

The Herald of Christ's Kingdom

VOL. IX. FEBRUARY 1, 1926 No. 3

PRESENT TRIALS UPON THE CHURCH

THE TEST LOYALTY TO CHRIST THE HEAD

"For we are not ignorant of his devices." -- 2 Cor. 2:11.

THE history of the Church is the record of Christ's footstep followers passing through hard trials and fiery ordeals in which faith in God and loyalty to Him have been thoroughly tested. When the gall of the Church was issued in the beginning of the Age, it was accompanied by special words of instruction, warnings, admonitions, etc., from Christ and the Apostles respecting the necessity for all the Church to meet with the most searching tests, severe discipline and adverse circumstances -- "that through much tribulation we should enter the Kingdom of God."

Revelation Portrays Trials of Church

In our study of the Apocalypse we have seen how the trying experiences of the Church were anticipated and portrayed by the Lord Jesus, who gave to the beloved John the Revelation of future things. The messages to the Churches, which suggest seven grand epochs reaching from the beginning to the close of her career, are constantly reminding us of the sufferings of the Christ and reveal the manner as well as the source from which peculiar tests and trials would emanate.

To Ephesus: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars ; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

To Smyrna: "Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried."

To Pergamos: "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and bast not denied My faith; even in those days wherein Antipas was My faithful martyr who was slain among you, where Satan dwelleth." _.

To Thyatira: "I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first."

To Sardis: "Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy."

To Philadelphia : "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

To Laodicea : "As many as I love, I rebuke and chasten : be zealous therefore, and repent."

"Lo I am With You Always"

In all of these messages the thought is prominently held up to view that they must pass through suffering and be tried. Thus the lesson is ever before us that it is necessary for the discipline, trial, and final proving of the Church of God that they should be subjected to these adverse influences; for to him that overcometh them is the promise of the great reward. If we would reign with Christ, we must prove our worthiness to reign by the same test of loyalty to God, of faith in His Word, of zeal for the Truth, of patient endurance of reproach and persecution, even unto death, and of unwavering trust in the power and purpose of God to deliver and exalt His Church in due time.

In the midst of the "perilous times" of this "evil day," and of the warning voices of Prophets and Apostles pointing out snares and delusions and subtle dangers on every hand -- and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils -- how precious to the saints are the assurances of Divine protection and care and personal love !

We call to mind the gracious promises of our Lord -- "The Father Himself loveth you"; "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom"; and "He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him; . . . and My Father will love him, and we will come unto him and will manifest Myself a o him ; . . . and My peace I give unto you. Let not your heart be troubled, neither let it be afraid." -- John 16:27; 14:21, 23, 27; Luke 12:32.

Warning Voices

But warning voices and wholesome counsel are also necessary; and he is not wise who turns a deaf ear to them, and takes cognizance alone of the comforting assurances which are designed only for those who faithfully "watch and pray lest they enter into temptation." Every soldier of the Cross needs to heed the Apostle's warnings -- "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand"; and again, "Let us fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it"; and fear also "lest, as the serpent [Satan] beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

Here we have then the suggestion that primarily the great Adversary is the foe of the Church, that under his supervision there are numberless agencies that he uses in his attacks upon the Lord's people. Thus Jesus

said in sending forth His Apostles : "Behold, I send you forth as sheep **in the midst of wolves**. Be ye therefore wise as serpents and harmless as doves." -- Matt. 10:16.

As we progress nearer and nearer toward the consummation of the Church's hope, it need not surprise us that in every way the Adversary becomes more persistent in his attacks. What he cannot accomplish by one method or in one direction, he seeks to do in another, and his activities always mean the trial of faith and of patient endurance on the part of the brethren. Thus a sifting or separating work goes on. "The Lord your God proveth you."

All who have the spirit of the Lord, the spirit of meekness, gentleness, patience, longsuffering, brotherly kindness, and love will be tested more or less in the direction of these various qualities. The Lord's will for all such is that they shall deepen and broaden their characters along all these lines in proportion as contrary temptations assail them. Thus more and more will they become copies of God's dear Son, and the trials will assist in making them meet, fit for the Kingdom.

Greedy Wolves Shall Enter In

One of the most fruitful sources of subtle and severe tests upon the Church has been that of certain elements dwelling in her very midst; that is, of the Christian profession -- from those who have assumed the role of leaders, teachers, or shepherds of the flock. Some of these have come in from the outside, not possessing any of the qualities of the Christian life, while others have developed among the brethren themselves. Hear the warning of the faithful Apostle as he addresses the Ephesian brethren : "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking contrary things [things different from what I, Paul, have taught] to draw away disciples [followers] to themselves. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." -- Acts 20:26-31.

Thus speaking prophetically, the Apostle declares. his knowledge of the fact that greedy wolves would. get in amongst the flock, and full of selfishness would be reckless of the interests of the sheep, and careful only of their own interests. These are some of the "wolves" which deceptively present themselves "in sheep's clothing," for otherwise the sheep would be on guard against them. And still worse than this the Apostle prophesies, there would arise amongst themselves certain "heady" ones who, desirous of name and fame, would preach errors in order to "draw away disciples after them." Alas, how true this prophecy has proved, applicable not only to the Church at Ephesus but to the Church all the way down, from then until now! How few like the Apostle seem willing to preach not themselves, but Christ, and .not human philosophies (their own or those of other men) but the cross of Christ, the power of God and the wisdom of God to every one that

believeth. And the Apostle points out that he had been guarding them and the whole Church along these lines for three years.

"Of Yourselves Shall Men Arise" -- Discoverers of New Light

These, he says, will speak **perverse things; that** is, they will distort the truth, to make it harmonize with some theory which they have accepted and which they wish to impress upon others, thereby exalting themselves as the discoverers of **new light**. No less than five of these false teachers who arose in the Church of Ephesus, some before and some after, are mentioned in the Apostle's Epistles to Timothy -- Hymeneus, Alexander, Phygellus, Hermogenes, and Philetus. -- 1 Tim. 1:20; 2 Tim. 1:15; 2:17.

Is there not truly a remarkable fulfillment of this portion of the Apostle's warning message at the present time. Everywhere throughout the country, brethren are arising, each proclaiming his particular notion or interpretation of Scripture and developing new lines of thought, and calling it "advanced light" ; which generally means the repudiation and rejection of important truths, Once clearly seen and firmly embraced. In many instances it is to be seen. that one by one the clear unfoldings of the Divine Plan and various truths appertaining thereto are. discarded and supplanted by new theories, which have no support in the Scriptures, but are mere vagaries and human opinions.

Foretold and Fulfilled

Doubtless St. Paul knew by inspiration, as well as from the prophecy of Daniel, that a great falling away was to come, that the Adversary was to be permitted to develop a great non-Christian system, as he subsequently wrote to the Church at Thessalonica; and he wished the local overseers to recognize the responsibility of their position, and to be vigilant. The knowledge of these things was to keep them on guard and watching continually, not only as against wolves from without, but against the rising of ambitious ones amongst their own number-not necessarily watching each other merely but rather each specially watching and guarding his own heart against the insidious attacks of the Adversary along the lines indicated -- too great self-esteem or desire to be great.

Looking back over the history of the Age, and reviewing matters up, to date, has it not been indeed the work of wolfish characters and ambitious leaders from within the Church that has divided Christendom into numberless parties and sects and pens, and all of this in violation of the order and plan for the Church which was arranged by the Lord in the beginning of the Age? The Master gave instruction that there was but one general enclosure, behind which all of the true sheep of this Age will be found, and to this the Lord informs us there is but the one door -- Himself.

One Shepherd and One Fold

We might assume that all know something about this one fold and its one door; but this would be a mistake; many are so confused by the numerous man-made folds that they confound these with the true. Some "wolves" are disappointed to find that the Good Shepherd who gave His life for the "sheep" has provided certain limitations beyond which the sheep cannot go if they obey His voice (His Word), and beyond which they do not desire to go if they are actually His sheep.

The Lord's enclosure does not exclude any of the sheep, for the wall or terms of becoming members of the Lord's flock are faith in Christ's ransom work and consecration to God. None whom that fence excludes are "sheep". And behind that simple, yet strong, creed-fence there is all the liberty proper for the Lord's "sheep"; though probably not nearly enough for the "goats."

Further, while it is wrong for under-shepherds or any one else to erect denominational fences inside this true fold, or to entice the "sheep" into them, and thus to restrain their liberties within the fold, it is not only proper, but a part of the true under-shepherds' duty to protect the flock within the true enclosure of the true fold, from the "wolves in sheep's clothing" and from ambitious leaders wherever found. No doubt it was, as a type of the true Shepherd of the Lord's flock, that David [that is the Beloved], while defending his flock, slew a lion, and, a bear, and delivered the sheep of his charge.

The Great Example for Under-Shepherds

Our Lord, the great Chief Shepherd, set an example to the under-shepherds; and all true ones of His appointment must needs have the same spirit or soon lose their office. It was He who forewarned the true sheep, saying, "Beware of false prophets [teachers], which come to you in sheep's clothing [professing to be of the Lord's flock, but in reality not such], but inwardly they are ravening wolves [who would destroy you as "sheer"]. But he that is an hireling and not the shepherd, . . . seeth the wolf [the false teacher] coming, and leaveth the sheep, and fleeth ; and the wolf [the false teacher] catcheth them and scattereth the sheep, I lay down My life for the sheep." -- Matt. 7:15 ; John 10:12-15.

It is not the approval of the "wolves," in sheep's clothing or without it, that is to be courted by the true under-shepherd. He will, however, have the approval of the Chief Shepherd, and of all the developed sheep who have their, senses exercised by reason of use. The duty of the under-shepherds to protect 'the flock from deceptive wolves, as well as to feed them meat in due season, has been recognized from the start; because from the start there have been such wolves. And since the Holy Spirit gave special warnings that in the end of the Age "evil men and leaders astray" would wax more and more bold, and that through their instrumentality Satan would propagate error, and affect to be a messenger of light, is it not due time for all the sheep to recognize these facts, and not to be deceived by "feigned words" and

"fair speeches"? The true sheep must not judge of fellow sheep by the pelt; for a wolf can wear a sheep's pelt; they must learn to note the Shepherd's voice and manner-directly through His Word. Not only did the Apostle Paul thus direct the under-shepherds, but he points out the advisability of this to the flock, since it is thus that the Chief Shepherd leads and feeds and keeps His flock. -- Heb. 13:17; Eph. 4:11-16; 1 Cor. 12:27-31; Psa. 91:11, 12.

Who Has Charge of the Church?

Most certainly the teaching of the Divine Word is that God has not committed to any man or system of men the controllership of His flock, and yet this has been the great question and issue of the Age :Who has charge or controllership of God's Church on earth? And how many times men have set themselves up as lords over God's heritage, and have used every conceivable means to drive the poor. sheep into subserviency and into thinking that these human heads are really God's appointees over the flock? And herein lies the secret of the success of one apostasy after another, which has come about as a result of a robbing of the Lord's people of their liberty and privilege to think and act for themselves. Time and again usurpers and ambitious leaders have presumed to exercise the prerogatives of Him who is the Head, and have proceeded to excommunicate the brethren, branding them as heretics and pronouncing upon them their anathemas. The Prophet long in advance, offering a word of comfort to all such, cast out ones, wrote "Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed". --- Isa. 66 :5.

The plain teaching of Scripture is that there is but one Master and Head over all the Church, and that Head is Christ. He has reserved to Himself the right to receive into and to excommunicate from His Church. It is the privilege of all the Lord's people to know that there is but one Body and one Head over that Body; and no threat or anathema of any human head can beguile any of the Lord's true flock of their liberty and privileges in Him.

Ensamples to the Flock

As for the true under-shepherds, none of these will ever be calling the attention of the flock to themselves as the head or as a Divine channel or as having authority over the flock. They will never call attention to themselves in any sense, but will constantly be directing the attention of the flock to the one Head -- Christ. They will not be such as lord it over God's heritage; they will be examples to the flock. They will "feed the flock of God." Such were the under-shepherds in the primitive Church, and they are our examples.

Let all the true sheep stand fast, therefore, in that liberty wherewith Christ hath made free; allowing none to pen them up by any human organization or creed; neither allowing any to lead them out beyond the bounds fixed for us by the Chief Shepherd, into liberties, licenses,

and speculations that He never authorized. Let us abide in Him, keeping ourselves in the love of God, as saith the Apostle.

Under the circumstances in which St. Paul advised the early Church, realizing the trials that were coming upon them, and that he would be unable to share these with them, what commendation did the Apostle give to these representatives of Ephesus ? He gave them grand advice in these words : "I commend you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them which are sanctified." Ah yes, there can be no better recommendation to any than this—to keep close to the Divine Word, and to take heed lest they twist or wrest the Scriptures, and thus blind themselves and make ready for the Adversary to lead them further into darkness. The Apostle thus points out to them that they are not yet ready for the heavenly inheritance ; that they must first be built up in sanctification; and that the spirit of the Lord's Word permeating them will more and more produce this sanctification of heart and life.

The Wicked One Toucheth Him Not

Finally, the promise of the Lord to His faithful followers is that He knoweth them that are His, and that none shall be able to pluck them out of the Father's hand. To all such apply the assurances of Divine protection contained in the ninetyfirst Psalm and elsewhere, which relate to the end of this, Age. The Apostle John declares that a certain course of conduct is possible in which the Adversary is unable to touch us. He says: "He that is begotten of God keepeth himself, and that Wicked One toucheth him not." (1 John 5:18.) The picture brought before our mental eyes is that of a charmed circle, within which God's people may come. This circle is not a fence, but merely a line 'l his circle is not a fence. but merely a line of light, which can easily be overstepped. On the inside of that circle is the Lord's favor. The very center of it is the Lord Himself, the Head of the Church. The exhortation of the Scriptures, the leadings of the Holy Spirit, and the providences of the Lord, all encourage His followers to press close to Him -- "Nearer, my God, to Thee."

The Charmed Circle

Outside the charmed circle are the powers of evil. These are sometimes allowed to touch the earthly interests and temporal affairs of the children of the Light; but the demon influence is not permitted to really touch the New Creatures in Christ inside the circle. Such are hid with Christ in God. Over that line they cannot exercise their influence. But alas ! lured by the world, the flesh, and the Devil, some of the saints at times go too close to the line, perhaps pursuing some fleshly bait or golden bauble or earthly honor. Such the Adversary is ever ready to lay hold of, to drag. them out into the darkness of sin, doubt, despair -- further and further away from the Lord.

The lesson of this picture to all Spirit-begotten children of God is, "Abide in. Him," "Abstain from all appearance of evil," "Draw near

unto God," "Press onward and upward," "Take heed to yourselves," "Forget the things that are behind," "Mortify your flesh," and earthly desires and ambitions. Keep close to the Master, that "the Wicked One touch you not."

But we again remind any who may be touched by the Adversary and temporarily ensnared that God is full of loving-kindness, that His mercy endureth forever, for all those who desire to live in harmony with Him. While it is true that the nearer we get to the separating line, the nearer do we come within the range of the Adversary's influence and power, and the weaker becomes the power of the Truth, the Spirit of the Lord, in our control; nevertheless, there is joy in Heaven over one sinner that repenteth, and the Lord will welcome the strayed sheep, even though He temporarily allow trying experiences. Ultimately to the returning one these experiences will prove valuable lessons, safeguarding against any further tendency to stray or to tamper with earthly things.

"Count earth affliction, whether light or grave,
God's messenger sent down to thee. Do thou
With courtesy receive him: rise and bow;
And, ere his' shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
Thy soul's marmoreal calmness. Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free:
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end."

THE LORD SHALL SUDDENLY COME TO HIS TEMPLE

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." -- Mal. 3:1-3.

WHILE Malachi the Prophet spoke for and represented Jehovah to the returned Israelites, his prophecy was evidently intended to be of much

more signal importance in its application. all the way down through the more than twenty centuries since. Various of the Prophets had in one way or another referred to the coming of Jehovah's special Messenger, the Messiah. The Jewish nation had been waiting for His coming for more than fifteen centuries, and now Malachi, the last of the Prophets, gives his testimony clear and strong in harmony with the rest, declaring that Messiah would surely come. He would come to His temple and carry out the Divine program respecting it. He would ultimately make it the meeting place between God and man, bringing untold blessings to both Israel and all humanity.

The word "Lord" in the second sentence is not in the Hebrew "Jehovah," but signifies master, supervisor, teacher. Jehovah is represented as the speaker, who evidently refers to the Lord Jesus, assuring (those who have the ear to hear and understand, that the Messiah, whom they seek, shall suddenly come to His temple. The Messenger of the Covenant is primarily the Lord Jesus; He is indeed the great Messenger through whom the Covenant will have its fulfillment, the great Abrahamic Covenant, the Oath-bound Covenant. It is the hope of natural Israel and the hope of spiritual Israel "which hope we have as an anchor to our souls, sure and steadfast within the veil." (Heb. 6:19.) The Messenger or Servant of that Covenant is the one through whom its provisions will be accomplished, namely the seed of Abraham, "which seed is Christ." (Gal. 3:16.) The Messenger whom Jehovah would send is the Christ, not alone the man Christ Jesus, who was pre-eminently the Divine Messenger, but inclusively the whole Christ, the Church, the Body, the under-associates, with Jesus the Head.

Suffering Now -- Reigning Hereafter

As we have already seen in our study, this Messenger appears in the two-fold capacity: First as the suffering one, the sacrificing one, and secondly as the anointed, glorified One, the King, the Restorer. The work of suffering belongs to this Gospel Age, the reign of glory belongs to the Millennial Age. The suffering began with the consecration of our Lord and Master at the time of His baptism into death. The three and one-half years of His ministry were so much of His delivering Himself into death or baptism into death, and that personal sacrifice was finished at Calvary. During this Gospel Age; in harmony with the Divine Plan, our Redeemer has accepted a little flock from the world upon their renouncement of sin, their acceptance of Him as their justification, and their consecration of their little all to His service, "to be dead with Him that they might also live with Him, to suffer with Him that they might also reign with Him."

Throughout this Gospel Age this overcoming Class, the Church, has been faithfully laying down, sacrificing, life and earthly prospects and interests because of their love for the Lord and for the principles of righteousness which He represents. Thus this entire Gospel Age has been one of suffering. As stated by the Apostle, the Prophets foretold

the "sufferings of Christ and the glory that should follow." (1 Pet. 1:11.) The glory of this great Christ, Head and Body, cannot be ushered in until all of its sufferings are at an end. Hence, as the Apostle urges, it is for us to appreciate the situation and understand our privilege to "suffer with Him," or "to be dead with Him," to fill up' that which is behind of the afflictions of Christ, to "present our bodies living sacrifices, holy, acceptable to God, our reasonable service." -- 2 Tim. 2:11, 12; Col. 1:24; Rom. 12:1.

In the light of history unveiling prophecy, we who are now living far down the stream of time beyond Malachi's day are permitted to take a broad view -- a grand sweep of the centuries; the great vision of the ages is before us. We are enabled to recognize not only the import of the two Advents of Jesus, but are given a grand, comprehensive view of all those blessed offices that center in Him as the great Prophet, Priest, and King appointed of God to deliver the world from sin and death.

Coming to His Temple

Understanding this portion of Malachi's prophecy then to be a portrayal of the Lord's dealing with the temple class, we must make the application, not specially in connection with some particular trial upon the Church now, nor at any one particular date in connection with His Second Advent, but rather we must see the prophecy as having reference to the entire period of time covering the whole Gospel Age, during which Messiah is calling and developing those who would be of His temple. The text then having reference to the entire appearance of Messiah, beginning at Jordan, His appearance culminates in His glorious revelation at His Second Advent. The Jews, at His First Advent, had been expecting the greater Mediator than Moses, who was the mediator of the old Law Covenant. Moses said to them, "A Prophet [æ great Messiah] shall the Lord your God raise up unto you from amongst your brethren like unto me; Him shall ye hear in. all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." (Acts 3:22, 23.) So they were expecting this great Messiah, the greater Mediator of the New Covenant. Jehovah had said, "I will send My Messenger, . . . even the Messenger of the Covenant, whom ye delight in." You are expecting a greater than Moses; but it will mean a severer trial and testing when the greater shall come.

Thus Jesus came to His temple nineteen centuries ago in the sense that He began dealing with the temple or Levite class. To His own He came first, but as we have seen, only a remnant of these accepted Jesus as the antitypical Mediator of the New Covenant. The call went to the Gentiles and to them was proclaimed the hopes and promises that had been first offered to the Jewish nation, that the Gentiles should be made "fellow-heirs" with the remnant of believing Jews. Addressing some of these, St. Paul said, "Ye are the temple of the living God." (1 Cor. 3:16.) All through this Age the Messenger of the Covenant has appeared, that is, has been with His temple, has been conducting the work of purifying and refining.

"Who Shall Stand When He Appeareth"

And so asks the Prophet, "Who may abide the day of His coming? and who shall stand when He appeareth? For He is like a refiner's fire, and like fullers' soap: And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi." It is not literal silver and gold that is to be refined, but God's people. They will be relieved of the dross that they may offer unto the Lord an acceptable sacrifice. These sons of Levi in the antitypical sense are the household of faith in this Age, and they have proposed that they will offer themselves to the Lord will "present their bodies living sacrifices." Such as do thus fully present themselves will be the priests, and the great Messiah will be the High Priest. They will offer unto the Lord an acceptable sacrifice in righteousness.

The question, "Who shall stand when He appeareth?" should be understood to mean, Who shall stand the **tests** during the time. of His appearing, when He is causing His prospective joint-heirs to pass through the refiner's fire. At the First Advent, we recall that John the Baptist said with reference to the Jews, "He will thoroughly purge His floor and gather His wheat into His garner." (Matt. 3:12.) Similarly, throughout the Age since, there has been a testing, a trying, and proving of the Lord's people. Who will stand the test to prove who are the people of God? The Lord has been determining who are really the consecrated ones.

Ministers of the New Covenant

As elsewhere presented in the Scriptures, this Gospel Age is for the purpose of finding the priests out of the Levitical class, to make them ready as ministers of the New Covenant, which is to be for all the people through them. (2 Cor. 3:6.) While the New Covenant has not yet been inaugurated, and has not been in operation toward any (the Church class coming under the "Faith Covenant" or "Covenant of Sacrifice" along with Jesus as members of the "Seed" class), yet it is proper to recognize that the New Covenant has been in process of inauguration all through this Gospel Age in the sense that the Lord has been providing those who shall be the agencies of its complete establishment in the future; meantime the New Covenant does not benefit either Israel or the world until the Kingdom is established and the Covenant put into operation early in the Millennial Age. As there was to be a Mediator to make atonement and to establish a covenant between God and man, this Mediator began with the Lord Jesus Christ, the High Priest. Then in God's arrangement, He was to add an under-priesthood, all these to be the antitypical Levites, ministers, and servants of the New Covenant. All the lines of prophecy focusing upon the present time compel the belief that the work of this Age is about accomplished ; and because we are now in the end of the Age, tests more crucial are being applied and will continue to be applied until the Lord shall have completed the development of this spiritual house of Levi, the antitypical Priesthood.

The Apostle, in addressing the Hebrews, clearly describes what is to be expected to follow the completion of the Church, and their general assembling in the First Resurrection. He portrays the ushering in of the new order of things, the establishing of the Kingdom, and the introduction of the New Covenant, midst a great shaking time of trouble, being the antitype of the inauguration of the Law Covenant by Moses at Mount Sinai. -- Heb. 12 :IS-27.

Thus before the blessings can come, the day of wrath, the "fine of God's jealousy" must pass upon the world. It is not to be a fire merely to destroy, but especially to purify; and will not, therefore, be a literal fire, but a symbolical fire, following which the Lord will turn to the people a pure language, a pure message, and a clear declaration of the Divine will and plan of salvation.

Purging in the Daily Experiences

It may be asked, What is the "offering in righteousness" here mentioned? The offering now being made to God is the offering of the Church -- "Present your bodies a living sacrifice." (Rom. 12:1.) The High Priest purifies these members of His Body by giving them the necessary experiences day by day, that they may more and more learn the will of God -- may more fully lay down earthly things and attain to the character-likeness of our Lord Jesus. This purging does not come all at once and complete the offering ; but, in our daily experiences the chastisements of the Lord are to the end that His will may be accomplished in us more perfectly. He is giving us these experiences day by day, so that, as we receive them, we may learn what is His will, that we may complete the offering in righteousness which we have begun.

If it be asked how we could be members of the great Refiner and, at the same time be of this Levite company whom He is refining, we answer that this is the picture uniformly set before us in the Scriptures-that Christ is the Head of the Body, in the official sense; and we are counted in as members of His Body, even before we have been fully and completely and finally accepted as such in the "First Resurrection." The Head has passed into glory and we are to be with Him. From the time of our acceptance and begetting of the Holy Spirit we are counted in as members of His Body in a prospective manner, on the supposition that we shall make our calling and election sure. Then again, in another sense of the word, the Lord uses these very ones whom He is refining as co-laborers with Him and gives to them a part of the ministry of reconciliation, some of the refining work -- amongst them being some who are instructors of the brethren -- until, as the Apostle says, they all come to the full stature of a man in Christ. (Eph. 4:13.) So now the refining work, the increasing of the Body of Christ, goes on -- the use of the different members of the Body proceeds, all by reason of the fact that our Lord is the Head of the Body.

Our Redemption Draweth Nigh

Those who are following the lamp of the Lord's Word and who recognize the meaning of the present times and circumstances and tests amongst God's people, should not be expecting the trials to grow lighter and easier, but to the contrary, we should look for greater and severer tests upon the true Israel of God. What God's people have been passing through in these very recent years is in full harmony with just what we should expect, and instead of the brethren in their scattered, bewildered and tempest-tossed condition being discouraged concerning their blessed hopes, they should interpret all of these circumstances as the voice of the Lord declaring that their redemption draweth nigh, and should accordingly lift up their heads, renewing their confidence and their courage day by day, for the Lord will surely perfect that which concerneth His people. He will gather to Himself in

heavenly glory all the faithful of the temple class, all the faithful of the Levitical, priestly class who successfully endure the refining and purifying processes of the present time, who. thus "abide [remain loyal] the day of His coming," and "who stand [the test] when He appeareth."

"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."

(Continued from last issue)

"American Money"

ALL I have seen in Palestine is beyond my most optimistic dreams. These are the words of Morris Rothenberg, chairman national board of directors of the American Keren Hayesod (Palestine Foundation Fund), who is making his first visit to the Holy Land, although he has made hundreds of speeches about it in the United States.

"His path crossed mine several times in the course of travel to various sections of Palestine. He gave me, in brief, the financial situation, setting forth the various uses to which the money collected is put, as follows:

"There are approximately 125,000 Jews in Palestine. Since the war 60,000 Jews have come, the ages ranging from 19 to 30. All of these, except for a small proportion, have been supplied with employment either on the land, on public works, in home-building, or other industries. From 3,000 to 4,000 men, mainly immigrants, have been employed in the public works and buildings alone.

"The Keren Hayesod has made every effort to give them a helping hand. A workmen's bank with a capital of \$300,000 was established to finance the labor guilds; the Zionist Organization, through the Jewish Colonial Trust, has secured preference shares in this bank to the extent of \$200,000.

"The Keren Hayesod is participating with a sum of \$250,000 in the Rutenberg scheme for electrification (Palestine Electric Corporation, Ltd.). Jaffa and Tel Aviv are provided already with electric light and power, and the power station in Haifa is now complete.

"Hebrew Education"

"The Hebrew educational system comprises 42 kindergartens, 74 elementary schools, 5 secondary schools and teachers' training colleges, 6 apprentice workshops -- a total of 127 educational institutions. The teachers number 450, the pupils, 12,200.

"Work has to be provided for the immigrants. In addition, thousands of them who proceed to Palestine with their own resources and a corresponding number of doctors, teachers, and officials must find employment in the country. Such a development points to a further growth of the Jewish population in geometric progression, so that within 10 years from 500,000 to 1,000,000 Jews could settle in Palestine.

"What Is Being Done to Make Easy the Way of Jerusalem"

"When I boarded the train for Jerusalem at Kantara, having arrived there from Cairo, I could not believe my eyes. I prepared to be uncomfortable on a long night's journey, as I had been in the European countries, where the sleeping car companies have much to learn from the dear old U. S. A.

"But here I found the very finest sleeping car, better than anything I had seen in all of Europe. Each compartment has an upper and lower berth. They are constructed of steel painted mahogany and altogether as easy to travel in as anything in America.

"This incident accentuates the prevalent fact that old Palestine does not have to go through all the growing pains of development that the other countries have known, for it can go out into the new world and choose the best in every line.

"To go to Jerusalem in this luxurious style is a far cry from the recent past. A 1912 guide book on Palestine sets forth the following:

"The whole journey to Jerusalem occupies from 8 to 10 days. The railway is taken from Cairo to Kantara, where the journey by camel is commenced; or again, if the journey is via Port Said, or Alexandria, one goes to Jaffa, where the steamer anchors outside the rock-girt harbor. In rough weather the disembarkation will be difficult and as much as \$4 is sometimes demanded from each person. If the wind blows from the west, landing is impracticable and passengers must go on to Haifa or Beirut."

"Tea in Cairo, Breakfast in Jerusalem"

"And sometimes it took as much as 15 days to make this journey, and here I was doing it in one night. In fact, we had tea in Cairo, Egypt, and breakfasted at 10 o'clock the next morning in Jerusalem. In like manner a visitor may in the morning look out over the Mediterranean on Mount Carmel and the same moonlight night bow before the Pyramids and the Sphinx in Egypt.

"So during the night we crossed the Sinai Desert by rail. The first vision that greeted me as I awoke in the early morning was a caravan of camels and Arabs crossing the desert. From that moment the camel and the Arab were never out of sight for any length of time.

"The camel and his little associate, the donkey, are still the chief burden bearers -- the Oriental express. But fast, very fast, indeed, the bus and the motor truck are coming in to replace these picturesque carriers along the highways of the Old World.

"Every turn, every scene is a picture in itself. All night long on the winding roads of Jerusalem you hear the tinkle of the bells of the camel caravans under starry tropic skies, making an all-night journey to some point, bringing produce or merchandise to market.

"You would hate to lose those lovely pictures that satisfy the soul of the artist. Yet when you think of the human endeavor that goes to waste; the long journeys that are made by foot beside the donkey and camel by people that have trod along in this fashion for centuries, you are willing to forego your esthetic joys and satisfy yourself with printed pictures. You look forward to the day when these animal servitors of a past age will be given an easier path in green fields and fertile valleys, and will be replaced in the populous traffic by motor transport.

"Camel and Donkey Doomed"

"I made several automobile trips through Jericho, to Jaffa, to Haifa and to other centers -- over new roads and roads that are just in the process of building, passing hundreds of these camels and donkeys, and all, all points to the fact that their day is on the wane.

"Perhaps nowhere in an old country have such rapid strides been made in railway development as in Palestine. This was due mainly to the war, when it was necessary to transport large numbers of troops and supplies.

"It is a long story how these railways were built during the conflict by General Allenby and his army, of the difficult mountain passes on the edge of ravines and upgrades that taxed the ingenuity of the best engineers. As in the case of the line from Artuf to Jerusalem, almost whole sections of mountains had to be broken away to leave a narrow rocky shelf to maintain the tracks.

"This, of course, was in the early days, but the main line was completed during the war by railroad recruits in the army. The reason the railway had to be forced was because the advance of the Army was so rapid and the need of transporting troops and supplies was so urgent as to make this Herculean task one that had to be accomplished.

"Pages could be written on the difficulties encountered. For instance, entry into Haifa required that a great sea wall be built a considerable distance south of the town. How much work was accomplished in the completion of this railroad can readily be seen when in the last three months of the war over 650,000 troops were carried and about 400,000

tons of supplies -- a daily average of twenty-eight fully loaded trains that went out from Kantara.

"Tourists Have Multiplied"

"After the armistice, the Army railway men having left the service, it was very difficult to replace these experienced workers. It was then that the Arabs, Jews, Syrians, Egyptians, Armenians, and others were enlisted, the majority being unskilled. The name of the road was changed to the Palestine Railways where it had been called the Palestine Military Railways during the war.

"One finds not only excellent sleeping accommodations on the trains to Jerusalem, but restaurant cars supplying three meals a day are attached to long-distance trains -- land you pass through the ancient stations of Dier El Belah, Rafa, El Arish, El Abd, and Romani -- where were once situated camps teeming with the life of a great army.

"Now what has this extensive railway proposition accomplished? In 1913 there were 3,900 tourists in Palestine. In 1922-3-4 there were tickets issued to tourists amounting to 13,556, 15,501, and 19,407, respectively. It now takes 5 hours to go from Haifa to Jerusalem; from Jaffa to Jerusalem, 3 hours; from Kantara to Jerusalem, 9 hours; and from Nazareth to Jerusalem 10 1/2 hours.

"Automobiles are now the prevailing means of transportation for the tourist, and rapidly fine roads are being built. What is now contemplated is a rail route from Calais to Luxor, requiring only 150 miles of construction along the sea coast from Tripoli to Haifa; a branch line will be run from there to Baghdad. At the present time motors are being run on the new road from Haifa to Baghdad, and this is the road upon which steel tracks are to be laid. The aim is to secure a luxurious passage reaching from London to Cairo and Luxor, then to Baghdad en route to India.

"New Road Projects"

"Not only this, but the government has an extensive plan of building which includes some 19 new roads. Most significant indeed are the seeming private roads, hundreds of them being made within the colonies by the Jewish settlers. Thousands of American dollars are being spent on them and they will provide valuable connecting links with the main highways established by the government. In truth, in the years to come they will be taken over and kept up by the government, along with the main road, just as in any new village or town built in the United States.

"A big plan is being laid for the tourist population. Where heretofore the tourist has stopped his wandering at Egypt, although desiring to go to the Holy Land, he has been precluded because of the hardships of travel. But travel will soon be made very easy for him, and a great influx of floating population is being prepared for.

"In the next five years several large hotels are to be erected at various points of interest throughout Palestine, and various hotel organizations are making plans accordingly.

"We cannot but be impressed with the fact that Palestine opens up a resort center that will beckon the whole world. There is no antiquity greater, for it contains the history and the landmarks of nearly all peoples. And those who know it only in song and story would readily be able to be in the midst of it.

"Many travelers have deplored the fact that these railroads and new road building and New World activities will take away the charm of the ancient place and the unique pictures of old life. As to the holy spots, they will never be effaced. The whole world will see to that.

"How far better to bring sanitation into the home of the native where it is practically unknown, and lift his burdens by modern methods. Far better this kind of missionary spirit than one which holds forth on charming pictures of the life that was all right 2,000 years ago but which has outgrown its usefulness in a better age, when things can be made easier and happier for the people in it."

ALL THE WAY MY SAVIOR LEADS ME

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." -- Isa. 30:21

Dear Brethren in Christ:

As I look back upon the recent past I am persuaded that the surprise you may experience on receipt of this communication will hardly exceed that of my own, until a short time ago, had I found myself, inditing the same; for such an act on my part would have been unthinkable, for several reasons. But time works wonderful changes.

In ways which we are not privileged to know, and which only faith can penetrate, God works in us both to will and to do of His good pleasure; hence the course some of His children take from time to time may seem wobbly, while in fact it is straight, direct, firm, in the sense of attaining the end He desires.

When we bear in mind that we know not what we shall be, it must be manifest that we could not possibly know the experiences needful to fit and prepare us for the position and work He has designed that we should fill and carry out in His great Plan. The stones must first be shaped for the glorious Temple, then polished by the fire of the burnishing wheel.

Some, it seems, find their bearings more easily than others, so give the impression that they are treading a firmer course; and it may be that they are, yet it may not necessarily always mean that such are wiser, more stable, more honest-hearted, or that their foundation is any more

secure than that of those who have more trouble in this respect; rather that God sees that some do not need these varied and perplexing experiences.

At any rate, though I have been humbled in the dust of despair and perplexity by reason of the experiences I have passed through, nevertheless through them all, my faith has looked up to the Lamb of Calvary. Furthermore, I would not wish to change one single item, for to do so would imply lack of trust in Him who doeth all things well; for my times are in His hands. And this would force a doubt as to His loving care and wise providences. Here then I would rest my case, waiting for the time when I shall know as I am known, for the Lord's reasons for leading me over a checkered course.

Courage to Follow One's Convictions

We often sing, "Where He leads I will follow," but few, seemingly, are disposed to follow an unpopular course, even when "fully persuaded," that such is clearly indicated as being His will concerning us. And this, in the face of the fact that we daily pray in essence, "Guide me, O Thou great Jehovah." As you will recall, Brother Russell used to say it was none of his business if the Lord saw fit to lead him along a checkered course; his business was to follow where the Lord led, that is, according to his discernment thereof. Furthermore, to be "fully persuaded" is one thing, but having the courage to act upon and in accordance with such persuasion is quite a different matter..

It is quite natural for us all to cherish the approval of our friends, if this can be had without sacrifice of principle; hence to take a course we recognize to be in direct opposition to their views is not an easy matter. Some one has said that more courage is required to run counter to popular opinions than to face a gattling gun. Perhaps! Moral courage -- the courage to follow one's convictions, seems to be more rare than physical courage. The latter calls for the plaudits of the people, while the former is seldom appreciated, more generally ignored entirely or looked upon as folly. But this is not to be a dissertation on moral principles.

There is much I should like to say to you by way of explanation, but this must be deferred for a more favorable occasion, and so I will confine myself to the main points of difference which have separated us for several years from fellowship, for it is the right understanding of these that prompts me to write at all. Having so expressed myself, let me then put you at ease quickly as to the tenor of this communication by saying that as far as I can discern your attitude respecting the vital questions before the true Church, as these pertain to our eternal welfare, I find myself -- my head and my heart -- in fullest accord with you. This fact, however, must not be understood as implying that I have forsaken any of my principles, but that I have changed some of my views quite pronouncedly.

In Bondage to Human Leaders and Man-Made Channels

Having been and still being at variance with the tenets and teachings of all the other divisions of Bible Students, for years I rashly concluded that there must be something in your views on vital points to which I could not subscribe, and would not even seem to approve; but now, after having carefully, prayerfully, and cautiously studied your position generally for several months, I can say frankly that thus far I have found nothing in the columns of the "Herald" to which I could take pronounced exceptions; and it is with special gladness of heart that I note you do not expect your readers to endorse every presentation you set form, much less do you tacitly demand this, as some teachers do at the present time. This spells Liberty!

Without liberty there can be no substantial progress in the Christian course. Thus you grant to all just what the Scriptures guarantee the liberty wherewith Christ makes free. And any other foundation is unsafe, leading straight to pitfalls.. As you know, I. have had more or less general acquaintance with the views, teachings, and positions of the principal factions of the Bible Students, gained from personal contact .or means of investigation, so I am in a position today to speak from personal knowledge. Aside from the Associated Bible Students, I know of none that are not in some degree of bondage to human leaders or man-made organizations (channels, so-called) the members of the principal factions -- or many of them -- being bound as hard and fast as those in the Papal system. Babylon indeed! The poor creatures do not realize their pitiable condition.

Since 1917, I have felt the consciousness that little by little I have been drifting away -- not from the Truth or the principles of the Truth, but from sympathetic accord with all the factions with which I have come in contact. If the statement does not seem too harsh, then permit me to say, that in my humble opinion, all the factions to which I have referred have cast their anchors and are drifting in uncharted theological seas. Some, if not many, I fear have substituted "isms" for a "Thus saith the Lord," bowing to human leaders instead of "holding the Head" in honor. But if they like this sort of thing, then it is for them to so choose. Personally, I must dissent from such a course; hence for the past two years I have kept strictly aloof from all these Babylonish conditions, thus being practically forced to confine myself to fellowship with the Lord alone, or forsake or compromise my principles, for I can not fellowship what I recognize as being in violation of God's Word.

Found New Joy and Gladness

Oh, how truly thankful I am to know that there is still a body of Christian people here on earth with whom I can still have the fullest heart fellowship! How glad I am that I feel safe at last in casting my lot in with the Associated Bible Students -- and this without reservation!

As I have already suggested, some seem to require a more checkered experience, a more painful experience, than do others, as in my own case, before they can find themselves -- a fact which God Himself seems to have willed. In any event, these are part of the "all things," even though they may have left a deep impress upon heart and brain, scars that time here can not fully eradicate. As a consequence of this fact, and the fiery trials through which I have been passing for several years, none but the Lord can know the joy and gladness that have come to my heart during the past few weeks. Like the poor hart that panted for the water brook, I have 'een famishing for real fellowship with those of like precious faith. A Little Flock indeed (so. calls He them) who set the. teachings of the Lord and His Apostles and Prophets above all human dogmatisms.

Refreshment in Study of Times and Seasons

One thing that prevented me for so long from "investigating" you and your presentations has proved to be the very thing to at last seal me to you-that being your presentations in regard to chronology. Having for years made an exhaustive study of this subject I had persuaded myself that on the main points, Brother Russell's deductions were unassailable, therefore it has been hard for me to cast aside some of the evidences and arguments our dear Brother brought forth; this, notwithstanding the fact that for several years it has been manifest to all that in some essentials the conclusions that he and we held to, have proven inaccurate.

However I was not able to put my finger on the weak spot, and say, "It is here." But now you have done this for me and in a most convincing and satisfying way. Still I might justly say that for nearly twenty years I have recognized the weak link in the Jubilee reckonings, but never considered it wise to discuss the matter with any one, particularly since I did not have any solution to offer. This fact no doubt had much to do in saving me from the 1925 vagary, a snare devised by the Adversary, and one from which many of our brethren will find much difficulty in extricating themselves, especially those who have broadcasted over the world with dogmatic assurance what would occur in October of 1925. Then think of the reproach this fiasco will bring upon the Lord's Cause generally. Those who have not shared in the folly will share in the shame.

As I carefully studied your presentations on chronology, I could not escape the feeling that in some respects it would be much like learning the Truth or features of the Divine Plan anew, so I easily pictured the

various wrestlings with these figures and their applications., It also reminded me of the former days -- days never to be forgotten, and not to be known again this side the veil. Brother Russell, as you know, spoke of his presentations as "Faith Chronology," and though you have not been able any more than he, to back up your conclusions in all details with a "thus saith the Lord," your reasonings are so sound, your conclusions so logical, that little is left to be desired by the analytical mind. In not a single instance do I find any suggestion whatever that your conclusions are forced, or reason strained.

In view of the evidences given, I feel no hesitancy whatever in saying that to my mind you have satisfactorily solved the difficult and perplexing problems of the time features, as they pertain to the "end of all things" in a manner so gratifying to the heart and satisfying to the head that the conclusion is clear that Divine guidance has been manifestly back of your endeavors in this matter. I have not found stronger evidences of this conclusion in any of Brother Russell's writings, proof that the Lord does not intend to leave His honest-hearted children without the necessary comfort, guidance to enable them to finish their course with joy. No human ingenuity, no matter how keen, could have devised such evidences and arrived at such satisfactory conclusions without Divine guidance.

Sees Time Drawing Near but Love is the Principal Thing

Students of the signs of the times must realize that it is not reasonable to expect the fruition of our hopes for some time yet-and from this standpoint alone, eight to ten years would seem short indeed for this poor old world to wind up its affairs and so be ready for the New Order-for the King of Glory to come in. Especially is this thought sustained if the future is to be judged by the past, noting how far the world has traveled since 1914 in order to bring the kingdoms of this world to their present distressful condition -- the period since the expiration of their lease of power, the right to rule. Is it not manifest that these earthly kingdoms still have considerable vitality, and the "patient" does not usually die of a lingering disease until his vitality runs low. Of course, if God saw fit to work a miracle, He could wind up earth's affairs in an instant and turn the world right-side up in twenty-four hours. God works in mysterious ways for reasons of His own, and it is "or us to reason together with Him and with each other if we would be worthy of the designation of "children of the light"; and if we are, we shall not walk in darkness as do others.

However, chronology is not the "principal thing," but Love is, as the Scriptures abundantly show. And the beautiful, sweet, Christ-like spirit you manifest in all respects where there may be grounds for differences of opinion, is most refreshing to my own heart. Your spirit of forbearance -- almost of indulgence -- of meekness, of humility, of resting all in the hands of the Lord, carries us back to the "good old

days" which we cherish with saddened if wiser hearts because of many fond ties broken beyond repair.

In conclusion then, and for reasons stated, I am with you, brethren, heart and soul.

With warm Christian love to you and .all your co-workers yes, all the true saints whom you are privileged to serve, I am with a grateful heart,

Your brother by His abounding favor,

W. M. Wisdom

"Up then, and linger not, thou saint of God,
Fling from thy shoulders each impeding load;
Be brave and. wise, shake off earth's soil and sin,
That with the Bridegroom thou mayst enter in.
O watch and pray!

"Gird on thine armor; face each weaponed foe;
Deal with the Sword of heaven the deadly blow;
Forward, still forward, till the prize
Divine Rewards thy zeal, and victory is thine;
Win thou the crown."

SALVATION, ITS EXTENT AND SCOPE

DO THE SCRIPTURES TEACH "UNIVERSAL RECONCILIATION" AND "THE FINAL HARMONY OF ALL SOULS WITH GOD"?

"Choose ye this day whom ye will serve." "The soul that sinneth, it shall die. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." -- Josh. 24:15; Ezek. 18:20, 32.

NOTWITHSTANDING the fact that the Bible counsels to moderation, reasonableness, and the spirit of a sound mind, professing exponents of its teachings have often gone to the wildest extremes and evinced a sad lack of the spirit of moderation and reasonableness. On the subject of salvation, we have this fact exemplified. On the one hand for centuries there have been those who have been proclaiming far and near that God has never planned to save but a small proportion of the human race, that salvation is only for a small number, termed "the elect"; that such an outcome of the Divine purpose was decided upon before creation began, and that God foreordained that the vast majority of our race should be doomed to eternal failure and loss. While this teaching has been spread abroad, another class of teachers have swung to the opposite extreme, claiming that God has purposed to eternally save all men, that eventually every soul shall attain á state of harmony with

God and shall live without end. The advocates of both these extreme views claim to base their belief on the Bible.

Since the Master promised His followers that they should be guided by the Spirit into truth, we are left to the only conclusion that views so extreme and contradictory and in such violent conflict cannot have been dictated by the Spirit. Rather it is because of the absence of that Spirit that human philosophy and speculation have entered in, displacing the voice of the Spirit.

Universalist Doctrine of Long Standing

The Universal theory, the doctrine that all men are to be eventually saved unto life eternal, is not new, not modern by any means; although what is known as the Universalist Church is comparatively of modern origin; being a religious body organized in the United States, and is represented chiefly by churches in this country and in Canada. It is claimed That while the denomination extends to every state in the Union, the greater portion of its representation is found in New England and New York. "It dates from the arrival in Good Luck, N. J., of the Rev. John Murray (1714-1815), of London, in September, 1770; although there were some preachers of the doctrine in the country before Mr. Murray came. He preached in various places in New Jersey, New York, Pennsylvania, and Massachusetts, and societies sprang up as the result of his ministry in all these states. His first regular settlement was in Gloucester, Mass., in 1774, whence in 1793 he removed to Boston, which from that time forth became the headquarters of the denomination."

Three brief articles of faith are said to be the foundation of its teachings adopted at a general convention in 1803 as follows:

"Article I -- We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

"Article II -- We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"Article III -- We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men."

About a century later, in 1900, at another general convention, a briefer "statement of essential principles" was adopted.

"1. The Universal Fatherhood of God; 2. the Spiritual authority and leadership of His Son, Jesus Christ; 3. the trustworthiness of the Bible as containing a revelation from God; 4. the certainty of just retribution for sin; 5. the final harmony of all souls with God."

Theory Rests on Human Reasoning and Philosophy

It is perhaps well that we make a distinction between the Universalist denomination and Universalism. Universalism "is found very early in the history of the Christian Church -- apparently from the beginning. It was certainly held and taught by several of the greatest of the Apostolic and Church fathers: as Clement of Alexandria, Gregory of Nyssa, Origen and probably by Chrysostom and Jerome. It was taught in a majority of the Christian Schools of the second and third centuries; at Alexandria, at Antioch, at Edessa, and at Nisibis."* Thus we observe that various Universalistic theories have been taught more or less all through the Age.

* Encyclopedia Britannica.

It makes little difference really by what name any of these Universalistic theories are called, whether by the term "Universal salvation," or "Universal reconciliation." They all have the one thought underlying, and they all resort to one general line of argument and class of Scriptures for their support, the theory being that all souls are to be finally reconciled to God and saved unto life without end. While many Scripture texts are cited and quoted by the advocates of Universalism that are **supposed to** support their theory, it is manifest that they are finally compelled to fall back upon fallible human reasoning and philosophy.

The discussion generally opens with the proposition that God is love, and God is power, therefore not one single soul can be lost, the argument being that since God loves everybody and since His power is unlimited, He will of course use His power to eternally save all. Continuing this same line of specious reasoning, one writer argues: "To put any limitation at all upon God is to make Him and the outcome of His Plan an uncertainty." Again it is averred that if God's mercy and righteousness are magnified in saving one soul, why not in the salvation of all? All of the above line of reasoning might come to us with a measure of appeal if we had no positive revelation or statement from God upon the subject, but having heard Him speak in His revelation, and having heard Him declare Himself definitely giving Divine reasons for His proposed course toward His creatures, that must be to us the end of all controversy.

Man Endowed With Freedom of Choice

First of all, a prominent fact which we learn not only from our observations in life, but from God's revelation is that man is a creature endowed with the capacity for not only discerning between right and wrong, good and evil, but with the power and capacity for choosing. As for instance, two propositions of adverse character are placed before a man. He looks at and carefully weighs the two propositions,

and finally decides that he will choose one and reject the other. He is exercising the quality of freedom of will or choice.

The first act of Jehovah in placing man on trial for life and forbidding him to indulge in a certain direction, instructing him what to do and what not to do, teaches that man in his normal and perfect state is a creature possessed of freedom of will. All through the Divine revelation this thought is constantly kept before the mind. God has been continually stating His mind on one proposition or another, and forbidding certain individuals to go beyond certain points in their conduct. To Israel of old He said, "Choose ye this day whom ye will serve." -- Josh. 24:15.

No matter with what individual, or nation, or general class of individuals to whom God has spoken, the lesson unmistakably has been that He has so constituted our race that they may discern and choose for themselves. The teachings of Christ, His instructions, His lessons, are constantly reminding His hearers of their personal responsibility, their power to hear and to act, to exercise their freedom of choice. (Matt. 7; 12:31-45.) "If ye know these things, happy are ye if ye do them," said Jesus, and this statement is alive with the thought of personal responsibility. The same may be said of all of the Apostolic teachings. Their messages are ver directing the hearts of believers to recognize the voice of wisdom in one direction or another and to choose, to decide, in harmony with the will of God. Finally, in the last Revelation God gave the Church we are carried forward in vision to the dispensation of the fullness of times, to the period of the reign -of Christ, to the time when all the world shall be enlightened, and be given a clear understanding of the knowledge of God; and at that time the great proclamation goes forth, "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.) There is but one construction to be placed upon this language, and that is that finally all the human family will through knowledge and opportunity be placed in a position of complete responsibility where they must act or refuse to act, where they must choose either one course or the other.

God Has Fixed Certain Limitations

Coming now to the primary proposition by Universalists that God is love and God is power, therefore, all must be saved: True, Divine revelation as well as many things in nature declare that God is love, and that He is also power. But from these same sources we also learn that God is wisdom and God is justice, and that in the exercise of any or all of these qualities or attributes there must be and is perfect harmony. The fact, therefore, that God is love and that He possesses all power by no means argues that none shall be lost, for His justice steps in and declares that the penalty for certain deeds and violations of His law is death, and the voice of wisdom is heard declaring that it would not be wise to perpetuate the lives of creatures who persist in

rebellion and are at variance with Him. And wisdom still further forbids the exercise of power in interfering with the human will or in any way coercing or overpowering it to compel submission and obedience to God.

As for God's limitations, none of His creatures have power to limit Him. But His revelation declares that He has the right and does place certain limitations upon His own conduct. His Word declares that He is a holy God, that He cannot sin, which conveys the idea of limitations. His Word declares that He cannot lie, that He cannot deny Himself, which also clearly implies limitations. In other words, Jehovah is a God of order and nothing can be more certain than that He has willingly set Himself about and established certain laws and regulations which He observes with the strictest punctuality. Lifting our eyes for a moment from His revelation and looking upward to the heavens and beholding the order, symmetry, and harmony of the movements of all the heavenly bodies, who can say that God has not fixed certain limitations that He most carefully observes? Surely God has every right to fix certain bounds with regard to His creatures and can determine on what terms or conditions He will perpetuate their lives, especially since He does not owe any of His creatures anything. Every moment of opportunity to breathe is that much of Divine grace, and the withdrawal of the privilege of life is God's right at any moment with-out any violation of justice or any other phase of His character. His Word does declare that He has placed certain limitations upon life, that it can be had upon certain terms, and failure to comply with those terms will mean that the life will be withdrawn.

Unchangeable and Fixed Principles

As to the outcome of God's Plan being an uncertainty, so far as God is concerned, there is not the slightest measure of indefiniteness or uncertainty with regard to the outcome of His Plan. Whether or not He exercises His right and power and chooses in advance, to look upon all the results or the outcome of His Plan we may not certainly determine, but He does most surely have the right to carry out any purpose that so far as His creatures are concerned is an uncertainty until they have come up to the tests and demonstrated the outcome. His whole complete and perfect will shall be wrought out. His will is that all who will act up to and in conformity with certain unchangeable and fixed principles shall have His abiding favor.

The argument that because God's mercy and righteousness are magnified in saving one, therefore they would be magnified much more in saving all, is most fallacious. Let the facts be clearly seen as presented in the Divine Message, namely that God's justice and mercy are magnified only in saving those who are willing to be saved, those of a certain stamp of mind and such as will be conformed to His standards and principles. God's mercy and righteousness are therefore magnified in saving not only one such kind, but He will save absolutely and to the uttermost every one of such. But there is nothing

in either nature or revelation to teach that God's mercy and righteousness could or would be magnified in the saving of any soul that possesses freedom of will, of choice who persists in rebellion.

God Finally Achieves Full Design

An advocate of the "Universal reconciliation" theory, which is but another name for the Universalist doctrine, declares, "The success or failure of any enterprise can only be rightly judged by the outcome. God's adventure must stand the same test, and His work be viewed in its finished form. Our estimate of His work and our regard for Himself must be molded by His ultimate achievement for ourselves and for the universe." On the surface this reasoning sounds sublime, and in fact all must agree from one point of view to the soundness of the logic. This writer, however, assumes that if even one soul is lost, then that proves a measure of failure in God's Plan, and that the outcome is not good, and that God has not achieved His purpose. The fallacy of this reasoning, however, is observed when we place it in the light of Divine revelation. If God had declared in His Word that He had originally purposed and determined to save all men and then was finally unable to fulfil that purpose, we would have to admit that there was a measure of weakness somewhere about our great Creator, as the outcome would not be satisfactory and He would not have achieved what He set out to accomplish. But when we remember that in no place in His Word does He declare that He has purposed that all souls must ultimately attain a state of harmony with Him, and that His design is to include amongst the saved only such as would measure up to certain established rules and requirements, then every semblance of the thought of weakness on the part of Jehovah is removed. For in fact, as His Word declares, the great thing that He has set out to achieve in the end is a creation thoroughly fixed and established in His character-likeness, and in obedience to all His righteous laws. He will have such a race of beings in due time; and He has just as fully determined in that same Plan that all the rebellious and disobedient of His creatures, when given all the advantages of a fair and full trial before His tribunal, shall be cut off from favor and from life. Therefore, as we shall be permitted to ultimately view the outcome of His purpose, it will be seen that He will have succeeded in accomplishing all that He set out to accomplish, and that He will have achieved in fullest measure the thing originally contemplated.

Does Man Get Beyond Reach of His Creator's Love?

Again, advocates of "Universal reconciliation" endeavor to maintain that to believe that some men will be ultimately lost must mean that "puny man possesses the unlimited ability to resist the will of God indefinitely," and that "God is limited in His power to overcome that resistance, unable to influence the human heart so as to remove all rebellious feelings, unable to control circumstances." More than this the Universalist asks, Did God create man so He could "get beyond the reach of His Creator's love and enabling grace," or did He make him "as the pioneer engineers constructed their experimental locomotives -- without a safety-valve?"

The difficulty with this reasoning is that the wisdom of the Lord's Word is ignored, and as so often occurs when such is the case, the result is sophistry. Turning to the Divine Message, it is most obvious that man possesses no ability to resist the will of God other than that which God permits him to exercise; and the fact that any of His creatures would persevere in evil and rebellion does not by any means prove that man possesses unlimited ability to resist his Maker, nor does it prove that God's ability is limited. It does prove, however, that God has so ordered His Plan and method of dealing with humanity that He has constituted him as we have seen, with the power of will and faculty of choosing, and there is nothing whatever in the Scriptures to show that because some exercise their faculty of choosing and decide on the wrong course that God will interfere with that exercise of their will.

God Never Overpowers Human Will

It is therefore not because "puny man possesses the unlimited ability to resist God's will," nor is it because God is limited in His power "to overcome that resistance." He most certainly could if He chose, take away the disposition to resist His will, and if He so desire He could overcome the resistance of the disobedient; He could if He chose to do so, influence the human heart so as to remove all rebellious feelings and could control all the circumstances. Is it not obviously manifest that if God should follow such a course toward the disobedient and willfully disposed, His Plan concerning His creature -- man, would be altogether a different plan from what it is. If God chose to exercise His power to overcome the resistance of the human will, and if He influenced the human heart so as to miraculously remove all rebellious feelings, then He would just as well have made man merely a living machine in the first place; for if after endowing him with the faculty of choice, God overcomes man's inclination and his choice, and overpowers the human heart so as to **make** it choose His way, then that nullifies or makes void the Divine purpose to have a creature of choice and will. That God could so deal with man, and overpower and sway his will and inclination in the right direction, no one for a moment need question since all things are possible with God.

The great question in this discussion is, What has God designed, what has He said He will do in His dealings with man? His Word everywhere replies. that while it is not His will that any should perish, and that He has no pleasure in the death of him that dieth, and while He admonishes all to turn from their evil ways and live, yet He will not exercise His power to interfere with man's freedom of choice, but that death and destruction will overtake and consume all the wicked. -- Ezek. 18:23, 26, 31, 32.

(To be continued)

MESSAGES OF ENCOURAGEMENT

Dear Brethren:

The very little that I have promised to send you each quarter, I am almost ashamed of. But it is all I dare promise just now. You see I earn my own keep and being seventy years old, I can only work half time. However, there may be weeks that I can lay aside more. Have been wanting to help in some way like this, but did not know just how to go about it. So I am glad to see this ["Good Hopes" suggestion] in the "Herald."

I get untold comfort out of the Heralds and Revelation volumes, and feel so thankful that the Lord sent Sister D. to me just in time.

May the Lord's richest blessing rest upon you who are carrying on this wonderful work, is my prayer.

Your sister by His grace, F. L.-Mich.

Dear Brother:

I am asking you to send me six volumes of "The Divine Plan of the Ages," for which I am enclosing check for \$3.00 .according to your offer in a recent "Herald." I do not have many opportunities, because I am not able to get out as I once was, but occasionally the Lord puts something in my way.

About three weeks ago while walking near the house, an elderly gentleman, who, like myself, walks with a cane, made a remark about our "walking on three legs." It did not take long for me to introduce the topic that is always uppermost in my thoughts -- "the good news." I found he had a "hearing ear." I loaned him Vol. I. In a few days he came to see me with the news that not only he, but his daughter was much interested. He wished to know where he could secure a copy of the book. I had one new copy, which I sold him. His father was a Presbyterian preacher, but he himself never joined the Church. He has been in since, and both are just carried away with "The Divine Plan." He is now reading, "Tabernacle Shadows."

I met an intelligent lady this morning with whom. I had an interesting conversation. She remarked "where did you get all that?" I said,

"Would you read a little book that treats of these and many kindred subjects?" She replied "I surely would like such a book." Hence the order, as I have no more new volumes. I hope, by the Lord's grace to be able to place some more.

Sister Wiley joins me in Christian love to yourself and all who love the Lord in sincerity and truth.

In His name, your brother, S. N. Wiley.

Dear Sirs:

Having, found one of your pamphlets in a Railway car seat, and finding same most interesting, I would like to have others to read and study over. The one I have is. "Where Are the Dead?" Please send further literature on our Lord's Return and Bible prophecies.

A. C. -- Can.

Dear Brethren:

I wish to express my gratitude and thankfulness for the many precious helps that I have received of late through the pages of "The Herald of Christ's Kingdom." What increased joy, peace, comfort, rest, it affords us to realize His drawing love again, and to hear His gentle voice, Come out of her, and follow Me, for I would have thee rest within the Garden of the Lord.

Enclosed please find \$1.00, my subscription for "The Herald of Christ's Kingdom."

Your, brother by His mighty love, C. R. -- Mich..

Dear Brethren in the Lord:

Having received through dear Sister A. of Illinois, your Chronology Herald, and finding it the most reasonable explanation yet offered on all the confusion and delusions the dear Lords children have been under for the last few years, I hasten to enclose a money order for a dozen copies of the same, to be forwarded as soon as possible, as I desire to give them to some of my friends. I also desire the first and second volumes of "The Revelation of Jesus Christ," so I enclose money order for \$3.50, the extra fifty cents for postage. The Lord's business requires haste; I shall look for them by return mail. I expect to move from this, address by the first of the year, otherwise I would send money for a year's subscription to the "Herald," but will do so later on.

Now dear brethren, I trust this will be an answer to our earnest prayers, -- that the dear Lord would make everything clear and give us the truth in its purity. I have really never been able to accept the "Finished Mystery," as from the Lord.

If this proves to be the Truth (which I believe it will), I shall be so happy if I may be permitted to help in any way. May the dear Lord's richest blessing be with you in this all-important work.

Your sister by Divine grace, Mrs. C. G. -- B. C.

The Herald of Christ's Kingdom

VOL. IX. FEBRUARY 15, 1926 No. 4

REVIEWS AND OBSERVATIONS

MAN in his present fallen condition separated from God and on the broad, downward road leading to depravity and death, is beset with many disorders, many inharmonious and unhappy relations. Giant problems and difficulties also are constantly appearing, baffling the wisdom and skill of the wisest; especially in these last days of changed conditions, when knowledge along all lines is increased, producing many complex issues, international problems, social, financial, and religious difficulties. It is no more than reasonable that those amongst mankind known as the wise and great should attempt to inform, enlighten and comfort the less fortunate of their fellow men. However, the Divine revelation contained in the Bible alone offers a satisfactory solution for all man's troubles and ills, explaining whence they come and what is to be the end of all the present things. Apart from this revelation the most learned of men, limited to their own wisdom, can express only their guesses, their doubts and fears as to the various phases and features of the reign of evil, and its ultimate significance to mankind. _ _

The public press is constantly supplying us with these philosophies of teachers who obviously have not grasped the understanding and wisdom that cometh down from above and which reveals to us the great Divine Plan of the Ages. As an example of such uncertain teaching, of the expression of doubts and fears, displaying a lack of a clear understanding of the great problems of life from God's standpoint, a recent press report is interesting under the following heading:

"CALLS MODERN AGE MAD WITH LICENSE"

"Declaring the modern world to be 'mad with extravagance,' champion of 'license,' instead of 'liberty,' the dupe of 'propaganda' and seeker after notoriety, Francis Scott Key-Smith, great-grandson of Francis Scott Key, composer of 'The Star Spangled Banner,' last night called upon this generation to look backward toward the virtues of its forefathers for inspiration and strength in building 'character' and 'love' so as 'to meet and resist the even-increasing number of temptations and pitfalls.'

"Mr. Key-Smith, an attorney of this city, speaking before the Carroll County Society of Baltimore, said he was one of those who believed that 'our morality is greatly improved, our sense of business honor greatly advanced,' but that, on the other hand, there was 'much which

should cause every thinking man among us serious concern, if not alarm.

"Calls World Mad"

"But the world is mad -- mad with extravagance. Don't blame the war. We are too prone to attribute all of our present-day evils to the war, and this is a weakness. The madness of our age is due to a not over-wise and judicious expenditure of our great wealth, our love for luxury, worldly pleasure, and excitement, and the ability to in, indulge such love.

"There is too much ease and not enough burdens, and we are running away, whither none can say. We must stem the tide, for, with our modern facilities for the enjoyment of joyous living, the danger to the generation coming and the State is greater than ever before, so our characters and love must grow in strength in order to meet and resist the ever-increasing number of temptations and pitfalls. Let the history of Rome be the beacon against the unknown coast of the future.' . . .

"The lesson of tolerance, he said, had 'unfortunately begotten the practice of too great a license by some.

"We have almost reached the point,' said the speaker, 'where many people think they have a right to do as they please, even to the injury, or possible destruction, of those who dare to oppose them. Liberty to such people means license, and license, because of the spirit of over-tolerance, is about to 'run amuck in the land. Self-laudation and propaganda is a "sine qua non:" Wrong can be made right if sufficient people are educated to the point of believing it.

"Expediency Criterion"

"In a word, we of this generation are beginning to believe there is no absolute right, ,and that right and wrong are merely relative terms under all circumstances -- expediency, the order of the day."

How enlightening and comforting the Scriptures which do not deny but acknowledge prophetically the general evil conditions peculiar to our time, and lead us on to see the great remedy which will be applied by Him "who sitteth upon the throne" and who says, "Behold, I make all things new," when the former things of sin and death shall have passed away.

"RELIGION NEEDS FAR-REACHING REVIVAL"

Another expresses his fears and wonderment that religion does not keep pace with the other movements of the day. This time it is Bishop Freeman (Episcopal) of the Washington diocese. He is reported as saying:

"Religion has not kept pace with the other movements of the time, Bishop James E. Freeman of Washington yesterday told the congregation at St. Bartholomew's Church on Park Avenue. He is president of the National Cathedral Foundation, which is building the Cathedral in Washington.

"Religion's appeal to the mind is not what it was a generation ago,' Bishop Freeman said. 'By many it is tolerated as essential to the Social order, but it is neither respected nor revered as it once was, and its authority is challenged and questioned. We are living in an age in which every movement and every enterprise is presented to us in a large and compelling way. The only thing that seems to move with halting gait is that which represents to us our faith, namely the Church. In the face of this situation, reflective men and women are becoming more and more conscious that unless there can come a deep and far-reaching revival of religious faith, we shall presently be confronted with a situation fraught with grave perils.'"

"GOLDEN RULE MARKS WAY TO FAILURE"

We read still further of another Christian leader who evidently, not understanding the far reaching power of selfishness and sin, and God's Plan for the controlling of these evils, is apparently still looking in the direction of and hoping for success in the Golden Rule as a remedy for the present unhappy relations amongst men. Notwithstanding the manifest failure everywhere, of the Golden Rule to operate, this gentleman still is not convinced that it cannot be put into operation at the present time:.

"A man cannot be successful in business today and practice the Golden Rule, according to the Rev. Dr. Oscar T. Olson, pastor of the Mount Vernon Place Methodist Episcopal Church.

"Dr. Olson has just completed a remarkable investigation of the relation between the Golden Rule and business in Baltimore. He sent letters to 2,000 business men asking:

" 'Can a man be successful in business today and practice the Golden Rule?'

"Three per cent of the replies said Yes, the others said No. The clergyman quoted the reply of a Baltimore insurance man as follows:

"While the Golden Rule might survive in some businesses, in the insurance business I'll say No.'

"Not a chance in the automobile game,' writes another, 'the going is too fast and the curves too skiddy.'

"I wish it could be used in business,' a wholesale merchant answered, 'but if I tried to practice it, I would not be in the business long.'

"And then came the stock broker, who said:

"Ask some of our clients who held the bag during the last break.'

"Dr. Olson, who is to continue his investigation, is not cast down. There is nothing wrong with the Golden Rule, he says; it is the men who will not practice it. He added:

" 'There is no reason for what seems to be the almost unanimous conclusion that business cannot be conducted by the Golden Rule, because a business not standing on the foundation of faith and trust is no business at all.'"

A better explanation as to why the Golden Rule will not operate at the present time is found in the Bible. There we learn that because of man's depravity in connection with the darkness that is upon the earth and the influence of the Adversary, the tendency of the heart of man is toward evil and that continually. When the darkness is lifted and the influence of God's Kingdom and of the iron rule are put into operation, men will learn the advantages of the Golden Rule which will eventually be the controlling influence in all the earth.

"THE CHURCH IN THE SEAT WITH CAESAR"

Under the above startling heading, "The Literary Digest" of January 30 makes the following most interesting observations:

"One of the most momentous decades in the history of the world, we are reminded, has ended. It has witnessed tremendous changes in every field of human endeavor, and contains the seeds of still more radical evolution. Perhaps no organization has been more widely and more deeply affected by the fever of change and movement than the Christian Church. It has entered upon new paths, become involved in every great issue, whether national or world-embracing. It has sat in the seats of empires and advised parliaments; it has formed world parliaments of its own. It has upset some economic doctrines and challenged others, and it has found, it believes, that the marrow of every major political issue is moral. It has stepped into affairs that were considered as belonging to the State alone, and actively participated in legislation. And in its own turn it has been challenged on its assumed right to extend its jurisdiction beyond its conventional position as spiritual adviser to man. A brief review of what the Christian Church has done and of the changes it has undergone during this decade appears in the "Christian Century" (undenominational). The decennial has witnessed, we are told, the emergence of a new conviction concerning the relation of Church and State, a conviction

that 'the things of God have become too inclusive to allow the things of Caesar an unquestioned control in any realm of human interest.' The Review makes note of the 'war reaction that has swept the Churches,' and while admitting that a majority of churchmen, facing again the choice of 1917, would follow substantially the same course they then adopted, declares that 'at least a minority has been developed strong enough to make the issue of the relation of the Church to the State, when the State again devotes itself to making war, one of compelling importance.' The declared position of thirty Protestant communions that 'war is contrary to the spirit of Christ,' that it is a 'sin,' has, we are told, 'sufficient dynamite in it to alter the whole position of the Church in the modern world.'"

Doubtless the above writer intends his remarks to be complimentary to the professing Church, and as acknowledging her faithfulness to duty in making such progress so that now after nearly 19 centuries she is represented as occupying a place with Caesar in his throne; and this is the popular view. However, the Bible viewpoint is the very reverse, and recognizes that all such observations as the foregoing represent so much glorying in the shame and unfaithfulness of the professing Church. For her Master gave explicit directions in the beginning of the Age that as He was not of this world, and sought no place or position in its affairs, its politics, or its schemes of finance or government, so He admonished His followers that they should be in the world as He was. He declared that His Kingdom was not of this world, but that it had been set for a future dispensation and that all hoping for a place in that Kingdom should be not conformed to this world but be transformed by the renewing of their minds. In accordance with this instruction, we find the Apostles and all the faithful of the early Church living apart from the world and its affairs and devoting their entire time and attention to matters pertaining to spiritual truth, and training along those lines that would especially equip them **and fit** them for the blessed exaltation in the future life.

This, which was the hope and outlook of the early Church, soon became beclouded, however, and within three centuries the professing Church had become overrun with worldlings and the spirit of worldliness in general, which obscured the spiritual truths of Christ and the Apostles and opened up the way for worldly wisdom and the schemes of designing and ambitious men to introduce all manner of fallacious teachings that have continued unto the present time, the spirit of which pervades all Christendom today; the impression being that Christ's followers should be popular with the world and mix in its schemes and plans, that she might accomplish the world's regeneration and conversion. The test is still upon all the faithful to zealously guard the sacred treasures of the Truth respecting their mission and duty here, that they, like the primitive Church and similar to all the truly consecrated and faithful "little flock" throughout the Age, may walk apart from the children of this world and make their calling and election sure, and thus become prepared to enter upon the Kingdom

work of the future and share in all the great blessings of being forever with the Lord. How important it is in these days that we be able to distinguish between the true Church composed of all the truly consecrated, and the professing Church -- the Church visible or nominal.

"MODERNISTS" -- AGNOSTICS, UNBELIEVERS

"This class of preachers holds that the Bible is not a revelation from God to man, but is a record of what man, through centuries of search, has thought God to be. They deny the deity of Jesus, His miracles, His atoning death and victorious resurrection. Here is a sample of one of them who recently was ordained to the ministry in the Congregational Church at a council held in St. Louis. Let us remember that we have preachers among us like this one. The questions put to him, and his replies, were as follows:

"(a) 'How are men saved?'

"Ans. -- 'I believe in a social Gospel.'

"(b) 'Do you believe in the inspiration of the Bible?'

"Ans -- 'I feel competent to determine for myself what is, and what is not, inspired.'

"(c) 'What value do you attach to the miracles of Christ?'

"Ans. -- 'The miracles of Christ are of no particular importance.'

"(d) 'What is your idea of the Atonement?'

"Ans. -- 'I do not believe in the slaughter-house theory of the Atonement.'

"All members of the council; with three exceptions, voted to ordain him. Dr. Charles F. Sheldon, who had put the questions to him, said: 'If you ordain that infidel to the ministry of Christ, God will bring judgment on the Congregational Church.' Yes, and this He will do to any church who sends out such men" -- "The Christian Standard."

LIGHT FROM THE WORD

"O send out Thy light and Thy truth: let them lead one; let them bring me unto Thy holy hill, and to Thy tabernacles." -- Psa. 43 :3.

(This article is contributed from outside of the Editorial Staff.)

TRULY the Prophet has said: "Darkness shall cover the earth, and gross darkness the peoples," and though the day of his proclamation lies in the far-off past, the darkness still continues with even greater intensity, and the world seems less conscious than ever of the existence of any light beyond that from their own philosophies. But the Prophet's lament is still sadder when he confesses, "The ox knoweth his owner, . . . but **My people** do not consider"; and in these words he

indicates what has been and still is the attitude of a large number of those who have taken the name of the Lord with the promise to love, honor, and obey Him.

Quite a numerous company in our day though actually prosecuting a work-a service for the Lord, though energetic and zealous, though giving time and money to the same object, though joining in prayer and praise at the appointed time, though with talents thus employed, yet apparently they have not all "considered."

"Coming into the Truth" becomes quite a common expression, and a reasonable gladness is always experienced when we see either young or old associating themselves with Divine things and fellowshipping with those who love such things. To the thoughtful saint, however, there comes a feeling of serious concern in respect to how far or to what extent many of these earnest souls have appreciated and appropriated the light which God has condescended to send out.

Have We "Considered"?

We are assured that the Lord would never discourage genuine zeal and sincere activity, but we also know that He provides certain important first principles of Truth, and without the knowledge of such, all service can be only of temporary value. The light from God's Word is of primary importance to the people of God, the brethren, and it is urgently necessary that we should, in these days of activity and push, ask ourselves timely and pertinent questions concerning that light !

Have we given time and paused sufficiently to properly review and appraise the value and magnitude of the Divine work which is implied in the statement: "The Word was made flesh"? Do we clearly see that the living Word and the written Word both point to this one center of Divine activity? And do we see that from it radiates every beam of light upon the Divine Plan?

Have we critically noted that the very first rays of light thus shed forth must have a most salutary effect upon our heart and life, and thus give us the only possible start in the new way?

Have we clearly understood that sin lay as a barrier across the new way to life, and that the "Word made flesh" became the Sin-bearer -- our Savior -- my Savior from sin? And have such experiences brought peace and joy in believing? If so, then we have truly received the first light, which alone can kindle the sacred flame of love and henceforth our service to Him may be a savor of sweetness.

The shaft-lights of truth from the Cross have certainly brought some influence on the conduct of civilized 'humanity as a whole, and such influence may be described as threefold

(1) Upon a large majority the light has impinged upon darkened hearts, and has merely awakened the conscience to no higher sentiment than the fear of breaking the human laws; but it becomes no real deterrent.

(2) Another fairly numerous class by the same light-flashes are more rudely awakened and recognize that they have sinned against God, but on account of the ingrained teachings of error received from childhood at the hands of mis-taught parents and ill-informed religious teachers, their conception of the God whose laws they have transgressed is wholly false and misleading. They recognize Him only as a great executioner, cruel and relentless in His dealings, filled with wrath against them, and they are ever shadowed by His threatening sword, demanding from them that which is impossible for them to give; thus He is only to be dreaded.

(3) Not many in number is the class into whose hearts the beneficent light from the Word has penetrated, and who have seen it as a light in a dark place. These in true poverty of spirit are startled by what the light reveals in them, and are thus filled with a realization of their helplessness as they discover with shame and regret that they have sinned against One whose love toward them transcends all earthly loves -- One whose open hand of blessing is ever ready to supply the needy and whose comforting solaces are ever at hand to check the mourner's sigh. They hear the Master's wordy "Blessed are they that mourn, for they shall be comforted." They indeed get the comfort, claim the relief, and the burden of their heart rolls away. Thus these possessing the broken and contrite hearts, quickly heed the Divine admonitions that bring them to repentance and hope.

The Need for Deliverance from Sin

The light from the Word never brought injury nor permanent hurt to any, but on the other hand its healing balm has been felt by thousands, and we trust the gracious influence will still continue till not a needy one remains. But the healing balm is never efficient until the light from the Word has shown up the hideousness of sin. Whoever has been brought into the heart condition by which he can properly understand and deal with that dangerous enemy and find refuge and relief from the God-given source, may enter into the joy of the Lord now and may continue therein.

We ask again -- and let us put it to our own hearts as a personal question -- Have we paused sufficiently and gauged exactly our experience and place in the foregoing scheme of Divine power? Have we felt the weight of inbred sin and arrived at a point where we knew for a certainty that we both needed and found the longed for relief -- the deliverance from sin? Or has our position been one of fancied security and our activities merely pleasurable associations and congenial companionships with God's people? There is need to be plain with one another on these matters; and warnings along these lines were never more needed than now, because the one great and vital truth which forms the rock foundation for all who will ever be reconciled to God is being assailed by the many, and ignored by the majority.

Only recently in a well-known English newspaper an advertisement appeared notifying a forthcoming event in publicity which was to consist of a record each day for about ten consecutive days from the pens of literary people of note -- each one to make bare the secret of his mind on the subject "My religion -- What I believe." A careful perusal of all the articles revealed the significant fact that not one writer found place for sin, the sinner, nor for Sin Atonement as set forth in the Word of God, but mere platitudes, conjectures, or personal views generally which all fell short of that mark, the basic teaching of the Ransom for all, the true light. Sad it is to know that such writers as these are among the active agents who mould modern thought.

Light from the Word Alone

Much as we may admire the high tone and excellence of much that is propounded by men of ability in our midst, we feel compelled to raise our voices above such controversies, and sound an alarm. A lecture on the value of learning to swim would be no help to a drowning man; neither can powerless platitudes, nor high erudition rescue any son of Adam from his lost and condemned estate. Light from the Word alone can give the vital information, and among the many pointers which that Word contains, Hebrews 1:1, 2 is among the most forceful: "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His **Son** . . . who . . . when He had **purged our sins**," etc. Here and here only will we find the key that unlocks the treasure house of truth, and the whole Scriptural record from Adam to John falls into complete alignment with the principles thus laid down. And it is in earth's darkest place the human heart-that the light may make successful ingress; but on the whole, men love darkness rather than light.

Ignorance of God seems at present preferable to the majority of men, because the light from His Word is an inconvenient thing where schemes of darkness are operative. The best examples for all true believers to emulate are found among the records of Holy Writ. Noble men and women whose noble deeds proved a nobility of character built upon true faith in God and a sincere dependence upon His promises, are portrayed. And we do well to contemplate the records thus left behind, knowing that such faithful souls were guided by light from the Word-the Living Word. The Psalmist confesses over and over again his appreciation of the light in his day: "The entrance of Thy words giveth light; it giveth understanding unto the simple." "Thy Word is a lamp unto my feet, and a light unto my path." "Thou hast magnified Thy Word above all Thy name." (Psa. 119:130, 105; 138:2.) Solomon in all his glory was yet willing to acknowledge the faithfulness of the One who had endowed him with light and wisdom above all others. He says in 1 Kings 8 :56, "Then a hath not failed one word of all His good promises."

Jesus and the Sword of the Spirit

Surely then, with the cumulative evidences of the past focusing on us now, we also ought to be able to echo and re-echo such heartfelt sentiments and confess that His Word is our light too, and that apart from it we should be still walking in darkness and in the shadow of death. The entrance of His Word means light for the mind and instruction for the heart, and the only safeguard for both is a live faith in that Word, so that it may prove a shield of safety, and impregnable while such, overcoming faith is maintained.

Satan strove hard to pierce this shield when our beloved Lord was in the wilderness. At that time the fight was to a finish, and the weapon our Lord used was the only possible one in such circumstances-the Sword of the Spirit, which is the Word of God. Jesus wielded this so effectively and His victory was of such final character that Satan never again molested Him in that way.

But the Adversary quickly found another way of offering opposition and insult to the Creator and of bringing injury to and opprobrium on the Cause of our Lord Jesus by sowing seeds of discontent and discord among the Lord's disciples. This must have proved a sorrowful spectacle to our dear Lord many times, causing Him to reprove them again and again on account of their evidences of self and envy. Thank God He was able to say "I have kept them, through Thy Word"; showing that every moment He was wielding God's weapon of truth on their behalf, fighting for them and being spent in the conflict, that He might safeguard them until the time when they should learn the true value of the Sword and Shield and be enabled to use them and turn aside all the fiery darts of the Wicked One.

"O for a Heart More Like My God"

We know, that every member of Adam's race possesses the prime disability of being under the curse-the original sentence barring any approach to the Divine presence or privileges. We know also that the vast majority are oblivious to this fact and still walk in darkness and the shadow of death, slumbering in ignorance, or troubled with vague fears for the future. How grateful then ought we to be if we have truly tasted and seen that the Lord is good. The contemplation of such favor to usward reveals one of the greatest of the Divine attributes in fullest operation -- that of **Mercy**. The heart of our loving Father is overjoyed as He mercifully dispenses His gifts and brings us out of darkness into His marvelous light. To think that we above others should be thus singled out as, vessels of mercy, must at least cause us to look within and see how far we have succeeded in copying the Divine Pattern and in cultivating the same grace, and to ask ourselves the question "Can it be said of us -- of me -- "Blessed are the merciful"? Let us hope so indeed, for if this lesson be well learned and put into practice, it will form the most valuable treasure of heart service throughout our lives.

"O for a heart more like my God," is a grand desire and those who attain it, "They shall obtain mercy."

The following pithy poem is credited to Miss Edith Markham:

"He drew a circle which shut me out
Rebel! Heretic! a thing to flout;
But love and I were out to win,
We drew a circle that took him in."

Surely those who have received the unmerited favor of Divine Mercy should early learn the joy of extending mercy to others. In a recent newspaper account we read of the sad case of a young man who had been sentenced to three months' imprisonment for a misdemeanor. He served that time and with a good conduct report was released. He tried hard to find work, and though work was available, no one would employ him. He was marked with the stigma of a jailbird. The merciless public did not want him, and that sad truth in his letter to the Editor was vividly phrased by these words: "The judge sentenced me to three months, but public opinion makes it penal servitude for life!" Let God's people at least remember how they have been rescued from the weight of sin, and let them see to it that under no consideration will they refuse a full share of merciful love to others-especially to the household of faith.

The Only Divine Channel

The light from the Word alone can show us how rich we are; and from the Bank of Mercy through the Word we can draw unlimited supplies of wealth, the value of which always stands at par, because it is based upon a Divine Gold Standard -- Love. This currency is legal tender to any amount, the face value of which is always permanent and always expresses its full buying capacity, because it can "buy the Truth." This currency is never affected by the fluctuations of foreign exchanges, but it is always stable. It is **good** money. The banks of Higher Criticism, Evolution, Spiritism, and many such like, make enormous paper issues, but they only represent a debased currency, and are heading for moral bankruptcy; and since God's people are clearly instructed to "Render unto God the things that are God's," it is obvious that they cannot dabble in speculations with what may be figuratively termed "bad" money.

Our beloved Lord held a live current account in the Bank of Mercy; there is no limit placed on the accumulating of this particular class of wealth, as noted in Matthew 6:19-21.

Searching the Scriptures is the legitimate vocation of God's true people; but they neither search for curiosities, nor novelties, but for the **Truth**. The closer they become acquainted with the spirit and teachings of those Holy Pages, the more convinced will each saint be that this precious Word alone is the one and only Divine channel through which God will serve His people with light and truth. Neglect, on the other hand, of this means of grace has invariably paved the way

for the entrance of human philosophies and for the exploits of human-minded guides who succeed in scattering the sheep. The Word of God has been the safest guide in the past and remains today undiminished in its power to give light, to comfort and succor, and to spread its hallowed influences abroad in our hearts. "Light is sown for the righteous."

SOME WHO MOURN IN ZION

Dear Friends:

I hope you will excuse me for intruding on your valuable time, but there are some things that are dear to my heart I would like cleared up in my mind. Some time ago I was privileged to receive through the mail two copies of the "Herald." I confess at that time I was afraid to read them. I glanced at one, the article on chronology, but I gave it to a friend, not daring to get interested in it; but since then I have had some interviews with other brethren and I have requested my friend to return the "Herald" I gave him. I confess I love the spirit of this journal. The other copy, I am sorry to confess, I burned.

Now dear friends, I love the Lord. I want to know the Truth. I do not want to be tied up again with any earthly organization. I want more of the spirit of the Master. I am hungering for spiritual food, which I do not seem to get. If I do get it, I do not seem to enjoy it. There is something wrong. I have doubts and fears that the Lord is using only one channel and that channel is the only organization on earth proclaiming the message of the King don at this time. Isa. 61:1-3; Isa. 43:10,12; 44:8; 62:10; 59:19; 52:7; also that Zion is God's organization.

These things bother me so much until I am afraid to make a move that will be displeasing to our Heavenly Father. I came into the Truth in 1921, so you see I am a babe in Christ yet. I assure you, dear friends, I love the Lord and the Truth, but I am sorry to say, there are things happening which I doubt if the Spirit of the Lord is there. I meet with the I. B. S. A., and I want so much to love my brethren and not to do anything that will cause any one any anxiety. I know they think if I ever read any publication other than that put out by the Watch. Tower Bible and Tract Society that I am going out of the Truth. Nothing is farther than this from my mind -- that is of going out of the Truth. I want nothing to separate me from the love of Christ, but I do want to be near the dear Lord, to have more of His Spirit, more love for the brethren. I have no root of bitterness toward any, no falling out with any; just plain and simple, I want the truth and, dear friends, I appeal to you to clear up my mind on these things. I am your brother. I want to look at things in this light-that all those who love the Lord and are faithfully serving Him (as they see it) are my (brethren, and are of Zion; that the Lord is dealing with them. As proof that we are the only ones the Lord is using, it is cited: the message going into Spain

and Portugal, the large contributions, the great number of books that are sold as a witness, the great spread of the Truth in foreign lands, classes growing, the great additions of printing and publishing machinery and factories, while no other activities of this nature are going on in any of the different classes which split off since the going home of our dear Pastor. These things make us fear to take a wrong step.

But there are some things that we cannot altogether close our eyes to, which spur us on to make a decision one way or another. I have taken it to the Lord, therefore, dear friends, I hope you will help a brother. If you have any publication that will enable me to see this, I will be willing to pay for it. In the meantime, will you put me down for a subscription for one year to the "Herald," for which enclosed you will find money order for \$1.00.

I hope I am not asking anything amiss or that you will not think I am asking something out of idle curiosity. No indeed. I inquire from a pure heart. My only motive is to get closer to the Lord. If you deem it not advisable to answer this letter, please send me the "Herald" for a year anyway, and pardon me, dear friends, for intruding on your valuable time. May the dear Heavenly Father bless you all and all those who hold up holy hands to Him, is the wish and prayer of your brother and fellow-servant in Christ,

- - Mich.

WHO CONSTITUTES THE TRUE ZION OF GOD? WHAT IS HER PRESENT MISSION?

THE FINAL ORGANIZATION OF THE CHURCH IN GLORY

"And Jesus answered and said unto them, Take heed that no man deceive you For many shall come in My name, saying, I am [I represent] Christ and shall deceive many." "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." -- Matt. 24:4, 5; Gal. 5:1.

PRIMARILY the term "Zion" was the name given to the highest mount in Jerusalem, where was built the city of David (Psa. 48:2); hence the city itself has been frequently called by that name. (Mic. 3:12.) As a mountain is used in the Scriptures symbolical of a government or kingdom, so Mount Zion became the symbol of the Jerusalem government or kingdom in the days of ancient Israel, the place from which the voice of the Lord went forth. Thus we have the prophecy with reference to the government or kingdom of God of the future. "But in the last days it shall come to pass, that the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms], for the law shall go forth of Zion and the

Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off." -- Mic. 4:1-3.

The Door Into the Church

There is a common agreement amongst expositors that as the Church of this Gospel Age when perfected and exalted with Christ will be God's Kingdom and fulfil the many prophecies of the Bible, so now the Church in prospect, before her completion, is God's Zion in prospect. The question is, Who constitutes the true Zion of God? What are the terms of membership in God's organization? The reply is that since the term "Zion" is merely another picture of the Church, to ascertain who constitutes the true Christ, and the terms of membership in her, will reveal what God's Zion really is. The question before us then is, Who composes the true Church? We find the only inspired answer in the instruction of Christ and the Apostles, that consecrated believers alone compose the Church; those who in sincerity and in fact, by faith have grasped the finished work of Christ as the great Sin-Bearer, the Atonement. Such real acceptance by faith always signifies the renunciation of sin; then as faith increases by knowledge, it is only a matter of time until the full surrender is reached, full consecration, which carries with it membership or induction into Christ and into His Church. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." (Matt. 16:24.) Such consecration to God means the doing of the will of God. It is God's will that all such obedient and consecrated ones shall suffer with Christ and walk in His footsteps. So says the Apostle "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death?" (Rom. 6:3.) Here then is the way of access into the Body of Christ, into God's Zion, His Church.

Wheat and Tares Growing Together

Such organization of Zion is all there was in the Apostolic period, when the Church was formed. It was what may be termed the organization that came through the instruction of Christ and the Apostles by the channel of the Holy Spirit. The possession of the Holy Spirit was the evidence of membership in the Church. No attempt was made in this primitive period to organize the Church after a human fashion, into a corporate body or mechanical organization; none were authorized to attempt such a thing. Giving a lesson to illustrate the condition of the Church throughout the Age, Jesus uttered the parable of the wheat and the tares (Matt. 13:24-30, 36-43), in which He emphasizes the lesson that the true and the false would grow side by side together throughout the Age. Jesus forbade any to separate the wheat from the tares by attempting to organize the Church above what he and the Apostles through the Holy Spirit had done. None were to erect denominational lines or fences by creating certain formulas of belief and courses of service (either written or unwritten) and make these, tests of membership into the Church.

But alas, this instruction of Jesus has been sadly neglected. The sectarian or party spirit soon gained control, and soon men began to organize the Church, began to create barriers, and by their theories and creeds, sought to determine who were of God's Zion or God's organization, and who were not. The story is a sad one from the beginning of these departures in the close of the Apostolic period unto this day. It is the history of the apostasies, the history of human organizations and systems, some greater and some smaller—the history of man's attempt to order and regulate, contrary to the Divine instruction; and all because the Church became overrun with the unregenerate and unconsecrated. The voice of the Spirit of God has found little or no place.

Where is God's Zion?

Where has the true Church, God's Zion or organization, been all this time? The answer is, it is impossible to locate the true Church in any one compact body, in any human system or under any one denominational association. Since they are those whose names are written in heaven, and since they are those only who are in heart relationship with God by faith and consecration, they have been known to Him alone. As for God's organization upon the earth, there is nothing in the Bible to show that the Church in the flesh would ever be assembled in one concrete association or organization and constitute exclusively God's specially chosen Church. Rather we find from prophecy, including the book of Revelation, that the true Church would be a scattered 'people all through the Age; and no one was authorized to separate the wheat from the tares, or to try to organize the Church into one compact body. In fact, we have no picture of the Church as a complete organization, where the wheat alone are assembled, separated from the tares until we look beyond the veil into the glorified state. It is there and then that the Master's words apply, "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

Even now in the end of the Age, when the light is shining more brightly than ever before, none can assemble God's Zion or organization into any one denominational or institutional arrangement through any test whatsoever, none can claim with any degree of evidence or proof that such as might be thus assembled are alone the Church, and that all outside of such human organization are excluded from the true Church. All who proceed thus to organize the Church are doing so in violation of the example and instruction of the great Teacher, who said that only one was the Master and Teacher of the Church, and all were brethren under Him.

Some of the Evils of Human Organizations

One of the outstanding and deplorable conditions in connection with every attempt to organize God's Zion is that of the exaltation of human teachers as lords over the heritage. It is always to be observed that

such human organizations become overrun by majorities of the unconsecrated. Ambitious, scheming, and designing men get themselves placed in the lead and control of the flock, whom they term "God's organization," and, who make it their business to mislead the sheep into believing that they are God's appointees, special and Divine agents, to direct and instruct the sheep as to what they shall believe and as to what service they shall perform; immediately the poor sheep are shorn of their liberty to think or decide on issues or problems for themselves or to determine what is truth. Thus as God's exclusive, anointed channel, made up of ambitious leaders, it exercises authority over those composing the organization, who are given to understand that they must obey the behests of those in power, and failing to do so, they are threatened with excommunication from the Church, "God's organization," and turned in the direction of the Second Death. How long will God's people not learn that all this procedure and condition are not the proofs of true leadership in spiritual Israel, but are part and parcel of the spirit of apostasy, repeated in history time and again. Let him that readeth understand !

The Boast of Great and Wonderful Works

Another important consideration is that those who have attempted to organize God's Zion have ever displayed great outward activity; "increased in goods," and "great and wonderful works" for the Lord, are the boast of all those who have been set up as Divine agencies over the Church. Great ecclesiastical activity and "works," is offered as the seal or proof that they are God's organization; but such evidence is turned by the true Word of God into the occasion of their condemnation. Thus Jesus foretells how some will ultimately come to Him "in that day," claiming the right to entrance into the inheritance of the saints, on the basis of great activity, "Have we not done wonderful works?" etc., etc. And Jesus declares that their wonderful works will receive no recognition. They will not be rewarded. -- Matt. 7:21-23.

Every apostate church system throughout the Age has cited its wonderful works as evidence of its Divine endorsement. Perhaps the greatest and most formidable of these human systems is the Papacy, whose record goes far back in this dispensation, the influences beginning in the Apostolic period (2 Thess. 2:7), that led to its growth; development, and triumph in the fifth and sixth centuries. As "God's organization" it has claimed the right to receive into the Church and to excommunicate -- it has pronounced its anathemas upon all who have denied and rejected its claims. It is well known that the boast of this system for centuries has been in its great outward show of works. Today its magnificent institutions of learning, schools, colleges, seminaries, its charitable institutions, its great and marvelous hospital establishments for the relief of suffering, are cited as proofs that they are God's organization. Nor can any one successfully dispute the claim that from one standpoint there is much of good in their works. There is much of education in their schools, and a great deal of charity work,

and much accomplished to relieve the suffering; but all of these wonderful works are contaminated with the vilest of errors and misrepresentations of Jehovah that at once stamp them with Divine disapproval, and places them in the classification of "works" that the Master will not recognize.

Announcing a Mixed Message

Similarly other attempts to organize God's Church have come along, of more or less smaller caliber, but yet evincing the same spirit and citing their works as proof of the Divine sanction. Each one in its turn has claimed to be God's Zion, God's organization for the accomplishment of His purpose. Each one has erected the denominational fence to keep out such as will not recognize its claim. Each has taught its adherents to keep their eyes fixed upon the leaders of "God's Zion" as the visible head of the Church on earth, while the real and only Head, the Lord Jesus Christ, and His teachings have been ignored and set aside. Each one has made its threats and branded those who have become enlightened sufficiently to get out of the organizational pen, as heretics and as "going out of the Truth" into the Second Death. Each has had its network and system of good works -- "great and wonderful works" -- but as in the case of the Papacy, so it has been with all of these who have followed in Papacy's footsteps, and have attempted to organize God's Church! Their works have been sadly contaminated, their ministry has been that of proclaiming and, announcing a mixed message, a mixture of truth and error; wrongful interpretations of one portion or another of the Word of God, and misapplication of the Truth in such a way as to pervert its true meaning to a greater or less extent, dishonoring the Lord, have characterized each of these human organizations. even unto this day.

Why God's Children Should "Come Out of Her"

The true works of the individual life, the works of piety, godliness, spirituality, and love, have been sadly lacking in the various great and wonderful works of these organizations, and this in fact is the reason for their condemnation. It is these conditions named foregoing that have always followed in the wake of every attempt to organize God's Zion. Briefly they are: the exaltation of self-styled leaders and channels to take the place of Christ, the Head; the taking away of the liberty of the flock; the introduction of error; the substituting of human energy and works for the influence and life of the Holy Spirit; the neglect of the real work of the Church, that of character-building, resulting in general apostasy. It is these conditions that have made it necessary for Christ's true followers, who have had their eyes fixed upon Him as the Head, and not upon any fellow mortal, to draw apart, to **"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."** These come out that they may exercise their liberty in Christ, that they may give Christ, who alone is the Head of the Church, His proper place in their hearts,

in their lives, and in their service, and that they may grow spiritually. These come out that they may have liberty to enjoy the fellowship of all such of like precious faith, not to form a new organization of Zion after these various human models from which they have been driven forth, but to voluntarily associate together under the influence of the Holy Spirit, having no bondage to hold them together except that bond which united and held together the early Church, the bond that has united all consecrated believers, and bound them together as one in Christ all through the Age -- the bond of Christian unity and love under the direction of the Holy Spirit.

What is the Church's True Mission?

What is the work of God's Zion? It is that of walking in her Master's footsteps, of performing faithfully her vows of consecration to Him, by being dead to the world and alive in Christ; of striving earnestly day by day under the influence of His Spirit to gain the mastery over the world, the flesh, and the Adversary, to live the overcoming life; to behold as in a glass through His Word, the glory of the Lord, and thus to be changed from glory to glory into, her Master's likeness. In a word, the first and primary work and mission of the Church is that of co-operating day by day with the Lord in such a way as that His various providences and the experiences of life will work out the lessons of the character-likeness of God's dear Son, that she may thus be conformed to His image and rounded out in all of those blessed qualities so essential to all those who would occupy the throne with their Divine Master in the glories of His Kingdom. (Rom. 8:29; 2 Cor. 3:18; 2 Pet. 1:4-10.) All such as are engaged in this, the all-important work of the Church, will not neglect the work and mission of secondary importance, that of witnessing to the Truth and endeavoring to impart the Message to other hearing ears, in keeping with the example of Jesus and the Apostles. All such will remember that the Tempter came to Jesus seeking to divert His attention from the work and mission that God had assigned. In the great temptations presented to the Master, the Adversary sought to persuade Jesus to undertake a great and wonderful work, to at once organize a great movement, and to do some great outward, startling thing to overawe the world, and that thus proceeding, He would soon have all the world at His feet. But the Master being filled with the Holy Spirit, resisted the temptation, and adhered with undivided attention to the voice of the Spirit, which bade Him choose the course of humility, the road that led to disesteem, ignominy, and death. So also has it been and shall it ever be with His faithful followers, who in the same spirit of loyalty and obedience to their Head, resist the temptations to undertake a work or launch out upon some campaign or startling announcement, contrary to the will and Plan of God.

"The Bride Hath Made Herself Ready"

Loyalty to God, has been and ever will be the test that will determine who is worthy or unworthy. Faithfulness and loyalty to the will and Word of God are stamped upon the hearts of all those to be finally approved and accepted as Christ's joint-heirs and as members of His Bride. Finally, we read in the closing message of the Holy Spirit by St. John, that the time comes when His Bride hath made herself ready; when the full number to compose the Bride will have finished their course, will have passed through the school of discipline, of training, of character development and will have learned the lessons preparatory to their graduation -- thus they will have made themselves ready by the grace of God and through the assistance of His Spirit; and exalted with Him by the power of the First Resurrection, they shall shine forth as the sun. Then as the long promised Kingdom of God, the great and wonderful work for humanity will proceed gloriously, enlightening, uplifting, restoring to perfection and to Paradise, all the willing and obedient of mankind.

WHEN WE BEGIN TO WALK WITH GOD

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." -- Exod. 12:1, 2.

MANY are the lessons of Scripture that emphasize the thought of the completeness of the change that takes place in those who become God's children and who are inducted fully into His family. The Word "conversion" is a very good one as applied to the act of one in turning from the life of sin and the world to that of righteousness and the service of God. It is defined as "the act of turning or changing from one state or condition to another, or the state of being changed." As the course of sin and the course of nature under the present conditions of the fall are contrary to and in opposition to God, so the process of getting into a state of harmony with God means a reversal of the accustomed order. It means, in fact, the introduction of a new order into the life.

Real Life Only in God

When God visited His ancient people in Egypt and began a dispensation of dealings with them as His peculiar people, He instituted through Moses a very interesting change in the order of time. The ordinary or civil year was rolling on its usual course when the Lord interrupted it in reference to His people, and in so doing, taught them the lesson of a new experience -- that of the beginning of a new order or era in company with Him. Their past history and experience was henceforth to be regarded as a blank. Salvation, deliverance, was to mark the first advance in real life with Him. We ask, Is not this bit of

history in Israel suggestive of some important lessons applicable to spiritual Israel? "This teaches a plain truth," says an interesting writer commenting upon the incident. "A man's life is really of no account until he begins to walk with God, in the knowledge of full salvation and settled peace, through the precious blood of the Lamb. Previous to this, he is, in the judgment of God, and in the language of Scripture, 'dead in trespasses and sins'; 'alienated from the life of God.' His whole history is a complete blank, even though, in man's account, it may have been one uninterrupted scene of bustling activity. All that which engages the attention of the men of this world -- honors the riches, the pleasures, the attractions of life, so called -- all, when examined in the light of the judgment of God, when weighed in the balances of the sanctuary, must be accounted as a dismal blank, a worthless void, utterly unworthy of a place in the records of the Holy Spirit. 'He that believeth not the Son shall not see life.' (John 3:36.) Men speak of 'seeing life' when they launch forth into society, travel hither and thither, and see all that is to be seen; but they forget that the only true, the only real, the only Divine way to 'see life' is to believe on the Son of God."

Life Begins at the Cross

The natural man, ignorant of the experiences of the life of God, cannot be expected to appreciate this viewpoint. Such an one supposes that "real life," life in the sense of really being interested in living, ceases, on becoming a Christian in truth and reality, not merely in a nominal or outward sense; while the Word of God teaches that It is only as we come to know Him that we can really see life, and taste of genuine happiness.-"He that hath the Son, bath life." (1 John 5:12.) And again, "Happy is he whose transgression is forgiven, whose sin is covered." Continuing, the above writer says, "We get life and happiness only in Christ. Apart from Him, all is death and misery, in Heaven's judgment, whatever the outward appearance may be. It is when the thick veil of unbelief is removed from the heart, and we are enabled to behold, with the eye of faith, the bleeding Lamb, bearing our heavy burden of guilt upon the cursed tree, that we enter upon the path of life, and partake of the cup of Divine happiness -- a life which begins at the Cross, and flows onward into an eternity of glory -a happiness which, each day, becomes deeper and purer, more connected with God and founded on Christ, until we reach its proper sphere, in the presence of God and the Lamb. To seek life and happiness in any other way is vainer work by far than seeking to make bricks without straw."

The Adversary seeks to keep men in ignorance of the life of fellowship with God. His methods are legion ; he has a variety of ways of alluring the human mind to keep up the mad rush after the world and its illusive bubbles. "The enemy of souls spreads a gilding over the passing scene, in order that men may imagine it to be all gold. He sets up many a puppet show to elicit the hollow laugh from a thoughtless multitude, who will not remember that it is Satan who is in the box,

and that his object is to keep them from Christ, and drag them down. There is nothing real, nothing solid, nothing satisfying, but in Christ. Outside of Him, 'all is vanity and vexation of spirit.' In Him alone true and eternal joys are to be found; and we only begin to live when we begin to live in, live on, live with, and live for Him. 'This month shall be unto you the beginning of months : it shall be the first month of the year to you.' The time spent in the brick-kilns and by the flesh-pots must be ignored. It is henceforth to be of no account, save that the remembrance thereof should ever and anon serve to quicken and deepen their sense of what Divine grace had accomplished on their behalf."

"FLOWERS WITHOUT FRUIT"

"Prune thou thy words, the thoughts control,
That o'er thee swell and throng;
They will condense within thy soul,
And change to purpose strong.

"But he who lets his feelings run
In soft luxurious flow,
Shrinks when hard service must be done,
And faints at every woe.

"Faith's meanest deed more favor bears,
Where hearts and wills are weighed,
Than brightest transports, choicest prayers,
Which bloom their hour and fade."

THE LORD HATH DONE GREAT THINGS FOR US

Dear Brethren in Christ:

Loving greetings in the name of our dear Redeemer.

Words fail me in endeavoring to express our heartfelt appreciation for the blessings we received at the little convention held here in Montreal on January 2 and 3. It certainly proved to be a feast of fat things from our Heavenly Father's storehouse. He not only had crowned our year with His goodness, but He also has commenced another year with it, and like the Psalmist of old, we can truly say, "Surely goodness and mercy bath followed us all the days of our lives, therefore we will abide in the house of the Lord forever." I desire to thank you, dear brethren, for your kind co-operation and for your prayers of remembrance before the throne of grace for the success of our Convention. We realize how true are the words of the Apostle James, that "the effectual fervent prayer of a righteous man availeth much"; and also how true our dear Redeemer's words: "Your Father knoweth what

things you have need of"; and with the Psalmist of old we join in saying, "The Lord hath done great things for us, whereof we are glad."

The discourses given by our dear brethren were very timely, and to the point. They continually brought to our attention the thought of "Once is your Master, and all ye are brethren." They held up before us our great Pattern, the Savior of our salvation, our dear Redeemer, exhorting us to continue to walk in His footsteps and to love one another with a pure heart fervently. We desire a continued interest in your prayers that we all may continue to grow in grace and in the knowledge of our dear Savior. Let us, dear brethren, continue to "hold fast the confidence and the rejoicing of the hope firm unto the end."

Praying always with all prayer and supplication in your behalf, that our loving Heavenly Father's blessing may abound unto you all richly through our dear Redeemer, to the intent that you may continue to have the spirit of wisdom and grace with which to minister faithfully and well unto all of the household of faith.

Again desiring that you in your petitions before the throne of grace will always remember us,

Yours in the Master's service, Montreal Ecclesia, -- Que.

SALVATION, ITS EXTENT AND SCOPE

PART III.

DO THE SCRIPTURES TEACH "UNIVERSAL RECONCILIATION" AND "THE FINAL HARMONY OF ALL SOULS WITH GOD"? (Continued)

"And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." "All the wicked will He destroy."
-- Col. 1:20; Psa. 145:20.

ON THE subject of salvation, of man's hope and outlook for the future, we repeat -- there can be no definite, no intelligent, specific understanding of the Divine Plan, of what God intends to do with the human race, outside of His own revelation. Human reason and judgment are easily swayed, and more and more we learn that our reasoning powers are utterly inadequate and are not to be relied upon to settle such questions; they are imperfect as well as liable to be prejudiced. For this cause, God has given us His inspired Word to guide our reasoning faculties into proper channels.

The obvious and unmistakable teaching of the Bible is that the Divine law is unchangeable, that God will not excuse the guilty, and consequently "the wages of sin is death"-not death merely for a time, after which the sin will be excused and the sinner come forth to life; but death in the final sense of extinction, is the penalty of the Divine

law. Only as there may be a plan of deliverance and atonement arranged is there any hope for those who pass under that penalty. This phase of the subject, that of original sin and the Plan of Atonement and Redemption we have already considered.* We are now pursuing the study of the question, Does the Plan of Redemption embrace the saving of all souls unto life eternal? Appealing to the Scriptures, we find abundant proof that unless God therein trifles with His children's confidence (and as men would say, "bluffs" them with suggestions and threats, which He knows He will never execute) there surely will be some lost, as well as some saved.

* See "Herald," January 15, 1926, pp. 23-26.

What Say the Scriptures?

Among these Scriptures are not only those figures which speak of the salt which lost its value, and was henceforth good for naught, but to be trodden under foot, and of the destruction of those servants which would "not have this man to rule over" them (Matt. 5:13; Luke 19:14, 27), etc., but the following plain statements

Some "wrest . . . the Scriptures even to their own destruction." -- 2 Pet. 3:16.

"Pride goeth before destruction." -- Prov. 16:18.

"The Lord preserveth [saves] the souls of His saints." -- Psa. 97:10.

"The Lord preserveth all them that love Him, but all the wicked [not the ignorant] will He destroy." -- Psa. 145 :20.

"False teachers . . . bring in damnable heresies, . . . and bring upon themselves swift destruction." -- 2 Pet. 2:1.

Some are "vessels of wrath fitted to destruction." -- Rom. 9:22.

"Them that walk after the flesh . . . shall utterly perish in their own corruption." -- 2 Pet. 2 :10-12.

"The destruction of the transgressors and of the [wilful] sinners shall be together, and they that forsake the Lord shall be consumed." -- Isa. 1:28.

The Lord will "destroy them that corrupt the earth." -- Rev. 11 :18.

"The way of the Lord is strength to the upright : but destruction shall be to the workers of iniquity." -- Prov. 10:29, 30; 21:15.

Some fall into "many foolish and hurtful lusts [desires], which drown men in destruction." -- 1 Tim. 6:9.

"For many walk, . . . the enemies of the cross of Christ, whose end is destruction." -- Phil. 3 :18, 19.

Unmistakable Testimonies

"Who shall be punished with everlasting destruction." -- 2 Thess. 1:9.

"If any man defile the temple of God, him will God destroy." --1 Cor. 3:17.

"The judgment of God [is] that they who do such things are worthy of death." -- Rom. 1:32.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." -- Heb. 4:1.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame." -- Heb. 6:4-6.

"See that ye refuse not Him that speaketh; for if they escape not who refused him that spake on earth [Moses, the typical teacher], much more shall not we escape, if we turn away from Him that speaketh from heaven."

"Looking diligently, lest any man fail of the grace of God." -- Heb. 12:25, 15.

"The soul that will not hear that Prophet shall be destroyed from among the people." -- Acts 3:23.

"By one offering He [Christ] hath perfected forever them that are sanctified Let us [therefore] draw near with a true heart, in full assurance of faith. . . . Let us hold fast the profession of our faith without wavering. . . . exhorting one another, and so much the more as ye see the [Millennial] Day , drawing on. For if we sin willfully, after that we have received the knowledge of the Truth, there remaineth no more [part for us in the] sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall consume the adversaries." -- Heb. 10:14, 22-27.

If "he who [in the typical nation] despised the law of Moses [the typical law-giver] died without mercy, of how much sorer [more serious] punishment shall he be thought worthy who hath trodden under foot [disgraced] the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy [ordinary] thing, and hath done despite unto the Spirit of grace?" Surely the wages of such conduct would be everlasting, while that in the type was not, but was covered by the great sacrifice for sins **once** for all. "It is a fearful thing to fall into the hands of the living God." -- Heb. 10:28, 29, 31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." -- John 3:36; 1 John 5:12.

"His servants ye are to whom ye render service; whether of sin unto death, or of obedience unto righteousness." -- Rom. 6 :16.

"The end of those things is death." -- Rom. 6:21.

"To be carnally minded is [to reap the penalty] death; but to be spiritually minded is [to reap the reward] life and peace." -- Rom. 8:6.

"Sin, when it is finished, bringeth forth death." -- Jas. 1:15.

"There is a [kind of] sin unto death; and there is a [kind of] sin not unto death." -- 1 John 5:16, 17.

"Fear not them which kill the body, but are not able to kill [destroy] the soul [being]; but rather fear Him which is able to destroy both soul and body in Gehenna [the Second Death]." -- Matt. 10 :28.

"The wages of sin is death." -- Rom. 6:23.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die?" -- Ezek. 18:32; 33:11.

"All the wicked will God destroy." -- Psa. 145:20; 147 :6.

God's Ways Reasonable, Just and Merciful

What could be more explicit than this testimony of God's Word? And how reasonable it all is! Torment might properly be objected to as unjust as well as unmerciful; but taking away life from those who will not conform their lives to the just and holy and kind regulations of Divine grace which God has opened to our race, through Christ's great atoning sacrifice, is reasonable, just, and merciful.

It is reasonable: why should God continue His blessings, of which life is the chief, to those who after knowing and being enabled to conform to His just requirements, will not do so?

It is just: because God is under no obligation to man. Man is already His debtor ten thousand times; and if he will not render loving respect to his Creator's wise and good commands, justice would demand that those blessings be stopped.

It is merciful on God's part to destroy the incorrigibly wicked-those who, after full knowledge and opportunity have been enjoyed, refuse to be conformed to the lines of the law of God's Kingdom-the law of love. (1) Because all who will live ungodly-out of harmony with God's law of love-will always be like the restless sea, more or less discontented and unhappy. (2) Because such characters, be they ever so few, would mar the enjoyment of those who do love peace and righteousness. And to these God has promised that the time shall come when sin and its results, weeping and pain and dying, shall cease (Rev. 21:4), when He will destroy out of the earth those who corrupt it. (Rev. 11:18.) (3) Because God. has promised that there shall yet be a clean world (Isa. 11:9; Rev. 21:5), in which the unholy and abominable and

all who love and make lies shall have no place. (Rev. 21:8.) "Thou shalt diligently consider his place and it shall not be." -- Psa. 37:10.

Scriptural Logic Versus Subterfuge

Only such as have preferred their own wisdom to that of the Bible can read the foregoing words of God, and yet believe that all men will be everlastingly saved.

Only such as are puffed up -- with a sense of their own benevolence can hold that God never would be satisfied or happy if one of the race perished. God has gotten along very well without the sinners thus far, and could do so forever. It was not for selfish reasons that He redeemed all, and is about to restore all who will accept His favor in Christ.

But some attempt to evade the foregoing statements of Scripture with the claim that they refer to wickedness, and not to wicked people; that they mean that all wicked people will be destroyed by their conversion -- by having their wickedness destroyed. We ask those who so think to read over these words of God again, carefully, and see that they could not, reasonably, be so construed. Notice that even though the Word mentioned nothing about the destruction of wicked doers, but merely mentioned flee destruction of wickedness and wicked things, this would nevertheless include wicked doers; because, of all wicked things, intelligent, willful evil-doers are the worst. But the Word does specify wicked persons; and all who are familiar with rules of grammar covering the question, know that when the person is specified the destruction of his wickedness merely could not be meant.

"The wicked shall be [re] turned [back] into hell [sheol] and all nations [Gentiles, people] that forget God." (Psa. 9:17.) "The lake of fire, which is the second death" (Rev. 20:14), is "prepared for the Devil and his angels [messengers or servants]." (Matt. 25:41.) And all who, with Satan, serve sin are his servants or messengers. (Rom. 6:16.) For such, yes, for all such, and for such only, God has prepared the penalty of "everlasting destruction from the presence of the Lord and from the glory of His power." And from Satan their chief, down to the least one of his children who, notwithstanding knowledge and opportunity to the contrary, cling to evil and choose it rather than righteousness, this tribe will be blotted out to the praise of God's justice, to the joy and welfare of the holy and to their own real advantage.

Destruction Signifies Death, Not Life

One of the strongest reasons in support of the teaching that some will ultimately be lost is the use of the words "destroy" and "destruction" with reference to the end of the wicked. These words are used in several of the texts noted foregoing. But the claim is urged that the use of these terms "destroy" and "destruction" do not preclude the possibility of the wicked being revived and coming back for another opportunity even as Adam and his family once came under the

sentence of destruction, and are to be revived and come forth from that state. To this we reply that the words "destroy" and "destruction" both in the Hebrew and the Greek as used with reference to the visitation of wrath upon the wicked contain no idea whatever of temporary cessation of life; nor the thought of temporarily being cut off. The meaning most evidently is that of hopeless destruction, unless there be a definite promise of redemption; as for example in the text "All the wicked will He destroy." The Hebrew word for destroy is "**shamad**" and signifies literally, to destroy, cut off, waste. Likewise in the New Testament, the word "destruction" bears the same significance; as for instance we read in 2 Thess. 1:9, "shall be punished with everlasting destruction." In this case the Greek term for destruction is "**olethros**," and signifies literally, destruction, consuming, blotting out. In the absence of any testimony in the Divine Word with respect to the hope of coming out of destruction the second time, it would be simply and purely presumption on the part of any to undertake to teach a second deliverance from sin and death. In a succeeding article, due consideration will be given to the so-called "doctrine of the Eons or ages," which assumes with no Scriptural authority whatever that there are various ages in the great beyond during which there will be numberless opportunities for the incorrigibly wicked to come forth and be tried over and over again.

All Things to be Reconciled

As before intimated, there are various Scriptures that are relied upon to support the Universalistic theory. The language of the Apostle Paul is freely quoted "God will have all men to be saved, and to come unto the knowledge of the Truth." (1 Tim. 2:4.) Again the Apostle's language "By Him to reconcile all things unto Himself" (Col. 1:20) is submitted as proof that none shall be lost. Further, we are referred to St. Paul's statement in connection with his outline of the doctrine of the resurrection, saying "That the Son also Himself shall be subject unto Him that put all things under Him, **that God may be all in all.**" (1 Cor. 15:28.) And again the Apostle's words "Every knee shall bow and every tongue confess." -- Phil. 2:10, 11.

Texts of similar thought to the above are also added to the list of those that are supposed to teach universal, eternal salvation. We do not find the thought of Universalism in any of these Scriptures. Originally, before sin entered the world, our race were in a safe or saved condition. They enjoyed the fullness of Divine favor, but sin entered, and all was lost. The Divine Plan merely proposes to reinstate man in his original safe condition. He will be delivered out of the state of death and destruction into which the original penalty placed him. Thus all humanity by virtue of the ransom provided for all, are to be rescued or saved from the original penalty; but as many other Scriptures indicate, it will remain for each one of our race to make that safe condition an eternal one by full obedience to God. There is no Scripture that proves that all men will pass that test successfully.

When the Divine Plan is consummated, it will mean that all things will have been "reconciled to God" without signifying that all will be eternally saved. This Scripture must be interpreted in the light of others, which teach that God will reconcile all who **desire** and are **willing** to be reconciled to Him; all who will pass into the eternity beyond will have been reconciled to Him. That is to say, at the conclusion of the Divine Plan, there will be no rebellion, no in harmony anywhere in the universe. All who will then be living will be in full harmony with Him, and the disobedient and rebellious will have been cut off. Thus it can be properly said that everything will have been reconciled to Him or made to conform to His arrangements, which are life for the righteous, and death for the unrighteous.

"All in All" Yet the Wicked Destroyed

The statement that God shall be "all in all" by no means is proof that every soul is to be eternally saved. This also must be viewed in the light of reason and other plain Scripture statements: in the conclusion of the Divine program, God's rule shall be everywhere. He will be "all in all," that is, His rule and His will shall be supreme, and He will be everything to every creature, **that will be permitted to exist**. Nothing in the language implies that He will force the incorrigible into a state of obedience or interfere with their freedom of choice or volition. The willfully wicked having been destroyed, they will no longer have any part in His Plan or in His mind, but God shall be all in all to the various orders of creation as they will then exist.

During the reign of Christ, every knee shall bow, and every tongue confess, but this will not signify willing obedience and final triumph in righteousness on the part of all. The language is more or less poetical. The bending of the knee is figurative of yielding or submitting. The iron rule of the Kingdom of Christ will **compel** the bending of the knee and submission on the part of humanity. And all will be **compelled** to acknowledge that Christ is Lord and Master; though some **in their hearts** will not bow the knee nor confess with the tongue the supremacy of the great King. Thus we see how this prophecy of the Apostle will be fulfilled without all being saved unto, eternal life.

(To be continued)

ENCOURAGING LETTERS

Dear Brethren:

"O Magnify the Lord with me. Let us exalt His name together!"

Like many of God's dear children I have experienced an accumulation of perplexities and difficulties during the past seven years; and 1925 opened up with my mind and heart thus burdened. Desiring earnestly to know the Lord's will for me I put out the fleece and waited. In the

meantime I refreshed my mind with the instructions of the Word, and was helped also by others, who had been similarly tested and tried, telling of their deliverance and the results which followed.

The Lord very graciously opened the way for me: February brought me a copy of "The Herald," the memorial issue for Brother Streeter, also one other copy, both of which were much appreciated; breathing as they do the same sweet familiar spirit so noticeable in the "Watch Tower" during our Pastor's presence with us.

The changed tone of the "Towers" the differing interpretations of important doctrines -- of the Parables of our Lord, of the Time features formerly presented; calls for a re-writing of much in the 6 volumes of Studies in the Scriptures and Tabernacle Shadows.

For seven years I have been exercised, and often made sad, by the hard things said of those who could not accept in full all that was written in the "Mystery" volume; -- a finality of judgment, ostracism, the putting out of office those who were frank enough to state their difficulties. The autocratic rule dominating over the Classes has caused divisions everywhere. A bondage worse by far than that experienced in the systems from which the Truth freed us.

All this helps me the more to appreciate your lovely efforts to assist us to continue the Narrow Way by the Lord's grace, and thus obtain the Lord's final approval. Please accept best thanks therefore for the issues of "The Herald" up to date, freighted as they are with good things; also for the two volumes of interpretations of Revelation, both of which have been much appreciated by me, and the others to whom I have loaned them. They are good and safe to place in the hands of any who reverence God, and who desire to know His truth. Tracts, booklets, cards, have also reached me. The special issues of "The Herald" dealing with Chronology and Evolution I am glad to circulate, and encouraged to hear of good received as a result.

Any further literature for free distribution reaching me I shall be glad to distribute judiciously, and I hope to assist in the work financially as far as circumstances will permit.

The Bible Students Committee has been used of the Lord to my blessing: the encouraging letters received from them, their prompt attention to my needs, including supplies of literature for distribution; the "Divine Plan" volume at less than cost, for loaning purposes, are amongst the good things received, for which we give thanks. Conventions, home-gatherings, cottage meetings, public witness meetings have brought me again in touch with those we first learned to love twenty years ago, who are still loyal to the Lord, His Truth, and His people. Do you wonder I desire to stand fast in the liberty wherewith Christ makes free? So then, dear brethren, "Go, labor on, spend and be spent. Your joy to do the Master's will." -- 1 Cor. 15:58.

Your brother by grace,

W. M. C. -- Luton, England

Dear Brethren:

Would you kindly replace my name as a subscriber to the "Herald." It is now some five years since my subscription thereto ceased. . . .

There has been no Class here now for about four years, having been divided by unscriptural "tests," imposed upon us. Formerly the Glass, consisting of some twenty members, was finally reduced to four, one of these being unable to meet regularly, and sickness also manifesting itself. We had no alternative but to cease entirely; since this time we have had little opportunity to see one another, and there appears no prospect of our again being able to meet as formerly.

Our subscription to the "Herald" ceased because we could not endorse all that was therein contained. Looking at matters as we now see them, we realize that although our heads are not reconciled with respect to certain viewpoints, yet our hearts and minds are one in Christ Jesus. We realize deeply the loss we have sustained through our failure to heed the Apostle's exhortation. (Heb. 10: 25.) Therefore, we desire that you send us the "Herald," as an expression of your love and fellowship with all who love the Lord Jesus Christ in sincerity and truth. We have many precious memories associated with the publication of the "Herald," and only trust that it still holds up to the view of all God's people that "holiness without which no man shall see the Lord." The twelve Apostles did not disassociate from one another because they could not see eye to eye on all matters, neither should we, unless compelled to so do by reason of others forcing us to accept their point of view. If we do, then it is to our own disadvantage as already pointed out. May we each and all, dear brethren, learn that our acceptance with God does not depend upon our understanding of such things as "time features," etc., but upon our complete submission to His will as manifested in the Lord Jesus Christ, who left us an example that we should follow in His steps. We may continue to be denied the fellowship of those of like precious faith while we sojourn in the flesh, yet we shall not feel altogether forsaken so long as we receive a token of your interest in us by the visits of the "Herald."

And now, dear brethren, let us strive more and more to "put on Christ," that we each in due time may realize the blessedness of being "forever with the Lord." May the love of God inspire us with greater zeal in the sacrifice of the flesh, and all its interests that we may attain the heavenly inheritance in jointheirship with our dear Redeemer.

Yours very sincerely in the Lord, E. S. -- Eng.

Dear Brethren:

Greetings. Enclosed you will find 50c in stamps for one dozen of your special issue of the "Herald" on Chronology.

I would be very glad too if you could send me a copy of "Light after Darkness," and any other information that would help to dispel the dust that has been raised up this last eight years.

Only now am I beginning to doubt that what was done in 1917 and 1918 was right. These last few years since 1918 have been spent in "standing" and in "enforced idleness" so called, but the more I think of it, the more convinced I am that we have been wrong, though it is hard to realize that our Heavenly Father would permit it. I am wondering if you brethren have been right all this while. Certainly what we took as facts to prove our deductions re 1918 will not hold water in the light of today.

I am your brother, J. A. M. -- Can.