blessing far higher than Israel ever dreamed of. These being justified, not by works, but by faith in Christ as their Redeemer (substitute), thereby gain the privilege of becoming sons of God on the Divine plane and joint-heirs with Jesus Christ, the Redeemer, in the coming Kingdom. The rest, both of Israel and the nations, will be blinded to this privilege. The god of this world will blind all except those who, by faithfulness, make their calling and election sure-a "little flock."

Though Stumbled, Israel Shall Rise Again

Verses 9, 10 -- David also foretold Israel's stumbling, saying, "Let their table be made a snare and a trap and a stumbling-block and a recompense unto them [that is, their downfall shall be over the very blessings which God gave them; over their blessings they shall stumble. God had given them food such as He gave to no other people. To them God had committed the oracles of truth, the prophecies and the types which foreshadowed the sacrifice for sin and the blessings following that atoning sacrifice; yet, becoming proud and vain of the honors conferred, they thereby stumbled over the very graciousness of God's Plan shown to them in types]." (Psa. 69:22, 23.) Thus their eyes were darkened, and they were bowed down to see only the earthly promises.

Verses 11-14 -- But now we come to another question: Admitting that Israel will stumble, and is stumbling, as foretold, I ask, Have they stumbled to fall irrecoverably? Will they never again come into fellowship with God? God forbid that they should forever remain cast off. The significance of their fall is rather to be a blessing to the Gentiles than a permanent injury to Israel. And we may reason that if their fall from favor results in riches to the world (the Gentiles), then their restoration to favor, which God's promises guarantee, will imply an abundance of Divine favor both to Jews and Gentiles. I speak to you Gentiles thus, because, being the Apostle to the Gentiles, I desire to show the importance of the Gentiles in God's Plan, and to stimulate my countrymen to emulation, and thus recover some of them from blindness.

Blindness of Israel Opens Door to Gentiles

Verses 15-21 -- Thus is seen the breadth of God's plans. We know that there are certain promises made to Israel which 'must yet be fulfilled; and if they would be temporarily postponed and a blessing unexpectedly given to the Gentiles, it argues that God's plans, as we now see them, are broader than we had at first supposed, and include Gentiles as well as Jews; for if the casting away of them opens a door of favor to the Gentiles, what shall the receiving of them be, but life from the dead? That is to say, God's promises to Israel are such as imply their resurrection from death, their restitution; and now that we learn that the world in general may be reconciled to God because their sin was atoned for by the ransom, we may reasonably conclude that "life from the dead," restitution, will be offered to all the heathen, as well as to Israel. We see Israel to be merely a first-fruit of the world, the first favored; and if God has a blessing for them, as promised, it follows that He has the same blessing for other nations; for if the firstfruit, or sample, be holy-acceptable and blessed of God-so also the mass which it represents (the world in general) will be holy.

The covenant promise of God out of which the Kingdom classes are being developed is the root, and fleshly Israel as branches were first developed. But, because of unbelief and pride, most of these were broken off, and wild, heathen branches were grafted in instead, with them to partake of the life of the root, yea, the very fatness of the promise; yet they should not be puffed up against the broken-off branches, but humbly and thankfully remember that they are occupying the place originally belonging to the natural descendants. Walk humbly, for if because of pride and unbelief they failed and were cast off, God would be as likely to cut off the wild branches under similar circumstances. (How we see this fulfilling in the breaking off of many of the Gentile branches-now blinded and being cast off. They are no more respected than were the natural branches, and are broken off for the same cause. (Rev. 3:15-17.) Only the elect few branches, the "little flock," will remain.)

Gentiles Grafted into Root of Promise

Verses 24-24 -- Here we find two prominent characteristics of our Heavenly Father illustrated -- His love and His justice -- His goodness and severity. He is abundant in mercy and goodness, but will by no means clear the guilty. His goodness is manifested by the promise and the blessings it contains, and His just severity in the cutting off from those favors of all the unfaithful. But even in cutting Israel off, God is merciful and kind; for even though cut off as a people from the chief favor, they still have every advantage as individuals, and as such, any may be re-engrafted, if they exercise the needful faith, though, as we have already seen, their hearts are hardened by the past favors of God, so that most of them are less ready than the Gentiles to accept of the Gospel.

Verses 25-27 -- Here is a fact not generally known; it is a secret as yet-a mystery-and will show you that God's Plan is more comprehensive than you have yet appreciated; and by showing you that you have not all wisdom, it will -enable you to keep humble and to search for the further unfoldings of God's plans. The mystery is this: The blindness and breaking off of Israel will not continue forever, it will last only until the choicest, fittest branches from the Gentiles have been properly grafted on the root-the Abrahamic promise. Then the broken-off branches shall be reunited to the root. The fact is, the root of promise contains a double set of branches; first, the select branches, natural and engrafted, the spiritual Seed of Abraham, the Christ which is to bless all nations; and secondly, a lower order of engrafted branches -- Israel restored -- the natural seed of Abraham through which the spiritual Seed will principally operate in blessing all nations.

Thus seen, Israel as a whole will be saved from their blindness in due time, and will yet share in the very blessings they expected when they were broken off; namely the natural or earthly part of the blessings-the better or spiritual part of the Abrahamic blessing

being conferred upon the elect, then chosen, who through much tribulation and crucifixion of the flesh and following of the Master are counted worthy of the chief honor, the spiritual blessings. What I state as to the recovery of Israel from her cast-off condition is already stated, but obscurely, by Isaiah the Prophet (Isaiah 59:20, 21), and I will throw light upon it by stating it clearly, as follows: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob

For this is my covenant unto them when I shall take away their sins."

When He Shall Turn Away Ungodliness from Jacob

Verses 27-30 -- This prophetic statement shows us that though the natural branches are treated as enemies for the present, for your exaltation, yet really they are still beloved of God, and He has blessings yet in store for them, as promised to their fathers; for any free gift and promise which God makes is sure of fulfillment. He fully foreknew this temporary lopping off before He made His promises concerning them, and, knowing the end from the beginning, it is unnecessary for Him ever to repent of a promise.

Let us now analyze this prophecy and see that it implies what we have before suggested to be God's Plan, namely to bring the natural branches again into God's favor. "Jacob" clearly means fleshly Israel, and from these ungodliness is to be turned away-but not until God Himself shall "take away," or "put away," or "blot out" their sins. As elsewhere shown, the sins of the world will not be put away, until the close of the Gospel Age, until the sufferings of the Body of Christ are ended. During this Age, only the sins of those who now believe are cancelled or put out of sight by God. But He who now justifies believers, will then justify them also, when they become believers in the ransom. He will thus take away their sin through the same ransom which He gave for our sins-even His Son.

In turning away ungodliness a deliverer is required. This is none other than Christ, the great Deliverer whom Moses promised. He shall deliver from all evil, from death, from pain and sickness, from ignorance and blindness, from every oppression of the Devil. He shall bind Satan and set free his captives. This Deliverer is the complete Christ, the members of the Body with the Head united, complete, no more twain, but one. This Deliverer comes out of Zion, the heavenly Jerusalem, which is the mother of us all. (Gal. 4:26.) He is the first-born of Zion, the overcomer and heir of all things. Hence, before the promised blessings come to Jacob (fleshly Israel), the heir of the spiritual blessings must first be developed.

Nor should we suppose that the blessings and deliverances will stop with Jacob; for, as already shown, they are but a first-fruits of restored mankind; and when they are turned to God, they shall become a channel through which the Deliverer will bless and release "all the families of the earth."

To be Blessed Through Mercy of Church

Verse 31 -- Lift up your eyes and take now a comprehensive view of God's dealings with Israel-both Spiritual Israel and Israel after the flesh-and see how grand and large is the Plan of God, which as yet is only budding. As for a long while you (Gentiles) were strangers and aliens from God, and seemingly unloved and uncared for, yet now you have obtained mercy and favor, while fleshly Israel is cut off, even so these of the fleshly house are now unbelievers and cut off that by and by they may obtain mercy and find favor through you. That is to say, God is blessing them at the very time He is cutting them off; for in blessing you and preparing the spiritual Seed and Deliverer, He is making ready to bless them through you, when you as the Body of Christ are complete. (Gal. 3:29.) Thus through the mercy which God now shows you, He is also providing mercy for them, to be manifested in His due time.

Verses 32-36 -- God treated Israel as a nation of unbelievers, and cast them aside nationally, in order that He might have mercy upon them nationally, and bring them as a people to inherit the earthly promises made to them.

Looking at the deep workings of God's Plan thus, in the light of what He tells us is future, as well as of what is past, how wonderful it is! Oh, the rich depths of God's wisdom and knowledge! How useless for us to try to discover His dealings except as He is pleased to reveal His plans to us. His doings are all mysteries to us except as we are enlightened by His Spirit. Who knew this gracious Plan, so

much beyond human conception? Who helped the Lord to arrange such a Plan, think you? This is not human wisdom. God only could be its author. A Jew never would have planned to graft in Gentiles to share the chief blessings of the promise! A Gentile never would have arranged the original stock and branches Jewish, and himself a favored graft. No, the Plan is clearly of God, and well illustrates both His goodness and His just severity. Of Him is all the Plan; through His power it is all brought to pass; and to Him be the glory forever.

We have in the above considered at some length the Apostle's analysis of the subject of the failure of fleshly Israel early in the Age, and the acceptance to Divine favor of the Gentiles in Israel's stead, for the reason that this particular phase is so- clearly linked with the subject of the Body and the Bride. A clear understanding, therefore, of what was offered the Jews, what they as a nation lost, of what was then offered to the Gentiles, will greatly assist us to grasp the truth regarding the Body and the Bride.

(To be Continued)

TRAVELS IN THE HOLY LAND -- SERIES VIII

Damascus

BEFORE ending our stay in Palestine, we journeyed to old Damascus; starting from a tiny, sun-baked village at the southern end of the Sea of Galilee. The speed at which the plucky little engine dragged those light coaches over the narrow-gauge rails seemed rather venturesome, for the way lay through the precipitous, barren, and dreary mountains of Syria.

Our last coach was equipped with a machine gun and carried a band of French soldiers, as it is not wise to trust the Bedouins in their own land. We thought many times of St. Paul on his way to Damascus, of how hard and tiresome the journey must have been in those days, and we wondered just how far along the way he was when stricken, deciding that much of the distance had probably been covered when the great light, brighter than the glare of the noon-day sun of Syria, shone around him.

When we reached the table-land at the top of the range, we saw miles of level, fertile country stretching away in every direction. This country is so indifferently farmed by the indolent Arabs that medium-sized stones lay over its surface which might easily be gathered up in a short time, but they preferred to scratch around them throughout the centuries. These people huddle together in unsanitary villages, and the land lies smooth without fence or building to break its flat monotony. At the few stops our train made along the way we divided our lunches with Bedouin women and children. The women and grown girls looked strange with the lower part of the face blue with tattoo-a tribal mark, we were told.

Damascus has been spoken of since remote times as a bower of green luxuriance. It did represent a pleasing contrast to the bleak mountainous desert through which we had passed, but we were there too early for the spring bloom, as its high altitude hinders an early season.

Touched Lightly by Time

Our hotel was rather forbidding, both in surroundings and exterior, but we were surprised when once inside at the spacious pleasantness of it all. This is the way of the East under Turkish rule; for fear of the exorbitant taxes, even the homes of the rich present the same plain fronts as those of their poorer neighbors-their exterior ugliness giving no hint of the luxury within.

The charm and interest of Damascus lie in its unchanged customs and ways of living; the effect of time has touched it lightly, if at all, and its bazaars and street scenes are as typically Oriental as in the past.

There is a beautiful and interesting old mosque here, once an early Christian church named for John the Baptist and still retaining the name. In its center is a shrine said to contain the 'head of the Baptist. Over the entrance in Greek characters still may be seen words of the early church, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth through all generations," a prophecy remaining there over a Mohammedan mosque throughout the passing centuries and still bearing testimony in the day of its beginning fulfillment.

We were taken to the house of Ananias, a descending flight of stairs leading to it, as it is below the present city level. We drove through the Street called Straight, forgetting all about its association with Paul, so interesting were the quaint shops walling its narrow way and the children scurrying out of the way of our carriages. It is arched over with a roof of tin, possibly for shade, although the sun's rays seldom reach many of these narrow streets. We were then taken outside the city to see the place in the old wall where Paul was let down in a basket, but all these places are entirely traditional and have no foundation in fact.

A visit also was made to the tomb of Saladin, the great Moslem conqueror, who led the last battle in taking the Holy Land from the hands of the Crusaders.

In a Moslem cemetery containing the tomb of Fatma, daughter of the prophet, we noticed a little funeral group some distance away and wondering at a sudden loud shout, were told that it is the custom to inquire at such a time if any there hold anything against the deceased, and the cry heard was their answering "No!" A few moments later the mourners came our way, led by one who bore in his outstretched arms the body of a small child. He paused every few steps and looking backward at those following, gave a wailing cry, and then the still little form wrapped only in its covering scarf was laid in the ground in the Moslem way.

We met at the university here the only Protestant minister of the only Protestant church in Damascus, who fills also an important educational position. His fine presence and perfect English gave no hint of his pure Arab blood. Under Turkish rule he lived for some years a prisoner in 'his own home with a high wall inclosing it, while his brother, now a physician in our home city, became an exile to escape execution. The latter's positive statement that the Turks are misrepresented, that no one ever suffered under them for religious belief, but always because of political activity, and that the so-called Holy Wars were efforts to quell political uprisings, carries much weight coming from one who has suffered under the former Turkish reign.

Constantinople

On the morning of the third day of our sail from Haifa we entered the narrow strait of the Dardanelles. On our left lay the flat-topped bluff of Turkey, a spot of dreadful massacre for the English troops in the late war. Then we entered the Sea of Marmara and in the afternoon rested in the Bosphorus. In front and on both sides spread Constantinople, divided by the waters of the Golden Horn and the Bosphorus into three sections : Galata and Pera; Stamboul, the old city; and Scutari in Asia.

Constantinople, known as Byzantium until captured by the Romans in the fourth century, took its present name from the Emperor Constantine, although he called it New Rome when he chose it for his new capital. After the first form of the Nicene Creed had been drawn up by the Council of Nicea, Constantine turned his attention to the rebuilding of the city. Where the church of Constantine stood, which was destroyed by fire in a public protest against the banishment of Chrysostom, who had dared to direct his eloquence in the direction of royal sins, now stands the mosque of Sancta Sophia. This present edifice was started by Justinian in 531, who claimed divinely revealed plans. With the help of the greatest engineer and architect of that time, calling on the whole empire for wealth, and even stripping old Rome of many of her treasures, he saw his ambition realized, his dream fulfilled, when he entered the finished church at Christmas Eve six years later with the boastful declaration, "Solomon, I have conquered thee!" We crossed the bridge over the Golden Horn and entered old Stamboul to visit this Mohammedan mosque, once the church of Constantine and Justinian. On entering the great nave with its dome rising 180 feet above the floor, we stood hushed in awe at its solemn magnitude. There are eight serpentine columns taken from the Temple of Diana at Ephesus, eight more of porphyry from the Temple of the Sun at Baalbek, and 107 columns of marble. Christian inscriptions dimly show under the Turkish paint, and over what was once a Christian altar is a faintly discerned head of Christ crowned with thorns. High up on a pillar they point to what resembles an imprint of a bloody hand, made, tradition says, by the hand of the conqueror, Mohammed II, as he rode into the church in triumph.

Second to Sancta Sophia in interest is the mosque of Ahmed I, called the "China Mosque." Its interior finishing of blue and white tile has something of the appearance of old china. Ahmed I had planned this mosque so like the one at Mecca with its six minarets that the people in protest declared it a sacrilege. Determined not to change his plans, Ahmed added a seventh minaret to the mosque in the holy city.

In the city museum is the Alexander sarcophagus, the finest example of Greek art in existence. It is supposed to have been prepared for Alexander, but for some unknown reason was found empty and unused.

We descended into one of the subterranean cisterns which were used for water supply in times of siege. Its 336 columns each 39 feet high, made it seem like some vast underground cathedral. Boats were tied to the stairway for those who cared to ride around on the water which covered its floor to the depth of a few feet.

Constantinople is surprisingly neat and clean in appearance, although the buildings, some of them of wood, are unpainted, due, it is said, to the poverty of the people and to their fear of the exorbitant taxes.

We left Constantinople for Athens, sailing first some distance up the Bosphorus toward the Black Sea to view its scenic banks and interesting old forts and castles. As we passed Roberts College, an American institution of note, white cloths waved cheerily at us from many windows. With something of regret and something of a thrill we saw our boat slowly turn about and point toward the home stretch, for we had reached the farthest point of our journey, and every mile of the trail of foaming water our boat would henceforth leave behind us, meant one mile nearer home.

We anchored in Plialeron Bay, on whose shore lies Piraeus, the seaport of Athens, five miles distant, connected with it by an electric line. So dependent is Athens on this ocean portal that in times past the "Long Walls," starting from the Acropolis, enclosed also and protected Piraeus.

From our boat we caught our first view of the Acropolis, a high, flat-topped hill of limestone, rising from the midst of Athens and crowned with the most beautiful ruins the world knows, the Greek Parthenon. This elevation was a fortified citadel 1000 years before Christ, and the ancient Greeks, erecting here their temples of worship, made it the center of their religious life.

We will not dwell in great detail upon the ruins of ancient Athens. The loveliness of those lines from which modern architecture has drawn so much of its beauty of design must be seen to be appreciated. We sat in the marble seats of the old theatre of Bacchus; we looked down from the Acropolis to the 12 huge pillars of the Temple of Zeus Olympius, all that remain of its 104 original Corinthian columns. We visited the stadium, a natural amphitheatre started seven centuries before Christ. It is well restored now, with seats for 50,000 spectators; and in 1906 the International Olympic Games were held here. Standing beside the Erechtheum, we admired its Porch of the Maidens, whose support is the sculptured forms of six young women, instead of the usual columns.

The Parthenon was dedicated in 438 B. C. to the virgin goddess Athena. Five hundred years after Christ it became a Christian church, and Christian medallions and inscriptions still faintly show upon its walls. Many centuries later it served as a Turkish mosque, and in a corner may be seen the stairway leading up to the minaret, which had been added that the devout might be called to prayer. This temple, after standing 21 centuries, was ruined, when the Venetians, besieging the Turks, dropped a shell into the powder stored within. Much of its beauty lay in its 98 columns, its 50 life-size statues, its 524 feet of frieze, and the gold and ivory statue of Athena, which stood 39 feet high and whose estimated cost was not far below a million dollars.

The temple of Zeus Olympius, already mentioned, was started some centuries before Christ by King Antiochus of Syria. It is recorded that this king some few years previous to this had set up in the temple at Jerusalem an altar to Zeus, thus fulfilling to many minds "the abomination that maketh desolate" late of the prophecy of Daniel. More careful students have noticed, however, that Jesus later spoke of this prophecy as being yet future, setting at naught this seeming fulfillment.

At Mars Hill

The lovely classic ruins of a glorious past pleased the mind and the eye, but something else stirred the heart. A long, rounded elevation of dark rock, the Areopagus, better known as Mars Hill, lay not far from the old excavated market place. We looked up at it from this point, and later, down upon it from the height of the Acropolis, and visualized one, big in heart and mind; and small in stature, who once stood in its midst, saying: "Ye men of Athens, . . . whom therefore ye ignorantly worship, Him declare I unto you."

Modern Athens surrounds the Acropolis. It is a pleasing city, whose people are not illiterate, and whose poor are too proud to beg; for Greece, not much larger than our state of Massachusetts, has over 6000 elementary schools. Athens still lives in the reflected glory of past ages, when the art, the literature, and the democracy of the world centered here, as it listened to the reasoning of Plato and resounded with the eloquence of Socrates; and the scholar of today still turns his footsteps Athenward., But we reflect that not to cultured Greece but to an unimportant country and an obscure nation God sent His well-beloved Son, and a small, more or less muddy stream, associated with that pure life, became a sacred Jordan, and Palestine in all its desolation draws the eyes and the heart of the world its way today as Greece can never draw them, "For God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in His presence. That, according as it is written, He that glorieth, let him glory in the Lord." -- G.M.H.

JUSTIFICATION AND RIGHTEOUSNESS

This article is supplied by a brother in Australia

THE re-awakening of the Church after the long sleep of the "Dark Ages" during Papacy's subversion of the Truth of the Gospel, was heralded by Wycliffe in England and Huss in Bohemia, but only became an actuality and vital force in the period usually spoken of as the great European Reformation, inaugurated, in the providence of God, by Martin Luther and his associates. This movement continued after his death to spread abroad and is still active in our day, having been characterized by ever widening circles of increasing light on every aspect of Truth, of which advances the numerous present day sects of Protestantism are the decaying tidal marks.

History has not left us in ignorance of the mainspring of Luther's tireless energy in sounding forth the message of warning against the Papacy and of exhortation to return, in some measure at least, to the simplicity of the original Gospel. The revelation vouchsafed centuries before to the Prophet Habakkuk under similar conditions of corruption . in the worship of the Living God and the empty formalism of dead works, was that "The just by faith shall live." (Hab. 2:4.) Paul makes this the keynote of several of his most important declarations of Christian doctrine (Rom. 1:17; Gal. 3:11; Heb. 10:38), and it was the lighting upon this truth ,by Luther when a copy of the Latin Bible fell into his hands that, humanly speaking, quickened him into action.

The doctrine of justification by faith, then, being the foundation truth of the protest against Romish teaching and practice, it is not surprising that it has formed the subject of exhaustive study by numerous able apologists and expositors, nor should we expect that full light on the subject shone in those early days. Rather, we should expect to find the subject an expanding one, additional features being more clearly understood from time to time, as the light grew ever brighter. That the subject is not fully understood by many modern Bible students is manifested by the difference of opinion that has recently developed anent the relationship of justification to sanctification and their respective order in Christian. experience.

The terms "righteousness" and "justification" are frequently used interchangeably by many, but before we can arrive at a clear understanding of the subject, it will be necessary to note and keep quite distinct in our minds the meanings of the different words used by the original writers in opening up this important doctrine. We find that the inspired writers of the New Testament use three different words in this connection and in one well-known passage, all three words occur within the compass of two consecutive verses, namely Romans 5:17-18: "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness [3] shall reign in life by one, Jesus Christ. Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness [1] of one the free gift came upon all men unto justification [2] of life."

Justification From the Sins That are Past

To endeavor to understand this and cognate passages from the English version alone, leads to confusion similar to that generally existing on the subject of "hell" when the distinction in the original between "hades" and "gehenna" is unknown or ignored. The three words referred to, according to the best authorities, have the following significations:

(1) Acquittal, that is, declared righteous by legal decree.

(2) A process of being made right.

(3) Righteousness as an attribute of character.

It will be noted that the first word has no reference to character as being righteous; the pronouncement of a judge that a person is "guilty" or "not guilty" does not make that man so -- it simply declares him to be such. So also the Jewish Law pronounced the Jews with but one exception to be guilty and our Lord righteous; it did not make them so. The death of Christ made it possible for a person to be justified freely from those things from which he could not be justified by the Law of Moses, but of itself, it did not change the character of such an one. The decree of acquittal pronounced by God is not the result of any virtue or merit on the part of the justified one, but the change in his standing is brought about solely through Jesus, with a view to a subsequent change of character on his part. This "justification" relates to "the sins that are past" (Rom. 3:25), and this state (acquittal from the guilt of Adam incurred through heredity) is intended as "a stepping stone to higher things." The only prerequisite on the sinner's part to the attaining that new standing before God is faith (obedient faith, a faith ready to undertake the whole will of God) in the sacrifice of Christ as the ransom price for Adam and his race, including the sinner himself. (Rom 3:20-28.) That same faith then lays hold upon the hope set before those who are thus justified and recognizes -that this new standing is in order to reformation of life and transformation of character.

Transformation Follows Justification

This brings us to the second word used by the Apostle, denoting a process of being made right. Whilst the pronouncement of acquittal is, as it were, the work of a moment, the development of righteousness requires a life-time for its accomplishment. As touching the human family, we understand that God has set apart one thousand years, during which they will have the opportunity of becoming righteous. "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) With the Church, God's purpose is different. He does not seek to perfect them as human beings, but to develop a New Creation wholly righteous, by the transforming of the minds of those' "by nature children of wrath," whom He has called out of the world. This transformation of the mind is accomplished gradually and will be fully consummated only as such avail themselves whole-heartedly of all the means of grace of our Father's provision. These include communion and fellowship with Him by means of His Word and through prayer, meditation upon the beauties of His character, especially as revealed in His Son, and fellowship with those of kindred minds and aims. "Finally, brethren, 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 anything virtuous and if there be anything praiseworthy, think on these things." (Phil. 4:8.) The various experiences of life permitted to come to us, under such hallowed influences all become further means of our perfecting, until we arrive at the attainment of righteousness as an attribute of our character, manifested in due time through the glorious medium of a perfect spirit body. This righteousness of character is referred to in the third word to which we have referred and the translation "righteousness" if consistently used, well expresses the thought.

Thus viewed, it will be noted that the attainment of righteousness in the full sense is synonymous with being "wholly sanctified" (1 Thess. 5:23); since "in God we live and move and have our being" (Acts 17:28) and apart from full consecration to Him, no one could be said to be truly righteous, in any Age. Thus, it is said of the next Age, "there shall be upon the bells of the horses Holiness Unto the Lord."

To sum up: we find a preliminary grace manifested towards us in the changed standing we enjoy through faith, by means of a decree to that effect promulgated by the great judge and based upon the redemptive work of Jesus. "It is God who justifies" (Rom. 8:33),

"Justified by His blood," that is the blood of Jesus. (Rom. 5:9.) This new standing is properly termed "justification"; it precedes that sanctifying process that can come only as a result of receiving the Holy Spirit. It is however granted to us in order that we may attain the character-likeness of Jesus by means of a gradual transformation under the influence of the Holy Spirit of God, that is, a process of development of righteousness. Finally, righteousness will become the essential character of all who continue in "the way" faithful to the end, when they "will shine forth as the sun in the Kingdom of their Father."

"I LOVE THY WILL O GOD"

RESIGNATION to and acquiescence in the will of God are amongst the most important factors that contribute to our success in the Divine service, and have largely to do with providing that assurance and rest of heart that should be the possession of every true child of God. Various are the examples in the Scriptures, not only of those who learned the lesson of submission to God's will, but of those who resisted His will and His leading. The lessons from both kinds of examples should be deeply graven upon the minds of those who are now striving after the higher life.

Notable amongst the great Bible characters is that of the Prophet Samuel, who, upon being informed that the self-willed and worldly-wise King Saul was rejected of the Lord, meekly bowed to the voice of providence and conformed his own conduct thereto, notwithstanding the high esteem in which he had formerly held King Saul; and so the record is, "Samuel came no more to see Saul until the day of his death." That is to say, God having cut off Saul from special guidance and relationship, it was no longer Samuel's province as God's representative to go frequently to him to give direction respecting the interests of the kingdom. The record, however, implies that Samuel had great sympathy for Saul and mourned for him.

So it is sometimes with the Lord's children of this Gospel dispensation. We feel a deep interest in matters and persons of our intimate association, and at times might almost be tempted to think that the Lord had made some mistake in His dealings with them—especially if they be near and dear to us by the ties of blood or fellowship. It is for us to learn, as did Saul, not to question the ways of the Lord, but to rely upon His unerring wisdom in the management of His own cause. With a slight reproof the Lord sent Samuel to anoint Saul's successor, saying, "Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided Me a king amongst his sons."

So sometimes, when our hopes and aims have failed us, the Lord bids us look in another direction and to behold that He is not dependent upon any, but is supervising His own cause, working His sovereign will. He has sent us a message which, rightly appreciated, should give us comfort amongst all the discouragements that might come to us. That message reads, "My Word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The poet has expressed the same thought saying,

"God moves in a mysterious way

His wonders to perform."

THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." -- Rev. 14:12.

CHRISTIANS -- disciples or followers of Jesus Christ—from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different covenant the one which reads: "Gather My saints together unto Me," saith the Lord, "those who have made a covenant with Me by sacrifice." (Psalm 50:5.) Jesus, after keeping fully all the conditions and requirements of the Law Covenant; under which He was born, was permitted to respond to this covenant of sacrifice.

He was first, the Chief, the Head of the household of saints who entered into this covenant of sacrifice with God -- agreeing to sacrifice His earthly life and all its rights in the doing of the Father's will even unto death. It was His faithfulness in this that gained for Him the better resurrection to glory, honor, and immortality -- the Divine nature.

During this Gospel Age, a class of saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of His sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be His Bride and joint-heirs. He has imputed His merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by His spirit of devotion, not only makes the covenant, but fulfils it, with the assistance of his glorious Redeemer. Thus eventually they will come off through Him "more than conquerors," and be joint-heirs in the Kingdom.

To these the Apostle writes, "Ye are not under the Law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish Law. They are under grace, or Divine favor, which does not require the fulfillment of the whole of the Law by them -- a requirement which they could not fulfill. Instead, as the Apostle tells us, "the righteousness of the Law [its real requirement, the spirit of its requirement] is fulfilled in us who walk not after the flesh, but after the spirit." (Rom. 8:4.) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it.

The Christian's First and Second Commands

Speaking of the spirit of the Law, applicable to angels, to the world of mankind, and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind being, and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that Law and feels a responsibility to it to the extent of his ability; but neither angels -- nor Christians are under the Law Covenant -- that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of Divine righteousness and truth he has pledged his very life in this service as a soldier of the Cross. How then could he do less than his very best in loving and serving his Heavenly Father with all his mind, being, and strength? How could he decline the Divine requirement to love his neighbor as himself -- to be kind, generous, not selfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the New Creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature-his flesh. In proportion to his love for the Lord will be This zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the Heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenantors -- these who have made a covenant with the Lord by sacrifice-consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly-presenting their bodies "living sacrifices, holy, acceptable to, God, and their reasonable service." -- Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and His judgment is not according to the flesh, but according to the spirit-the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the Cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in His Kingdom.

The Christian's Third Commandment

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command—a third one -- a new one, over and above anything that the Divine Law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus. This third commandment the Father did not put upon Jesus; He voluntarily put this regulation upon Himself, and laid down His life sacrificially -- a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding Him to do it; but He did require it in the sense that He promised glory, honor, immortality, the Divine nature and the Messianic Kingdom to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the Law given to Israel required. Therefore, when pointing out to His disciples the conditions upon which He would be their Advocate, and the conditions upon which He would guarantee to them a share with Himself in the heavenly things, He specified the importance of this third commandment. "A new commandment I give unto you—that ye love one another as I have loved you." (John 13:34.) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of His Spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought also to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see the lengths and breadths and heights and depths of the love of God; and as a result we have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind—loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

The Source of Our Severest Trials

But now, behold the New Commandment, requiring a still greater devotion to the will of our Father and; to the leadership of our Savior! The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right—we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren." O, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence, and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the brethren than in others. There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one another, with one another. It is not merely theory; it proves itself out.

All over the world there are severe tests upon the Church. Truly we read, "The Lord will judge His people," and, again, "the Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with Him do not seem to realize that these fiery tests in the Church are means which the Lord permits to test and to demonstrate the characters of His people—their love for Him, His Word, His will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self-sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

Exhortations to Brotherly Love

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the Royal Priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered as represented in the Third Commandment-that we love one another as the Master loved us-even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms! as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all of our dealings with the brethren. Let us each assume that the others of the Class, are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship, and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a Class to divide, nevertheless love for the brethren ought to be the blessed tie that binds, no matter how much the conveniences of the Class or other reasons might make it necessary for us to sub-divide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you." -- Eph. 4:32.

"Hereby We May Know"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the Holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) How strange that love of the brethren should be the crucial test, as has been set before us many times, and as we may seriously fear will be more and more manifest as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) This is a personal matter. Each one of us is under this testing. If not yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise-unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's Spirit.

ATTAINING CHRISTIAN MATURITY

"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." -- Phil. 3:7-11.

THE Apostle's sentiment is that of all the saints; it is that of all who will be accounted "overcomers," and who will be accounted inheritors of the promise of joint-heirship with Jesus. Nothing short of this will do it. We must appreciate the loving favor of God above everything else in life, else we are not worthy of Him and not of the kind He is seeking. And it is with all who have the Lord's spirit just as it was with the Apostle; the moment they begin to weigh and contrast fellowship with God and the eternal hopes associated therewith, in contrast with earthly loves and family ties and earthly ambitions and pleasures, the latter all seem to be quite

insignificant in comparison, dross as compared to pure gold. And from this standpoint they gladly renounce all, giving up life itself for the favor of God.

But this full development is not at the beginning of the Christian experience. It is development attained by growth. At the very beginning, however, it was necessary, before either the Apostle Paul or we could be accepted at all of the Lord, as begotten of the new nature, that we should first weigh the advantages of God's fellowship, as against the earthly good things, and the decision must be on the side of Divine favor, so that we would give up the other -- earthly life, earthly hopes, earthly aims, earthly pleasures, consecrating them to sacrifice, in such measure as may be necessary in order to maintain Divine favor and blessing. From the time the scale was thus turned to the Lord's side, and our hearts were consecrated to Him, earthly things began to lose their weight and to lose their value, to lose appreciation in our eyes, as our eyes began to open the wider to the heavenly things; and the latter became more and more weighty with us, more and more real, until we could see with the eye of faith Him who is invisible to the natural sight, and the crown of glory, and the exceeding great and precious things which God has in reservation for them that love Him, and be more and more strengthened thereby. And so with some it may have been after weeks or months or years that they reached the position attained by the Apostle when he wrote, that all things were henceforth but as loss and dross when weighed in comparison with Christ and God's loving kindness or favor toward us in Him.

This loving favor of God, so much appreciated by the saints that they consecrate their earthly all to obtain it, is not merely a favor as respects future prospects and hopes--not merely as respects the Kingdom to come and the glory and the honor and immortality then to be granted to such as are in Divine favor, but it extends to the present life. Gradually we come to appreciate fellowship and communion with the Father to such a degree as to produce misery of soul if this communion is interrupted.

The true child of God will be in such close fellowship with the Father, and with the spirit of truth and righteousness and love, that anything which would interrupt or hinder this fellowship would be esteemed a calamity, however sweet or precious it might be to the natural man. The new creature is willing rather to cut it off, if it were dear as a right hand; to pluck it out, if it were precious as a right eye; than to allow any earthly thing to intervene between him and the Divine loving favor which he has learned so to enjoy that he considers it better than all the rest of life.

MESSAGES OF ENCOURGEMENT

Dear Brethren:

We received a great blessing from Brother Muir's visit. It reminded us of the days when such men as Brothers Barton, Samson, and Toole used to visit us with helpful spiritual talks and Bible studies. We felt grateful to you and wanted to say so, hence this letter.

It seems now that the few (a little flock indeed) who still stand firm on "the ransom for all" must study the Word with renewed effort to show themselves approved of God, workmen who need not to be ashamed, rightly dividing the Word of Truth. The new light theories come to our attention, but none of them are Scriptural; after comparing Scripture with Scripture we surely find them to be of private interpretation. Where can we find "God's [earthly] organization" in Scripture? On the contrary God's Church is not organized on earth. Its Head and Lord is spiritual. Where can we find in God's Word that since 1923 to the Lord's anointed on earth "time is no more"? Likewise the teaching that many now go into the Second Death because of unkindness toward some who are trying to give them religious instruction, and these many have never known the Savior or been enlightened by Him regarding His Truth -- never received the benefit of the shed blood? Also the doctrines of no tentative justification, and the Robe of Christ's righteousness not applied individually but collectively only and since 1918? These are not all of the new light theories contrary to what we had studied and believed under Brother Russell's teachings, but enough to show that we must prove all things by our text book. We have often said that if our Savior should return to earth now He would not be welcomed at most of our large worldly churches, likewise it seems that if it were possible for Brother Russell to return, he would not be recognized by the majority of the 90,000 who observed the last W.T. Memorial.

Have been thinking how we were called out of Babylon years ago, and now it seems that Hebrews 12:26-27 are being fulfilled, and the "little flock" only "remain in the heavens," because they withstand the "shaking" -- standing firm on the ransom and "a thus saith the Lord," not man. Surely we are remaining where we were and not departing from the Word of God, to follow man's wisdom.

I have pondered over Matthew 24:23-27, thinking it might apply somewhat right now as there is no Scripture to prove that Christ is now in His temple since 1918. Verse 27 assures us that we need not be deceived as the matter will be as plain as lightning shining from the east even unto the west. We rejoice, however, that the "very elect" will not be deceived. -- Ver. 24.

Our prayers and Christian love and good wishes are with you in your struggle to serve the Lord and His brethren in these deceptive and perilous times.

Yours in the love and admonition of our dear Redeemer, Mrs. D.A.W. -- Ohio.

Dear Brethren:

Through the kindness of some brother the "Herald" treating chronology has been sent to me by mail. I have read part of it carefully and I have also let other brethren read it. Will ask you to forward me half dozen copies of same. You can for the balance of the check, send me the "Herald" semimonthly; as there are quite 'a few here in R, in south part of city We note you will have a Pilgrim in H------. Will try to be present.

Yours in the Lord, J.D.-Ill.

Dear Brethren:

In writing to ask you for some literature I take the opportunity of returning my sincere thanks for the blessing I have personally received during these late trying years, through the ministry of "The Herald of Christ's Kingdom."

Ever since the disruption of our little Ecclesia in D-, those of us who could not see eye to eye with the Watch Tower Society have associated ourselves with the Berean Bible Institute of Melbourne, and have been regular recipients of the "Herald" issued by the Pastoral Bible Institute. Many, many times when, like the Psalmist, "our soul was cast down and disquieted within us" through the doubts and fears of those days and since, the "Herald" has arrived with its message of comfort and inspiration and we have found occasion to thank God for many a "well" discovered in the desert.

I thank you, dear brethren, for the consistent upholding of the "liberty" with which Christ makes us free, for the repeated advice to "prove all things, holding fast that which is good," and also for the determination of the Institute not to assume a denominational or sectarian attitude or spirit.

I specially desire to express my gratitude for and appreciation of the special issue of the "Her " dealing with the chronology. As various points dealt with therein appeared in previous numbers-such as the recognition of 70 years of "servitude" and 70 years of desolation, with a 19 years interim, I felt convinced that a great historical fact had been tapped, apparently hitherto unnoticed or overlooked; but I still remained slightly doubtful. Now, however, when all the facts are set forth with such manifest Scriptural confirmation, and the harmony produced by the Jubilee periods and other lines of chronology, all doubts vanish, and I am assured that this setting forth of Scriptural chronology is "present truth" indeed.

Enclosed is a list of pamphlets and special Heralds which I shall be very glad to receive at your earliest convenience, especially those on "Evolution and the Bible" as the Adversary is particularly busy on that subject in this district at present.

With Christian love,

Your brother by His grace, G.N.-- N.Z.

Dear Brethren:

Greetings in the beloved Master! Please find enclosed \$ for which I wish to receive a membership in the Institute, and two Herald binders.

I also want to express my heartiest appreciation of Brother Rockwell's visit here some time ago. It was a great blessing as well as an enjoyment to us all.

Regarding the Evolution tracts: this question has been discussed in our Class and we are glad to do all we can in co-operation with you in furthering the Master's cause. Through our secretary you will hear more on this subject. I am also hoping that we can get the Daniel articles published in book form. I have read them twice in the "Herald" and have gotten the richest blessings through them. If published in book form, may be they would prove a blessing to others outside the Truth, because they do not contain any sharp cutting truths, and my thought is to try to sell some if the Lord permits.

Remembering you always in my prayers, I am,

Your brother in the Lord, K. S. J. -- Kans.