

The Herald of Christ's Kingdom

VOL. IX. JANUARY 1, 1926 No. 1

OUTLOOK AS WE NEAR THE MORNING

PRESENT DUTIES, PRIVILEGES, AND MINISTRY OF THE SAINTS

AT THE dawn of the new year, 1926, we may well be reminded of the Apostle's words, "Now is our salvation nearer than when we believed." (Rom. 13:11.) In this language St. Paul sought to encourage the hope and faith of the Lord's people in his time, and to buoy them up in the midst of is and trying conditions which tended to beat their courage down. Pursuing the same thought, the Apostle says, "The night is far spent, the day is at hand"; evidently speaking from the standpoint of the night time coming of the six thousand years of the reign of sin and death. In consideration of the fact that more than four thousand years were then in the past, and less than two thousand remained, he could truthfully say the night is far spent, the day of Christ is approaching.

Lessons of Faith and Patient Endurance

Now that more than six thousand years of man's history are in the past, we realize as we consider the Church of Christ as a whole that we can say with greater emphasis than could the Apostle, "Now is our salvation nearer than when we believed." Yet, however near we may be to the full dawning, the full sunlight .of the morning, and however much we may long for the promised deliverance, we must acknowledge the facts as they appear all around us, that we are still living in the dark time of the prevalence of evil, still living in the enemy's land, and should remember That his resources and agencies are numerous and powerful, and that we need to guard well our Christian walk, our Christian armor, and to take heed to our ways that we be not ensnared by any of the sophistries and cunning devices: of this evil day.

As we enter a new year, what are some of the important lessons to be considered and kept ever before us? We believe the lessons are much the same for God's people today as they have been all along in the past. It is still the lesson of faith, of obedience, of loyalty to the will of God; it is still the lesson of renunciation of self, and of consecration to God; these all need to .be kept prominently before the mind of every follower of Christ who would live the victorious life.

Another of the lessons that may be said to be of special importance in our day is that of patient endurance and of waiting upon the Lord; waiting for His die time to bring in the great consummation. It was to this end no doubt that the prophecy of old was uttered, one that is peculiarly applicable to the Lord's people in these days "though it [the

vision, the fulfillment of the Divine promise] tarry, wait for it. It will surely come, it will not tarry." (Hob. 2:3.) And the Apostle's language bears similar significance, "Yet a little while, and He that shall come will come, and will not tarry." -- Heb. 10:37.

Watching for the Morning

We as God's servants today take our position with those of past ages who, on learning that God has purposed to bring in a final dispensation termed, "the dispensation of the fullness of times," which is to usher humanity into untold blessings of peace and gladness, have sought to understand how far it was in the distance, have diligently searched to know "what, or what manner of time the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ .and the glory that should follow." While the Lord has generally not granted full information regarding the times and seasons of 'one or another of His operations, He has never rebuked any of His devoted and trusting servants for desiring and seeking such information. Long in advance of the conclusion of this Age assurance was given that the faithful brethren should not be in darkness that that day should overtake them unawares. All such would know-something of the times and seasons and be aware of the closely approaching deliverance and of the reign of Messiah. Faithful children of God have been exhorted to give heed to the more sure word of prophecy that they might be in possession of important information that had long ages ago been forecast by the Prophets. They foretold and wrote of the coming times, not understanding clearly themselves. Indeed the matters of which they spoke could not be understood until the eventful times themselves should make manifest the meaning of their prophecies.

Surely this was the attitude of Jesus toward this question of the understanding of prophecy, for He Himself uttered a long prophecy covering the interim between His First and Second Advents, and took pains to state a number of important particulars that He clearly indicated would find their fulfillment in the closing days of this Age. He said, "When ye see these things begin to come to pass, then lift up your heads and rejoice, for your deliverance draweth nigh." He accordingly admonished His disciples to watch, to give heed in order that they might not be in ignorance of what was going on and thus be overtaken unawares and be found unprepared to receive the great blessings that His Second Advent would bring.

Not Following Cunningly Devised Fables

While therefore. the sober and reverent watching and study of the prophetic page in connection with the signs of the times is to be commended and encouraged, the disposition on the other hand to launch out into fanciful theories and speculations concerning matters that are not revealed, and therefore uncertain, is to be deplored and discouraged. Too often positive conclusions are laid hold of as to what is going to happen and as to particular dates when certain things will take

place, with absolutely no substantial foundation whatever for the conclusions. We find no authorization in the Lord's Word for any of His children to assume the role of time prophets, and to devote their time and energies largely to heralding fanatical and baseless theories on the subject of the time when this or that will come to pass. The results of such procedure as has often been observed in the past, is that the utter failure and collapse of such theories causes sore disappointment to those who have not searched for themselves; and tends to discourage faith in general, and to discredit and disgrace the Cause of the Lord. The solemn lesson before the Lord's trusting children today is that it is only the "foundation of God" that "standeth sure." Hence everything in the nature of tradition, man-made theories and schemes are ever uncertain and not to be trusted; only the Word of God abideth forever. Let us therefore beloved, in these days, endeavor the more earnestly to turn away from all cunningly devised fables and follies of human teachers and seek to build our faith structure upon that alone which is proven to be supported by the only infallible guides given the Church -- our Lord Jesus and His holy Apostles and Prophets.

Signs That The Night is Passing

We can safely assume in our time that the long weary journey of the people of God toward the celestial city is nearing its end. Many prophecies viewed in the light of present events and developments upon the earth clearly establish this conclusion. The times in which we live betoken the fact that the great redemption draws nigh. St. Paul, we recall, looking down to the time of the change of dispensation when Messiah's reign would commence, tells of the terrible shaking time when everything that can be shaken will be shaken and utterly removed (Heb. 12:25-29). It is the entire present order of things political, financial, social and religious, designated by the Apostle Peter "the heavens and earth which are now" that is to pass away. For some time we have been in this shaking time. All can see that the world's political, financial, and governmental institutions have been undergoing this shaking process; the wide dissemination of knowledge and the enlightenment of the people has figured largely in the matter, as was foretold (Dan. 12:1, 4). The people in modern times have been caused to think above that of any period in man's history. The result is a clamoring for rights and privileges of which they have long been deprived. Logically many issues and problems have grown out of this situation that has never before confronted the governments of the past, leading to the advocating of the adoption of measures of legislation never before thought necessary. The whole world is in a decidedly unsettled state. There is no corner of the earth today that is immune. The discussions, controversies, disputes, and disagreements which constitute the shaking process is heard in all the nations of the earth with increasing animation and vehemence, selfishness being an important factor.

In modern times revolutions and changes in the form of government take place within a few days or weeks. The rise and fall of governing ministries, cabinets, etc., happens over night. Statesmen, jurists, lawmakers, and the legislative bodies of all governments of the earth are put to their wits end in satisfactorily dealing with the difficulties that are constantly arising, and in amicably adjusting economic problems confronting them all. What do these things mean? Do they not signify that evens are rapidly on the march toward the inevitable and long-predicted end? Surely all of this is the fulfillment of the Savior's delineation of the times of transition from the reign of the empire of Satan to the Kingdom of God's dear Son, when He said, "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." -- Luke 21:25, 26.

Man's Remedies Destined to Fail

No wonder that in these perplexing circumstances every conceivable means is resorted to as a remedy for staving off the elements of anarchy, and to bolster up the present order of things. Gigantic efforts in the nature of international agreements, leagues, and peace treaties are created to insure against future wars. The latest peace pact at Locarno is most favorably commented on by many leading statesmen and editors of the world, and is hailed as supplying the best foundation for optimism that has been known in many years. That these peace remedies will succeed for a time and play their part need not be denied; but in so doing they will only be working out the Divine purpose and merely co-operating with Divine providence in putting off for a few years perhaps, the great cataclysm of trouble. For the Word of the Lord has anticipated beforehand the efforts and cries of peace in modern times, and the forecast is that as we march farther on into the day of the Lord and these agencies of peace appear to be triumphant, it shall come to pass in the Lord's appointed time while they are saying "peace, and safety, then sudden destruction cometh upon them." (1 Thess. 5:3.) Thus portraying that not by human might and wisdom but by the power of God will "peace on earth good will toward men" be inaugurated, through the agency of the Kingdom of God's dear Son.

It is in connection with the struggle in the end of this Age to maintain the present order of things that the Scriptures indicate the affiliation of the religious forces with the civil, and the closer co-operation of Church and State. It is presumed by the worldly-wise that the great religious organizations of the world represent the very best asset on the side of righteousness, peace and order that can possibly be resorted to; and though all the learned of today well know what the pages of history present in the way of tyranny and persecution when religious forces have been given a hand in the civil government; yet apparently the time is shortly to be when these lessons will be seemingly forgotten or overshadowed by the threatening elements of lawlessness

and anarchy, so that it will seem wise again to accept of the proffers of ecclesiasticism by which it will be hoped that the great ship of state may be enabled to weather the storm through the turbulent seas.

Apostate Christianity of The Last Days

Not long since, the eminent Dr. S. Parkes Cadman who is president of the seventeen million Protestants represented in the Federal Council of Churches of Christ, addressing a distinguished religious assembly in the Middle West, "called upon Christians to relinquish their superior regard for the state and for nationalism to return to the, earlier loyalty to conscience and humanity. 'The lack of control of our organized Christianity over the sovereign state is responsible for much of the suffering in the world today, said this militant churchman in a plea to the Church 'to act as a real mediator and save civilization from impending and almost eventual disaster.'

"The Federal Council of Churches, Dr. Cadman asserted, 'will not allow Armistice Day to be diverted from its high service in memorial of the dead to be used as an occasion for the exhibitions of the brute forces of war.'"

There is no doubt that the sentiment of Dr. Cadman is popular both in religious. and governmental circles, and will be increasingly so as the days go on. But the Savior added "the powers of .the heavens shall be shaken." Yes, the symbolical heavens, ecclesiasticism, is also weighed in the balance and found wanting. This also has its place in the shaking process of the last days, and says St. Peter, "The heavens shall pass away with a great noise." The utter inconsistency and hollowness of churchianity is more and more apparent. The predicted departures and falling away from the faith as taught by Christ and the Apostles is fulfilled before our eyes. Faith in the Bible, as the Word of God, faith in .the vicarious atonement of Christ, faith in the coming Kingdom of God under the whole heavens, is at a high premium. The Lord's arraignment of Christendom in these circumstances is represented in the term "Babylon," which He says "is become a habitation of devils, and the hold of every foul spirit and the cage of every unclean and hateful bird. (Rev. 18:2.) The same message declares that plagues are to be visited upon Apostate Christianity of the last days that will involve the fall of all systems, traditions, theories, and creeds of men.

The End Not Yet

The Lord promises, however, to deliver His faithful people in connection with the end of this Age. He admonishes them to pray that they may be counted worthy to escape all these things coming upon the earth. (Luke 21:36.) He declares that the righteous shall shine forth as the sun in the Kingdom of their Father. (Matt. 13:43.) They shall be glorified together with Him. -- Rom. 8:17.

But the full end of all these things is not yet; the deliverance of all the faithful has not yet taken place. The Church of Christ cannot be said to

have been glorified. The year 1926 as it opens finds a people consecrated to the Divine service and walking in their Master's footsteps, still struggling on in the narrow way that leads to God. Nor .have we any reason to assume or to announce that the new year we are just entering will witness the end of all things and the deliverance of the saints. It does not appear that all of the elements are exactly ripe for the great conflagration predicted. Nor does it appear that all of the signs alluded to in prophecy have reached the stage of development that would be reasonably looked for. Zionism or the Jewish question is one of these. While within recent years there have been some remarkable developments and much progress has been made in the direction of Israel's restoration, yet it would seem that a considerable more advancement of this matter is to be expected. The land of promise has not yet attained All that the Prophets have described as taking place in connection with the last phase of the time of trouble. Notable amongst these is the prophecy of Ezekiel 38 and Zech. 14:1-3.

As it is not given to any of the Lord's people today to prophesy or foretell events, we will not attempt to be wise above what is written. It is given to all the watchers to read the meaning of prophecy as history unveils it, and we are earnestly admonished to give heed to the more sure word of prophecy, that it will be as a "light unto our pathway until the day dawn," etc. We are still walking by faith and not by sight.

The Door Still Open

We know from the Word of the Lord that there are some things that in a special way concern the hearts of the Lord's people. Chiefest amongst these perhaps is the blessed hope of gaining entrance into the heavenly Kingdom. It should be most interesting to all who entertain .this hope to recognize that the door into that Kingdom is still open. More than this, so far as any one can know, the door into the narrow way, into the Kingdom in its earthly or embryotic state, is still open also.. Here again the brethren are to be counseled against being inveigled into any of the foolish theories of the present time respecting the closing of the door in such and such a year. The date of the closing of the door is not revealed to any, and therefore, none can know. We have the positive assurance that the shutting of the door is entirely with our Divine Master (Luke 13:25; Rev. 3:7, 8), and that He has not committed the authority of the door to any man on earth.

Preaching What We Know

An important lesson to the Lord's followers is to be sure that they are faithful in doing His will, in being loyal to the principles of truth and righteousness, of rendering their service according to the instructions of His Word. While there are saints upon the earth, there is still a ministry to be performed. All grateful and obedient children of God will desire to let their light shine. In so doing they will be careful that what they announce as the Lord's Message is thoroughly established as the Truth. While recognizing the indications that the day of Christ is drawing near, they will not announce that the Church has been glorified while some are still in the hour of their humiliation and sacrifice. They will not attempt to run ahead of the Lord and announce that His Kingdom has been established, when it is not yet inaugurated. They will not promise the world immunity from the grave; or that millions of their number will never enter the tomb, for the well informed of the Lord's people well know that no such announcements are yet in order, and no one is authorized to make any such proclamations. But the faithful in Christ Jesus, carefully seeking the mind of the Lord, will heed the Apostle's admonition and will preach what they know "and have been fully assured of" (2 Tim. 3:14), and of which they are certain, therefore, as being acceptable to the Lord.

Thus we can announce with great assurance that God has promised a glorious day, that He has long ago prepared for it in the gift and, sacrifice of His dear Son. In order to the world's deliverance, that they may receive the benefit and blessing of the great Atonement Sacrifice, the Kingdom of God is to be established, which through the thousand years of its glorious reign will suppress evil in every form, and establish eternal righteousness, furnishing abundant opportunity for, all the willing and obedient of mankind to return to God and receive everlasting life, in connection with which sorrow and sighing and death shall be banished from the earth.

Dearly beloved let us give the more earnest heed to the things which we have learned, lest at any time we should let them slip. Let us give "all diligence to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and Abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind,' and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."2 Pet. 1:5-11.

SOBER REFLECTIONS FOR THE NEW YEAR.

DECISION IN CHARACTER BUILDING

"How long halt ye between two opinions? If the Lord be God follow Him, but, if Baal, follow Him." -- 1 Kings 18:21

MULTITUDES are in an undecided state of mind, not only as respects the worship of God, and as respects their faith, but also in regard to the common affairs of life. They are not devoid of good intentions, good; resolutions, hopes, and ambitions; but these are rather vague and shapeless. Their thoughts, their intentions, have not crystallized. As a result they are making little progress and accomplishing little good, either in or for themselves or others. Even worldly people who manifest great decision in business and social and moral matters lack decision in religious affairs.

The poet has truly said, "Life is real, life is earnest; and the grave is not its goal"; but the difficulty with many is that they have not even so good a goal as the grave would be. If they could even have that before their mind as an end; if they could even think of how they would wish to terminate their lives. eventually, and leave some luminous footprints in the sands of time that would be helpful to others and an honor to themselves, it would be very much better; indeed, than to pass through life with no aim, no wish, no thought, except to eat, to drink, to sleep, to gratify earthly tastes. We believe that it is even much better that men set their ambition upon money or fame or some other object, than to have no fixed purpose before them in life; yet money and fame and such matters end with the grave, and the Lord's consecrated people, inspired by new hopes, new aims, new ambitions, beyond the grave, have much advantage every way over all others:

Those Who Halt Between Two Opinions

Nevertheless, even those who have been so highly favored of God that the eyes of their understanding have been opened, that they have caught glimpses of the glorious things in reservation for the Lord's faithful, are frequently lax and measurably indifferent to these wonderful things which should induce them to zeal and inspire them with courage and strength. What is the difficulty? Why do they not accomplish more? The answer frequently should be that it is because of indecision. They should decide promptly, but they hesitate, holding important questions in abeyance, and continuing to balance and to weigh matters which they have already determined are right. They halt between two opinions; they hesitate to take the Lord's Word fully and entirely, and to walk boldly forward in the right direction, even when they clearly discern the footsteps of Jesus and the proper course for them as His followers. As one point after another comes up and is thus

set aside indefinitely, the whole Christian course of that individual is stagnated and fresh duties and privileges as they appear, are stopped in the way by the muddle of mind which unsettled questions of years produce; thus indecision has more or less hindered them all their lives. By and by there is such an accumulation of undecided points and matters that they feel the case is almost hopeless, become discouraged, grow cold, indifferent, and perhaps fall completely away from the faith and its service. For all such the admonition to decision of character is specially appropriate. We want to decide, first of all, who is our Master, who is our God; then, having concluded, we want to decide promptly that His servants we should and will be. The Master warned us of the impossibility of any other course being satisfactory, saying, "Ye cannot serve God and mammon." Attempt to do so will make us and all with whom we are particularly identified unhappy. Almost every one will acknowledge that there is a Supreme Being, and that it is the duty of His creatures to serve and obey Him. The whole question then should be, not as to obedience and service, but merely, Who is our God? We see many of the worshipers of Baal, Mammon, energetic in their service, and we should Mammon, ashamed if we who, by the grace of God, know the true God and His gracious Plan, are not as zealous, as persevering, as energetic, as are the servants of error. "What manner of persons ought we to be?" We ought most positively to be committed to that which we believe to be the truth, and we ought to be most zealous in its service.

A part of the mistake is in the exercise of a wrong kind of caution; proper enough in respect to earthly affairs, in which we have to guard our interests against unscrupulous fellows; but out of place, impedimenta, in our dealings with God. This wrong caution says, Do nothing, until you see how it will all end; I must walk by mental sight at least. But this kind of worldly wisdom will not do, in dealing with God. He makes the rules by which we may approach Him and progress in His favor. One of His rules is, that every item of truth we learn must be accepted and acted upon before we are ready for more. They that received the truth in the love of it, will surely serve it with all decision they can command and acquire; piece by piece, as they receive it. They who on receiving truth balance it and ponder long whether it will not ultimately cost too much, thus give evidence that their love for the truth is not great enough, that it is mixed with selfishness. Such must cultivate love of the truth until it outweighs all other things, else they will not be fit for the Kingdom. The Lord's charge against those who are about to fall in the present testing time, is that "They received not the Truth in the love of it." -- 2 Thess. 2:10-12.

"Choose Ye This Day"

After Israel had reached the promised land. Joshua sought to bring them to such a point of decision. He called them together; recited to them the Lord's favor and blessing enjoyed thus far, and expressed himself in noble language, saying, "Choose ye this day whom ye will

serve; . . . as for me and my house, we will serve the Lord." (Josh. 24:15.) So, dear friends, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive decision as respects our course of life. We should not be content for one moment longer to go along indefinitely, serving whiles the Lord, and whiles Mammon (selfishness). We should settle the matter at once, and for all time, that we will be the Lord's.

The very fact of coming to a positive decision is a great blessing, and a great help in the formation of character. Every time we come to a decision, on any question, it strengthens mind and character and makes us that much more ready for another test -- along some other line, perhaps. One decision for the right prepares the way for others in the same direction, just as hesitancy, indecision upon one point prepares us for hesitancy upon all points, and more or less stops our Christian progress and character building.

We are not advocating rashness -- the doing of something without a reasonable, proper amount of consideration. But we are urging upon the Lord's people the cultivation of promptness, decision of mind, in respect to questions we have sufficiently examined. Some things may of necessity require pondering, but many things in life require no such delay to reach a proper decision. The majority of the questions which present themselves before the bar of our minds could be decided in a moment; and the less time we take in reaching a decision on such problems the better for us, and for the upbuilding of proper character in this regard.

Ability to decide quickly, and to decide always on the right side, what the Lord's will is, requires some experience and discipline; but the sooner we begin the sooner we will become proficient; the more energetically we set ourselves to know the Lord's will and to do it, and to show Him by our promptness that we delight to do His will, the better and the quicker will we find our characters established on proper lines.

There are many gods presenting their claims to us, and seeking our reverence. To some, perhaps to the vast majority, self is the most prominent idol and false god; to others it is fame; to others the family; to others wealth. But all these false gods are more or less related, and the one name, Mammon, selfishness, is appropriate to them all. It requires not a great deal of discernment to decide that none of these ambitions is worthy of us, and that the worship of our hearts and the sacrifices of life should all be to the true God.

Today If You Should Hear His Voice, Obey!

The Scriptures appeal to us along these lines of prompt decision, and, it is because these appeals are neglected, not obeyed, that many of the Lord's people are so lean and so undeveloped, both in knowledge and in character. Mark the appeal, "Today, if ye will hear His voice, harden not your hearts." The suggestion is that the matter be not put

off for another day. We cannot tell how distinctly we will hear the voice of the Lord's providence speaking to us tomorrow. On the contrary, we know that even as we may become accustomed to an earthly call, or an earthly alarm, so that by and by it would cease to awaken us, so our spiritual ears become accustomed to the important messages reaching them from the Lord's Word. They will have less and less weight and influence, and will become less and less helpful to us in proportion as we neglect them and fail to act upon them. Does not this explain the fact that some who have only recently come to know the love and Plan of God better, are farther along both in faith and good works than some whose ears were blessed long ago?

We are in the beginning of a new year and now is a favorable time for us to review the situation and for us to make good resolutions. One of these should surely be that henceforth we will cultivate decision of character; that when we hear the voice of the Lord we will respond promptly. So that when we see a work of the Lord, which we have the privilege of attending to, it will be performed not only willingly and well, but also speedily. "The Lord loveth a cheerful giver" -- a prompt giver; not merely as respects money matters, as this text is generally applied, but in respect to all of our little offerings and sacrifices to Him and for His Cause's sake. If we would be pleasing to the Lord and grow in His favor and in nearness to Him, we must bring our hearts more and more into the condition that He approve; that He loves, namely heartiness, cheerfulness, promptness in every service we may render. The trouble with many Christians is that they have not thoroughly learned what a great privilege we of this Gospel Age enjoy, in being permitted to present our little sacrifices and self-denials to the Lord, under the assurance that our imperfect works shall be acceptable through Christ to God.

This One Thing I Do

We have all noted with pleasure the great success of that wonderful Apostle Paul. It is well, therefore, that we shall note that one of the chief elements contributing to the success of his apostleship, was this element of character -- decision. Mark how this quality shines out in the statement, "This one thing I do," etc. He had only one real aim or purpose in life, toward which He was bending all his energies. He had cast aside all others as weights and hindrances, and as not being worthy to be compared with this one service, so high in its point of privilege. The one thing he did was to serve the Lord, to serve the brethren, to serve the Truth. All other matters were secondary to this. If he could accomplish this one thing the results would be so blessed, so happy, both now and everlastingly, that he could afford to count all other things and objects and aims as loss and dross and not worthy of comparison. -- Phil 3:7, 8, 13, 14.

This is the spirit that all of the Lord's overcoming people should have. All do not have this character or quality of disposition by nature; but in proportion as we lack, the Lord will reckon to us of His own merit to

.compensate, if He finds in us the spirit, the will, the disposition, to thus follow the example of Jesus and the Apostles and all the faithful. If we are weak in this respect, lacking in this quality of decision and firmness of character, we need to be more alert, and to go the more frequently to the throne of grace to obtain mercy and to find grace to help. But those who are naturally weak, and who yet have tried this matter according to the lines here laid down—who have sought to cultivate this principle of character and decision and firmness for the right, give abundant testimony that the Lord is their helper and that in thus following the directions of His Word and the examples of faithfulness, they have become strong in the Lord and in the power of His might. May this be a blessed year for all the faithful in Christ Jesus, along the lines of character-building, energy and firmness for the right and for the truth, as God grants us to see these.

Let us not forget that it is just such a class that the Lord is seeking, to be the Bride and Joint-heir of His Son. He is not looking for those who are perfect in this respect; for there is weakness along this line throughout the whole human family; there is none perfect in this or in other respects, none fit for the Kingdom by nature. It will encourage us, perhaps, to remember that the Lord is taking the weak things of the World and making them strong, and that in proportion as we submit our wills to His will we are transformed by the renewing of our minds, and that He thus works in us to will and to do His good pleasure in the establishment of strong, decisive characters, through the promises of His Word. To it, as represented in Jesus, He exhorts us to look, while we endeavor to run with patience the race set before us, trusting in Him who has redeemed us and called us, and who has promised to be our ever-present helper in every time of need.

"DAY BREAKS"

"What dost thou see, lone watcher on the tower
Is the day breaking? Comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

"The stars are clear above me; scarcely one
Has dimmed its rays in reverence to the sun;
But I yet see on the horizon's verge
Some fair, faint streaks, as if the light would surge.'

"Look forth again, O watcher on the tower,
The people wake and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that' they know must shine.

" I see not well, -- the moon is cloudy still,
There is a radiance on the distant hill;

Even as I watch the glory seems to grow;
But the stars blink, and the night breezes blow.

"And is that all, O watcher on the tower?
Look forth again; it must be near the hour;
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?"

"A mist envelops them; I cannot trace
Their outline; but the day comes on apace:
The clouds roll up in gold and amber flakes,
And all the stars grow dim; the morning breaks."

"We thank thee, lonely watcher on the tower:
But look again, and tell us, hour by hour,
All thou beholdest: many of us die
Ere the day comes; oh, give them a reply!"

"I see the hill-tops now, and chanticleer
Crows his prophetic carol on mine ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again, O watcher on the tower!
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but cannot tell; I hear a song,
Vivid as day itself, and clear and strong,
As of a lark-young prophet of the noon
Pouring in sunlight his seraphic tune."

"What doth he say, O watcher on the tower?
Is he a prophet? Does the dawning hour
Inspire his music? Is his chant sublime?
Filled with the glories of the future time?"

"He prophesies, -- his heart is full; his lay
Tells of the brightness of a peaceful day;
A day not cloudless, nor devoid of storm,
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When error shall decay, and truth grow strong,
And light shall rule supreme and conquer wrong?"

"He sings of brotherhood and joy and peace,
Of days when jealousies and hate shall cease;
When wear shall cease; and man's progressive mind
Soar as unfettered as its God designed."

"Well done, thou watcher on the lonely tower!
Is the day breaking? Dawns the happy hour?
We pine to see it; tell us yet again
If the broad daylight breaks upon the plain?

"It breaks! It comes! the misty shadows fly:
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear,
The plain is yet in shade, but day is near."

THE BODY AND THE BRIDE OF CHRIST

PART IV

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. . . And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain and shewed me that great city, the holy Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband." -- Rev. 19:7; 21:9, 10, 2.

THOUGH the witnesses and testimonies examined and offered in the three preceding articles on the Body and the Bride are quite sufficient to establish in the mind of the candid reader the conclusion that the Body and Bride of Christ are identical and consist of Christians -- followers of Christ selected from among both Jews and Gentiles, commencing with our Lord's ministry at His First Advent and reaching to His Second Coming, yet from another standpoint our treatment of the subject of the Body and Bride would surely be incomplete if we omitted to include in the volume of evidence offered, the last book of the Bible-the Revelation. True, the Apocalypse is largely a book of symbols, as all concede, yet in' the light of history unveiling prophecy, the meaning as to a large portion of the book seems most obvious in our day, and offers us some of the most conclusive evidence in confirmation of what We have already seen' on the subject of the Body and the Bride.

The Book of Revelation as a Witness

First of all this most interesting symbolical prophecy is introduced as a revelation of important information that God communicated, to His Son for the purpose of enlightening His servants respecting future things. We are told that the Revelation was to be made in signs and symbols (Chap. 1:1). But a little investigation shows that the servants of God to whom the things were to be shown are Christians, sons; all true Christians, all sons, are servants of God. Even Jesus is referred to in prophecy as a servant. -- Isa. 42 a.

St. John, to whom these mystical visions were given' to be communicated to the Lord's servants, was one of the twelve Apostles commissioned by Jesus Himself to teach the Gospel story to any and all amongst all nations who would have the hearing ear. (Matt. 28:19.) Is it true, as alleged by some, that St. John was singled out by Jesus to address a message made up of the symbols of Revelation to a so-called Jewish remnant existing either in his day or that was to exist at some future period? There is no inference whatever to this effect. All the Apostles, as we have seen, were chosen of the Lord to teach and instruct the Church as' a whole throughout the entire Age. (John 17:20.) The further evidence that St. John's Revelation was for the Church universal or the Body of Christ as a whole, is indicated in one of his introductory remarks, "I, John, who also am your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ." (1:7.) He thus identifies himself as one of the brethren in Christ who is having his share in the usual Christian experience and in entertaining the common hope of Christians, tamely present suffering and tribulation and a future share in the Kingdom of God.

The beloved John is instructed by the Savior to write down the visions that are caused to pass before him, and to record what he sees and hears, and send to the seven Churches that are in Asia. (1:11, 19.) The Greek term for "Church" is the same that is usually employed when a congregation or body of Christians is spoken of throughout the New Testament records, and merely signifies a company of called out ones, an assembly of the worshipers of God. This term we know was used in the time of primitive Christianity to designate those companies of followers of Christ. No manner of wresting or of twisting terms can wrench from Christians, members of the Church of the Firstborn, the blessed consolation that this great prophecy affords in the way of enlightenment and encouragement in the Christian life.

Concerns the Church, Body and Bride

There can be no question that the Apocalypse is addressed to and concerns the Church as a whole, as it is so specifically stated. (2 :7; 11, 17, 29; 22:16.) It was not a revelation of things past, but of things future from St. John's day -- "things which must shortly come to pass." (1:1.) Surely then it is a portrayal of the Church's history, her varied and complex experiences in her onward journey in her Master's footsteps toward the heavenly city. We would therefore reasonably expect that this symbolical history written in advance would cover the time from the commencement of the Church's existence at our Lord's First Advent to the time when she is finally seen as the Bride, having made herself ready for the marriage to the Lamb (19:7) and onward to the end of the Millennial Age. While many factors, agencies, and actors are indicated as playing their parts in this great historical drama, it is most obvious that prominent above them all in the mind of the Lord is this comparatively small class of saintly followers of the Lord, who have accepted the call of their Divine Master to take up the cross

and walk in His footsteps, embracing in that connection the promises of God, which assure them that if faithful they shall be made like Him and see Him as He is.

Tracing the history of the Church from the beginning of the Age onward, it is to be seen that Gentile Christians would be more particularly concerned in view of the fact that with the full end of the Jewish Age, around A. D. 70, when the fall of the Jewish order or polity occurred and the dispersion of the people took place, the Gospel opportunities to them ceased, and since then, up to the present, the ministry of the Divine Message has been exclusively to the Gentiles, as history clearly shows.

As the opening feature of the Revelation, seven messages are addressed to the Churches. Though they are presented in symbols as sent to seven local bodies in St. John's day, the symbolical interpretation evidently presents the Church as a whole existing throughout seven grand eras or epochs; it is the entire Church upon a large scale that is seen in seven stages of her history. In fulfillment of His comforting assurance to His Church, "Lo, I am with you always, even unto the end of the Age," the Savior is seen in symbol to be dwelling amongst the candlesticks, which are explained to be the seven Churches. The persons who compose these Churches are without doubt Christian confessors. (2:2, 3, 9, 13; 3:1, 8.) The messages relate to their spiritual welfare -- the faith, zeal, love, obedience. Their conduct as a whole as professing followers of Christ is constantly called into question and alluded to throughout the messages, and it is most significant that to the overcomers or victorious ones in each of the Churches the promise is given of glorious exaltation with their Master in His Kingdom -- the crown of life, immortality, seated upon thrones, reigning with Him as kings, exercising power over the nations; these are the sum of the promises -- the same as Jesus and the Apostles offered to both Jewish and Gentile Christians, as we have seen.

Apocalypse Portrays Sufferings of Church

Throughout this symbolic prophecy these Christian believers are forewarned that they shall meet with various fiery trials and tests, all of which shall prepare them for their future office. (2:10; 3:10, 21.) We pause here to ask, Are not these saintly ones who are addressed in the seven messages, of the same faith, the same kind, in fact of the same identical Body, and do they not come under the same classification as those Jewish Christian believers and those Gentile Christian believers to whom Jesus and the Apostles administered in the beginning of the Age, which we have considered in the three preceding articles on this subject? Did not Jesus and the Apostles as they ministered to both Jewish and Gentile believers, instruct them that the experience and race course of the Christian life was one of discipline, trial, suffering, and the endurance of various fiery tests and hardness as good soldiers of Jesus Christ? (Matt. 16:24, 25; 2; Tim. 2:12; 1 Pet.

4:12, 13.) Was not the sum of their message to the effect that "through much tribulation we should enter the Kingdom of heaven"? (Acts 14:22.) What striking harmony there is then between the book of Revelation, as it depicts in symbolic prophecy the outlines of what God's people have passed through, and the rest of the New Testament in which the plan of the Church and her sufferings is unfolded.

In chapter 6, under the fifth seal, we have a symbolic vision referring to martyrs, of whom it is said that they were "slain for the Word of God, and for the testimony which they held." This evidently means that they were slain for confessing their Christian faith; in other words, like St. John, they suffered because they were Christians.

144,000 Sealed Ones

Again under the sixth seal where the symbolic pictures bring us down to events that mark the close of this Age and the establishing of the Kingdom (6:12, 17), the completion of the Church or the Kingdom class is clearly indicated in the 144,000, (twelve thousand out of each tribe) sealed ones. (7:1-4.) That these sealed ones are the class whom our Lord called the "Little Flock" for the Kingdom honors is indicated in chapter 14 where the Lamb is seen standing on "Mount Zion and with Him 144,000 having His Father's name written in their forehead." Mount Zion is generally conceded to be another symbolical picture of the Kingdom, and corresponds, therefore, with the closing visions of the Revelation where those who have suffered for Christ are represented as occupying thrones and living and reigning with Christ a thousand years 20:4.

Some have seized upon this picture of the twelve thousand sealed ones out of each tribe, and vigorously claim that this is positive evidence that Jews and not Gentiles are referred to as the sealed ones. This reasoning, we believe, is not sound; for remembering that we are dealing with a symbolical picture, it would be the most reasonable thing to suppose that these called out ones during this Gospel Age would be presented to us as the Israel of God, in view of the fact that His ancient people whom He used as a picture or type were called by the name "Israel." As we have seen in the preceding article dealing with this subject, Christians, both Jews and Gentiles in the New Testament times, were designated the "real or true Israel of God", in other words, "spiritual Israel" made up of all nationalities in this Gospel Age. As many have already noted, this picture of the sealing of twelve thousand out of each tribe harmonizes well with St. Paul's exposition of this subject found in Romans 11, Where he points out that the offer of the Kingdom was first made to the Jews, all tribes, as a nation, and that because of unbelief and their rejection of Jesus, the natural branches were broken off and Gentile believers grafted in, who are represented as taking the place of those broken off ones of the twelve tribes. Thus through the Divine process Gentiles are reckoned in God's program as taking the place of the unbelieving Jews, so, that as the matter is symbolically summed up before us in Revelation, it is

presented as though. the 144,000 were Jews, fleshly Israelites; whereas, the facts as seen from a comprehensive view of the entire testimony on the subject compels the conclusion that these twelve thousand out of each tribe symbolically represent the entire Church, or spiritual Israel, made up of both Jews and. Gentiles.

Christian Saints Seen in Visions

Again in the eighth chapter under the seventh seal mention is made of the "prayers of all saints," and of "the prayers of the saints." Prayers ascend from suppliants on earth; and the word "saints" in New Testament language means Christians. The eminent expositor; Mr. Guinness, has presented on this point the following forceful argument:

"We have no right in the last book of the New Testament to revert to the Old Testament signification of this word [saint]. Let the general tone of John's Gospel and Epistles be recalled, and his choice of this word to designate true Christians, in the midst of an ungodly world, and falsely professing church, will be felt to be in beautiful harmony. What is the grand distinction made in John's Epistles between true Christians and those who are not? It is holiness, saintship. 'If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth; but if we walk in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.' . . .

"Such language shows that in the eyes of St. John, practical purity and holiness, saintliness, is the grand characteristic of Christians. When, therefore, we find him consistently designating a certain body by the distinctive appellation of 'the saints,' we conclude that those so called are true Christians, in opposition to the ungodly or to false professors. Where does John ever apply such a term to Jews? Where in the whole New Testament can the term be found so applied? Why then should we assert that it is applied to Jews here? Paul uses it forty-three times, and in every case as a synonym for Christians. Luke uses it four times in the Acts, and Jude twice in his Epistle, in the same sense; in fact, only once is it used in any equivocal sense in the whole New Testament. ('Many bodies of the saints which slept arose.' -- Matt. 27:52.)

Bride First Seen in Suffering, Then in Glory

"We observe these 'saints,' who are thirteen times mentioned in the Apocalypse, doing and bearing exactly what we know from other Scriptures the saints of the Christian Church must do and bear in this dispensation. We find them watching, waiting, praying, enduring tribulation (chap. 13:10), resting in heaven (chap. 14:12, 13), and at last manifested as the Bride of Christ, and as the 'armies which were in heaven' clad under both emblems, with the 'fine linen clean and, white, which is the righteousness of saints'; we find them associated with the martyrs of Jesus. (chap. 17:6), a clear proof that they can not be Jewish saints.

"In short, so far from the Church being actually and exclusively in heaven at the commencement of the prophetic drama of this book, she is seen on earth: during its entire course. She is seen collectively under various symbols, such as the one hundred and forty-four thousand, the two witnesses, the sun-clad woman, the armies of heaven, the New Jerusalem; and her members are seen severally as 'the saints.' They are seen first in their sufferings, and then in their glory; first slain, for Jesus' sake, then enthroned beside Him. Can it be questioned that the saints who pray, and wait, and suffer, and die as martyrs of Jesus, are the same saints, the 'called, and chosen, and faithful,' who are seen with the Lamb afterwards, as His Bride, and as His white-robed followers? If they are not, the unity of the book is gone, it becomes an incomprehensible confusion. If the saints who form the Bride of the Lamb in chapter 19, are not the saints who in the previous chapters witnessed for Him in life and in death, then the lesson written most legibly on the pages of prophecy—the lesson that, in spite of ignorance and obscurity, the Church in all ages has learned from it—the truth that sustained millions of martyrs in their protracted sufferings and cheered them in their dying agonies -- the truth with which this prophecy seems instinct, 'If we suffer, we shall also reign with Him,' is utterly obliterated from its pages! The suffering 'saints' get no reward; and the happy, blessed Bride, rises not from a surging sea of sorrow and suffering to the joy of her Lord's embrace, and the glory of His throne. One of the great morals of the book is gone, as well as its dramatic unity.

The Church of The Redeemed

"This system of interpretation involves besides, a logical inconsistency. The Bride is the Christian Church; her raiment identifies her with the previously mentioned 'saints,' and the 'saints' [the erroneous 'interpretation says] are a Jewish remnant.

"The only way of avoiding the force of this argument is to deny that the Bride of the Lamb is the Church; for it is evident that the Bride is identical with the saints, and it is evident also that the saints are on earth during the whole course of the book. Those who are resolved to prove that the Church is not represented as on earth in these visions, must therefore not only deny that the saints are the Church, but seeing the saints are identical with the Bride, must also deny that the Bride is the Church; . . . and many Futurists are to be found, who actually do deny this.

"Let it be granted then that, fulfilling all these types from Eden downward, and realizing all the figures of most intimate association and union which language can convey -- the vine and the branches, the head and the members, the Bridegroom and the Bride -- the white-robed saintly Bride of Revelation 19 is the Church of the redeemed; and we claim that without all contradiction, the Church is on earth during the action of the Apocalypse, and that therefore the

Apocalypse is a Christian prophecy, fulfilled in the events of the Christian era."

Unity of the Messages and Prophetic Visions

Referring again to the seven messages and the Churches, we cannot overestimate the importance of recognizing that there is a very definite connection between the subject of these messages and those prophetic visions seen subsequently by St. John, recorded in chapters six to twenty-two, and that this not only imparts a Christian character to those visions also, but conclusively proves that the Apocalyptic visions related to the history and destiny of the Church of Christ, which in the visions recorded in chapters 19 and 21 symbolically present her as the heavenly city prepared as a bride adorned for her husband. As another has expressed, "This intimate connection is seen in the fact that the promises in the letters to the seven Churches relate to experiences and privileges and rewards set forth in the predictions which occur in the prophetic portion of the book." As an illustration, note the promise made to the overcomers in Smyrna -- "He that overcometh shall not be hurt of the Second Death." (Rev. 2:11.) The Church at Smyrna, or the true Christians of the Pagan Roman persecuting period represented by it, experienced terrible persecution and suffering, and were noted for their endurance of afflictions and poverty. Note how closely the promise to the suffering Christians of those times is connected with the prophetic vision that describes its realization -- "Blessed and holy is he that hath part in the First Resurrection: on such the **Second Death hath no power**, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) As has been well said: "The Christian character which certainly attaches to the promise, must therefore also attach to the prophecy, for the thing promised and the thing prophesied are the same."

New Jerusalem Symbol of Bride

For a further illustration of this very marked connection between the promises to the Churches and the prophecies, we call attention to the promise to Sardis: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." (Rev. 3:5.) Note the connection in chapter nineteen where we have a picture of the "Bride" arrayed in fine linen, white and clean, which is said to be the righteousness of the saints. In chapter twenty-one those symbolized by the New Jerusalem, the Bride, the Lamb's wife are represented as having their names "written in the Lamb's book of Life." Here we have again the rewards promised in the earlier part of the Apocalypse, identified with the prophetic fulfillment at its close.

Consider next the special promise to the believers of Philadelphia: "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God; and I will write

upon him My new name." Who can doubt that this is a Christian promise. The fulfillment of this promise is recorded in two prophecies of this book-chapter fourteen, in the vision of the Lamb standing on Mount Zion and with Him an hundred and forty and four thousand, having Christ's name and the name of His Father written in their foreheads; and chapter twenty-one, in the vision of the New Jerusalem descending out of heaven from God, in the foundations of which were the names of the twelve Apostles of the Lamb; and we have the vision further explained, that the New Jerusalem is a symbol of the Lamb's Bride. -- Verses 9, 10.

The Chaste Virgin and The Fallen Church

Another line of convincing testimony in support of our claim that the Church, which is the Body of Christ is also that Chaste virgin in line to be the Bride, is found in another symbolical picture that shows another woman of fallen character which is presented to us in direct contrast to the chaste virgin. It is the great apostate or fallen Church system otherwise termed, "Babylon the great, the mother of harlots." Again Mr. Guinness, who has gone most exhaustively, into this interesting and important subject, points out some most remarkable contrasts between these two opposing characters. We cannot do better than quote liberally from his luminous writings.

"The Lord Jesus Christ, who loves His Church, foreseeing the existence and career of this terrible system, forewarned, and thus fore-armed her by this prophecy. He furnishes her with abundant marks whereby the foe may be recognized, and solemnly warns her against making any truce or compromise, while He stimulates and encourages her for the long and bitter conflict, by a view of the final result. He would have His people in no perplexity or doubt on so momentous a question, so He has made this prediction peculiarly clear; has placed it in marked and intentional contrast with another prophecy, which makes its meaning still clearer; and He has added besides, an explanation which leaves no room for the candid student to err.

"Let the reader note the contrasted features of the two symbolic prefigurations:

Striking Contrasts

"'The Whore that sitteth Upon Many Waters.'"	"'The Bride, the Lamb's Wife.'"
"Babylon the Great."	"The Holy Jerusalem."
"There came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters.	"There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife.
"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.	"And he carried me away in the spirit to a great and high mountain, and showed me,' (the Bride, the Lamb's wife, under another symbol). -- Rev. 21.
"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.	"To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.' Rev. 19 :8. "This Bride is described as 'The Holy Jerusalem, descending out of heaven from God, having the glory of God; and her light like unto a stone most precious: -- Rev 21.
"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' -- Rev. 17:1-6.	"The dragon 'persecuted the woman,' and 'the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.' -- Rev. 12:13-17.

'The Double Prefigurations

"As to Babylon, John adds, 'When I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? **I will tell thee the mystery of the woman** The seven heads are seven mountains, on which the woman sitteth. The waters, are peoples, and multitudes, and nations, and tongues And the woman which thou sawest is that great city, which reigneth over the kings of the earth.' -- Rev. 17:7.

"These prophecies present two broadly contrasted **women**, identified with two broadly contrasted **cities**, one reality being in each case doubly represented as a **woman**, and as a **city**; the harlot and Babylon are one; the Bride and the heavenly Jerusalem are one.

"It is evident that the true, interpretation of either of these double prefigurations, must afford a clue to the true interpretation of the other.

"The two women are contrasted in every particular that is mentioned about them; the one is pure as purity itself, 'made ready' and fit for heaven's unsullied holiness: the other, foul as corruption could make her; fit only for the fires of destruction.

"The one belongs to, the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast, and with the kings of the earth, who ultimately hate and destroy her.

"The one is clothed with fine linen, and in another place is said to be clothed with the sun, and crowned with a coronet of stars; that is, robed in Divine righteousness, and resplendent with heavenly glory; the other, is attired in scarlet and gold, in jewels and pearls, gorgeous indeed but with earthly splendor only.

"The one is represented as a chaste virgin, espoused to Christ, the other is mother of harlots and abominations of the earth.

"The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, and seated on a beast which has received its power from the persecuting dragon.

"The one sojourns in solitude in the wilderness, the other reigns 'in the wilderness' over peoples and nations and kindreds and tongues.

"The one goes in with the Lamb to the marriage supper, amid the glad hallelujahs of heaven; the other is stripped, insulted, torn, and destroyed, by her guilty paramours.

"We lose sight of the Bride, amid the effulgence of heavenly glory and joy, and of the harlot amid the gloom and darkness, of the smoke that rose up for ever and ever.'

The Church Clad in Spotless Robes

"It is impossible to find in Scripture, a contrast more marked, and the conclusion is irresistible, that whatever the one may represent, the other must prefigure **its opposite**. They are not two disconnected visions, but a pair -- a pair associated, not by likeness, but by contrast.

"Now Scripture leaves us in no doubt, as to the signification of the emblematic bride, the Lamb's wife, the heavenly Jerusalem. We read, 'Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but

that it should be holy and without blemish.' 'For we are members of His body, of His flesh, and of His bones.' The purpose of Christ's love, as regards His blood-bought Church is, that she should be with Him, and be one with Him forever; that she should behold and share His glory, being perfectly conformed to His image. Here in prophetic vision we see this blessed design accomplished, and the complete and perfectly sanctified Church, clad in spotless robes of righteousness, brought to the marriage supper of the Lamb. We see her persecuted like her Lord, and like her Lord and with Her Lord, glorified. Beyond all question, the New Jerusalem Bride represents **the true church of Christ.**"*

* 'For a more complete and exhaustive examination of the Revelation as a Christian prophecy having application to the history of the Church, and for an exposition and interpretation of the Apocalypse as a whole, see "The Revelation of Jesus Christ," in two volumes.

The Second Adam and His Bride

As a concluding thought on this subject, it is recalled that the earthly creation commenced with the first perfect pair—man and woman as husband and wife. The Divine design to people the earth through Father Adam and Mother Eve has been carried out. Thus they as the first bridegroom and bride became the father and mother of all living:

The Plan of God portrays the reviving and bringing to life again of all of Adam's family in God's appointed time; and St. Paul accordingly informs us of a Second Adam, whom he contrasts with the first Adam, saying, "the last Adam was made a quickening spirit." (1 Cor 15:45.) As the first Adam was given a bride, and as through the first union the human family came into existence, so also the Second Adam, the Lord Jesus, is to have a bride through whom all the families of the earth are to be revived and brought forth from the tomb. In order to be His Bride and Joint-heir, the Church must all be changed and made like Him, partakers of His nature and of His glory. (1 Cor. 15:51 ; 2 Pet. 1:4; 1 John 3:2.) When that is accomplished, then shall go forth in all the earth the glorious proclamation, "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." -- Rev. 22:17.

WHO IS THE AUTHORITY IN CHRIST'S CHURCH?

"And gave Him [Christ] to be the head over all things to the Church, which is His Body, the fullness of Him that filleth all in all."
-- Eph. 1:22, 23.

THE beautiful figure which the Apostle gives of the Church in its present condition, well illustrates the Divine order that was to prevail amongst God's people throughout the Age. It is that of the human figure, the head representing the Lord, and the various parts and members representing the Church. In 1 Cor. 12 the subject is grandly elaborated, and with profound simplicity: "As the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into one Body." This Apostle continues and calls attention to the fact that as the well being of a human body depends largely upon the unity and harmony and co-operation of all its members, so also it is with the Church, the Body of Christ. If one member suffer, all suffer, etc. He points out that as we seek to cover and hide the weak nesses, blemishes of our natural bodies, and seek to relieve and help them, thus it should be with the Church, the Body of Christ. There should .be the disposition to cover one another's weaknesses with the mantle of charity, love.

As It Was in the Apostolic Period

From what we gather of the conduct and ministry of the Apostles, their position was that of under-shepherds of the flock, rather than that of lords or masters of the Church. In accordance with the Spirit of Christ in them, and in harmony with their message, the Apostles, therefore, issued neither bulls nor anathemas, nor threats, but we do find among their loving entreaties such expressions as these: "Being defamed, we entreat"; "I entreat thee also, true yokefellow"; "Rebuke not an elder, but entreat him." -- 1 Cor. 4:13; Phil. 4:3; 1 Tim. 5:1.

Such an organization as thus obtained in the primitive Church -- namely without a sectarian name, and without glory, honor, and authority an the part of a few over the many, and without a division into clergy and laity, is regarded by many today as no organization at all. However, we need not be fearful to take our position with and copy closely the example of the primitive Church; for it will mean to us the enjoyment of correspondingly similar liberties and blessings.

It was not in conflict with the foregoing that the Apostles, following the guidance of the Holy Spirit, gave instructions to the various companies of the Lord's people that they seek out certain of their number as elders and deacons to take the oversight and care of their brethren. Neither did it mean that any company of the Lord's people in those days were brought into bondage to those thus elected to serve them in this way; for as a matter of fact these thus appointed as elders, pastors, etc., must necessarily themselves be subject to the voice of the Church. No intimation whatever is given that any of these thus elected by various of the congregations of the Lord's people were to consider themselves constituted a kind of "authority" or "power" in the Church. To the contrary, the Apostle Peter admonishes those acting in the Church as its servants, that they "Feed the flock of God which is

among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." (1 Pet. 5:2, 3.) The Master's words given to His disciples just before He left them were to be remembered, and to constitute a guide and a strength to His people all through the Age: "One is your Master, even Christ, and all ye are brethren."

No Authorities or Lords Needed

It has, therefore, been in violation of the Savior's words and in conflict with the simplicity and order given by the Apostles, that there have arisen and developed from time to time "authorities" and "powers" in the professed Church claiming to have received from the Lord a kind of special unction, constituting them a Divine channel, or government over all the Church everywhere, whose authority and dictates must not be questioned or disobeyed. The true Church has not needed any such authorities and powers in its midst, for invariably when such have appeared the result has been an apostasy, a departure from the primitive conditions which provided that each individual member of the Church should be free to exercise his or her own personal liberty, in deciding what should be believed and accepted as truth.

But some may ask, What of the Apostle's statement, "He gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, till we all come," etc.? The answer is, that true to the Apostle's instruction the Lord has provided His Church with such assistances and helps as is here indicated. But there is no ground for claiming that any of these were to be rulers of the Church, or that they were to deprive individual members of their liberty. We certainly do not deny, but on the contrary, affirm, that the Church should have living teachers; but those in the Church were not to blindly accept whatever any teacher should set forth, but, were to prove the teaching of those whom they had reason to believe were true light-bearers, by the infallible standard -- the Word of God. The mere claim of any man or any combination of men to be teachers, was to be no proof that they were such by Divine appointment, for false teachers, we are told, would arise in the Church, and would pervert the truth. Therefore, the Church individually--each by himself and for himself and himself only - must fill the important office of judge to decide according to the infallible standard, God's Word, whether the teacher be true or false, and whether the claimed teacher is a true teacher by Divine appointment.

No Successorship to Brother Russell

In consideration of the foregoing it may be asked in what sense is the association of brethren represented in the "Pastoral Bible Institute," ministering in harmony with the order given in the early Church; and does this "Institute" derive spiritual control over the Classes by way of directing certain representative brethren to visit them and minister in

spiritual things? Some have even asked if the brethren connected with this ministry consider themselves a kind of successor to Brother Russell in his work, or if they are constituted to "finish" his work, etc. We can only repeat what we have heretofore stated on this question. To our understanding the thought of successorship to Brother Russell is entirely out of order, and such a claim made by ourselves or others would be wholly without foundation or warrant. We know of no reason for believing that Brother Russell's ministry and work in the Church set aside the order established in the primitive Church, nor did our dear Brother claim for himself any kind of special authority contrary to, or different from that which has existed in the Church all down through the Age. Therefore, in keeping with the New Testament order, we are to think of Brother Russell as having been one of the "evangelists, pastors, teachers," etc., for the perfecting of the saints. We know of no reason for believing that there was any thing about his ministry requiring a successorship; neither can we think of his work as having been unfinished at the time of his decease. To the contrary, there is every reason to believe that he himself finished all the work that he was given to do, the same as other teachers in the Church have done through the Age; and he has no successor and needs none. Therefore there is no ground for claiming or teaching that there is some kind of special power or authority descending from Brother Russell upon some one or some company of brethren since his decease.

Each Church Its Own Authority Under Christ the Head

But perceiving that there is a considerable number of the members of the Church still in their earthly pilgrimage since his departure, it is to be recognized that there is still a ministry and a service to be performed amongst the Lord's people. It is, therefore, for the various companies of the Lord's people throughout the world to look for these: more or less in their midst, and to accept the direction of the Lord's spirit in appointing such of their number as their helps and teachers. To our understanding, the order amongst the Lord's people today should be as it was in the early Church, and as was intended for the entire Age. Their full individual liberty should be exercised, and none should be accepted as teachers whose teachings and service are not found to be in harmony with the truth as given in the Bible. Each company of the Lord's people guided by His Spirit, should be its own authority and should control its own affairs.

Here again we are reminded of how history **up to date** warns us by many solemn lessons against the creation of anything amongst the Lord's brethren in the nature of a "channel" having "power" or "authority" over others; for we have the Master's own words in the commencement of His Church, that there was to be but one ruler or master and that was Himself, and "all ye are brethren."

The centralizing of power and authority in a group of brethren, whether that group of brethren be the entire church of some one city or

a group of brethren selected from several churches, has been proven over and over again to be a most unwise procedure, and has led time and again into apostasy and a robbing of the Lord's people of their individual liberty. The same evil results have repeatedly come from permitting an individual to rule the Church, whether by self-appointment or usurpation on his part, or by the Church delegating that power.

Should Still Guard Against Lordship

As for the capacity in which this "Institute" is operating, we have endeavored to explain that this arrangement exists by virtue of the brethren of various churches agreeing together and appointing certain of their number to act in this capacity and to carry forward a ministry of this kind. But we would have it clearly understood that this "Institute" is not an "authority," nor a "power," in the Church or over any church or number of churches. Whatever service or ministry is being performed today by this association of brethren is solely on the basis of the expressed consent and wishes of brethren in various Classes; and apart from this, no service, activity, or ministry is undertaken. It would be indeed contrary to the Apostolic order for any brother or brethren to claim that any church or number of churches unitedly had given them the right to speak authoritatively and dictate what should be believed and what ministry should be performed.

We urge brethren everywhere to be on guard against and to avoid such a condition of affairs obtaining in their midst, for it invariably leads to a misuse of power and provides occasion for selfish, ambitious, and designing leaders to make loud and boastful claims, and to exercise lordship over the flock which always results in depriving the Lord's people of their liberty in Christ and in general apostasy.

It is recalled from history that it was exactly after this manner that the Roman Papacy came into existence. Little by little selfish and ambitious leaders arrogated to themselves power over the brethren during the second and third centuries, subverting the teaching of Christ and the Apostles, and putting their own construction upon the Word of the Lord in such a way as to make it appear that the Bible sustained them in their apostasy and wrongful course. We cannot too earnestly urge upon all to note that the sure signs of apostasy are to be found in those who are constantly calling attention to themselves as God's special anointed and His appointees over all the brethren. Such usurpation of the rights and prerogatives of the Church are positively condemned in the Bible and constitutes the very best evidence that such leaders as thus intrude themselves upon the Church are utterly unworthy of its confidence.

Not Spiritual Control, But a Service of Love

As for the exercise of spiritual control over any of the Classes by the "Pastoral Bible Institute," we utterly disclaim anything of this kind. Neither this institution nor any other would have the right to exercise

any such control. The directing of certain brethren on tours through the country to minister to the Classes does not represent the exercise of any spiritual control whatever. This branch of service known as the Pilgrim ministry is the creation of the Classes themselves, and not that of any superior board of elders or teachers. It merely follows out the instructions of the brethren who constitute and who compose the Classes. The various groups of friends here and there throughout the country desire and request the ministry of such as are sent to them; and through their co-operation alone is such a ministry possible. Neither does this "Institute" attempt to ordain brethren for this ministry. It merely sends forth certain representative brethren that the Classes themselves have already ordained or given their endorsement of as qualified elders or teachers. So that after all, then, the "Institute" merely carries out the wishes of the various Ecclesias, and exercises no spiritual control at all; and all of this we believe is in full accord with the order and simplicity of the primitive church.

What we have said concerning the absence of authority in connection with the Pilgrim feature of this service, may be said of the work as a whole. The methods of operation, the service and ministry, etc., carried on is such as is authorized by and entirely subject to the brethren of the Classes; and is only such as conforms to their wishes and to what they believe to be spiritually profitable and in accordance with the leadings of the Lord's Spirit as they understand it. There are no claims of authority or of superior wisdom in connection with this ministry; our trust and hope are that it is a service of love for one another and an opportunity of laying down of life for the brethren. The brethren so engaged highly esteem the privilege of rendering this service and rejoice with all fellow-members of the Body of Christ in the gifts, honors, and blessings that come as a result of the anointing, which all have in Him; for all the Royal Priesthood is described by the Prophet in the saying: "The Spirit of the Lord God is upon me because He hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to comfort all that mourn." -- Isa. 61:1, 2; Luke 4:17-20.

FAITH'S ANCHOR

*"Now faith is the substance of things hoped for,
the evidence of things not seen." -- Heb. 11:1.*

THE value of faith as a general principle is recognized by all thoughtful people. But its value and merits are recognized and appreciated more particularly by those of God's children who know something of the power to endure afflictions and trials which faith affords. In the midst of all the turmoil and trouble of life to be able to endure as seeing Him who is invisible, to be able to trust where His ways seem untraceable, represents a state of mind much to be desired and laid hold of. Those who are able to believe and trust in this way have no difficulty in

understanding how with Him with whom all things are possible, the darkness is as the light; that He controls and overrules and directs His energies in a manner to perfectly accomplish all His blessed designs. Another has given expression to thoughts along this line in a form that is very helpful:

"It is God's prerogative to bring good out of evil. 'The wrath of man shall praise Him.' He makes use of an endless variety of agencies in the accomplishment of His unsearchable designs. Potiphar's wife, Pharaoh's butler, Pharaoh's dreams, Pharaoh himself, the dungeon, the throne, the fetter, the royal signet, the famine -- all were at his sovereign disposal, and all were made instrumental in the development of His stupendous counsels. The spiritual mind delights to dwell upon this, it delights to range through the wide domain of creation and providence, and to recognize, in all, the machinery which an All-wise and an Almighty God is using for the purpose of unfolding His counsels of redeeming love. True, we may see many traces of the serpent, many deep and well-defined footprints of the enemy of God and man, many things which we cannot explain nor even comprehend; suffering innocence and successful wickedness may furnish an apparent basis for the infidel reasoning of the skeptic mind; but the true believer can piously repose in the assurance that "the Judge of all the earth shall do right." He knows well that

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.'

"The renewed mind enjoys one of its sweetest exercises while tracing the Divine footstep's in circumstances and events in which a thoughtless spirit sees only blind chance or rigid fate. The most trifling matter may, at times, turn out to be a most important link in a chain of events by which the Almighty God is helping forward the development of His grand designs.. Look, for instance, at Esther 6:1, and what do you see? A heathen monarch spending a restless night. No uncommon circumstance, we may suppose; and yet, this very circumstance was a link in a great chain of providences at the end of which you find the marvelous deliverance of the oppressed seed of Israel. The devil was foiled by his own weapon, when Pharaoh, whom he was using to frustrate the purpose of God, was used of God to nourish and bring cap Moses, who was to be His instrument in confounding the power of Satan.

Resting upon The Immovable Rock

"Blessed be God for the consolation and encouragement flowing out of such reflections as these. We need them every hour while passing through an evil world, in which the enemy- has wrought such appalling mischief, in which the lusts and passions of men produce such bitter fruits, and in which the path of the true disciple presents

roughnesses which mere nature could never endure. Faith knows of a surety that there is One (behind the scenes whom the world sees not nor regards; and, in the consciousness of this, it can calmly say, 'It is well,' and, 'it shall be well.' The enemy may oppose, but God will ever prove Himself to be above him; and all we need is a spirit of simple, childlike confidence and 'repose in the Divine purpose. Faith rests not upon the ever-shifting sands of human affairs and earthly influences, abut upon the immovable rock of God's eternal Word. That is faith's holy and solid resting place.. Come what may, it abides in. that sanctuary of strength. Faith brings the heart into 'the power of Divine and unseen things, and thus enables. it to mount above everything down here, in this place 'where death and darkness reign.' O, for that simple childlike faith that sits beside the pure and eternal fountain of truth, there to drink those deep and refreshing draughts which lift cap the fainting spirit and impart energy to the new man, in its upward and onward course! Faith can look on at Satan putting forth the plenitude of his power. It can stand at the grave which has closed over a beloved object, and drink in, from the lips of Him who is 'the resurrection and the life,' the assurance of an awakening. Its eagle gaze can pierce the gloomy clouds which gather around the tomb and behold the God of resurrection displaying the results of His everlasting counsel. It can take its stand capon the, tap of the Rock of Ages, and listen, in holy triumph, while the surges of death are lashing at its base."

"JUDGE NOT BY OUTWARD APPEARANCE"

"Judge not; the workings of the brain
And of the heart thou can'st not see;
What looks to thy dim eye a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou would'st only faint and yield.

"The look, the air, that frets thy sight,
May be a token that below
The soul had, closed in deadly fight
With some internal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee, shuddering, on thy face.

"The fall thou darest to despise,
May be the angel's slackened hand
Has suffered it that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

"And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be

The measure of the height of pain
And love and glory that may raise
This soul to God in after days."

The Herald of Christ's Kingdom

VOL. IX. JANUARY 15, 1926 No. 2

THE NAME OF JESUS IN MODERN JEWRY

SUDDENLY and without warning the mind of the Jewish world is asked to favorably consider Jesus of Nazareth, by one of the most prominent and influential Jewish leaders in the world, Dr. Stephen S. Wise. His statement before a capacity congregation in Carnegie Hall as reported in the press throughout the country was that contrary "to Hebraic teaching, Jesus of Nazareth was not a myth but a man, and that the Jews must accept the teachings of Jesus." His remarks further implied that the difficulty about the acceptance of Christianity was not so much with its Founder as it was the failure of Christians to live up to the teachings of Jesus. Dr. Wise declared that Jesus' teachings "comprise a code of ethics unparalleled in any writings in history, being the very foundations of morality.

"Jesus was,' said Rabbi Wise. 'I accept this despite the notion I had been led to believe earlier in my life -- a notion that Jesus was a myth and never existed. I tell you, and I will repeat these words to every Jew in the world if need be, "Jesus was" and we must accept this fact at once.'

"He went on to say that, like other transcendental figures of time, strange stories have been woven about Jesus. He said these stories have done as much harm as good.

"Rabbi Wise said he could not and would not admit that the teachings of Jesus are alien to those taught him, by his own elders. Such a doctrine must go, he said, and the time to throw it overboard is now.

"His discussion of 'A Jew's View of Jesus' revolved about the new book 'Jesus of Nazareth,' written by Dr.. Joseph Klausner of the Hebrew University in Palestine.

"It marks the first chapter in a new literature,' he said. 'Such a book could never have been written a few years ago. You all know what would have happened to the Jew who would have dared to express his opinion-based on facts-of Jesus a score of years. ago. Thank God the time has come when men are allowed to be frank sincere, and truthful in their beliefs.

"This book, overlooked .by the press and handled wretchedly by reviewers who have missed the point completely, is the greatest book of its kind ever published.'

"'Because Christendom,' said Dr. Wise, 'has renounced Jesus in fact, shall we continue to deny Him now that we, His brother Jews, are free to face His life and teaching anew ?

"'Shall we not say that this Jew is soul of our soul and that the soul of His teaching is Jewish and nothing but Jewish ? The teaching of Jesus the Jew is a phase of the spirit which led the Jew Godward.'"

This statement coming from one of the great leaders in Israel at this time may be regarded as significant and as indicative of the breaking down of the prejudice of centuries concerning the great question, "What think ye of Christ?" True, indeed, Dr. Wise's statement does not represent the popular mind of the Jewish race today by any means. This was evidenced in the storm of bitter opposition that followed on the heels of the statement of his attitude toward Jesus. "Rabbis of all shades of reform and orthodox opinion denounced Dr. Wise's statement as sensational and misleading." Many orthodox clergymen while refusing to discuss the matter publicly, expressed hearty disagreement in private, but no such reticence governed the reform Rabbis.

In connection with the many hostile expressions, Dr. Wise amplified the statement he had made in his Sunday sermon. He made clear that he in no way accepted the Christian dogma of Jesus' Deity. The Rabbi emphasized his contention that Jesus was never a Christian and always a Jewish teacher.

"In effect, Dr. Wise insisted, that Christendom, 'for the most part having denied Him in deed, though affirming Him in name,' it is time for the Jews. to give Jesus His rightful place in the 'Jewish tradition.'

"'Jesus was a man, Jesus was a Jew, Jesus was not a Christian,' said the Rabbi. 'In the light of this undeniable truth, shall Jews forever refuse to claim Jesus either because of the centuries of misunderstanding and Christlessness which have grown out of the stories touching the manner of His death or because Christendom is not yet Christian?

"'There is no question of embracing Christianity save by Christians. I do not need to be a Christian in order to recognize the place of Jesus in the great Jewish tradition. Is not the hour come for us, His fellow-Jews, to place Jesus exactly where He belongs -- this radiant Jewish teacher in Palestine of the first century?'"

So intense and heated was the opposition that the removal of Rabbi Wise as the head of the "United Palestine \$5,000,000 drive," for a time was threatened. Jews of all ranks and shades of belief joined the drive to unseat their great leader. It was at this juncture that Dr. Wise, in response to a resolution adapted by the Rabbinical Assembly, issued a statement in which he denied having said that "Jews must accept the teachings of Jesus" and that "the teachings of Jesus are an unparalleled code of ethics." The counsels of cooler and saner heads finally prevailed, and Dr. Wise was vindicated and given a vote of confidence by the Zionist Organization of America in which he was assured of its heartiest support as heretofore.

Amongst the appeals made to America to retain Dr. Wise as head of the United Palestine drive, was one from Jerusalem by Dr. David Yellin, President of the National Council of Palestine Jews, and Vice Mayor of Jerusalem. In a cabled message to the Zionist Organization of America, Dr. Yellin declared, "I consider the acceptance of Dr. Wise's resignation as most undesirable. Use every possible effort to retain him at the head of the Palestine Campaign. We cannot, on account of calumnies based on perverted statements, be deprived of the unparalleled service of him who gave the best of his life to the Jewish cause."

This incident, while showing how in individual cases Jewish prejudice of the centuries is breaking, yet on the other hand it points also to the fact that however near we appear to be to the time when the Hebrew race will own Jesus as the Great Messiah of prophecy, some very pronounced manifestation is necessary before the fulfillment of the prophetic Word, "They shall look upon Him whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." (Zech. 12:10.) In due season and at a time which will synchronize well with other features of the introduction of the Kingdom of God, all this may be expected.

REVIEW OF ACHIEVEMENTS IN LAND OF PROMISE

"AWAKE, Jerusalem, awake," seems most certainly to be the significance of the progress in the Holy Land, especially as each successive year marks increasing momentum to the movement that has for its object the restoration of God's ancient people. All the world is now aware that in these last days there has been an arousing, an awakening of that people out of the deep sleep of the centuries, out of the blindness and prejudice that has so long benumbed their sense of faith in the promises of God. Now in the divinely appointed season, as foretold by the Prophets of ancient time, out of the ashes of their humiliation and downtrodden state, the hopes of Israel are being revived; and the advancement being made at the present time surely portends, in the not far distant future, the complete fulfillment of all those sacred prophecies and promises that have so long been the heritage of the children of Israel.

There is before us a series of articles published in the "Evening Star" (Washington, D. C.) by Miss Sophie Irene Loeb, who has just recently made an extensive tour of investigation that has covered all phases of development and existing activities in the land of Palestine. As these articles are intensely interesting, we are gleaning a number of extracts dealing with the most salient points of interest to the prophetic student. The information accompanying the articles tells of how Miss Loeb has interviewed every leading authority in the land, such as the

Great Mufti of the Arabs, the Governor of Palestine, Mayor of Jerusalem, and others of various creeds and stations. Some of these personages have granted interviews for the first time, knowing that the American people, in fact; people everywhere, will be interested in the latest developments of the most ancient country, which they regard as nothing short of a miracle.

"GREATEST EXPERIMENT' OF THE CENTURY"

"Noted Investigator and Writer Goes to the Jerusalem of Today and Tells the Story of What Modern Methods Are Accomplishing in the Holy Land."

"Perhaps the greatest experiment of this century -- and it may have already passed that stage -- is that now being conducted in Palestine and making new history in the land of the Bible.

"After a study of existing conditions in Jerusalem, Tel Aviv, Haifa, and all the other large centers, as well as the agricultural territories, and after discussing' with the leading Arab, Jew, and Christian the activities and the point of view of each, no one can deny that a great change is being wrought in this section of the Near East -- a change so rapid and seemingly so certain as will focus the keen interest, at least, of the entire world in the next few years.

"For example, this is written in Haifa, on Mount Carmel, which has been at a standstill for centuries and whose life has moved at a snail's pace. Today 10,000 Jews around the slope of this famous Biblical center are cutting through the mountains and developing the sea front and making way for industrial enterprises that are to come. At the close of the war there were 3,000 Jewish inhabitants: today there are 13,000.

"Industries on the Go"

"Ten minutes from this two-year-old, modern hotel (The Herzlia, named for the founder of Zionism) -- 10 minutes from here a \$2,000,000 cement factory, backed by Americans, is running at a feverish speed. The workmen are living in tents and huts until proper housing has been erected. A \$2,000,000 electric plant, as up-to-date as any in New York, has replaced the candle light of the ages, and through the narrow streets of ancient days, paved with cobblestones and arched overhead, the gleam of the electric light is speaking of progress to the native who is trimming his lamp wick for the last time.

"This very day 500 Romanian Jews landed at the port of Haifa, and will make their future home here. Last month the immigration to Palestine numbered 3,900 souls, and statistical records show that every year the population of settlers is doubling.

"Two hours' ride from here is the city of Tel Aviv, which might well be termed the Miami of Palestine. It is perhaps the most noteworthy example of what the New World methods can accomplish in short

order. The mayor points with pride at the statistics which speak louder than words, in that they demonstrate what human endeavor has gone into this project.

"Four Years Old"

"Tel Aviv became a municipality in 1921. Prior to that it was a small suburb of Jaffa and was made up of 30 acres. This was in 1909, and up to the time of the war it had some development which brought it up to about 275 acres. With the intervention of hostilities all effort ceased, and during the conflict there were only five souls in Tel Aviv -- the watchmen.

"Soon after the armistice, active operations were begun by the mayor and his followers, so that in 1921, when a governmental grant for a municipality had been awarded Tel Aviv by the English government, which has the mandate over Palestine, it comprised 400 acres. In 1924 it more than doubled, and today the area of the city is 1,250 acres.

"The population in 1920 was 2,084; today it is approximately 40,000.

"The mayor, whose genial personality has won for him friends all over Palestine, in giving me these figures, smiled saying, 'During the last four years when anybody asked me the population of the city, I would answer: "This morning the population of Tel Aviv is so many thousand," because in the afternoon or the next morning there would be a hundred or two more.'

"\$18,000,000 in Realty"

"In 1920 there were 200 houses in Tel Aviv with 1,563 rooms. Today there are 2,700 houses with 15,000 rooms. The value of these houses is estimated at approximately \$18,000,000, and the vacant property is estimated at \$2,500,000. There is no place in Palestine that has developed such sanitary conditions in private houses as obtains here.

"Blossom with Life"

"On the mountain side of the Judean Hills are the old terraces where flourished in the ancient past many olive groves and vineyards and gardens. But they now present a sad picture. because they have been left so long to decay and stand fruitless. The great contrast that is noted the minute you enter the valleys, however -- green growth, vegetables and fruit that greet you on all sides -- speaks volumes of what is being accomplished.

"Irrigation has brought the change in the last three or four years. The barren soil has been planted to orchards in which abound oranges, bananas, date palms, and all kinds of vegetables. There are large wheat fields and corn fields as well. And the water that has made this luxurious growth possible has been pumped from the Jordan.

"Although the irrigation enterprise has proved expensive, very soon hydro-electric development, which is under concession, will reduce the costs. appreciably.

"The biggest work of the Jews in rehabilitating the homeland has been the settling of the colonies. There are 89 of them, with a population of 18,000. Forty-three of these colonies have recently been established by the Keren Hayesod. They have more than 3,000 inhabitants, of whom 2,324 are workmen. There are 687 working animals in these 48 colonies and 27,302 fowls. Buildings numbering 1,050 have been erected.

"Busses and Trucks"

"In Jerusalem the flowing-robed native looks askance at the new busses carrying loads of workmen, motor trucks replacing his donkey and camel, the only means of burden-bearing and transportation for thousands of years. He looks with awe and wonder at the pulley, the crane and the hydraulic lift. Where formerly he carried each stone on his back to the topmost part of the building he was erecting, he surprisedly sees man power replaced on all sides by machinery.

"On the fields ditches are being dug to reclaim swamp lands, and buildings are erected almost before your eyes. Colonies that were barren land six months ago are now flourishing small centers of life and activity. A technical institute opened here last week and engineering and kindred subjects will be the curriculum.

"And how is this possible -- this steaming-up process of human endeavor? Possibly only because the newest methods are rapidly making their way into these oldest of places. The foremost and best farm implements are employed in the agricultural settlements. Mechanical labor-saving devices brought from America and other progressive countries on all sides are replacing the primitive laborious work of the past.

"Some of Industries"

"Since the war, industries have sprung up as if by magic. Among these may be mentioned a chocolate factory; the manufacture of carpets; a silicate company making bricks; a \$1,125,000 structural company making building materials; a \$1,250,000 refining company producing olive oil and other. oils; a furniture corporation which is transforming the Palestine woods into modern furniture; a tile factory which snakes floor tiling used in nearly all homes and which is sold as cheaply as wood. A motor concern, although in existence for a number of years, was practically revived in a day and is now manufacturing pumps, presses, mills, and machinery of every kind. The candy industry is not without representation. Ice and mineral water is a thriving industry. There is a silk factory, a salt factory, a flour plant, a tannery, an electric battery manufacturing concern, etc. Over one hundred and fifty different industries with the latest type machinery since the war.

"The postal and telegraphic service before the war was administered from Constantinople and there were no telephones, Today, notwithstanding unfavorable conditions and financial restrictions, post offices have been established in a number of towns, as well as telephonic and telegraphic facilities.

"Telephone Subscribers"

"Most of the telephone and telegraph routes have been entirely reconstructed and the telephone service now has close to 2,000 subscribers and is in a very flourishing condition.

"The mail service has increased about one hundred per cent. For instance, in Jerusalem, Jaffa, and Tel Aviv, there are no less than three mails daily, where formerly the service was about one a week.

"Continuous day and night service of telegrams has been established in Jerusalem within the last two years. The well equipped traveling post office on the trains to and from Egypt has proved a great link between Palestine and other countries.

"A contributing factor to this development is the depressing economic conditions obtaining in the countries of Europe. There are many Jews from all over the world who have suffered from industrial slumps since the war, and persecution in some instances -- they find their way here. The old and young alike have come. They have but one mutual thought -- a national home.

"Old men, strict in their Jewish religious orthodoxy, who have all their lives longed to touch the ancient soil come here presumably to live and die-mainly to die. But they acquire a new youth, because the young blood that has come into the country, the Haluzim (which means pioneers) are making life worth living.

"The intensity, the fervor of these young people cannot be brushed aside or treated lightly. It is the real foundation upon which this country is being revived. I talked with many of them that came over on the boat with me from Trieste to Alexandria. As one voice they said: 'We are going to work. We know it will be hard, but .it matters not. We are going to make way for those to follow. It is our heritage. And this same note is sounded in cities and colonies throughout Palestine.

"The pioneer spirit is what is making these young people, many of them professionals in their former homes -- doctors, lawyers, engineers, and members of other of the learned occupations, willing to break stone or do any menial work necessary. They all come to Palestine with one prime purpose. They have picked up stakes anticipating hardships, but with one sublime spirit of making the best and the most of it.

"Young People Leaders"

"The tables seem to have turned. Instead of the middle-aged going forth as pioneers leading their young to make a new land with new

conditions, the young people between the ages of 18 and 25 are now creating the foundation upon which the New Palestine is to be built.

"The prayer of the Jew they say which always recited 'Next Year Jerusalem,' is being changed to 'Tomorrow Jerusalem.'

"There is no lack of enthusiasm on the part of the pioneers or those behind the Zionist movement. But authoritative sources on the outside watching the development, are generally of the opinion that the greatest hopes will be realized only when the English Government, which has the mandate over Palestine, shall further accentuate its declaration for the Jewish home land by granting more land concessions for settlers, and by assuming some of the burdens of health, education, and other progressive public functions that up to the present have been borne mainly by the Jews, and the largest proportion by Americans.

"If these burdens were lifted from the shoulders of those who are intrusted with raising the money, the fund could be used for building, granting loans, and other fundamental purposes which would facilitate a quicker and more certain development."

Miss Loeb gives an interesting account of her visit to the Mayor of Jerusalem, and of the interview with him respecting the outlook. Quoting his words, her article goes on:

"New in the Old"

" 'It is a big job I have,' said his honor. 'I would like to see the mayor of New York try to run Jerusalem on a budget of \$325,000 per year. The people here clamor for just as many improvements as they do in your city. It is a new world we are living in -- in this oldest city of them all.

"What with the radio and the telegraph and the quick transportation, it has brought the New World to our very doors, and we are no longer satisfied with the old order. The younger generation is demanding a new Jerusalem, and we are getting it faster than all the ancient patriarchs buried here ever dreamed. When you stop to think that before the war we had an annual appropriation of approximately, \$125,000, which probably doesn't cover one of your smallest departments in New York, you can readily see that we have gone a considerable distance to bring it up to the present standard.

"We have built 24 new roads in five years of my regime -- more than in a century before that. We have widened and repaired many of the old ones. The roads were so narrow two cars could not pass. You see, they were not built for automobiles, only for caravans. We are getting some electricity, and pretty soon the whole city will be electrified.

"In other ways as well the New Jerusalem is being developed along the most modern lines. New homes are being erected outside of the old city and are planned with all the latest improvements. We hope very soon to have sanitary laws of the same order as your own. But we must

be patient until some of these municipal improvements are made, so that the people can be properly regulated.

"Before the war we had seven officials to run the city. Now we have 300. Are we not getting like New York?" he asked, smilingly. 'But there is not much chance for graft here,' he winked knowingly, 'not with only \$325,000 in the treasury.

'What do you think the mayor of New York would do if he had to listen to all the languages in the world and had all religions to satisfy? That is our job here. Jerusalem, with its 100,000 inhabitants, boasts of every tongue and every creed. Not only this, but you start some improvement somewhere and you find you are encroaching on some religious right that must be ironed out and settled and satisfied before you can do anything further.

"But we are coming -- coming fast. And you can go back to New York and tell them so. They will be glad to come here from Fifth Avenue, Riverside Drive, and Broadway to view the oldest and best city in the world.

"Mayor Invites Tourists"

"Where heretofore the tourist has stopped at Egypt because of the desert roads anti railroads and the hardships he had to encounter before entering Palestine, today it is quite different. He can get here overnight with very little discomfort. An automobile road from Cairo is now being built with a prospective bridge across the Suez Canal, which will bring thousands of tourists.

"And the more of them. that come, the better. American money will go a long way toward preserving the holy, places and making Jerusalem a place to which to come for a sojourn.

"I can see no reason why the Jews and the Arabs cannot work together in this great country. There is room. for all, and up to the present time there have been no serious quarrels. What little dissension arose at the beginning has been smoothed out, and I believe it is the desire at least of the younger and vigorous and open-minded group of Arabs to do everything they can to work amicably with the Jews.

"We must say that the Jews have brought considerable progress, and as they are mainly spending their own money in developing the country it would be wrong not to give them credit for such efforts in trying to make the future and better Palestine.

"And our new post office,' he continued, 'We are very proud of that. We have large incoming and outgoing mails. We don't want to stand still. Watch us. We are going to profit by your wisdom. You have had to go through a lot of growing pains and through the elimination process. We will take advantage of it.

"No unsightly billboard signs will we permit in Jerusalem; no street cars with the miserable tracks that have outgrown their usefulness.

And as to subways, who knows -- we may develop the airplane for common use to fly overhead instead of having transit underneath. We fly almost daily from here to Bagdad, Damascus, and other points of importance. Palestine, with its great valleys and hills., lends itself beautifully to airplanes.

"Through our City Planning Commission we have already passed one ordinance that aims to avoid unsightly buildings, haphazard architecture. We mean to produce things in conformity with that which is already so beautiful here -- the ancient outlines and the artistic contour.'

"Yes, Mayor Nashashibi of Jerusalem wants to come to America to see the golden streets whence comes all the money. And as I left him, again he repeated, 'If only I could exchange places with the Mayor of New York and get some of that money -- ah, me, what wonders we could produce here in Jerusalem!'"

(Continued in the next issue)

SALVATION, ITS EXTENT AND SCOPE

PART I

ATONEMENT AND RESURRECTION

"Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." -- Rom. 5:18.

REDEMPTION, salvation may be said to constitute the great theme of the Bible and forms the foundation of its eminence and excellence as the most charming and most precious writing in all the world, because there is revealed therein that sublimest and most comforting of all truth, that our great Creator is a God of love, compassion and pity. Other sublime qualities are also clearly brought to view in the outworking of His blessed designs, such as wisdom, justice, and power; these alone without love would not have undertaken to deal compassionately with man, as our Savior's own words clearly imply

"God so loved the world" that He was moved to plan for its recovery. And the poet has caught the inspiration of this great truth also in the words:

"'Twas love that first contrived the way
To save rebellious man."

The fact that man is and has been for long ages in a sad and pitiable plight and in a state of dire need, utter loss and ruin, we presume is not questioned by any thoughtful person. Many are the philosophies and theories amongst men regarding the helpless state of creation on earth and the possibilities of salvation and recovery from all the present calamitous condition. Some of these philosophies do not ;profess to be

based upon any particular revelation from God, but merely the products of imperfect and more or less blighted reasoning faculties. Other concepts and teachings there are that profess to be based upon some kind of a supernatural revealing, such as dreams, visions, or clairaudient manifestations. Still others there are (and this class includes the masses of so-called Christendom) who profess that their hopes and doctrines concerning salvation and the future are based upon the Bible, acknowledging it in a general way as a Divine revelation. That there is in the theology and beliefs of this latter class a considerable proportion of human philosophy, theory, and sophistry, can not be denied, since Christendom is divided into many conflicting sects and parties making opposing claims and presenting contradictory teachings on the subject of salvation and the future. The task therefore before the earnest and devout inquirer after the truth in its purity seems a difficult one in that he must undertake to segregate and eliminate from the body of truth various errors and false teachings, which constitute the tradition of men. By this statement we do not mean that God's revelation of the Bible is a mixture of truth and error, for such a thought is entirely incompatible with the Divine character. The thought rather is, that in the study of His revelation the earnest and reverent endeavor must be made to filter out any false preconceived opinions or understanding that may have come from early training or from having followed too closely the human agency that God may have used to assist us to come to Him in the past.

The Meek Will He Guide

Accepting the Scriptures as the foundation of hope and faith on the subject of salvation, we therefore acknowledge that we do not possess in ourselves the ability to fathom the Divine purposes concerning man, and that none without the assistance of a reliable revelation is qualified to say what is reasonable or unreasonable on the part of our great Creator and His dealings with our race. Herein is manifest the glaring failure of many today who claim the Bible as the basis of the view they hold; in that they select the line of thought that appeals, to them most; and assemble certain Scriptures together that they believe well support their preferred teachings, and reject, ignore, or lightly pass over a vast array of testimony that is obviously in opposition to their theories.

Meekness, teachableness and humility are represented to us as most essential qualities in those who would come to God and understand the mysteries of His Plan. The promise is that the meek will He guide in judgment and the meek will He teach His way. (Psa. 25 :9.) It is the meek and teachable spirit that comes to God desiring not to have any plan or scheme of its own to build up, but listens humbly to what the voice of God hath said that it may know what is truth.

Obviously, therefore, the most essential requisite in the understanding of God's mind is not great intellectual capacity or great human learning, valuable as these are; nor is it ability to decipher the dead languages, to understand the original Greek and Hebrew, or to be able

to draw the fine lines or shades of meaning that certain words may contain. Ability to do this has its office, but a very subordinate one, and manifestly has often become a source of inward pride and vanity to its possessor. It is recalled that Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."-Matt. 11:25.

Salvation Through Redemption

It must be conceded first of all that the Plan of Salvation is based upon the fact of man's fall from Divine favor into sin, ruin, and death; that our race as originally created was perfect, and upright, an earthly image of its Maker. The account clearly states that man departed from God, defiling himself (Gen. 1:27; Rom. 5:12; Eccl. 7:29), and became a convict under sentence of death; that all being sinners, the race was unable to help itself, and "none could by any means redeem his brother or give to God a ransom for him." -- Psalms 49:7.

Most essential is it that we grasp the meaning of the original sentence pronounced upon our race. It was not the pain and suffering in dying that constituted the penalty, but death -- the extinction of life -- in which the dying culminates, that is the penalty of sin. In the case of the sentence falling upon Adam, death was sure though it was reached by 930 years of dying. Since he himself was dying, all his children were born in the same dying condition, and were without right to life; and like their parents, they all die after a more or less lingering process. Thus when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead--when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (Gen. 2:17.) The proposition, therefore, is an act of free grace or favor on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favor of God was intimated, which, when realized, will so fully declare His love.

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God swore that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure; all shall be blessed when the times of restitution or refreshing shall come. (Acts 3:19.) Moreover, since blessing indicates favor, and since God's favor was withdrawn and His curse came instead because of sin, this promise of a future blessing implied the removal of the curse, and consequently a return of His favor. It also implied either that God would relent, change His decree and clear the guilty race, or else that

He had some plan by which it could be redeemed, by having man's penalty paid by another.

God's Justice and Unchangeableness

God did not leave Abraham in doubt as to which was His Plan, but showed, by various typical sacrifices which all who approached Him had to bring, that He could not and did not relent, nor excuse the sin; ; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type: Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before He could bless, and Abraham received him from the dead in a figure. (Heb. 11:19.) In that figure Isaac typified the true Seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned, If God has changed His mind once, why may He not change it again? If He relents concerning the curse of death, may He not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both His justice and His unchangeableness. He could not clear the guilty, even though He loved them so much that "He spared not His own Son, but delivered Him up [to death] for us all."

We have seen in our study of the subject of salvation that as the entire race was in Adam when he was condemned, and lost life through him, so when Jesus "gave Himself a ransom for all" His death involved the possibility of an unborn race in His loins. A full satisfaction, or corresponding price, for all men was thus put into the hands of Justice -- to be applied "in due time," and He who thus bought all has full authority to restore all who come unto God by Him. Thus we read, "As by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." -- Rom. 5:18, 19.

The Guarantee of the Resurrection

The proposition is a plain one: As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became Adam's substitute before the broken law, and thus "gave Himself a ransom for all." He died, "the just for the unjust that He might bring us to God." (1 Peter 3:18.) It should never be overlooked, however, that all of God's provisions for our race recognize the human will as a factor in the securing of the Divine favors so abundantly provided. This point will be dealt with further on, and we shall see how some have overlooked this feature in examining the text just quoted -- Romans 5:18, 19. The

Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's Plan, by the sacrifice of Himself on our behalf, a free gift is extended to all—a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many **were** made sinners, so by the obedience of one many **shall be** [not were] made righteous." If the ransom alone, without our acceptance of it, made us righteous, then it would have read, by the obedience of one **many** were made righteous.

But though the ransom-price has been given by the Redeemer, only a few during the Gospel Age have been made righteous -- justified -- "through faith in His blood." But since Christ is the propitiation (satisfaction) for the sins of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by Him -- under the New Covenant of the future.

There is no unrighteousness with God; hence "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1 :9.) As He would have been unjust to have allowed us to escape the pronounced penalty before satisfaction was rendered, so also He here gives us to understand that it would be unjust were He to forbid our restitution, since by His own arrangement our penalty has been paid for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ. "It is God that justifieth -- who is He that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." -- Rom. 8:33, 34.

Appointed Times for the Dispensing of Salvation

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (Rev. 22:17.) The very character of God for justice and honor stands pledged to it; every promise which He has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice -- "the Lamb of God, which taketh away the sin of the world" -- who is "the propitiation [satisfaction] for our sins [the Church's], and not for ours only, but also for the sins of the whole world." (John 1:29; 1 John 2:2.) Since death is the penalty or wages of sin, when the sin is canceled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed since our Lord died, is no more an argument against restitution than is the fact that four thousand years elapsed before His death a proof that God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to "the times of restitution of all things."

Nor is there in this view an thing in conflict with the teaching of the Scriptures that faith toward God, repentance for sin and reformation of character are indispensable to salvation, as we will observe later. But we now suggest that only the few have ever had a sufficiency of light to ,produce full faith, repentance and reformation. Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, each for himself, may have a full chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting.

Restoration of the Glory of Eden

From what has been revealed of the Divine Program, as thus far sketched, it is evident that His design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest, and the conclusive evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the Apostles and Prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless they willfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, "the bondage of corruption," death, else the ransom does not avail for all.

St. Paul's reasoning on the subject is most clear and emphatic. He says (Rom. 14:9), "For to this end Christ died and lived again, that He might be Lord [ruler, controller] of both the dead and the living." That is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of mankind, but to give Him authority over, or full control of, the dead as well as the living, insuring the benefits of His ransom as much to the one as to the other. He "gave Himself a ransom [a corresponding price] for all," in order that He might bless all, and give to every man an individual trial for life. To claim that He gave "ransom for all," and yet to claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant the release of the redeemed, or else that the Lord, after redeeming all, was either unable or unwilling to carry out the original benevolent design. The unchangeableness of the Divine plans, no less than the perfection of the Divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's "due time," and will bring to faithful believers the blessing of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

Value of the Ransom for All

Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of Him who so loved him as to give His life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the willfully disobedient will receive the penalty of the second trial. That penalty will be the Second Death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial

for life, under most favorable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

If then the actual benefits and results of the ransom be clearly seen, all objections to its being of universal application must vanish. But the "ransom for all" given by "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; though it does guarantee to every man **another opportunity or trial for life everlasting**. The first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the ransom which God has provided. But the fact that men are ransomed from the first penalty does not guarantee that they may not, when individually tried for everlasting life, fail to Tender the obedience without which none will be permitted to live everlastingly.

It is at this point that we cross the path of the Universalist, the chief characteristic of whose doctrine is that the plan of salvation is so designed that it must save eternally every member of the human race, and that the ransom given for all compels the belief that all must not only be lifted out of death.. but be reconciled to God and be saved to eternal life. In a succeeding article the various arguments and claims offered by advocates of Universalistic theories will be examined.

(To be Continued)

REGENERATION AND BIRTH OF THE SPIRIT

"Marvel not that I said unto thee, Ye must be born again." -- John 3:7

THE subject of regeneration and birth of the spirit is one of the most vital concern to all those who are hoping to share with Jesus in the heavenly heritage-joint-heirship with Him in the Kingdom of the spiritual realm. St. Paul writing of that final experience of all the faithful, informs us "we shall all be changed," and made like Him. Such a change is necessary before any would be qualified and empowered to participate and engage with Him in those blessed offices. of kings and priests unto God, and to execute the judgments written. (Jude 14, 15; Rev. 20:4.) All who have carefully read the Divine Message on this subject have no doubt that such a change or translation from human, earthly to heavenly, spiritual conditions is clearly taught. So great and marvelous is the promised change of the Church that we are assured that none now in the flesh can comprehend it -- "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him." (1 John 3:2.) In line with this, St. Paul declares that "as we have borne the image of the earthly, we

shall also bear the image of the heavenly," and "this mortal must put on immortality." -- 1 Cor. 15:49, 53.

New Birth Into the Kingdom

In discussing with Nicodemus the Kingdom of God and what was necessary to attain entrance therein, our Lord promptly put the matter in a very plain light, assuring His visitor that no one could have the Kingdom unless born again. A little later in the conversation He added that no one could enter into the Kingdom except by being born again. (Ver. 5.) The word "born" is properly enough used in both these instances and thus we learn that the Lord had reference to the future -- reference to the resurrection birth described by the Apostle Paul -- born from the dead to the glory, honor, and immortality, and a share in the Kingdom, assured to those who have part in the First Resurrection. These all will be spirit beings, and with their Lord will constitute the spiritual Kingdom, which will be invisible to mankind in general -invisible to all its earthly subjects, as Satan the prince of this world is invisible to mankind.

Nicodemus discerned that there was something here far beyond anything he had contemplated. As a Jew he had been looking for and waiting for an earthly kingdom and an earthly king, but now he was informed that only by passing through a change, a new birth to a new nature, could he hope ever to participate in or even to see the Kingdom of God. No wonder he was astonished and inquired further respecting the new birth. Would it be like the first birth? Would those Who would be heirs. of the Kingdom be born again as they once had been born of a mother?

Our Lord's answer to the query is given. To be begotten of an earthly father and later to be born of an earthly mother would insure that the progeny would be earthly also -- that which is begotten and born of :the flesh is flesh. There is, however, a likeness between such an earthly birth and the new birth necessary to a share in the Kingdom. There must .be a begetting, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13.) It is this period of gestation or development of this spiritual new creature preceding the resurrection birth, that is of the utmost importance to us now. All who will share in the spiritual Kingdom as spirit .beings must first be begotten of the Spirit and subsequently be developed of the Spirit, growing in all of its fruits and graces, and ultimately be born of the Spirit, born from the dead a spiritual being like the Lord and a sharer in His glory, honor, and immortality. That which is begotten and born of the Spirit is spirit, is not flesh -- "flesh and blood cannot inherit the Kingdom of heaven."

Confusion on This Subject

Much confusion has arid still prevails on the subject of the present work and office of the Spirit as it has to do with the preparation of the Church For her future glorious station. Our Lord's words, "ye must be

born again" are supposed by many to refer not at all to the resurrection, -- but entirely to the begetting of the present time. This is in part at least the fault of the translators of our common version Bible, who; knowing that the same Greek word is translated both "begotten" and "born" in our English language, have not properly distinguished between these, nor given English readers the proper knowledge that there are two thoughts behind this one word -- the thought of begetting and, after gestation, ultimately birth. Few enough of Christian people have any clear conception of what begetting of the Spirit signifies, and their confusion is doubled when they are told that they are now born of the Spirit. No wonder that the majority of Christian people are in such perplexity on this subject, and would not know what to say if asked whether or not they were begotten of the Spirit, or what they mean when they express the hope that they have been born of the Spirit.

An Illustration of a Spirit-born Being

Our Lord admonishes Nicodemus that he must not be too much surprised at the great mistake he and others had made in regard to the terms and conditions which would qualify them for a place in the Kingdom; they should marvel not, but realize the necessity of being born again-of attaining to the First Resurrection if they would be members of the Kingdom class.

Our Lord's illustration respecting such Spirit-begotten ones is very clear and explicit. Nicodemus could understand about the blowing wind, which had power but was invisible. Our Lord explained to him that this illustrated the character of the beings born of the Spirit; they will be like the wind, which can go and come, can be heard and to some extent felt, but which cannot be seen -- "Thus is every one that is **born** of the Spirit." Likewise Nicodemus, or whoever else would be an heir of the Kingdom, must experience such a great change or transformation, such a birth of the Spirit, which would make them like the angels, invisible, able to go and come without being seen of men.

It is in vain that any attempt to apply the figure of the birth to the experiences of the Christian in the present life-to the results of devotion and consecration to the Lord, the work of grace in the heart, the receiving of the new mind, and to the development of the Christ character. It is argued that as the wind is unseen and its power operates in an invisible manner, so the Spirit of God working in the Christian's heart is unseen, but operates in an invisible manner, accomplishing the transformation, etc. Such an application of Jesus' words, we think, does not fit, is unwarranted, and entirely out of order, and does violence to the whole lesson intended to be conveyed. Jesus did not tell Nicodemus that the birth of the Spirit was a present experience that he or any one else would have in this life; but merely that the birth was necessary before one could inherit the spiritual Kingdom. Nor does Jesus say that the birth was a present experience in which the Spirit of God would work in the life and heart unseen, invisibly, like the wind. Rather His words plainly are that every **one** (every **person**) that is born

of the Spirit may be likened to the wind; as the wind is a force and power that goes and comes unseen, so **every person** that is born of the Spirit can go and come thus invisibly. How obviously manifest it is that a change of so great a character as the birth to the Spirit plane, a change so great as to enable one to come and go as the wind, would involve the putting off of this material, earthly body and the receiving of the new spiritual house from heaven. How wonderfully the resurrection and change of Jesus illustrated the great truth of the birth of the Spirit in a very practical way in that He could come and go unseen -- entering a room while the doors and windows were closed.

Dull of Hearing

Nicodemus, marveling still more at this explanation of the First Resurrection and the character of those who would have part in it, exclaimed, "How can these things be!" Is it possible! Our Lord's answer was that a ruler in Israel should have comprehended these things. Evidently, therefore, a proper study of the matter from the Scriptural standpoint might have led true Israelites indeed to more or less of an appreciation of the character of the Kingdom in advance of its coming. While they would not have been able to appreciate any of its details, they might have understood better than they did. They were content to live on too low a plane; they did not enjoy all the knowledge available because probably too self-satisfied, because they did not sufficiently hunger and thirst after the Truth.

This our Lord declares is the reason why Nicodemus and his fellow officials, the Doctors of the Jewish Church, were not ready for His message, not ready to receive the Truth -- "We speak that we do know, and testify that we have seen, and ye receive not our witness" -- our message.

Our Lord continues: You would like to have Me explain about this spiritual Kingdom, its operations, etc., but this I cannot do; you are not in condition to receive My Word. "If I told you earthly things and you believe not, how shall you believe if I tell you of heavenly things?" The person who cannot grasp with clearness and distinctness the features of God's Plan which relate to the world in general, certainly need not expect that he would be in any condition to understand or appreciate the things which pertain to the spiritual conditions which are higher and therefore more difficult of comprehension.

Natural Versus Spiritual Things

Evidently Nicodemus was inquiring particularly respecting the heavenly Kingdom to which the Lord had referred. He was desirous of measuring with his judgment the probabilities of such a Kingdom as our Lord had announced. Many of our day look at the matter similarly, and refuse to believe the things beyond the range of their natural senses -- they lack the sixth sense of faith, or spiritual apprehension. As our Lord explained, the difficulty lies in the fact that they have not thoroughly believed the Lord's testimony in respect to earthly things --

they have not thoroughly subjected their minds to Him. Only after faith and obedience respecting earthly things, and a full consecration of our hearts to the Lord, need we expect the begetting of the Spirit, which would enable us to grasp mentally by faith some of the exceeding great and precious things which God hath in reservation for them that specially love Him -- for the Church as the Bride, the Lamb's Wife.

Neither need those who have the spiritual sense expect to understand spiritual things with the full comprehensiveness with which they grasp earthly matters. The things not seen as yet -- which "eye hath not seen nor ear heard, neither hath it entered into the heart of man" -- are "revealed unto us by His Spirit," as the Lord declares. He does not go into particulars with us, but in general terms tells us of glory, honor, and immortality and joint-heirship with His Son as Kings and Priests and Judges of the world. In a general way we may grasp this matter after we have come into proper relationship to the Lord ; we grasp it as a whole and not in its details, which are not revealed. What we do see, however, is almost overwhelming in its grandeur, and with the Apostle we assure ourselves that these are indeed exceeding great and precious promises, by which we may attain to the Divine nature. -- 2 Peter 1:4.

Continuing His argument, that Nicodemus must receive by faith whatever he would know about heavenly things and that he would be entirely dependent upon Jesus' word, our Lord remarked that no man ever ascended up to heaven, and that Himself, the Son of Man, who alone had come down from heaven, was alone able to speak with knowledge and authority respecting heavenly matters. This is still the case. There is but one testimony respecting these heavenly things-our Lord's own words while in the flesh and His subsequent revelations through the Holy Spirit by the Apostles.

Regeneration and Quickening

Thus after the day of Pentecost this whole subject was marvelously illuminated. In no instance were the early Christians instructed that they would be expected to be born of the Spirit in the present life. Rather they were informed that the dissolution of the house of their earthly tabernacle would mean that they were in due time to be given the new house from heaven not made with hands (2 Cor. 5:1), which thought corresponds to the idea of being born of the heavenly nature. The present experience of Christians instead of being styled birth of the Spirit was more a properly thought of as the regeneration of the Spirit or quickening by the Spirit, and related to the work of Divine grace shaping, molding, transforming to Christ-likeness those who should finally be born of the Spirit. Such quickening and regeneration constitutes the begetting process of the Spirit, thus fulfilling the lesson taught by Jesus, in that there is a period of gestation or begetting that precedes every natural birth.

The begetting or transforming power or influence of the Holy Spirit is associated with the knowledge of the Truth; and in this aspect it is designated "The Spirit of Truth." God rules His own course according to truth and righteousness; hence, God's Word, the revelation of His course, is called Truth -- "Thy Word is Truth." Similarly, all who come under the influence of God's Plan of truth and righteousness are properly said to be under the influence of the Spirit or disposition of the Truth; they are properly described as begotten of the Truth to newness of life.

The Father draws sinners to Christ through a general enlightenment of the mind, a conviction of sin and of their need of a Redeemer. Those who accept Christ as their Savior and Advocate, and come to the point of full consecration to God, through Christ, are said to be begotten of God, "begotten by the Word of Truth," begotten by the Spirit of God to a newness of life. That is to say, having come into harmony with Divine conditions and regulations, God accepts this consecrated attitude as the proper one, and passing by or covering the weakness of the flesh with the robe of Christ's righteousness-justification 'by faith, He accepts such as "new creatures in Christ Jesus," whose desire is to be guided by His Spirit into all truth, and to be led by that holy disposition or Spirit into full obedience to the extent of self-sacrifice, even unto death. Such are said to have received "the Spirit of adoption," because from thenceforth God, through Christ, enters into a special covenant with these as sons. And the Father, through the Captain of their Salvation, guarantees to such that if they abide in the Spirit of the Truth He will cause that all the affairs and incidents of life shall work together for good to them -- to the development in them of more and more of the spirit of righteousness, truth, peace, joy; they shall have more and more of the Holy Spirit as they progress in obedience to the Spirit of Truth. Hence the exhortation to such is, "Be ye filled with the Spirit" "walk in the Spirit," "let the Spirit of Christ Jesus dwell in you richly and abound, and it shall make you to be neither barren nor unfruitful." This Holy Spirit operating in the believer from the time of his full consecration to the Lord, is the same Holy Spirit or disposition of the Father which operated in our Lord Jesus Christ, and hence it is also styled "the Spirit of Christ," and we are assured, "if any man have not the Spirit of Christ he is none of His." -- Rom. 8 :9.

Transformed by the Spirit

Those who have consecrated their wills, and accepted unreservedly the Word and will of God, through Christ, are said to be heavenly or spiritually minded. These are so transformed, so entirely different from what they were in their former earthly condition, that they are called New Creatures, and this name would not be inappropriate to them if it signified nothing more than the radical change of heart or will which they have experienced. But it does mean more; it means that these who are now being selected from the world by the Holy Spirit of Truth, and

who are approaching God through the new and living way which was opened up by the great sacrifice for sins, are really embryo new creatures, whose perfection in the Divine nature only waits for the resurrection change, in the end of this Age, when they shall be "born again," born of the Spirit, born from the dead; all of which is conditioned wholly upon their faithfulness as new creatures to the leadings of the Holy Spirit, while in this begotten state.

LEANING ON THE EVERLASTING ARMS

THE JUST SHALL LIVE BY FAITH

"These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea.)" -- Deut. 1:1, 2.

THUS we are introduced to the last book of the Pentateuch, or what is generally termed "the five books of Moses." It is interesting first of all to observe how in the most exact manner the inspired writer gives us the particulars, bearings, etc., of the location where the words contained in Deuteronomy were spoken to the people. The long journey of forty years in the wilderness was all but at an end. Moses was still with Israel; they had not yet crossed the Jordan. They were just beside it, and near to the Red Sea where Jehovah had gloriously displayed His mighty power nearly forty years before. "The whole position," says an eminent writer, "is described with a minuteness which shows how thoroughly God entered into everything that concerned led His people. He was interested in all their movements and in all their ways. He kept a faithful record of all their encampments. There was not a single circumstance connected with them, however trifling, beneath His gracious notice. He attended to everything. His eye rested continually on that assembly as a whole, and on every member in particular. By day and by night He watched over them. Every stage of their journey was made under His immediate and most gracious superintendence. There was nothing, however small, beneath His notice; nothing, however great, beyond His power.

Invites Us to Roll Every Burden on Him

"Thus it was with Israel in the wilderness of old, and thus it is with the Church now -- the Church as a whole, and each member in particular. A Father's eye rests upon us continually, His everlasting arms are around and underneath us day and night. 'He withdraweth not His eyes from the righteous.' He counts the hairs of our heads, and enters, with infinite goodness, into everything that concerns us. He has charged Himself with all our wants and all our cares. He would have us cast

our every care on Him in the sweet assurance that He careth for us. He most graciously invites us to roll our every burden over on Him, be it great or small."

The foregoing reflections are deeply suggestive of the lesson found in the year text chosen for 1926: "Casting all your care upon Him, for He careth for you." The admonition is an important one, and well worthy to be deeply engraved upon the heart. The lesson of trust which it inculcates is one that has had to be learned and practiced by the Lord's people all along through the centuries since the admonition was uttered. Most essential to all God's children is the assurance that He really cares for us, that He is concerned in our welfare, that He is exercising His providence for our highest good in all things pertaining to life and godliness. Reviewing the Scripture records that tell how God has variously and often exercised His power in behalf of His believing servants in past ages, the child of God has no difficulty in accepting the fact that our Heavenly Father is abundantly able to supply the needs of His children. In view of the information we have respecting the revelation of Divine love to those who have trusted Him in the past, and as seen in the plan of redemption, surely the lesson for the Lord's people today, as in the past, is well expressed in the Apostle's word's, "He careth for you"; "My God shall supply all your needs." (Phil. 4:19.) The Lord has not supplied His people with luxuries, but with the absolute necessities. And so it may be at times with us. We may not have superfluity and delicacies of the king upon our tables nor in our wardrobes, yet it may be well with us because of our relationship with the Lord, our realization that we are His servants and that He careth for us, and is making trials and disciplines of present experiences to work out for us much advantage every way for the future, as well as rest and peace of heart for the present. Let us remember in this connection the words of the Apostle, "Be content with such things as ye have." (Heb. 13:5.) We would not be understood as meaning that we should not note and avail ourselves of any providential doors that the Lord might open before us for a betterment of our condition, but we would impress the thought that contentment with godliness is great gain, and should always be the portion of the Lord's faithful people, as expressed by the poet, "Content whatever lot I see, since 'tis my God that leadeth me."

According to Our Faith

Again it is distinctly recognized that faith must enter into this matter of casting all our care upon Him, for it will be in proportion to our faith that we will be able to relinquish our burdens and leave them with the Lord. He who exercises a large measure of faith will readily accept the Divine explanation and viewpoint and will be able to commit His cares and the burdens of life to the Lord's keeping; and will realize correspondingly of peace and rest in the Lord. He whose faith is weak will only in a weak way and partially cast his care upon the Lord, retaining a large measure of earthly care and burden; and such will

have great difficulty in trusting all things in the hands of God. His peace and rest in the Lord will be correspondingly lacking and unsatisfactory, and his spiritual life impoverished.

A writer who has evidently searched and experienced deeply of the life of trust and of leaning upon God, has presented a line of reasoning on this most vital subject that cannot but be edifying to the devout reader. Accordingly liberal quotation is being used in this connection. Calling attention to the solid foundation for the believer's trust, and to the array of Divine promises and testimonies relating to God's deep and unchangeable love, this writer exclaims, "All this is truly wonderful. It is full of deepest consolation. It is eminently calculated to tranquilize the heart, come what may. The question is, Do we believe it? Are our hearts governed by the faith of it? Do we really believe that the Almighty Creator and Upholder of all things, who bears up the pillars of the universe, has graciously undertaken to do for us all the journey through? Do we thoroughly believe that 'the Possessor of heaven and earth' is our Father? and that He has charged Himself with all our wants from first to last? Is our whole moral being under the commanding power of those words of the inspired Apostle, 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Alas! it is to be feared that we know but little of the power of these grand yet simple truths. We talk about them, we discuss them, we profess them, we give nominal assent to them; but with all this, we prove, in our daily life -- in the actual details of our personal history, how feebly we enter into them. If we truly believed that our God has charged Himself with all our necessities-if we were finding all our springs in Him -- if He were a perfect covering for our eyes and a resting-place for our hearts, could we possibly be looking to poor creature -- streams, which so speedily dry up and disappoint our hearts? We do not and cannot believe it. It is one thing to hold the theory of the life of faith, and another thing altogether to live that life.

Must Depend On God Alone

The foregoing remarks are of a most searching character. We cannot but feel that we as the Lord's people are frequently disposed to deceive ourselves; we appear to be laboring under the impression that we are living the life of faith when the facts made bare reveal that in reality we are leaning upon some man-prop which in time will give way. "Reader, is it not so?" says this same writer. "Are we not constantly prone to forsake the Fountain of living waters, and hew out for ourselves broken cisterns, which can hold no water? And yet we speak of living by faith! We profess to be looking to the living God for the supply .of our need', whatever the need may be, when, in point of fact, we are sitting beside some creature stream and looking for something there. Need we wonder if we are disappointed? How could it possibly be otherwise? Our God will not have us dependent upon aught or any one but Himself. He has, in manifold places in His Word, given us His

judgment as to the true character and sure result of all creature confidence. Take the following most solemn passage from the Prophet Jeremiah: 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be-like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and, not inhabited.' And then mark the contrast: 'Blessed is the man that trusteth in the Lord; and whose hope the Lord is for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.' -- Jer. 17:5-8.

"Here we have in language divinely forcible, clear, and beautiful, both sides of this most weighty subject put before us. Creature-confidence, brings a certain curse; it can only issue in barrenness and desolation. God, in very faithfulness, will cause every human stream to dry up--every human prop to give way, in order that we may learn the utter folly of turning away from Him. What figure could be more striking or impressive than those used in the above passage? -- 'A heath in the desert,' 'parched places in the wilderness,' 'a salt land not inhabited.' Such are the figures used by the Holy Spirit to illustrate all mere human dependence--all confidence in man.

"But on the other hand; What can be more lovely or more refreshing than the figures used to set forth the deep blessedness of simple trust in the Lord? 'A tree planted by the waters,' 'spreading out her roots by the rivers,' the leaf ever green, the fruit never ceasing. Perfectly beautiful! Thus it is with the man who trusteth in the Lord, arid whose hope the Lord is. He is nourished by those eternal springs that flow from the heart of God. He drinks at the fountain, life-giving and free. He finds all his resources in the living God. There may be 'heat' but he does not see it; 'the year of drought' may come, but he is not careful. Ten thousand creature-streams may dry up, but he does not perceive it, because he is not dependent upon them; he abides hard by the ever-gushing Fountain. He can never want any good thing. He lives by faith."

What is it to Live By Faith?

Truly it is the life of faith that all God's anointed are called upon to live, moment by moment, day by day. How needful to understand and appreciate such a life if we are to live it acceptably to God. We often hear this life spoken of in a manner that is by no means reasonable or Scriptural. "It is not infrequently applied to the mere matter of trusting God for food and raiment. Certain persons who happen to have no visible source of temporal supplies no settled income -- no property of any kind, are singled out and spoken of as 'living by faith,' as if that marvelous and glorious life had no higher sphere or wider range than temporal things--the mere supply of our bodily wants.

"Now, we cannot too strongly protest against this most unworthy view of the life of faith. It limits its sphere and lowers its range in a manner perfectly intolerable to any one who understands aught of its most holy and precious mysteries. Can we for a moment admit that a Christian who happens to have a settled income of any kind is to be deprived of the privilege of living by faith? Or, further, can we permit that life to be limited and lowered to the mere matter of trusting God for the supply of our bodily wants? Does it give no more elevated thought of God than that He will not let us starve or go naked?"

"Far away, and away forever, be the unworthy thought! The life of faith must not be so treated. We cannot allow so gross a dishonor to be offered to it, or such a grievous wrong done to those who are called to live it. What, we would ask, is the meaning of those few but weighty words, 'the just shall live by faith'? They occur, first of all, in Habakkuk 2. They are quoted by the Apostle in Romans 1, where he is, with a master hand, laying the solid foundations of Christianity. He quotes them again in Galatians 3, where he is, with intense anxiety, recalling those bewitched assemblies to those solid foundations which they, in their folly, were, abandoning.. Finally, he quotes them again in chapter 10 of his Epistle to the Hebrews, where he is warning his brethren against the danger of casting away their confidence and giving up the race."

It is only as we get at the depth of the faith-life or life of trust that we feel the immense importance and realize the value of that short but comprehensive sentence "the just shall live by faith." But for whom were these words uttered? Do they apply to merely "a few of the Lord's servants, here and there, who have no settled. income? We utterly reject the thought. It applies to every one of the Lord's people. It is the high and happy privilege of all who come under the title-that blessed title, 'The just.' We consider it a very grave error to limit it in any way. The moral effect of such limitation is most injurious. It gives undue prominence to one department of the life of faith which, if any distinction be allowable, we should judge to be the very lowest. But in reality there should be no distinction: the life of faith is one. Faith is the grand principle of the Divine life from first to last. By faith we are justified, and by faith we live; by faith we stand, and by faith we walk. From the starting post to the goal of the Christian course it is all by faith.

High and Holy Privilege of Every Christian

"Hence, therefore, it is a serious mistake to single out certain persons who trust the Lord for temporal supplies, and speak of them as living by faith, as if they alone did so. And not only so, but such persons are held up to the gaze of the Church of God as something wonderful: and the great mass of Christians are led to think that the privilege of living by faith lies entirely beyond their range. In short, they are led into a complete mistake as to the real character and sphere of the life of faith, and they suffer materially in the inner life.

"Let the Christian reader, then, distinctly understand that it is his happy privilege, whoever he be or whatever be his position, to live a life of faith, in all the depth and fullness of that word. He may, according to his measure, take up the language of the blessed Apostle, and say, 'The life that I live in the flesh, I live by the faith of the Son of God', who loved me, and gave Himself for me.' Let nothing rob him of this high and holy privilege which belongs to every member of the household of faith. Alas! we fail. Our faith is weak, when it ought to be strong, bold, and vigorous. Our God delights in a bold faith. If we study the Gospels, we shall see that nothing so refreshed and delighted the heart of Christ as a fine bold faith—a faith that understood Him and drew largely upon Him. Look, for example, at the Syro-phenician in Mark 7, and the centurion in Luke 7.

"True, He could meet a weak faith -- the very weakest. He could meet an 'If Thou wilt' with a gracious 'I will' and 'If Thou canst' with 'If Thou canst believe, all things are possible.' The faintest look, the feeblest touch, was sure to meet with a gracious response; but the Savior's heart was gratified and His spirit refreshed when He could say, 'O woman, great is thy faith; be it unto thee even as thou wilt'; and again, 'I have not found so great faith, no, not in Israel.'"

His Heart Ever Toward Us

Well it will be for us that we remember this lesson! For is it not the same blessed Master who was then amongst men that is dealing with His Body members today! And does He not today as of old delight in the one who trusts fully! Surely He loves to be sought and to give sympathy today as when He walked amongst men. "We can never go too far in counting on the love of His heart, or the strength of His hand. There is nothing too small, nothing too great for Him; He has all power in heaven and on earth; He is head over all things to His Church; He holds the universe together; He upholds all things by the word of His power. Philosophers talk of the forces and laws of nature; the Christian thinks with delight of Christ, His hand, His Word, His mighty power. By Him all things were created, and by Him all things consist.

"And then His love! What rest, what comfort, what joy to know and remember that the Almighty Creator and Upholder of the universe is the everlasting Lover of our souls! that He loves us perfectly; that His eye is ever upon us, His heart ever towards us; that He has charged Himself with all our wants, whatever these wants may be -- whether physical, mental, or spiritual!

"Why, then, should we ever turn to another? Why should we ever, directly or indirectly, make known our wants to a poor fellow-mortal? Why not go straight to Jesus? Do we want sympathy? Who can sympathize with us like our most merciful High-Priest, who is touched with the feeling of our infirmities? Do we want help, of any kind? Who can help us like our Almighty Friend, the Possessor of

unsearchable riches? Do we want counsel or guidance? Who can give it like the blessed One who is the very wisdom of God and who is made of God unto us wisdom? Oh, let us not wound His loving heart, and dishonor His glorious name by turning away from Him. Let us jealously watch against the tendency so natural to us to cherish human hopes, creature-confidences, and earthly expectations. Let us abide hard by the Fountain, and we shall never have to complain of the streams. In a word; let us seek to live by faith, and thus glorify God in our day and generation."

AN INTERESTING LETTER

Dear Brethren:

Greetings in the name of our Lord and Savior.

Enclosed is a check for \$1.50. This is to renew my subscription to the "Herald," which expires with the December 15th issue. The balance is for a dozen copies of the Chronology Herald, August 1st and 15th. Also I should be glad to have a few copies of the Evolution number if you please. I hope to be able to co-operate with you in the work of the Lord, in a small way financially from time to time in the future. Just now it is impossible

I have had it in mind for a long time to write to you. But my mind has been undergoing such radical changes that probably it is just as well that I did not. At last I see my way clear to a whole-hearted endorsement of the Pastoral Bible Institute and its work. For over a year from the time I first came in contact with Brother Streeter's comments on Revelation I was handicapped by my wrong understanding of "that wise and faithful servant." I had to work that out alone with the Scriptures. When I got that error straightened out satisfactorily, I found myself in collision with the organization idea. It would be a long story to go into that, and knowing how busy you must be and seeing that that ghost too is finally laid, there is no use in burdening you with the details. Through both of these long drawn battles with deep seated convictions, the fact held that my heart and my head pulled in different directions. I was moist decidedly hungry, ill-nourished, drifting toward spiritual lethargy. I longed to be able to see eye to eye with you, but until my limping reason was satisfied I dared not commit myself. Now that I see clearly, I am shocked to note how one error held, can color one's entire reasoning process. I am sure it was the Holy Spirit that urged me to keep up the search for the Truth on these two subjects. I never could dismiss them or lay them aside. I was always conscious, in a way, that there must be some thing wrong with my inhibitions, because your teachings on other subjects -- notably on the Holy Spirit pointed so markedly to the leading of that Spirit. I think the same Spirit may have used Brother M. in a sentence or two he let fall, along with a variety of other agencies, to make me see at last from your point of view. So now I extend to you my full

sympathy, and rejoice in the manifold blessings God sends through you.

Sister D. has presented me with a full set of Heralds, as well as a trial subscription which is now expiring. I find so much strong, satisfying meat in them that perforce I recognize the Lord's hand in it. You are printing the very things I have wanted along the line of character development, and the functions and operation of the Holy Spirit, and "a standard that can be lived." You have shown me a new aspect of liberty in Christ, whereas I had not been aware of bondage -- I thought I was free

I have been deeply interested in the brighter light on the time features. It looks clear and reasonable. I see how it was probably the Lord's intention that Brother Russell should have slipped that little cog. It has doubtless served several purposes. Certainly it is a source of solace and renewed courage to feel once more in His confidence in regard to times and seasons. I know it paved the way for me to reach the deeper, more spiritual phases of the "Herald" and Revelation. This is, of course, all of a piece in my mind -- the same spirit all through, the same truth. Both books and magazines have shown me pitfalls cleverly concealed, have given me words for unformulated thoughts, have shown me anew the standard, and best of all, how to attain to it. I could cite a score of articles and as many passages in Revelation that have been beacon lights on a stormy sea.

I should like to tell you, if I could, how my heart goes out in Christian love most fervently to all of you as I witness your courage, faith, zeal, and humility. I could wish that I had not marked time for so many years, trying to digest the "Finished Mystery" . . . Yet I realize that the Shepherd never took His eye off me all this while. I learned lessons by the constant battle with error that I never could have learned in any other way; and humility is not the least of them.

Re the publication of the commentary on Daniel: Judging by the good results from the two volumes on Revelation and by the richness of the Daniel articles in the "Herald," I am inclined to believe that it will prove to be the Lord's will. My son and I would eagerly subscribe for it personally, and for as many copies in addition according to how the Lord prospers us. I am in correspondence with several lonely sheep, and trying to use wisdom in presenting your ministry to them.

May the Lord bless and strengthen you in Him,

Your sister by His grace, R. A.-III

MID-WINTER CONVENTION AT MONTREAL

The Convention of the brethren just held in Montreal, Canada, January 2-4 is surely worthy of mention in these columns. The dear friends of

that City are to be congratulated for their interest and love prompting them to arrange a convention at this season of the year, which in many respects is not the most favorable; and especially too that Montreal is somewhat isolated from other centers where there are brethren of kindred spirit. The good number associated regularly together in that city upwards of thirty, together with several visiting brethren from outlying districts on this occasion formed an excellent convention gathering that was fruitful in rich joys and spiritual blessings, for which all the spirit (begotten so ardently long. It was truly a happy season of sitting together in heavenly places, long to be remembered.

We are sure it was pleasing to the Lord that the brethren displayed such loving zeal and fervency of spirit in all the sessions of this convention; the various discourses, eleven in all, were listened to with excellent attention and interest, which gave evidence that the dear ones were hungering and thirsting for the words of life, and longing to be filled more abundantly with the Master's spirit of faith, devotion, and love. The words of the Prophet were again recalled concerning the "book of remembrance" that was written when the Lord hearkened and heard the words of comfort and cheer that His children spake to one another. So much was the convention enjoyed that the brethren began discussing plans for another gathering for their City after the winter months. Praise the Lord that He still has those who love to sing His praises, and to think upon His name!