

The Herald of Christ's Kingdom

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THE DAY OF THE LORD DRAWS ON

MATTERS are not always as they seem. For nearly eight years the nations that were engaged in the great World-war have been struggling to recover themselves from the shock and loss entailed and to regain their strength. It must be admitted that in some respects some of them at least have made commendable progress. It was the thought of many Bible students that immediately, or very soon after the war, the nations of the earth would merge into a period of revolution and anarchy, and that very quickly the predicted time of trouble and overthrow would follow. But such expectations have not been realized, and a considerable number have been led to revise and adjust their opinions and conceptions on the subject. In fact, it is manifest that the Lord's way and method of closing up this dispensation and introducing the new is considerably different and the time more prolonged than what was supposed a short while ago.

We learned of a brother recently who declares that he no longer prays "Thy Kingdom come," because he claims that God's Kingdom has come; that it is now here and therefore it is out of order to pray "Thy Kingdom come:" There are many who take the same position as this brother and who, we believe, are laboring under the influence of colossal error. If the Kingdom of God is now reigning, we cannot be otherwise than disappointed in it, for it is not bringing in to any extent the results that the Lord promised -- "Thy will be done on earth, as it is done in heaven:'

Deceive ourselves as we may regarding the situation, the facts remain the same. The old world of sin and death has not passed away or ceased from any standpoint. Nor yet is there any establishment of the Kingdom of God. It cannot be said to have come, nor can its rule commence until the empire of Satan has been overthrown. There remain many indisputable evidences that Satan is the god of this world. "The strong man," referred to by Jesus (Matt. 12:29) is not yet bound and Jesus said that his goods, his empire, could not be spoiled until he was first dealt with. Time is an important factor in Divine economy; and in due time the purpose of this seeming "tarrying" of the great Divine vision -- the consummation of the Divine Plan -- will be better understood by all. Meantime, while we are still in the old world and while God's Kingdom has not yet come, the signs are all about us of the passing of the old and the approaching of the new. To those who are familiar with the voice of prophecy, the evidence is most interesting and conclusive that there are in these days those disintegrating influences at work and that shaking process referred to by the Prophet (Hag. 2:6), ominous of the day of the Lord, yea of the time at hand when all those things that can be shaken will be shaken.

In the Days of These Kings

Logically, as the European nations are more directly the center and subject of some of the most important prophecies, the eyes of the prophetic student look with keen interest in that direction for signs of dissolution. It is in those nations more particularly that we find the plot laid for the fulfillment of those startling and mysterious visions of Daniel and Revelation* concerning a certain beast having seven heads and ten horns. (Dana 7; Rev. 13.) There has been for a long time and still is a general agreement among expositors that this beast has reference to the Roman Empire, both civil and ecclesiastical, with its seven heads or forms of government and its ten divisions or ten kingdoms which embrace practically the principal and leading European nations today. From this standpoint the Roman Empire still exists as represented in the present governments of Europe, and it is significant that it was principally these nations that were involved in the World-war; and in them and their present circumstances, their rumblings and painful disorder, do we find the unmistakable signs of the predicted shaking and falling.

* For an exhaustive exposition of this vision see "The Revelation of Jesus Christ," Vol. II.

All of these nations feel most keenly the dreadful wounds inflicted by the great war; and aside from the international disagreements and hostilities continually coming to the surface in connection with trying to adjust the war problems, all have their sad internal upheavals. This very unwholesome social and industrial state to be found in each of these countries speaks of the great lack of solidarity and stability of the governments. Two general bodies or divisions are to be found in each of these countries: The wealthy, the aristocracy, the militaristic element, and the ecclesiastical rulers are generally arrayed on the one side; while on the other are to be found the labor element, the common people, the poor, and those who champion the cause of Communism and Bolshevism. The indications are that these two great divisions are unconsciously lining up and mustering their forces for the "battle of the great day."

An Interesting Observer

The views of an apparently well informed observer, writing from Warsaw, have recently been given much publicity in the public Press of Europe. They are those of Mr. Floyd Gibbons. While speaking particularly of the recent Polish disorder, he includes in his observations the European nations in general. "The Chicago Sunday Tribune," of July 25th, comments in an interesting manner on Mr. Gibbons' dispatch and goes on to say:

"What the American public has reason to be interested in is that the situation of Poland and indeed of almost all Europe is inherently and perilously unstable. The writer [Mr. Gibbons] begins by asserting flatly that 'Europe is on the threshold of a new war,' and he considers that the danger is greater than it was in 1914.. He declares that the general impoverishment of Europe is,

without any doubt, the only element that has prevented until now the outbreak of a European war, but he adds that this obstacle is not insurmountable:

"It is not insurmountable and it is being gradually removed. The rearrangements imposed at Paris in 1919 and the treaties and alliances then and, later evolved have made a forcing bed of new wars. For one old Alsace-Lorraine Europe has a dozen new ones. We have discussed some of them. The *Vossische Zeitung* article lists twelve -- namely: the Memel question, the Vilna question, the Danzig and Polish corridor question, the Upper Silesia question, the western Ukrainian question, the German-Czech question, the Hungarian border question (this is more than a border problem), the South Tyrol question, the Italo-Jugo-Slav question, the Albanian question, the Macedonian question, and the Bessarabia question.

"These are not of equal importance or difficulty, but, as even we in America ought to know, what seems and is, in itself, a minor occasion may bring about appalling consequences. The interrelations of European nations are even more complex and dangerous than before 1919 and the tragic irony of the whole situation lies in the undoubted fact that a mere incident or individual act might precipitate disaster. This the Berlin writer rightly emphasizes. 'If, for instance, Miss Gibson, who made an attempt on Mussolini, were a Tyrolese, a Serb, a Greek, or an Albanian, we probably would be having a war now in southern Europe. Thus a madman can plunge Europe into a new war, so unstable is European peace.'

Europe Morally and Mentally Unchanged

"The Polish situation described by Mr. Gibbons is typical. Poland has territory formerly belonging to and still occupied by the Germans, Russians, and Lithuanians. She has various ties and alliances which are likely and some of them almost certain eventually to involve her in wars not her own. The Berlin article especially notes the question of Bessarabia. There 'is the match,' says the writer, for the eastern European powder barrel: Romania, having back the right horse, taking advantage of Moscow's difficulties, occupied and annexed Bessarabia, but Moscow has never recognized the annexation and at an appropriate time will try to recover it. Poland is pledged to help Romania defend it. The little entente would be involved. France would probably be forced to take a hand, perhaps England, perhaps Italy or Germany, depending upon the gravity and extent of the complications.

"This is typical of a general situation which the expedient and intensely selfish statecraft which controlled the so-called peace conference after the war created, and Americans should realize its bearing on American relations, not only our political relations but our economic. We hear a great deal about how necessary to our welfare is the restoration of the European markets. We are told we must lend liberally if we are to put Europe in a condition to buy our commodities. Within proper limits no one will deny this generality, but there are limits. A good many nationalist enterprises are a bad risk because of the instability not only of their own affairs but of the general structure of alliances and counter-alliances which has grown out of the wreckage of prewar Europe.

"The writer quoted notes that the war danger is increased by the growing up of those generations which have not fought in the World-war but have experienced the war enthusiasm and which in an adventurous spirit would not hesitate to go to war that has been described to them in childhood and school days in ideal colors. That is the old story and we may add that, so far as we can see, there is among their elders who are, governing or trying to govern Europe no change in the psychology in which the late war was made. In short, we in America are impressed with the fact that both as to rulers and peoples the Europe of 1926 is morally and mentally unchanged from the Europe of 1914. All cherish ends that are more desirable to them than peace. This is an essential consideration in our estimate of probabilities, and our financial policies and commitments should not fail to take it into account."

**"MUSSOLINI SEEN AS ARBITER OF PEACE
OR WAR IN EUROPE"**

In addition to the foregoing there is Italy's increasingly prominent and distinguished ruler, Mussolini, who is attracting the attention of the civilized world. Various theories: and speculations are continually advanced by public men as to the possibilities: associated with the coming of this man into power, and as to how his activities may yet affect the peace and fortunes of all Europe. We quote in part an interesting article by Sir Philip Gibbs, the English writer, whose observations and reasoning deserve careful consideration by those who attach importance to the ,more sure word of prophecy. This writer says:

"Mussolini and the Italian people have no use for those existing settlements. They believe that those peace treaties ignored their claims, repudiated their share in the war, broke many promises made to them as the price of their alliance. They believe England and France betrayed and robbed them. They are convinced the league is dominated by powers hostile to Italy's expansion and policy. Mussolini smiles with cynicism when any one talks to him about the league or world peace. He is a disciple of Machiavellian Italian. subtlety of mind and of Napoleon, an Italian like himself, in contempt of talkers and theorists. He believes in force, action, energy, and driving purpose rather than. argument, persuasion and idealism.

"All the European statesmen are asking themselves what is the real meaning of this astonishing personality who achieved something almost miraculous in Italy by substituting efficiency for disorder, industry for laziness, national enthusiasm for pessimism and disillusion, which swamped its spirit after the war. I have seen every stage in that progress, year by year since the time that Italy was rotten with Communism, when ceaseless strikes paralyzed its industrial life and riots broke in every city. I have a profound admiration for Mussolini's prodigious courage and his genius which enabled him to acquire leadership over all those bodies of young manhood which rallied against anarchy and scotched it.

"His dictatorship now is undoubtedly supported by the majority of his people, although his ruthless suppression of free speech and freedom of the press and

parliamentary liberty is proof enough that there is a minority still strong enough to be dangerous. But in spite of this admiration for his many qualities, in my judgment, Mussolini is the most dangerous man in Europe. His success is making dictatorship the temptation of so many would-be imitators. His philosophy, based on force, has checked the spirit of progress toward any new international democracy working on lines of idealism and justice.

"Must Lead to War"

"In its logical results it is bound to lead to war. Mussolini has declared that this year is to be Italy's year of destiny. Personally I think that destiny is not ripe for fulfillment in tragedy or triumph as soon as that. He is in too much of a hurry, and is being threatened with an internal disease, as well as by the constant danger of assassination. But he has behind him an ardent people, inflamed with national pride and ecstasy and asking for trouble in the way of adventure. His leadership is unchallenged and mesmeric.

"I think he will hold his legions in hand for some time yet, but it is not good for Europe that its peace should be dependent on one man's mood or good health or impatient ambition. Mussolini with a touch of fever might light a fire which only rivers of blood could quench."

"WATCHMAN, WHAT OF THE NIGHT?"

In "The Los Angeles Times" of August 8, there was published under the above impressive caption a remarkable editorial: a startling picture portraying a dreadful storm of revolution, anarchy, and war sweeping everything before it; in the distance on the mountain top stands the watchman with outstretched arms hailing the sunrise and dawning of a new day. There then appears the following striking editorial:

"Unrest, overturnings, changes, uncertainties stalk darkly through many nations. Azrael broods over a world in travail.

"Before crushed endeavors and broken ideals the League of Nations falters.

"On four continents the dragon's teeth are sprouting sabers and bayonets. The hemispheres are bathed in the red of a setting sun. Civilization halts and shudders in its onward march.

"China is disrupted. North opposes south. A Manchurian war-lord sits before the gates of Peking.

"The stagnant Orient stirs mutteringly against the encroachments of the advancing Occident.

Convulsions of nature thwart the building of the new Japan. Congested with man power she frets inside confining walls.

"Under the whips of denationalized anarchists, one-sixth of the earth's land surface falls into decadence and disuse. The dark cloud of Russia dims the skyline of many lands.

"Mexico trembles on the brink of revolution or religious war. New war clouds lower above the Balkans.

"French mobs stone Americans and jeer at the traditional friendship of the nations, the while France is tottering toward bankruptcy and repudiation.

"England, saved from debacle only by a fortunate chance, is a caldron of unrest, with a stubborn coal strike paralyzing her industrial ganglia.

"In the Far East the Philippines clamor for 'independence,' the while rival world powers wait to fall to blows over possession of the islands the moment they forsake the aegis of America.

"Religious riots are spilling blood in the streets of Calcutta. Hindus and Mohammedans, Brahmans, Buddhists, Parsees, and Aryans wait only for the lifting of the restraining 'white' hand to fly at each other's throats.

"Earth's oldest city, Damascus, lies in ruins where over lords and underdogs have clashed. France turns from a Pyrrhic victory in Morocco to fresh conflict in Syria.

"Egypt elects an abettor of assassins to premiership at Cairo as a red rag to the British bull. In the southern half of the Dark Continent the menace of the colored race keeps Carpe Town and Johannesburg isolated outposts of colonial imperialism.

"Italy, Spain, Poland, Greece, Portugal grasp at the straw of military dictatorships. European democracies fumble and fail before financial emergencies.

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"Watchman on the mountain height, turn back the pages of history and take hope.

"In the twilight of the old world were forebodings, murmurings, confusion. The sands of the centuries were running out.

"That which Jeremiah feared, Ezekiel foresaw and Amos denounced had come to pass.

"The Ark of the Lord was lost -- Zion's spiritual strength had failed. The Holy City had passed from one bondage to another, to Egypt, Babylon, Persia, Antiochus of Syria and finally to the Roman conqueror, Pompey. His creature, the bloody Herod, reigned in Jerusalem.

"With the downfall of Athens the golden age of art had been submerged. The Egypt of the Pharaohs retained but a shadow of its ancient glory. The Persia of Cyrus had crumbled at the Gulf of Issus.

"Rome was in revolution, the old republic torn to pieces by the rivalries of its victorious generals. Over the leaders of enlightened thought, its priests, artists, philosophers, lawmakers, in Chaldea and Judah, in Hellas and Persia, in Syria and Egypt brooded the dark angel, Azrael.

"The military dictator was abroad in the laud.

"Change, unrest, overturning-yet so the world passed from the darkness of B. C. into the light of Ammo Domini."

What more complete and realistic fulfillment of the many Bible prophecies depicting the closing scenes of this Age could we find than that presented by this editorial in its description of the present state of the nations of the earth. While this writer seems to hold out a glimmer of hope, he evidently has not grasped the full meaning of the coming storm and its outcome -- the Millennial dawn And the establishment of God's Kingdom for the liberating of all the willing and obedient of earth's millions from sin and death.

THE WAY OF CAIN EVEN UNTO THIS DAY

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." -- Heb. 11:4.

IN THE sacred narrative that presents to us the first offspring of our race there are lessons full of solemn import even to those who live in an Age such as this, when such as properly seek God are lifted out of condemnation to the highest state of relationship to Him -- children of God. In the persons of Cain and Abel we have the first examples of a "religious man of the world," and a "genuine man of faith." Born outside of Eden and of fallen parent age, they could have nothing to distinguish them one from the other so far as the condemned state was concerned. They were both sinners; both inherited a fallen nature; neither had any standing with God. However, it is probable that Abel was distinguished from his brother by receiving a better inheritance in the way of a foundation for obedient faith; such distinction may have resulted from pre natal influences and circumstances.

Anyway there was a vast difference. The question is, Wherein did this difference lay that one was more pleasing to God than the other? The Apostle answers the question in the text above quoted: "**By faith** Abel offered unto God a **more excellent sacrifice** than Cain." The Apostle thus seems to say that the difference between the two consisted in the nature of the sacrifice offered. Yet back of the offering of sacrifice must have been two wholly different dispositions-one of pride, jealousy, and self-sufficiency, the other of humility, meekness, and forbearance. The two diverse dispositions went about the matter differently of approaching and offering to God. The history of Abel opens to us the only true ground of approach to God as well as the only true ground of our standing and relationship with God. It teaches us that we cannot come to God on the ground of anything in ourselves alone, anything pertaining to our nature. We must seek "outside of self" and in the person of our Lord and His sacrifice a basis for our acceptance with the "holy, just, and true God." Here then is the distinction between Cain and Abel, and herein is involved the truth regarding our approach and standing before God.

Why Cain's Sacrifice was Rejected

And what were their offerings? "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, He had not respect." (Gen. 4:3-5.) Thus is clearly set before us the difference between the offerings. Cain offered of the "fruit of the ground" -- the fruit of a sin-cursed earth, "and that, moreover, without any blood to remove the curse." Had he possessed the principle of humble faith, he would have surmised as did Abel, even at that early period, something of the requirement of justice, that "without the shedding of blood there is no remission." Cain was estranged from God by sin. "Death stood between him and Jehovah. But in, his offering there was no recognition of this fact. There was no presentation of a sacrificed life to meet the claims of Divine holiness or to answer to his own true condition as a sinner. He treated Jehovah as though He were altogether such an one as himself, who could accept the sin-stained fruit of a cursed earth."

Without the Shedding of Blood

The natural man might reason, How could one present a more acceptable sacrifice than that which he had labored and toiled to produce by the sweat of his brow? True, if the first requirement had been met, namely that which would make the sacrifice acceptable -- the shed blood. Had our Lord not have died upon the cross, our relationship with God could never have been established. "He went about doing good" all His life, but it was His death. on the cross that rent the veil. Had He continued. until now "going about doing good," the veil would still have remained unrent, and the way of approach into the holiest of all would still be closed. Hence we see the false ground on which Cain stood as a worshiper of God.

"An unpardoned sinner coming into the presence of Jehovah, to present an unbloody sacrifice, could be regarded only as guilty of the highest degree of presumption. True, he may have toiled to produce this offering; but what of that? Could a sinner's toil remove the curse and stain of sin? Could it satisfy the claims of an infinitely holy God? Could it furnish a proper ground of acceptance for a sinner? Could it set aside the penalty which was due to sin? Could it rob death of its sting, or the grave of its victory? Could it do any or all of these things? Impossible. 'Without shedding of blood is no remission.' Cain's 'unbloody sacrifice,' like every other unbloody sacrifice, was not only worthless, but actually abominable, in the Divine estimation. It not only demonstrated his entire ignorance of his own condition, but also of the Divine character. 'God is not worshiped with men's hands as though he needed anything.' And yet Cain thought He could be thus approached. And every mere religionist thinks the same. Cain has had millions of followers, from age to age. Cain-worship has abounded all over the world."

Abel's More Excellent Sacrifice

Now let us come to Abel's sacrifice: "And Abel, he also brought of the firstlings of his flock, and of the fat thereof." This seems to signify that Abel appreciated the fact that God could be approached by sacrifice, that in this

way God's justice could be met. This truly is the doctrine of the cross. "Every divinely-convicted sinner must feel that death and judgment are before him, as 'the due reward of his deeds'; nor can he, by aught that he can accomplish, alter that destiny. He may toil and labor; he may, by the sweat of his brow, produce an offering; he may make vows and resolutions; he may alter his way of life; he may reform his outward character; he may be temperate, moral, upright, and, in the human acceptance of the word, religious; he may, though entirely destitute of faith, read, pray, and hear sermons. In short, he may do anything, or everything which lies within the range of human competency; but, notwithstanding all, 'death and judgment' are before him. He has not been able to disperse those two heavy clouds which have gathered upon the horizon. There they stand; and, so far from being able to remove them by all his doings, he can live only in the gloomy anticipation of the moment when they shall burst upon his guilty head. It is impossible for a sinner, by his own works, to place himself in life and triumph, at the other side of 'death and judgment.' Here, however, is exactly where the cross comes in. In that cross, the convicted sinner can behold a Divine provision for all his guilt and all his need. Christ has cleared the prospect of death and judgment, so far as the true believer is concerned, and filled it with life, righteousness, and glory. 'He hath abolished death, and brought life and incorruptibility to light, through the Gospel.' (2 Tim. 1:10.) He has glorified God in the putting away of that which would have separated us, forever, from His holy and blissful presence."

And all this is pictured in Abel's "more excellent sacrifice." Abel did not in any way attempt to hide his true condition, that he was a guilty sinner; he made no presumptuous offering, no "unbloody sacrifice." No, he took his real place as a sinner. He really deserved "death and judgment, but he found a substitute." Thus should it be with every poor, helpless, "self-condemned, conscience-smitten sinner." He should first of all recognize and acknowledge his real standing before God as a sinner, before he can truly appreciate the work of Christ for him. Christ is his substitute, but only so, if he first recognize his need and accept of God's wonderful provision through Christ. Such an one will feel, like Abel, that the "fruit of the ground" could never avail for him, that though he were to present to God the most perfect fruit earth could offer, he would still have a sin-stained conscience inasmuch as "without shedding of blood is no remission." The most costly sacrifice we can make cannot remove a single stain from the conscience. "Nothing but the perfect sacrifice of the Son of God can give ease to the heart and conscience. All who by faith lay hold of that Divine reality, will enjoy a peace which the world can neither give nor take away. It is faith which puts the soul in present possession of this peace. 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' (Rom. 5:1.) '**By faith** Abel offered unto God a more excellent sacrifice than Cain.'

Faith Versus Feeling

"It is not a question of feeling, as so many would make it. It is entirely a question of faith in an accomplished fact -- faith wrought in the soul of a sinner by the power of the Holy Spirit. This faith is something quite different from a mere feeling of the heart, or an assent of the intellect. Feeling is not

faith. Intellectual assent is not faith. Some would make faith to be the mere assent of the intellect to a certain proposition. This is fearfully false. It makes the question of faith human, whereas it is really Divine. It reduces it to the level of man, whereas it really comes from God. Faith is not a thing of today or tomorrow. It is an imperishable principle, emanating from an eternal, source, even God Himself; it lays hold of God's truth, and sets the soul in God's presence.

"Mere feeling and sentimentality can never rise above the source from whence they emanate; and that source is self; but faith has to do with God and His eternal Word, and is a living link connecting the heart that possesses it with God who gives it. Human feelings, however intense -- human sentiments, however refined -- could not connect the soul with God. They are neither Divine nor eternal, but are human and evanescent. Not so faith. That precious principle partakes of all the value, all the power, and all the reality of the source from whence it emanates, and the object with which it has to do. It justifies the soul; it purifies the heart; it works by love; it overcomes the world. (Rom. 5:1; Acts 15:9; Gal. 5:6; 1 John 5:4.) Feeling and sentiment never could accomplish such results; they belong to nature and to earth-faith belongs to God and to heaven; they are occupied with self-faith is occupied with Christ; they look inward and downward -- faith looks outward and upward; they leave the soul in darkness and doubt -- faith leads it into light and peace; they have to do with one's own fluctuating condition -- faith has to do with God's immutable truth, and Christ's eternally-enduring sacrifice.

"No doubt, faith will produce feelings and sentiments -- spiritual feelings and truthful sentiments -- but the fruits of faith must never be confounded with faith itself. I am not justified by feelings, nor yet by faith and feelings, but simply by faith. And why? Because faith believes God when He speaks; it takes Him at His word; it apprehends Him as He has revealed Himself in the person and work of the Lord Jesus Christ. This is life, righteousness, and peace. To apprehend God as He is, is the sum of all present and eternal blessedness. When the soul finds out God, it has found out all it can possibly need, here or hereafter; but He can be known only by His own revelation, and by the faith which He Himself imparts, and which, moreover, always seeks Divine revelation as its proper object."

God Testified of His Gifts

So then, we can to some extent enter into the significance of the statement, "By faith Abel offered unto God a more excellent sacrifice than Cain." Cain had no obedient faith and therefore offered a sacrifice without blood. Abel possessed that faith and offered a sacrifice in harmony therewith. This is an important consideration: If the heart be right, humble, and of the proper faith before God, the right and acceptable sacrifice will follow. We read of Abel that "God testified of his gifts." While it was of his sacrifice that he testified, it was also of his acceptable faith; for it was the humble spirit and simple trust prompting the sacrifice. And this establishes distinctly the proper ground of the believer's "peace and acceptance before God" -- obedient faith that accepts Christ's finished work.

There is a constant tendency in the heart to ground our peace and acceptance altogether upon something in or about ourselves, even though we admit that that something is wrought out by the Holy Spirit. Hence arises the constant looking in, when the Holy Spirit would ever have us looking out. The question for every believer is not, "What am I of myself?" but, "what am I through Christ and by God's grace?" "Having come to God 'in the name of Jesus,' he is wholly identified with Him, and accepted in His name, and, moreover, can no more be rejected than the One in whose name he has come. Before ever a question can be raised as to the feeblest believer, it must be raised as to Christ Himself. But this latter is clearly impossible, and thus the security of the believer is established upon a foundation which nothing can possibly move. Being in himself a poor worthless sinner, he has come in the name of Christ, he is identified with Christ, accepted in and as Christ. God testifies, not of him, but of his gift, and his gift is Christ. All this is most tranquilizing and consolatory. It is our happy privilege to be able, in the confidence of faith, to refer every objection and every objector to Christ and His finished atonement. All our springs are in Him. In Him we boast all the day long. Our confidence is not in ourselves, but in Him who hath wrought everything for us.

The First Religious Persecution

"But the carnal mind at once displays its enmity against all this truth which so gladdens and satisfies the heart of a believer. Thus it was with Cain. 'He was very wroth, and his countenance fell.' That which filled Abel with peace, filled Cain with wrath. Cain, in unbelief, despised the only way in which a sinner could come to God. He refused to offer blood, without which there can be no remission; and then, because he was not received **in his sins**, and because Abel was accepted **in his gift**, 'he was wroth, and his countenance fell.' And yet, how else could it be? He should either be received, with his sins, or without them; but God could not receive him with them and he would not bring the blood which alone maketh atonement; and there he was rejected, and, being rejected, he manifests in his ways the fruits of corrupt religion. He persecutes and murders the true witness -- the accepted justified man -- the man of faith; and in so doing, he stands as the model and forerunner of all false religionists in every age. At all times, and in all places, men have shown themselves more ready to persecute on religious grounds than on any other. This is Cain-like. Justification -- full, perfect, unqualified justification by faith only, makes God everything and man nothing; and man does not like this; it causes his countenance to fall, and draws out his anger."

Not that he can give any reason for his anger; for it is not, as we have seen, a question of man at all of himself, but only of the ground and state of heart in which he appears before God. Had Abel been accepted on the ground of aught in himself apart from his gift, then indeed, Cain's wrath and his fallen countenance would have had some just foundation; but, inasmuch as he was accepted exclusively on the ground of his offering prompted by obedient faith, and, inasmuch as it was to this that Jehovah bore testimony, Cain's wrath was entirely without any proper basis. This is brought out in Jehovah's word to Cain: "If thou doest well, [if thou offer correctly -- Septuagint reading] shalt thou not be accepted?" The well doing had reference to the offering. Abel did

well by hiding himself behind an acceptable sacrifice. Cain did badly by bringing an offering without blood; and all his after-conduct was but the legitimate result of his false worship.

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.' Thus has it ever been; the Cains have persecuted and murdered the Abels. At all times, man and his religion are the same; faith and its religion are the same; and wherever they have met, there has been conflict."

Present Day Intolerance and Persecution

Here then we have the first example of religious persecution. Here was the first manifestation of religious intolerance. The one was not willing that the other should worship and serve God according to the dictates of his own conscience. He must be suppressed and that by the most radical and cruel method -- murder. Cain stands at the head of the list of religious persecutors and as an example of religious fanaticism. Many professing Christians have read with horror the account of Cain persecuting Abel unto death, little realizing that they were smoldering in their own breasts the fires of this same persecuting and murderous spirit. "He that hateth his brother" is a murderer, Jesus said. The Master saw strong evidences of religious hatred and intolerance in His day. In fact that evil spirit has been active in every generation and has stained the pages of history ever since the days of Cain. It was this spirit that stoned and killed the Prophets, as attested by Jesus. It was religious hatred that crucified Christ, and the same that has written the doom of the "martyrs of Jesus" throughout the Age unto this day.

And notwithstanding all the dark and horrible scenes of the past, which should have imprinted their lessons and turned the hearts of men towards the Great Teacher and His message of love, we still have Cain's intolerance in our midst today. It is very prevalent in the so-called religious world. Yea, how regrettable that it is to be observed amongst those who have had at least a better mental vision of the Divine Plan than the masses of Christendom. Whenever any organization or class of brethren, or any individual "in the truth" or "out of the truth" sets up unscriptural tests of fellowship and creates a barrier to holy communion, and begins to thrust their brethren from their 'midst and to excommunicate them merely because of their honest convictions and because they will not recognize the authority of such self-styled head, leader, or channel, such persecutors belong to the class of Cain, and of those who have killed the Prophets and stoned those sent of God.

When, therefore, present day intolerance and persecution are analyzed in the light of the searching gaze of the Spirit of God, the spirit of all the holy ones of the past, how solemn a thing it is to attempt to pronounce judgment upon brethren who bear that holy name! and how strikingly forceful the command, of the Master, "Judge not that ye be not judged"!

Many of the Way of Cain

It is then recognized that Cain's act of murder was the consequence of his false worship. Nor did he stop with the act of murder; but when he heard the

judgment of God upon him, he despaired of forgiveness through ignorance of God. "Through ignorance of the Divine character he pronounced his sin too great to be pardoned." It was not that he recognized and acknowledged his sin, but that he did not know God. He had no true appreciation of his own condition and "no aspirations after God" -- no appreciation regarding the ground upon which we as sinners may approach God. He wanted to get out of the presence of God and "lose himself in the world and its pursuits." He went out and "builded a city." "Such was the 'way of Cain,' in which way millions are at this moment rushing on. Such persons are not by any means divested of the religious elements in their character. They would like to offer something to God; to do something for Him. They deem it right to present to Him the results of their own toil." Pride, boastfulness, and "great and wonderful works" generally characterize the conduct of such persons. God's remedy to cleanse is rejected, and man's effort is put in its place. The world is allowed to come in and crowd out the religious inclinations. This is "the way of Cain" (Jude 11), and we have only to look around us to see how this "way" prevails at the present time.

Abel Found Refuge in God

How different the way of Abel, the man of faith! "Abel felt and owned the curse; he saw the stain of sin, and, in the holy energy of faith, offered that which met it, and met it thoroughly -- met it divinely. He sought and found a refuge in God Himself; and instead of building a city on the earth, he found but a grave in its bosom. The earth, which on its surface displayed the genius and energy of Cain and his family, was stained underneath with the blood of a righteous man. The earth which we tread upon is stained by the blood of the Son of God. The very blood which justifies the Church contemns the world. The dark shadow of the cross of Jesus may be seen by the eye of faith, looming over all the glitter and glare of this evanescent world. "The fashion of this world passeth away. It will soon all be over, so far as the present scene is concerned."

But though man may live many, years and accomplish many wonders, yet there is always the humiliating record of his weakness and "subjection to the rule of death." It must at last be recorded that "he died." "He cannot by his energy set aside the sentence of death, although he may produce the comforts and luxuries of life." Thus we have in Abel and his sacrifice most valuable instruction regarding the sacrifice on which faith rests and regarding the glorious prospect to which our faith looks forward. Other noble examples are given illustrating our "walk with God," taking in all the details of life which lie between. "The Lord will give grace and glory," and "between the grace that has been, and the glory that is to be revealed, there is the happy assurance that 'no good thing will He withhold from them that walk uprightly.'"

"A CRY OF THE SOUL"

"O God of truth, for whom alone I sigh,
Knit Thou my heart by strong, sweet cords to Thee.
I tire of hearing; books my patience try.
Untired to Thee I cry;
Thyself my all shalt be.

"Lord, be Thou near and cheer my lonely way;
With Thy sweet peace my aching bosom fill;
Scatter my cares and fears; my griefs allay;
And be it mine each day
To love and please Thee, still.

"My God! Thou hearest me; but clouds obscure
Even yet Thy perfect radiance, truth Divine!
Oh for the stainless skies, the splendors pure,
The joys that aye endure,
Where Thine own glories shine!"

REPORT OF THE, VISIT TO GREAT BRITAIN

(Continued from last issue)

BACK TO GERMANY AND ENGLAND

FROM Helsingfors we returned to Stockholm by way of Obo. Here we found a gathering of fourteen friends at the pier to express their love and appreciation and to bid us God speed.

Arriving at Stockholm the next morning our sojourn and travels with Brother Lundborg had come to an end. Brother Lundborg assured us, however, that there were many other points in Sweden to which he would have been glad to accompany us in further ministry and which would require several weeks. We regretted very much not to be able to remain longer and engage in further service in that country which it is so much in need of at this time. To our dear Brother Lundborg we felt that we owed much for his valuable services in traveling with us and acting as inter-preter in both Sweden and Finland.

After a journey of a day and a half from Stockholm we reached Eastern Germany where our itinerary was to commence; this was at the town of Reichenbach. On arriving here we found our dear Brother and co-laborer, R. A. Lauster, who was to perform the service of interpreting again. Following is the list of towns that made up the itinerary for the six days we were to spend in Germany: Reichenbach, Halle, Siegen, Cologne, Barmen, and Lindfort. A brief word concerning each of these visits may be of interest. At Reichenbach we addressed a company of thirty-five brethren whose deep interest was manifest in the earnest attention that was given to the discussion of one phase or another of the Truth and the various questions peculiar to our time, during a meeting of about three hours.

The Awakening in Halle

In the city of Halle there has been considerable of an awakening among the brethren and at this place there gathered 165 friends whose radiant faces and inquiries concerning the various matters pertaining to the Church assured us that the will of God and the attainment of the Heavenly Kingdom lay near to their hearts. There were brethren here too who told us of many heartaches and grievous experiences in becoming disentangled from the bondage of their former association. A great convention had just been held in Magdeburg, attended by many thousands of professing Truth people, and we were asked what is the meaning of the much activity amongst the other brethren, and of the vast numbers flocking to the I. B. S. A. movement at the present time, and why more people are "coming into the Truth" now than formerly. In replying to this query, we could not but recall the question asked by another: Why was

it that in a comparatively short time after the apostolic period, in the third and fourth centuries, and particularly in the days of Constantine, there were many, many thousands of people of various nationalities professing Christianity and flocking to the church? and what is there to be said concerning the kind of Christianity that these people exhibited? History informs us that the majority of these vast numbers were mere worldlings, entirely uncon-verted and having little or no conception of Christ and the way of the cross. They were influenced to make a profession of Christianity from improper motives; because under the new teachings and government of Constantine, Christianity became popular and "the offense of the cross," suffering as a footstep follower of Christ, ceased so far as the masses of professing Christians were concerned, and thus came into existence the great Papal Antichrist. There has much of the same situation developed in these recent years amongst the so-called Truth people of the world. In some localities it is claimed that great numbers are professing to "come into the Truth" and become of the Church, but this stand and profession are not made under the influence of the preaching of the cross and of consecration to God. Again the way of the cross and the life of holiness involving the bringing forth of the fruits of the Christ character are relegated to the background and human tradition, theories, and specula-tions take their place. The people are promised that they need never enter the tomb; that so-called "service," the distribution of certain proclama-tions, and the doing of certain outward works, defending "God's Organi-zation," etc., and perseverance in these is all that is required to gain Divine favor and the blessings promised. Many of those who make up the vast numbers that are said to accept the Truth do not even profess to have made a consecration, do not claim to be running for the heavenly prize, but are making preparation for the enjoyment of earthly blessings and are hoping to be of the "millions who will never die."

"Not All That Saith Lord, Lord"

There is, therefore, the same room for doubt today respecting the genuine-ness of the Christianity that is professed on the part of the great multitudes, as there was in the days when the great Papal Apostasy was developing and setting in. Those who are exhibiting the kind of Christianity that we find in the apostolic period, who are going by way of the cross, and who recognize that the prime essentials are holiness, purity of life, and the character-likeness of the Lord, realize that there is no room for special concern about the vast numbers today professing to "come into the Truth." It is evidently still a "little flock" who are living the life of Christ and properly representing Him in this world.

We were truly encouraged to find such a good number of faithful brethren at Halle, who are standing firmly for the Bible teaching concerning the headship of Christ and the oneness of all the brethren. It seemed most fitting that Halle should be the center of activity on the part of brethren who are endeavoring to make an earnest defense of the great principles of liberty and truth, the principles of the Reformation, for only a few miles from this city is the town of Eisleben, the birthplace of Martin Luther, which we passed through on our way to the next appointment. We were loath to part with these very appreciative and warm-hearted brethren at Halle, but were reminded again

that soon the Lord will gather all His faithful ones to the heavenly Home, where our fellowship in Him will be complete and without end.

At Siegen and Cologne

The next appointment, Siegen, was reached after a ride of several hours through some of the most interesting portions of Germany, during which there was opportunity to observe not only the results of the present efforts and struggles of the people, but there were objects and scenery continually brought to view that carried the mind backward into the centuries -- an ancient church or cathedral, or an old castle is to be seen here and there that suggests to some extent the civilization and the type of mind that dwelt there in earlier ages. The civilization of the present is decidedly an advantage over the past; and had our race kept pace in the qualities of human kindness and consideration, with its intellectual progress, there would be much more happiness prevailing amongst men.

At Siegen, we had further interesting experiences when a company of about seventy brethren gathered, and when for several hours the great themes that lie near to all our hearts were reviewed much to the satisfaction and profit of all.

We were journeying westward and the city of Cologne, situated on the Rhine, was next in our itinerary; the season of fellowship and discussion of the Truth amongst a company of about thirty-five earnest and warm-hearted friends was richly blessed of the Lord.

The Brethren at Barmen

One of our most profitable visits was next in order at Barmen, and this visit fell upon a Sunday which gave opportunity for an entire day, of meetings and fellowship. There were about 125 friends in attendance at the meetings during the day, during which there were discourses and many questions given us to answer. The many expressions of interest and appreciation at the close of the day gave assurance that the entire experience, was one very profitable to all and meant much comfort and refreshment of heart to the brethren. As in other gatherings among the foreign friends, so, here, it was easy to understand from the fervency of spirit with which they sang the hymns, and from the expression of face, that they were acquainted with the Lord and knew something of the peace of God which passeth human understanding.

An important consideration that was impressed upon our mind at this place, as indeed all the places we visited in these foreign countries, a consideration too that has been frequently noted amongst the brethren in Great Britain and America is, that those who have come out of the former association of the I. B. S. A. and who are standing for Christian liberty and on the principles of Christ, the only channel and Head of the Church, are, for the most part, brethren of long experience and standing in the Truth. They are principally friends who composed the gatherings and were active in Brother Russell's time. It is obvious that these brethren are the more spiritual and fruit-bearing in their lives; in fact, they are the very cream of the old Classes as they were once constituted. It is most interesting to note how well these friends remember Brother Russell's teachings concerning the importance of all the

consecrated coming out of all Babylonish confusion and renouncing every system that substitutes the authority of a man-made organization for the headship of Christ.

We could have wished to have much longer time to spend with these friends in Barmen as in other places, as there were many points and items of much interest which we did not have time to go into in detail. Yet, as we realize there are capable brethren in their midst and as the Lord is over all the interests of the brethren we can rest them all in His Divine care and keeping. It will be remembered by many that Barmen was for many years during Brother Russell's time the headquarters of the German branch of the work. The building where the work was carried on was pointed out to us.

Our last appointment was on the extreme western border of Germany, Lindfort, a small mining town. We had the pleasure of meeting a company of about thirty-five brethren, hard working people, but yet deeply earnest and longing for a clearer understanding of the ways of the Lord and of the peculiar events and developments of these recent years. A service of three hours seemed to be effective in assisting these brethren and they gave evidence of being much refreshed in spirit. It was following this appointment that we parted company with Brother Lauster, he returning to his home in Stuttgart; our plan on leaving Germany, being to return to England by way of Holland. The service rendered by Brother Lauster was indeed a valuable one and was not only greatly appreciated by ourself, but by all the German friends.

At Rotterdam

Having heard from brethren in Rotterdam with an invitation to serve them, we planned an extra day in this city. There is not a large Class of the friends who stand free here, about one dozen in all who meet regularly. We were entertained in the home of Brother and Sister G. Van Halewyn, who accompanied us to the meeting and Brother Van Halewyn acted as our interpreter during this service, which along with others had the Lord's blessing. An extra day was spent with Brother and Sister Van Halewyn on a visit to the Hague, where we were shown points of international interest such as the Peace Palace, where some of the most important international conferences have been held. We saw also in this city the palace of the present Queen of Holland. An old prison, said to, be 600 years old, was amongst other points visited in this city. Our guide led us through various rooms, just as they were of old, pointing in some instances to various implements and devices that were used centuries ago for the torture of prisoners. Once more we had occasion for thankfulness that civilizing influences of modern times have to a large extent done away with the hor-rible atrocities of the past.

At Rotterdam we were shown the place from which the "Mayflower" sailed for America in 1620, containing the little group of earnest, courageous souls, little realizing at the time the important and valuable contribution they were thus making to the civilization of the Western Hemisphere.

Observing the Christ in His Members

Our sojourn now among the European countries was at an end; and reflecting upon, some of the experiences, we felt that without doubt, in all of the countries visited, we had truly seen the Christ, the manifestation of the Christ, represented in those earnest faithful souls, concerning whose consecration no one could have reasonable doubt -- faithful indeed in Christ and giving evidence of sharing in His sufferings. We were reminded that the mystical, suffering Christ has thus existed all along through the Age. They are known to the Lord not by their identity with any human organization, not as a system or body of persons, but only as individuals, each one related to the Lord by personal faith and obedience unto full consecration. And with this relationship, no human system nor threat, nor anathema of men can possibly interfere.

The friends throughout all those countries, too, have had to meet the same problems that the brethren in Great Britain and America have had to contend with: Ambitious leaders, evidently of the kind described, by St. Paul, desiring to lead away disciples after themselves, have arisen every-where, some claiming one line of teaching, new light, etc., and some another, but each one claiming a special call and anointing from God. In some instances it was the case of an individual professing to see himself represented in a certain type, figure, or Old Testament personage as specially chosen of God to give the light and to lead the flock at this time. As a result of these self-styled and self-anointed teachers, there are to be heard some of the most foolish and fanatical teachings. But the friends who are soberly following the one Master

are hearkening to His solemn warning given specially for this time: "Take heed that no man deceive you."

Other Reflections

Naturally, there are other reflections that specially engage the mind in connection with an experience of travel through countries where man has toiled and suffered for many centuries under the reign of every kind of suffering, calamity, And death. One is impressed that the needs of humanity are everywhere manifest to be very great. It is still true that spiritual darkness is upon the face of the earth and gross darkness upon the minds of the people, notwithstanding the fact that the Gospel light has already gone forth to all the nations of the earth, as a witness. Temples, cathedrals, abbeys, some of them containing all the art, wealth, and splendor of which mankind is capable, and some of them now in partial or almost total ruins, dating into remote antiquity, suggest man's weary struggles through the ages to improve his condition and to arise out of weakness and death, and ever failing.

The viewpoint of any faithful child of God must necessarily always be that of the Lord -- the viewpoint of faith. Faith based upon God's revelation sees not only the necessity for Divine interposition, but recognizes that God's remedy is the Kingdom for which Jesus taught His disciples to pray. Not only so, but familiarity with prophecy enables one to see unmistakably the signs of decay and dissolution in evidence in the present order of things and preparations of Providence for the new dispensation. As is well known by all through the public Press, the social, industrial, and financial conditions of the old world are exceedingly sad; and while there has been some reconstruction and recovery since the close of the war, progress is very slow. The new internal and international disorders and problems continually arising are baffling the skill of the wisest statesmen; jealousies, unrest, and discontent are on the increase; and these conditions are regarded by the thoughtful everywhere as forerunners of trouble and disorder of a more grave character than anything in the past, which, as the Scriptures teach, will ultimately fulfil God's purpose in the complete overthrow of Satan's empire.

The Farewell Meeting in London

And now we had but to cross the North Sea from Rotterdam to reach England. This was but a night's journey, and we were back in London at the week-end of June 19th, after six weeks sojourn in Europe. It was most gratifying to mingle once more with English speaking brethren; and to be sure, the English language seemed more appealing and more satisfactory than any of the tongues we had struggled with in Europe. According to the understanding with the brethren in London, our last Sunday in Great Britain was to be spent in that city with the brethren of Forest Gate. The day proved most delightful and the services impressive. There were about 300 friends present at the morning service, which by request was devoted principally to rehearsing our experiences since reaching Great Britain three months previous. Much warm interest was expressed in the account of the visits not only in Great Britain but in the countries of Europe. In fact, the dear brethren in London on learning in the first place of the prospect of some ministry in these countries of the

continent; were most kind with their helpful suggestions and in rendering every service possible. We felt that to these brethren we were much indebted for the privilege of visiting the continent, as of course it would not have been reasonably possible had they not first of all extended the invitation to Great Britain.

As a number of the brethren living in the outlying districts of London were advised of the plan for the meetings on this last Sunday, many of these were present and the attendance as a whole was most pleasing. The evening service being the farewell meeting was attended by upwards of 440. There was a tinge of sadness at the thought that the time was drawing near when we must be parted from so many of the Lord's dear family whom we had learned to love so fervently. During these last moments together our thoughts most logically turned to those themes that concern all of God's people in a most vital way -- our present call to saintship, to the attainment of Christlikeness, to the work of character building; the Divine providential leadings, trials, and disciplines associated with fellowship in the sufferings of Christ, that we may be permitted to ultimately enter the realm of the holy and blessed to whom is given the wondrous promise that they shall share in the First Resurrection. We endeavored at this time once more to express to the brethren our heartfelt thankfulness for all of their loving consideration that had made possible the various privileges of the ministry that were ours in their midst, and for the manner in which the spirit of co-operation was shown in assisting and making the entire experience as free from burden to ourself as possible. The closing feature of the service, an impressive Love Feast, afforded opportunity for final parting words with each one present. Our heart was much refreshed and blessed in not only hearing the earnest "God be With you," but in observing from the countenances of the friends that deep and sincere love in Christ by which the "fellowship of kindred minds is like to that above."

An Example of Suffering Affliction

A visit to one of the hospitals in London Monday morning brought us to the bedside of a dear old saintly brother of 87 years, Brother Mason. For some years he has patiently borne and suffered affliction. His cheerful spirit and lighted countenance gave evidence of having learned important lessons at the Master's feet through the long years of his Christian experience. His conversation showed that he had firmly grasped an appreciation of the will of God and the Christian's glorious hope. He had learned to rejoice in tribulation and assured us that he was very happy in the prospect of soon finishing his course and of meeting the Lord and all the faithful. Once more we could not but praise the Lord for the inspiration that comes from such an example of His keeping power and of the transforming influence of His love.

Blest Be the Tie That Binds

Monday evening at 4 o'clock we left London for Southampton from which port we were to sail on Tuesday morning on the Steamship "Leviathan." On Monday evening at the station in London we had the privilege again of a few farewell words of greeting with a number of brethren, upwards of 40 of the friends having gathered at the station to bid us God speed. This manifestation

of loving thoughtfulness, together with the various expressions of appreciation, touched our heart deeply and made us feel anew that the wondrous and sacred union that we have in Christ truly binds together the hearts and interests of all the members of the family of God. It was much to our delight that we were accompanied during the three hours' ride from London to Southampton by our dear Brother James, one of the elders of the Bristol Class.

Six days of peaceful voyage, unattended by any unusual events, brought us to the shores of America, June 28th, where much to our own joy, we were warmly greeted by loved ones awaiting at the pier. This was truly a moment for deep thankfulness and praise to the Giver of all good that His kind providence had brought us, in safety through all the journey and granted needed strength and grace along the way. On an appropriate occasion during the week of our arrival, the friends of Brooklyn and vicinity heard with deep interest the report of these past weeks, mingling with the Lord's people of various lands of the old world.

"If one member suffer; all suffer," says the Apostle Paul. So it is just as true in respect to any experience of either joy or sorrow, of one member. The oneness and communion of the members of The Christ is such that they each have the welfare of the other members. at heart, regardless of clime, race, color, or tongue. For they have been taught by the grace of God to look for and to see the Christ, the spirit of the Christ, the Holy Spirit, in one another; and on this account are admonished to consider and labor in behalf of and to love one another fervently. And how much this tender, compassionate, sympathetic love continues to be needed by God's. children, until at last they shall all have been led out of this dark night, out of this vale of mists and shadows, into the full sunlight of His presence, into the realm of eternal day,

"Where they need no star to guide
Where no clouds Thy glory hide."

I. F. HOSKINS

FASHIONING OURSELVES AS OBEDIENT CHILDREN

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation." -- 1 Peter 1:14, 15..

THE Scriptures are explicit in the teaching that it is not sufficient that we become children of God by entering into a covenant with Him to do His will; that it is not sufficient that we have started in the Narrow Way as newly begotten children. A period of trial and development must follow. We have this standing as children because we have put ourselves into the hands of God and desire to do His will, loving righteousness and hating iniquity.

On the basis of this stand that we took -- of enlisting under the banner of Jesus, to fight against sin and self and Satan -- God purposes to prove how

thoroughly in earnest we were when we espoused His cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in His great Kingdom, which is to bless the world.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." But if we do not prove obedient, this will hinder us from ever getting into the Elect company, although there may still be opportunity for a lesser condition of favor through purifying experiences and after being finally brought to proper obedience.

By this we are not implying that any of God's children are exempt from discipline; for we are told that every son receiveth chastisement. (Heb. 12:6-11.) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which He proved His thorough loyalty and worthiness of exaltation. And so the chastisements that come to His followers are to fit them for future service and to demonstrate their worthiness of being counted in as members of His Body.

The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time, or the one chastised will lose his place in the Body. If he prove ultimately disobedient, he will be counted unworthy of any of God's favors, and will die the Second Death. The exhortation of our text, therefore, is to the highest attainment and the utmost loyalty to the Father.

How to Fashion Our Minds

There is a fashioning of our **minds** in progress. It is **not** the fashioning of our **will**. The will is **given up to begin** with at consecration. But the will has to do with **regulating** the **mind** as well as the **body** -- the will has to do with this fashioning. We **will** that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for Us.

We as New Creatures should learn to think as God would have us think, to develop habits of thought which upbuild the New Creature. We should eat and drink according to His will, and our clothing should be regulated according to His will. We are to seek His guidance in our life in all things because of the weaknesses of the flesh, the promptings of the Adversary, and our environment. The Lord has made provision, and has given us definite instructions in the Scriptures, by which we may regulate our lives in harmony with His Word; and we should seek more and more to know the will of God and to profit by His providences in our lives, and to apply the knowledge gained, so that whether we eat, or drink, or sleep, or labor, we shall do all to the glory of God.

Our present earthly tabernacles, our organisms of flesh, we receive by heredity; and these tabernacles have various weaknesses and inconsistencies -- some in one direction, and some in another. But they are all, more or less, perversions of the true ideal which God originally gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in

the theories which are frequently entertained, these errors in the past had control of us.

Before we saw the Lord's way, we thought it was right to follow after earthly pleasures and pursuits and to put **self first**. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life -- praise of men, how finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek and are in large measure able to secure the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide now whether we shall go to the theatre or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the covenant we have entered into with Christ, we are to know strictly the Father's will. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And, this change going on in our minds is the "fashioning."

The Fashioning a Gradual Process

Although we discover some things very quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a New Creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to choose? The knowledge of God's will is a matter of **education**. We come to see that **this is right** and **that is wrong**. (The world sets such a style for evening dress, such a style for morning dress.) When we become Christians we have new standards, and it takes some time to get everything harmoniously adjusted therewith.

In line with this thought, the Apostle says, "Be ye transformed by the renewing of your minds" -- not by the renewing of the new **will**. We already **possess** the new **will**. But we see that the **body** is regulated by the **mind**. Therefore the new will says, I must begin with the **mind**. I must get my mind to see things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned -- transformed into the mind of the Lord. As we come to see more and more what is the will of God, our minds decide to do His will: Our reason plays an important part.

God wishes to appeal to our reason, because we are thus better developed than in any other way. We are all in the School of Christ -- under the tutelage of our Lord. In this School we are learning to do His will. We have the teachings of our Lord Jesus and the writings of the Apostles; and our Lord declared that whatsoever the Apostles should bind on earth would be considered bound in Heaven; and whatsoever they should loose on earth would be so considered in

Heaven. Our education progresses until, at the end of this life, those who have thoroughly learned the lessons of this School will be those who have been **obedient children**. These will have been transformed by the renewing of their minds, that they might "prove what is that good, and acceptable, and perfect will of God." -- Rom. 12 :2.

Our Standard -- Jehovah's Righteousness

The new will is, in substance, a will to be like our Father in Heaven. The Apostle Peter exhorts, "As He who hath called you is holy, so be ye holy." Holiness is the standard of perfection. Our **will** must be holy when we first make our covenant with God. Nothing less than a holy will is acceptable to Him. If we had had an unholy will, a will not submissive to God, we would not have been accepted. So if our **will** be holy, we shall, as far as we are able, **do** His will.

As He who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove, We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in :proportion as it has been on the **alert to watch** the **mind** and the **body**, the tongue and everything pertaining to our conduct.

The Apostle enjoins upon us that we shall be "holy in all manner of conversation." (1 Pet. 1:15.) The word **conversation** here has its broad meaning. It relates to our intercourse with others--all of our conduct with respect to others -- our manner of life. We are to be holy in **everything** that pertains. to our lives--in our thoughts, words, and deeds. This is a very high standard; and no wonder that the Lord has **set** a high standard! It is for us to learn what this standard is, and to help others to know what it is.

This is why we spend a few years this side the veil after we have given our hearts to Jesus. We say that we have taken up our cross to follow Jesus, and the Lord wishes to **demonstrate** whether this is true. He is watching our course, and the foreordained number will be found for the Bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the Second Death.

MY GOD AND MY ALL

While Thou, O my God, art my help and defender,
No cares can o'erwhelm me, no terrors appall;

The wiles and the snares of this world will but render
More lively my hope in my God and my all.

Yes, Thou art my refuge in sorrow and danger,
My strength when I suffer, my hope when I fall,
My comfort and joy in this land of the stranger,
My treasure, my glory, my God, and my all.

To Thee, dearest Lord, will I turn without ceasing,
Though grief may oppress me, or sorrow befall;
And love Thee, till death, my ablest spirit releasing,
Secures to me Jesus, my God and my all.

And when Thou demandest the life Thou hast given,
With joy will I answer Thy merciful call;
And quit Thee on earth, but to find Thee in heaven,
My portion forever, my God and my all.

INTERESTING LETTERS

Dear Brethren:

Loving greetings in the name of, Christ.

Your ministry of service through the Heralds, tracts, and letters is much appreciated; likewise the ministry of Brother Muir; also the fellowship with both old and newly found brethren, studying together, etc., are all helping to bring back some of the old-time joys. We feel that we have regained the "liberty of Christ."

I hereby desire to express my apologies to you and to all the brethren affected, for my responsibility and share in the misjudging of the brethren which has been taking place so much since 1916. Previous to 1917 I was privileged to attend a number of conventions, to see and hear Brother Russell, and in a general way to share the Harvest blessings. Then the "Finished Mystery," was published: Because of confidence in the W. T. B. & T. Society, and its leaders, together with views of certain world events, I accepted that book as "divinely provided." Consequently, scant attention was given to the paper entitled "Light After Darkness," or to any literature which did not come from "headquarters."

So through the years following I have been learning by hard knocks and experience the lessons which should have been impressed from the Lord's Word and His Spirit at the beginning. At each change among the Bible Students one bondage of sectarianism would be cast off only to acquire another. Successively it was the I. B. S. A., then, the Stand Fast B. S., then the Elijah Voice Society. As various doctrines and practices in each were shown to be unscriptural, honesty demanded withdrawal of support. But even these steps in the right direction were not free from faults on the part of myself and others. I believe this was due mainly to two things: first, holding to error in the "Finished Mystery," and elsewhere; and second, not having a true perspective of the troubles among the Bible Students as a whole.

I am impressed with the fact that our Lord is patient and long-suffering. I am thankful for God's favor through the merit of Jesus Christ. It is now my desire to be similarly merciful to all who have made a covenant of sacrifice and are endeavoring to fulfil it. It would be interesting to discuss these matter and some of the lessons thereof. But may this be sufficient now.

We were impressed to read of so many brethren across the sea. How mani-fest it is that they are not all in one organization or clique, nor in one country or place. We love them all.

Meanwhile, with Christian love and thanks in His name, I am,

Your brother in Christ, A., S.-Wash.

Dear Brethren in Christ:

I have recently read your issue of August 1925 on Chronology and was much impressed with what I have learned in it and with what to my mind agrees with the facts as we know them. Since our dear Pastor has gone Home, the poor sheep, have been driven hither and thither, but through your labors my mind has been clarified to discern more within the wonderful small details as well as the vast magnitude of our Father's Plan of the Ages. We have had every confidence in our great Shepherd, our dear Redeemer, that He would lead us into the right pasture in due time that would give us that gladness of heart which the Truth alone gives.

We know-that all His dear sheep will be separated unto Him and from the snares of the fowler. We ourselves admit that we have been partially stupefied by the great Destroyer, but feel that we are getting the eye salve to discern more and more between truth and error.

As I have only a loan of this August copy, if you have an extra copy and any late issue I should be glad to have them.

With Christian love and greetings, W. & E. M.-Aus.

Dear Brethren.

Greetings in the name of our King.

We so thoroughly enjoy your literature and especially the Herald and Revelation books; that we wish to have some of our brethren enter into this joy with us. We certainly feel that our spirits have been wonderfully revived as a result of your literature coming to us. We are daily praying that the Lord might help you as you endeavor to revive and encourage the scattered and spiritually starved sheep, in which we also wish to co- operate. Therefore, would you kindly send the April 1-15 and the Chronology Herald to the following. If any of these should already be on your list; please omit and inform us of same, as we should like to meet them; also if there are any that should be taking your Herald in this city, or vicinity.

We also would appreciate any literature you might have concerning the reasons leading to your present position, some time between 1917 and 1918, as we were among those too prejudiced to consider or hear both sides of the matter.

Thanking you heartily for all your kind favors of the past and asking the Lord's richest favor upon you; we remain

Your fellow-brethren in the one hope,

Mr. and Mrs. C. S.=N. Y.

Dear Brethren:

Recently in the Lord's providence. two numbers of the "Herald" were loaned us, one of them on Chronology. They came to us like mast of our blessings -- just in time of need. Since reading a number of the Herald's just recently We feel we have been missing something that the Lord's people need.

We are in full agreement with your findings on Chronology, and cannot agree with. some of the Lord's people when they say that "time is no more." We do enjoy the spirit of humility, love, and tolerance breathed in the "Herald:" As we read them we are taken back in spirit to the days when Brother Russell was with us.

The Lord is still blessing His people who are walking in the light and who refuse to bow to human bondage and headship. It is harder to get out of the bondage that some of the Lord's people are in today than it was to come out of old Babylon years ago when we first got the light. Then we came out with joy, but now we come out with sorrow

Please send. the "Herald" to the enclosed addresses for which I enclose remittance. I hope to order one or two more in a week or two.

With much love and Best wishes;

Your brother in Christ,

W. M. -- B. C.

The Herald of Christ's Kingdom

Vol. IX September 15, 1926 No. 18

ANCIENT RUINS BEAR OUT THE BIBLE

WHILE the true child of faith, enjoying the privileges of the Christian life and to whom the Spirit beareth witness with his spirit as to his standing and relationship with God, learns not to depend for the support of his faith upon external evidences respecting the Divine inspiration of the Bible, yet the latter are always interesting to observe and are valuable especially in offering the truth and appealing to such as have not entered so fully and experimentally and by the power of faith into the rich depths and truths of the Bibles More facts brought to light by the continued excavations in Palestine are found to be in confirmation of the Bible accounts, reaching far back into the era prior to the First Advent of Christ. An Interesting account published in "The New York Times," of August 9, reads:

"Dr. George Byron Gordon, Director of the Museum of the University of Pennsylvania, made public here yesterday the final report of the Palestine

Expedition led by Alan Rowe, on its year's work in the ancient city of Beth-Shan, seat of a dozen succeeding civilizations, in the Land of Canaan.

"Some of the facts brought to light give important confirmation of certain Biblical statements concerning the town of Beth-Shan under the rule of the Philistines,' says Mr: Rowe's report, adding that wealth of archaeological information was found, shedding light on the customs and the modes of religious observance of the various peoples who inhabited the city before it passed under the domination of the Israelites some time before King Solomon came to the throne.

"Discovers Two Sacred Stones"

"One exceptionally interesting discovery, calling up the old account in Kings of Jehovah's anger with His people for worshiping idols, consisted of two stone columns with palm tree capitals, similar at least to the 'mazzebahs,' or sacred standing stones revered by the ancient Syrians. As to them, Mr. Rowe quotes from 2 Kings. 17 as follows:

"The children of Israel did secretly things that were not right against the Lord their God, and they built them high places in all their cities And they set them up pillars and Ashram upon every high hill, and under every green tree; and there they burned incense in all the high places, as did the nations whom the Lord carried away before them They made them molten images, even two calves, and made an Asherah, and worshiped all the host [i. e., stars] of heaven, and served Baal.'

"The discoveries made by the expedition were on a high mound or 'tell' covered with the ruins of temples. The mound looks down on the modest town of Beisan, and on the River Jordan, which flows nearby.

"Describes Four Temples"

"The report, which is the result of a thorough working over of the excavated material by Mr. Rowe, says:

"As already reported, the expedition discovered altogether four Canaanite temples, two being made during the time of Rameses II, one under the reign of his predecessor, Seti I, and one under the Tell-el-Amarna era. The evidence shows that the southern Temple of Rameses II was dedicated to the warrior god Resheph and the northern one to Antit-Ashtoreth, whose monument was discovered in the building.

"Until lately it was thought that under the time of Rameses III of the Twentieth Dynasty the latter temple was in disuse, but the new details show that such was not the case. As a matter of fact, from the time of the erection of the buildings up to the time when King David drove out the Philistines, worship was carried on in both the temples, first by all of the Egyptians and their mercenaries, and latterly by the Philistines But already before their time, as the evidence indicates, there were Egyptian mercenary troops at Beth-Shan, who, like the Philistines, came from the Aegean-Anatolian regions.

"At the death of the King these troops probably took possession of the place for themselves and amalgamated with the incoming Philistines, whom the Egyptians knew as the Pulesti Burials of the Egyptian mercenaries were discovered at Beth-Shan in 1922; they comprised peculiar anthropoid pottery sarcophagi of the same date (Twentieth Dynasty) and type as the foreign looking pottery sarcophagi found in Egypt at El-Yahudiyeh and Tell Nebesheh. A spearhead found with a sarcophagus at the latter place is identical with that Mound and one of parallel burials at Beth-Shan.

'We see, then, that at the death of Saul in 1020 B. C., the Philistines were in actual possession of the fort; and they were worshiping in the two temples erected by Rameses II, the adoration of their Baal (whom they called Dagon) and their Baalath (Ashtoreth) doubtless being carried out in the respective temples in which the Baal and: Baalath of the Egyptians were revered.'

"The combined facts, both literally and: archaeological; certainly show that, in the Old Testament, the building called the "Temple of Dagon" was the southern temple of Rameses II, and that the building called "house of Asharoth" in one place and house of their gods" in the other was the old northern temple of the King. . .

"The actual details of the worship carried out in the Beth-Shan temples must, of course, always remain unknown, but the wealth of new material which the excavations have brought forth enables us to get a very good idea of the sacred cult of Ashtoreth, the great "lady of heaven," as it "was practiced in Palestine from the fourteenth century to the eleventh century before Christ."

THE BROOKLYN CONVENTION AND THE ANNUAL MEETING

ANOTHER opportunity has come to us in the providence of the Lord in which He has proven true to His promise to be in the midst of the assembly of His trusting children. One of these promises so familiar to all as contained in Malachi's prophecy, where he speaks of the blessing pronounced upon those whose hearts and thoughts were engaged in the contemplation of spiritual things. -- Mal. 3:16, 17.

The Convention announced for some months to be held in September is now in the past; and as brethren in Christ spoke often one to another, the Lord did hearken and hear, and the consciousness of the Father's smile and of their place in the book of remembrance gave sweet and sacred joys that surely will be of an abiding character. The Convention more than came up to our expectations and proved to be the most excellent and profitable conference we have had for many years past, both .as respects the rich fellowship and spiritual joys experienced, as well as in the number in attendance. The Lord was present indeed we are sure and caused the hearts of the brethren to be filled in overflow measure. Upwards of 125 were in attendance. The gathering was a very representative one and while those present were mostly from, the Eastern States and Canada, the far West was represented including Colorado and California.

The proceedings of this Convention were of the usual order, commencing Saturday morning and continuing on to the end of the third day. Discourses, which were constantly directing the thoughts of the hearers toward the Lord and His Truth, praise, prayer, and general spiritual intercourse were continuous. The spirit of oneness and the great bond of love were most prominent through out the exercises of this Convention. The Holy Spirit was much in evidence, prompting the brethren to recognize each his or hers personal liberties, that each disciple of Christ is bound to the other by his love of the Lord and of the Word alone. The words of Brother Russell are recalled in this connection: "We should remember our Lord's teaching . . . that those who are not against us are on our part and that we should neither reprove as wolves not disown as brethren those whose hearts, whose characters, give evidence that they belong to the Lord, even though they follow not with us in respect to His service, the promulgation of His message, etc. In other words, we are to love all and wish God speed to all loving the Lord and manifesting His spirit whether they associate with us or not. In a word, the Divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: Faith in the redeeming blood, consecration to the Master, and a manifestation of His spirit are the lines of discipleship -- broad within themselves, but narrow as compared with the lines of the world."

Some were present at the Convention to whom the privilege of meeting with those of like precious faith is a rare occurrence, and it was on this account of special comfort a. and it was on this account of special comfort and help; others there were who only recently had been awakened to a sense of their Christian responsibility. It was most gratifying to observe that as these took their departure from the Convention it was with settled conviction and clear appreciation of the Lord's will concerning them, that they stand firmly upon the principles of the Divine Word and in defense of those sacred and God-given liberties in Christ, for which loyal soldiers of the cross have ever stood.

There was a satisfaction, too, in the consciousness that a firm reliance upon the promises of the Lord, and an abiding faith in the sound doctrine of the Scriptures have been the means of preserving the friends from a wavering and uncertain course of vain speculation and wild and erratic surmises as to what the future may hold. More and more Divine providences realized in the affairs of the Lord's true people indicate the supervision of the great Head over the members of His Body -- the Church.

Amongst those messages of love and greetings that came by telegram from several Classes of long distance, were those from Seattle, Washington, Chicago, Ill., and Providence, R. I. These were all most heartily appreciated by the friends gathered in Convention, and by unanimous vote the brethren expressed their desire to send to these Classes their love and remembrance in return.

The annual business meeting of The Pastoral Bible Institute occupied one of the sessions of the Convention. This was of the usual order: The brethren who had been entrusted with the various interests of this ministry during the past year rendered reports covering the various activities and accomplishments in

the service. These were listened to with very pleasing interest. Following the reports the regular election proceeded, resulting by almost unanimous vote, in the re-election of the brethren whose term of office had expired, and whose names appeared on page 266 of the August 15th issue of the "Herald."

The brethren duly elected to assume the responsibilities of this ministry for another year found opportunity before the Convention closed to confer together with regard to the outlook and concerning one interest or another relating to the Truth and the brethren. The responsibility of this service is keenly felt by all of these brethren and they are deeply conscious of their utter dependence dense and reliance upon the Lord for His promised guidance and counsel. Amongst the items of business transacted at this conference was the election of "The Herald" Editorial Committee, the same brethren who have been serving in the past and whose names appear on the second page of each issue of this journal, being chosen again. All of these brethren, both of the Editorial Staff and of the Directorate desire to express their heartiest appreciation of the confidence thus indicated in their by the friends in placing upon them this responsibility; and the earnest prayers of all are desired that the Spirit of the Lord may, in very large measure, prevail in all of their counsels, that His name may ha honored and His people blessed.

ANNUAL REPORT OF OUR UNITED MINISTRY

THE custom of having a yearly review of our ministry and the various activities associated therewith has been found to be profitable and stimulating as well as of general encouragement to the friends. It affords the brethren scattered abroad opportunity to know of the progress and accomplishments of their united efforts in the Lord's service, and becomes to them an indication of the Lord's leading and providence respecting the future use of their energies in one direction or another.

The Apostle Paul spoke of himself and associates as being stewards of the mysteries of 'God. In a general sense all true disciples of Christ are given a stewardship of their Master's goods; and so the true Church as a whole has been the custodian of spiritual truth -- of the great message of salvation, the grace of God, throughout the Age. And it is still our privilege to be "co-workers together with Him;" and as stewards of the Lord's goods the system and service of Gospel truth. It is also required of all such that they be found faithful.

We recall that our stewardship consists, first, in holding the Truth in righteousness, purity, and holiness of life -- that each of us shall by our example and deportment before the Lord and each other be true exponents of the Christian life; second, that we shall by word of mouth and otherwise, as opportunity affords, make known the grace of God to others and so let our light shine, as Jesus admonished. It is well recognized by all that in some respects the most effective preaching any one can do is by his example of sanctification of the spirit and consecration to God. And it were in vain that any one attempt to handle the holy things, or to preach to others, unless he is at the same time demonstrating the power of the message in his own life.

Ministry for the Spiritually Minded

The ministry and service of the Church of Christ is a spiritual one and relates to the preparation and development of the character of Christlikeness for the calling and office of the future Age; remembering that the voice of the Lord in this Age appeals only to the spiritually minded, the saintly, and such as have the ear to hear spiritual things. No commission was ever given us by our Master to engage in creating a great earthly system or organization, nor are our efforts in the interests of any great human movement or propaganda, except in the sense that from the Lord's standpoint the call and development of the Church, the New Creation, in this Age is God's grand, sublime movement by which He is preparing to bring to humanity a glorious deliverance. It is from the standpoint of the Church's preparation for the future work that the Revelator, looking down to the conclusion of the Church's career, sees the time fulfilled when the Bride or Wife shall have made herself ready. We have not yet reached that time, and until then, it is the sacred duty of such to pursue that service and ministry that belong to the period of preparation.

The Lord has given us much encouragement in that we are able to report considerable progress during the year past, from June, 1925 to June, 1926; in fact it has been in some respects by far our most successful year by way of reaching a larger number of earnest, consecrated friends and in hearing from them of much spiritual blessing derived from the ministry; and now as this is submitted three months later than the regular time for this report, the progress continues. We would have been just as content, however, to offer this report if there had not been this progress, or even if there had been a decline in the work; because it is not a matter of winning the Lord's approval by our ability to report so many additions to our ministry, or by so much increase to our treasury, or by any great external effort of ours; for we are not making any bid for numbers, nor for anything in the way of outward show. The amount of our accomplishments externally is, so far as others are concerned, not the first consideration; rather, it is a matter of being faithful in the use of the time, opportunities, and privileges the Lord has given us. It is a source of gratification, however, that a larger number are being blessed by the Truth and as a result of the ministry; and that the Lord has been broadening our privileges of service in assisting the brethren during the past year, rather than curtailing them.

The Service of the Herald

The sending forth regularly of the journal, "The Herald of Christ's Kingdom," ever since its inception eight years ago has been at the expressed wish of brethren in various parts of the world; and from the first, the brethren appointed to discharge the responsibilities of this service have been encouraged in the conviction that the regular visits of the journal to the friends have been fruitful of much spiritual good in the way of strengthening faith and assisting to further knowledge. Our principal source of information respecting this matter is of course in the subscription list itself in addition to the communications received. Many of those who receive the journal; frequently assure us of their, deep appreciation of it and of the blessing they anticipate in every number, causing the grace of God to abound more and

more in their hearts. The friends, too, recognize that there is a responsibility associated with the issuing of this journal. All recognize that the time in which we are living is one of peculiar testing and severe trial. Many teachers have arisen in various parts of the world, mainly of the character referred to by the Apostle, brethren who speak perverse things, seeking to lead away disciples after themselves. As a result of this, the very atmosphere today seems charged with these conflicting opinions, with strange and foolish applications and interpretations of Scripture. Some because of this fact and the existing state of confusion are disposed to grow weary in well doing and to drop out by the way. Realizing the gravity of the situation and the fact that there is much false doctrine spread everywhere, those who truly have it upon their hearts to assist and comfort fellow-members recognize that such service can be performed only in the strength and reverence of the Lord and by constantly and humbly seeking to be filled with His Spirit and to speak only as the oracles of God.

Importance of Sound Doctrinal Teaching

The policy of the "Herald" Editorial Staff from the, beginning of the publication has been to present what they believe would be profitable spiritually; so far as possible what is truth and what would have the Lord's approval that which they believe to be for the edification of the New Creation. For this reason, it is not found wise to always publish manuscripts that are received from time to time from other brethren in various locations. It would not seem the course of wisdom to open the pages of this journal to various conflicting opinions, speculations, and theories of brethren no matter how well intentioned they may be.

Nor are we implying by this expression that only the Editorial Staff of this journal are qualified to say what is truth. Other brethren there are who are just as capable or perhaps more efficient, but in the stewardship represented in this service the brethren are responsible in using their best discretion and judgment in permitting to come before the friends such presentations as they believe will contribute to the spiritual good of the reader.

It is recognized that not all the views presented in the journal have the approval and endorsement of all the readers, but it would be unreasonable to suppose that all would have exactly the same view of every Scripture interpretation. Hence, it would not be reasonable to expect that any person or committee of brethren could possibly edit a journal that would in every detail be satisfactory to all. All will concede that the first and all important consideration is the doing of that which is thought to be pleasing to the Lord, and the doing of His will. Recognizing the fact that in many lines of Scripture there is room for a difference of opinion, it would not be the part of wisdom for any one to dogmatize and claim that his understanding or interpretation is the last word upon the subject. Accordingly, we have repeatedly offered the advice that the brethren everywhere should think and decide for themselves what they are going to believe and accept as truth and that their inability to grasp and see alike on all points should not be allowed to cause friction or an embittering of spirit toward one another, especially as long as the fundamentals of faith and fellowship are not disturbed.

Tolerance in the Church

Recognizing then that the pathway of the true disciple is to be a progressive one and that he shall expect the truth to shine more brightly as he advances on the stream of time, he is to be on guard in that connection against the spirit of intolerance coming, in and against a disposition to impatience and narrowness toward others who may not be able to see or take the steps of progress as he himself is able to do. Surely of all people those who have been given a clearer vision of the character of God and of His dear Son and their longsuffering and patience throughout the Ages should themselves feel very patient one toward another and endeavor to develop that sympathetic heart that will be tolerant -- suffer long and be kind. Surely if there is any place for tolerance and forbearance to be exercised it is in our communion with one another in the study of the Truth and it should be manifested in our willingness for others to view matters differently from us if they choose.

The Encouragement of Recent Awakenings

Special encouragement is derived at the present time in connection with the "Herald" ministry, for there has been particularly during the past year much awakening amongst the friends of our former association; due to the fact partly that a number of interpretations in which they had been led to place confidence have proven to be utter failures; and too, that other unsatisfactory applications of Scripture continue to come from the same source along with practices and tests of fellowship wholly unauthorized and contrary to the spirit and teaching of our Divine Master. Special issues of our journal dealing with the questions, problems, and interpretations that are prominently up for consideration now, have seemed to be of much assistance and refreshment, especially to these newly awakened ones. In their correspondence these acknowledge that on account of the strange and peculiar state of affairs and the prevailing confusion, they had become much discouraged, but now have received fresh courage and hope, to press on in the good way.

There has been a considerable increase in our subscription list -- about 400 additional subscribers during the past few months. While there is much encouragement in this, and while our subscription list stands at approximately 2300, yet we feel that there is room for much increase, and we believe there are many others who will come to see more clearly and avail themselves of the privileges of this ministry. All who are being refreshed and comforted by the visits of the "Herald" will no doubt desire to pass the blessing on to others. From time to time we have suggested means, by which this can be done: We are prepared to mail samples of the "Herald" to addresses that may be sent in to us, or we will send additional copies to any subscriber if they can be placed in the hands of other brethren who show a measure of open-mindedness and a disposition to investigate. We urge each and all to be active along this line, believing that each heart will receive a blessing in thus being exercised and endeavoring to refresh and encourage the hearts of others who are in special need at this time. The terms by which the "Herald" is supplied are such that none should be without it. Those whose circumstances would not permit them to pay the regular subscription price may have it free; and those who prefer to ask for it on credit are just as welcome to receive it; only the postal authorities

require that there shall be some personal request coming from each subscriber to the effect that the journal is desired. We earnestly desire that our subscription list shall include all the deeply interested brethren regardless of their financial condition. We have continued to maintain the price of the journal at \$1.00 a year, notwithstanding the fact that the actual cost of its production is more than twice that amount, but we have been enabled to do this only because of the generosity and love of some who contribute considerably more than the price of their own subscription, thus enabling us to have a fund to draw on to cover the cost of publishing the journal and that we might be able to furnish it to some without price.

Ministry by Visiting Brethren

The ministry through the visits of the brethren traveling from place to place and visiting Classes of friends and serving them during one or more meetings has surely had the Divine blessing during the year past. Through advice received from the friends, these ministries seem more or less in demand and are appreciated. Several brethren of ability have continued to minister thus locally, some giving a few days at a time and others serving nearby Classes on Sundays. During the past year four brethren have devoted much time to this branch of the ministry, by which the greater portion of the territory in the United States and Canada has been covered. It is true it has not been to many large assemblies that the services of these Pilgrim brethren have been rendered, but this is not discouraging in any way in consideration of the fact that the ministry of the Divine Word throughout the Age has been to a comparatively small number, the Little Flock, the jewel class, who alone are promised the Kingdom of God. It is good to remember the Apostle's statement: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and, God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought; things that are." (1 Cor. 1:26-29.) It is remembered that St. Paul journeyed from place to place preaching the Gospel of the Kingdom, seeing at times much fruit of his labor and at other times realizing but little or no results from his faithful efforts; not only often receiving as compensation the scoffs and jeers of the world and the cruel hand of persecution but frequently a lack of appreciation on the part of professing believers themselves. All faithful ambassadors have been admonished to expect similar experiences themselves even unto the end of the Age.

From the standpoint then of inspired revelation the efforts of the brethren to comfort one another in these times are most encouraging and are productive of all that we could reasonably expect, considering the circumstances and the fact that the Church is evidently approaching nigh unto the end of her earthly pilgrimage and the consummation of her blessed hope. In a general way the following represents the sum of the ministry amongst the Classes:

Number of Pilgrims 16
Miles traveled 56,086

Meetings held 605
Total attendance 14,300

Conferences or Conventions

The assembling of the brethren in convention gatherings has been a source of spiritual uplift and assistance also. Those whose hearts and minds are one in the Lord and who realize the sacredness of the ties that unite them to the one Lord and Master delight increasingly in the fellowship of kindred minds. Owing to the fact that the friends are considerably scattered and separated by long distances, it is not possible under the circumstances for a large number to assemble. There have been four general gatherings during the year past that have ministered much comfort, and many have expressed themselves as being greatly edified.

The "Institute" is continually receiving appeals from the friends in all parts for free literature in the form of tracts and Heralds. While we have not been able to offer these in large quantities so that the friends could generally make a house to house canvass of them, yet we have supplied the literature in limited quantities so that all could have some part in this service of placing tracts or Heralds with inquiring friends or relatives or with such as appeared to have the ear to hear. Approximately 50,000 tracts have thus been sent out during the past year. Mention may be made in this connection also of how about 50,000 copies of the special "Herald" treating the subject of Evolution have been put into circulation. Some of these have been distributed by handing them out, though the larger number have been sent through the mails. And while there has not been a large response as a result of this distribution, there have come from here and there expressions of special interest aroused and a desire for further explanations of the Bible and of the Divine Plan. We desire that the brethren shall continue to order freely any of the literature we thus have prepared for distribution.

Showing Our Faith by Our Works

Some have continued to make use of "The Divine Plan of the Ages," which is still supplied. We could wish that there were more to report in the way of activity amongst the friends in placing this volume in the hands of those to whom it would bring comfort, for surely there is no better and clearer statement of the truth of the Divine Plan than that which this volume contains. It is remembered of course that this book has already had an enormous circulation so that it is the possession of many homes where it is not appreciated. However, let the brethren all remember that this is still one of the best means of satisfying the longings of those who are seeking after the Truth and desire an explanation of many of life's problems.

A word further concerning activity in the service of the truth: It has been wisely suggested, we believe, that all keep in mind that it is not a matter of our working our way into the Kingdom that we engage in the service; rather, in carrying forth the Word of Life to others we are testifying to our own loyalty to the Lord and our desire to give to others that which has blessed our own hearts. As the Master said, "Whosoever shall be ashamed of Me and My Words [in this adulterous and sinful generation] of him shall the Son of man

be ashamed, when He shall come in His own glory, and in His Father's and of the holy angels." Concerning faithful servants He declares that in the end of the Age He will address all such saying, "Well done, good and faithful servant, . . . enter thou into the joys of thy Lord." Thus it is seen that we are not putting works before faith, but, as the Apostle says we show our faith by our works. We believe, therefore speak -- give utterance to the truth, scattering it everywhere by word of mouth, by pen, and by the printed page. The great Chief Shepherd has so arranged matters Haas to test us all, along these various lines of love for Him, for His Word, for His Plan -- to test our courage or our shame, to prove whether or not we are true soldiers of the cross and followers of the Lamb.

The Study of Revelation

There has been much encouragement as a result of the distribution of the two Volumes treating the Revelation. We have reason to believe that this exposition has been productive of great good in many parts. The deep interest which is so frequently expressed in the study of the Apocalypse gives abundant testimony that a considerable number are realizing the blessing promised in the introductory words, "Blessed is he that readeth, and they that hear the words of this prophecy." Many are realizing that in the pictures and symbols of the Revelation we are today able to understand much of the meaning of the history of the Church and her experiences even unto the present moment. For this reason we are unable to concur in the views advocated by some brethren today that we should leave the Book of Revelation alone and not attempt to understand any of its sayings beyond those presented by some of the expositors of the past. The Bible nowhere places any such limitations upon any portion of its sacred record. Even Brother Russell did not at any time teach that no light should come from the Book of Revelation after his departure, nor did he leave any word to the effect that with his decease would end the progress of Truth and that none should seek further understanding of the visions of St. John beyond those he had presented. It is well known that Brother Russell himself intended to prepare such an exposition. In the Lord's providence he was not spared to do this; and surely it cannot be displeasing to the Lord that the brethren continue to study and derive from the Revelation the promised blessings. As for the exposition which has been issued by the "Institute," we believe there has been no boasting by ourselves, or any one concerning it. We have never thought of claiming for it any such thing as the "posthumous" work of Brother Russell, nor in any sense a "Seventh Volume," nor any "final exposition of Revelation." It has never been recommended as the last word to be said, but, there has been constant acknowledgment that there is still more light due on one or another of the visions it contains.

How Some Have Been Blest

We believe, however, that the exposition sent forth by the "Institute" presents a careful, conservative, and reverential examination of the Revelation in the light of history and in the light of those expositors whose sincere humility, piety, and consecration give evidence of deep spiritual insight into the

meaning of the Apocalyptic visions. From many communications received far and near we have been convinced that this exposition has proven to be what many have needed in these days and what has assisted them greatly in understanding the mischief that has crept into the sacred precincts of the Church throughout the Age as well as in these latter times and has enabled them to understand the meaning of the Lord's providence and the happenings of these recent years. A letter just received from far off Australia as a sample of many that have come, expresses the blessing that has been experienced. We quote a brief paragraph from this letter, as follows:

"How well I remember starting to read Volume I of the Revelation with a sort of pride, that, what I had learnt in the Seventh Volume on Revelation would soon shine up brilliantly against Streeter's! Oh how critically and slowly I read, but, had not gotten far before I found myself back in that deep reverence for God and His Word and my first love restored; and as it were scales fell off my eyes -- yes, I had to be honest, for He had desired truth in the inward parts, and I found all the doubts disappear, my soul refreshed, and my course determined; and I called upon all within me to praise the Lord for His mercy and favor."

We have repeatedly pointed out that as some of the marvelous pictures of the Revelation appertain to the future and have to do with the complete end of this Age and the consummation of all things during the reign of the Kingdom of God, only the actual fulfillment of these visions can dispel all the obscurity and reveal fully the details. Consequently, it has been our endeavor to encourage the brethren in their study of the Revelation to be tolerant and to permit all to exercise their full liberty and freedom in accepting or rejecting whatever has been presented in this exposition. It is to be no test of fellowship. It is regretted, however, that in some instances there have been those who not only do not wish to study the Revelation themselves, but apparently desire to prevent and hinder others in the study. It is only by becoming more fully possessed of the Holy Spirit and the mind of Christ that we will realize the remedy for any situation of this kind amongst the friends. Let brotherly love continue.

Fellowship Through the Mails

With the regular circulation of our journal including extra sample copies, and with the distribution of the Revelation exposition, "The Divine Plan of the Ages," and many free tracts, there is occasioned considerable correspondence and this has increased materially during the past year. Not only are there many communications coming from those who are regular subscribers, but the increased awakening above referred to has brought many inquiries for our literature and some of these letters contain important and interesting questions asked in connection with recent experiences and disturbed relations with former associates in the faith. Many of these newly interested are earnestly asking for an explanation of the facts of what occurred just subsequent to Brother Russell's death, in the years 1917 and 1918, that brought about such a change and departure from the spirit and methods of the association in which we were all co-laboring up to Brother Russell's death. These inquiring friends recently coming to see that the spirit and teachings are sadly different from

former times are now desiring to know what is the Scriptural basis for the present teaching that the Lord has created what is termed "God's Organization," "His Channel," which organization and channel are alleged to have exclusive control over all the Church with power to receive into its communion and power to banish from its sacred precincts. Of course all the well informed know that these boastful claims have been made by the Papal system and others for centuries, and that there is absolutely no Bible support for such claims, which border closely on blasphemy. How important it is that all shall today be true Bible students, that we may not be led away by such erroneous teachings. It was because of so many newly awakened ones presenting to us their problems and inquiries that we were led to send forth the special double number of the "Herald" in the month of April. Evidently many appreciate the value of this particular issue, as extra copies are being ordered right along. Many have engaged in the study of Chronology, which must be conceded by all is a timely study. There are questions arising along this line also that are presented in the letters received. This fellowship through the mails, receiving letters from brethren in all parts of the world, and replying to them and offering words of assistance and comfort as best we are able, is truly a pleasure and satisfaction. It is not always possible to reply to letters as extensively, as we would like, owing to other items requiring attention. We trust that all will accept in a general way what is presented in the journal as our further answer to the letters.

Number of letters received 3,968

Number of letters sent out 4,145

Unto the Uttermost Parts of the Earth

We desire that it be understood that the foregoing report and summary of the ministry of the "Institute" includes also the brethren in various other countries, such as Australia, New Zealand, Great Britain, the Scandinavian countries, Finland, Holland, Germany, India, and South Africa. Being far removed from these countries, it is not possible to be so closely in touch with the brethren of those lands, yet in a general way through the journal and correspondence there is established quite a bond of sympathy and fellowship.

Practically the same general circumstances and tests amongst the people of the Truth have confronted the friends in these other countries that have had to be dealt with in this country; likewise this has meant the same earnest investigation and heart searching amongst them to ascertain the Lord's will, as with the brethren in our own land. Amongst the English speaking, peoples, such as Australia and Great Britain, there are humble, capable brethren who are zealously engaged in assisting and comforting the saints and in forwarding the interests of the "Herald" and encouraging others as far as possible to enjoy the same blessings. We take this opportunity to express our genuine appreciation of this co-operation. It is the one Lord and Master we are serving, and unitedly we are co-operating with Him in the encouragement of His Church, and in refreshing 'one another. In some of these distant lands such as Germany and Finland many of the "Herald" articles are translated into their own tongue, thereby giving so many more the advantage of the ministry. It is recognized that the brethren in these foreign countries too are laboring against many

discouragements and reverses to hold together and to assist one another. By the Lord's grace and wisdom we hope still to render every possible service to all the brethren, no matter of what land or nationality, for all are one in Christ Jesus, and our Heavenly Father sees all of His dear flock without any line of division.

"We shall reap, if we faint not," says the Apostle speaking by inspiration of the Spirit. The great reaping is in the sweet by and by; but before that, it is required of all those who shall be heirs of the Kingdom that they shall be found faithful during the trials; storms, and shakings of the present time. None shall be tempted above that they are able. If all see to it that their hearts are loyal to Him, adverse experiences will not work injury, but eternal good. Both experience and the voice of inspiration declare that those who have faithfully endured are stronger and richer in character development for having passed through such experiences. Let all the Lord's children continue to be of good courage and press on in faithfulness in well doing and be content to take, one step at a time, to walk by faith, to endure as seeing Him who is invisible, until the Lord shall fulfil His good promise and assemble all the faithful in His glorious presence, where there is fullness of joy, and at His right hand, where there are pleasures for evermore.

TREASURER'S FINANCIAL STATEMENT

May 16, 1925 to May 15, 1926

Balance on hand May 15, 1925 \$654.11

Receipts during year:

Tract Fund \$7,909.21
Herald Subscriptions 2,795.42
Revelation Volumes 828.99
Volume I 87.10
Bibles, Mottoes, etc 276.80
Rental 767.50 12,665.02
\$13,319.13

Disbursements during year:

Herald Expense \$5,331.58
Free Literature 1,273.50
Pilgrim Expense 3,097.12
Office Expense 426.28
Revelation Volume Expense 102.50
Bibles, Mottoes, Etc 284.86
Administration Expense 368.80
Maintenance of Property 1,039.91 \$11,924.55

Balance on Hand, May 15, 1926 \$1,394.58

STATEMENT OF THE AUDITING COMMITTEE

Brooklyn, N. Y. Sept. 4, 1926.

To Whom It May Concern:

Representing the Brooklyn, Boston, and Rochester Ecclesias, we, the undersigned, have this day audited the books, records; etc. of The Pastoral Bible Institute, for the year beginning May 16, 1925 and ending May 15, 1926, and found them to be correct and in good condition.

Your brethren in Christ,

Geo. W. Jeffrey

W. J. Davis

George A. Weighill.

"THUS FAR THE LORD HATH LED US ON"

"Thus far the Lord hath led us on in darkness and in day,
Through all the varied stages of the narrow homeward way.
Long since, He took that journey, He trod that path alone;
Its trials and its dangers full well Himself hath known.

"Thus far the Lord hath led us--the promise has not failed,
The enemy encountered oft has never quite prevailed:
The shield of faith has turned aside or quenched each fiery dart;
The Spirit's sword in weakest hands has forced him to depart.

"Thus far the Lord hath led us -- the waters have been high,
But yet in passing through them we felt that He was nigh.
A very present helper in trouble we have found
His comforts most abounded when our sorrows did abound.

"Thus far the Lord hath led us -- our need has been supplied,
And mercy has encompassed us about on every side;
Still falls the daily manna, the pure rock-fountains flow,
And many flowers of love and hope along the wayside grow.

"Thus far the Lord hath led us -- and will He now forsake
The feeble ones whom for His own it pleaseth Him to take?
Oh, never, never! earthly friends may cold and faithless prove,
But His is changeless pity and everlasting love.

"Calmly we look behind us, on joys and sorrows past;
We know that all is mercy now, and shall be well at last.
Calmly we look before us--we fear no future ill;
Enough for safety and for peace, if Thou art with us still.

"Yes, 'They that know Thy name, O Lord, shall put their trust in thee,'
While nothing in themselves .but sin and helplessness they see.
The race Thou hast appointed us, with patience we can run
Thou wilt perform unto the end the work Thou hast begun."

SATISFACTION WITH DIVINE GUIDANCE

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents." -- Num. 9:15-18.

LESSONS of Divine. guidance and reliance upon God may be appreciated in this Age only by those enlightened and granted the favor of acquaintance with God. For all these the Lord. has indicated in His revelation much instruction of solemn import. Some of God's counsel to us is suggested in the typical or pictorial experiences of ancient characters and some is indicated by direct and plain instructions. But however these lessons are given, the true child of God cannot afford to be otherwise than intensely alert and vigilant as to this subject of walking with God and reliance upon Him, because the Christian's march and progress through this life in an acceptable manner depends on how he hears and obeys the voice of wisdom, which voice in some form or other is to be continually heard if his spiritual ear is properly tuned to its sound. "The reverence of the Lord is the beginning of wisdom." We should thus learn in the very beginning of our Christian experience that God must be first in the heart and life. Again, it is obviously a question of intelligent recognition of and consecration to God. Divine guidance primarily means to be in submission to and directed by the will of God. This signifies that the true child of God is one who, walking by faith, faith in the Divine instruction, learns the utter futility of following his own bent or that of man or any of his schemes or philosophies, and the necessity of complete dependence and reliance upon God.

The Lessons from Ancient Times

Those valuable lessons of ancient Israel led of God through the wilderness must never be allowed to lose their solemn import. It is none other than St. Paul (1 Cor. 10:1-11) who; referring to the wilderness journey of old and noting instances of obedience and disobedience says, "Now all these things happened unto them for ensamples :and they are written for our admonition, upon whom the ends of the ages are come." There can be no mistake with regard to the deduction that ancient Israel in the wilderness journey toward a promised rest and inheritance, in some important sense was intended to prefigure spiritual Israel in this Gospel Age professing to be God's chosen people, and journeying under His direction toward a promised rest and -inheritance. It is true the vast multitudes of fleshly Israel in their conduct do not of course represent true and obedient Christians; inasmuch as the great majority of all Israel were unfaithful; but considering that by far the masses of professing Christians in this Age have likewise been negligent of the Word of God and disobedient to their covenant, it is to be recognized that there is a

striking resemblance, a remarkable fulfillment in this dispensation of what occurred long ages ago in the experiences of Israel after the flesh.

The Apostle leaves no room for doubt as to the application. He is discussing Israel's experience in the wilderness, their disobedience and murmuring, the smiting of the rock, and their drinking of the waters. These things he said were ensamples. to us, thus identifying the picture as having a fulfillment in the professing Christian Church and her career.

There truly is presented to us a wondrous spectacle Here says another "We are called to contemplate a numerous host of men, women, and children traveling through a trackless wilderness, 'where there was no way' -- passing over a dreary waste, a vast sandy desert, without compass or human guide When encamped, they knew not when they were to march; and when on the march, they knew not when or where they were to halt. Theirs was a life of daily and hourly dependence. They had to look up for guidance. Their movements were controlled by the wheels of Jehovah's chariot" -- the cloud by day and the appearance of fire by night.

We too Should Follow the Cloud

To spiritual Israel the lesson is most obvious: We also are journeying through a trackless desert; a mystical wilderness. Their really is no "way;" whatever we do and wherever we go as God's people, must be by faith. The promised counsel of the Lord must be continually sought and we realize that as we hear from the lips of our blessed Lord, "I am the way," we are assured of Divine, infallible guidance. "He that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.) However, we are to guard against the thought that Israel of old journeying together in the wilderness as an organized nation typified the professing Church of Christ as a humanly organized system serving God in this Age; or as any concrete organization of professing Christians. For neither Christ nor the Apostles instituted the Church in the form of a man-made organization. Rather, the antitype is to be looked for on a larger scale and relates to the Christian Church throughout the Age, professing to be God's chosen people journeying toward a promised inheritance. The promise that we shall have Divine, infallible guidance, that we shall not walk in darkness, but shall have the light of life does not mean acting according to the letter of certain rules and regulations; nor according to any teachings, threats or coercions of fallen men; "it is following a living Christ; walking as He walked; doing as He did; imitating His example in all things. This is Christian movement -- Christian action. It is keeping the eye fixed upon Jesus, and having the features, traits, and lineaments of His character imprinted on our new nature, and reflected back or reproduced in our daily life and ways.,

Secret of being Rightly Guided

"Now this will, assuredly, involve the surrender of our own will, our own plans, our own management altogether. We must follow the cloud; we must wait ever wait only upon God. We cannot say, We shall go here or there, do this or that tomorrow, or next week. All our movements must be placed under the regulating power of that one commanding sentence -- often alas lightly penned and uttered by us -- **'If the Lord will.'**

"Oh! that we better understood all this! Would that we knew more perfectly the meaning of Divine guidance! How often do we vainly imagine, and confidently assert, that the cloud is moving in that very direction which suits the bent of our inclination. We want to do a certain thing, or make a certain movement, and we seek to persuade ourselves that our will is the will of God. Thus, instead of being divinely guided, we are self-deceived. Our will is unbroken, and hence we cannot be guided aright, for the real secret of being rightly guided -- guided of God -- is to have our own will thoroughly subdued. 'The meek will He guide in judgment; and the meek will He teach **His way**: And again: 'I will guide thee with Mine eye.' But let us ponder the admonition, 'Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.' (Psa. 32.) If 'the countenance be turned upwards to catch the movement of the Divine 'eye,' we shall not need the 'bit and bridle.' But here is precisely the point in which we so sadly fail. We do not live sufficiently near to God to discern the movement of His eye. The **will** is at work. We want to have our own way, and hence we are left to reap the bitter fruits thereof. Thus it was with Jonah. He was told to go to Nineveh; but he wanted to go to Tarshish; and circumstances seemed to favor; providence seemed to point in the direction of his will. But ah! he had to find his place in the belly of the whale, yea, in 'the belly of hell' itself, where 'the weeds were wrapped about his head.' It was here he learnt the bitterness of following his own will. He had to be taught in the depths of the ocean the true meaning of the 'bit and bridle,' because he would not follow the gentler guidance of the eye."

His Ways Lead to Peace and True Rest

Considering the abundant testimony in the Scriptures which declares the deep long-suffering and unfailing patience of God, there is afforded every ground for confidence that He will grant the needed assistance; He will pass by no means of assisting His poor, feeble children. "He occupies Himself continually about us," that we may be kept from going astray and from following our own ways "which are full of thorns and briers," and that we may walk in His ways which lead to peace and true rest. Hear again one of the well known and richest of promises, "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof; and said unto thee, Thou art my servant; I have chosen thee and will not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isa. 41:9, 10.) This promise expresses the deep solicitude and care of Jehovah for His trusting ones. It does not guarantee immunity from hardship, trial, and weariness, but that He will be with them, that they shall receive the needed strength, that He will support and uphold them; and this thought is closely related to St. Paul's reasoning under the influence of the Spirit when he says: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." -- Cor. 10:13.

The measure of our contentment and rest under God's care will depend upon how fully we put ourselves and all we have in His hands for safe keeping.

"There is nothing in all the world," says the writer above quoted. "more deeply blessed than to lead a life of habitual dependence upon God; to hang upon Him, moment by moment, to wait on Him and cling to Him for every thing. To have all our springs in Him. It is the true secret of peace, and of holy independence of the creature. The soul that can really say, 'All my springs are in Thee' is lifted above all creature confidences, human hopes, And earthly expectations. It is not that God does not use the creature in a thousand ways to minister to us. We do not at all mean this, He does use the creature; but if we **lean** upon the creature instead of leaning upon Him, we shall very speedily get leanness and barrenness into our souls. There is a vast difference between God's using the creature to bless us, and our leaning on the creature to the exclusion of Him. In the one case, we are blessed and He is glorified; in the other, we are disappointed and He is dishonored.

The Leaven of Creature Confidence

"It is well that the soul should deeply and seriously consider this distinction. We believe it is constantly overlooked. We imagine, oftentimes, that we are leaning upon, and looking to God, when, in reality, if we would only look honestly at the roots of things, and judge ourselves in the immediate presence of God, we should find an appalling amount of the leaven of creature confidence. How often do we speak of living by faith, and of trusting only in God, when, at the same time, if we would only look down into the depths of our hearts, we should find there a large measure of dependence upon circumstances, reference to second causes, and the like."

Here then is the importance of having the eye fixed upon the Living God alone and not upon "man whose breath is in his nostrils"; and in this connection we may well bear in mind how utterly unprofitable, yea, displeasing to God it is for any of His children to put confidence in anyone or in several fellow Christians who may claim superior rights and power over the Church, and to trust in them as a Divine channel to lead and, teach them in all their ways. Such professing brethren exalting themselves and making boast of being such a special, anointed agency or channel invariably override the faithful, those possessed of a meek and quiet spirit, and lord it over God's heritage. There have been repeated demonstrations of this evil in the Church all the way from the beginning down to the present time -- the evil of substituting the guidance and authority of a self-appointed headship of a man or a company of men, for the great leadership of Christ.

"Are we at a loss to know our way, to know whither we should turn, what steps we should take? Let us remember that He has said, 'I am the way'; let us follow Him. He will make all clear, bright, and certain. There can be no darkness, no perplexity, no uncertainty, if we are following Him; for He has said, and we are bound to believe, he that followeth Me shall not walk in darkness.' Hence, therefore, if we are in darkness, it is certain that we are not following Him. No darkness can ever settle down upon that blessed path along which God leads those who, with a single eye, seek to follow Jesus."

Art Thou Following Jesus?

But some may probably be disposed to say, "The situation with me is so peculiar and my perplexity is such that I am at a loss to know which way to turn, or what steps to take." If this is the attitude of some who read these lines; let such ponder well the question, Are you emptied of self and fully resigned to the will of God? "Art thou following Jesus? If so, thou canst not be in perplexity. Art thou following 'the cloud'? If" so, thy way is as plain as God can make it. Here lies the root of the whole matter. Perplexity or uncertainty is very often the fruit of the working of the will. We are bent upon doing, something which God does not want us to do at all -- upon going somewhere that God does not want us to go. We pray about it, and get no answer. We pray again and again, and get no answer. How is this? Why, the simple fact is, that God wants us to be quiet -- to stand still -- to remain just where we are. Wherefore, instead of racking our brains and harassing our souls about what we ought to do, let us do nothing, but simply wait on God.

"This is the secret of peace and calm elevation. If an Israelite, in the desert, had taken it 'into his head to make some movement, independent of Jehovah; if he took it upon him to move when the cloud was at rest, or to halt while the cloud was moving, we can easily see what the result would have been. And so it will ever be with us. If we move when we ought to rest, or rest when we ought to move; we shall not have the Divine presence with us. 'At the commandment of the Lord they rested in the tents, and at the commandment of the Lord, they journeyed.' They were kept in constant waiting upon God, the most blessed position that any one can occupy; but it must be occupied ere its blessedness be tasted. It is a reality to be known, not a mere theory to be talked about. May it be ours to prove it all our journey through!"

The Institution of the Silver Trumpet

It is most interesting, as well as solemnly important, to observe the instructions Jehovah gave Israel regarding their movements -- when they were to go forward or remain still. Let us read and ponder carefully the record of this as found in Numbers 10:1-10.

How eminently fitting is the institution of the silver trumpets coming in as it does along with the instruction respecting the movement of the cloud and the pillar of fire. The office of the trumpet is associated in a very marked way with the entire history of Israel, past as well as future. The trumpet's sound being the communication of the mind of God was to be familiar to every circumcised ear. This means of conveying the instruction of the Lord was simple enough to be understood by every member of the congregation "and God took care that each one in that vast assembly, however far away, should hear the silvery topes of the trumpet of testimony."

All the movements of the camp were to be as the result of the trumpet's sound. Every assembling of the congregation in festive joy and worship, every gathering of the tribes in battle array, in other words the solemn assembly, and the warlike host, the instruments of music, and the weapons of war -- all were to be regulated by the silver trumpet. Any movement, whether festive, religious, or hostile, that was not the result of that familiar sound, could be but the fruit of a restless and unsubdued will, which Jehovah could, by no means,

sanction. The pilgrim host in the wilderness was as dependent upon the sound of the trumpet as upon the movement of the cloud. The testimony of God, communicated in that particular manner, was to govern every movement throughout the many thousands of Israel."

This sacred office of blowing the trumpets appertained to the priestly class, inasmuch as this was the function of the priestly office. In the hands of the priestly family was this privilege of gathering about the sanctuary of God there to observe the first signs of the movement of the cloud and to make known the matter to the most remote parts of the camp ; and the vast host was equally responsible to render implicit obedience. "It would have been at once positive rebellion for any to attempt to move without the word of command, . or to refuse, to move when once that word was given. All had to wait upon the Divine testimony, and walk in the light thereof the very moment it was given. To move without the testimony would be **to move in the dark**; to refuse to move, when the testimony was. given, would be **to remain in the dark**.

Difficulties With the Spiritual Israelite

"This is most simple and deeply practical. We can have no difficulty in seeing its force and application, in the case of the congregation in the wilderness. But let us remember that all this was a type; and, further, that it is written for our learning. We are solemnly bound, therefore, to look into it; we are imperatively called upon to seek to gather up and treasure up the great practical instruction contained in the singularly beautiful ordinance of the silver trumpet. Nothing could be more seasonable for the present moment. It teaches a lesson to which the Christian reader should give his most profound attention. It sets forth, in the most distinct manner possible, that God's people are to be absolutely dependent upon, and wholly subject to, Divine testimony, in all their movements How beautiful! How striking! How instructive! And, let us add, how deeply practical! Why do we dwell upon it? Because we firmly believe it contains a needed lesson for the day in which our lot is cast. If there is one feature more characteristic than another of the present hour, it is the insubjection to Divine authority -- positive resistance of the truth when it demands unqualified obedience . and self-surrender. It is all well enough so long as it is truth setting forth, with Divine fullness and clearness, **our** pardon, our acceptance, **our** life, **our** righteousness, **our** eternal security in Christ. This will be listened to, and delighted in. But the very moment it becomes a question of the claims and authority of that blessed One who gave His life to save us," when it comes to yielding our all in obedience to the terms and conditions of our covenant of consecration to Him, there are frequently many difficulties started; "all sorts of reasonings and questions are raised; clouds of prejudice gather round the soul, and darken the understanding. The sharp edge of truth is blunted or turned aside, in a thousand ways.. There is no **waiting** for the sound of the trumpet; and when it sounds, with a blast as clear as God Himself can give, there is no response to the summons. We move when we ought to be still; and we halt when we ought to be moving.

"Reader, what must be the result of this? Either no progress at all, or progress in a wrong direction, which is worse than none. It is utterly impossible that we

can advance in the Divine life, unless we yield ourselves, without reserve, to the word of the Lord."

The Sound of Unauthorized Trumpets

Can we imagine what would have been the consequences with Israel in the wilderness had they refused to, give attention, and had they disobeyed the sound of the trumpet? It is at once obvious what would have happened in the way of the Lord's displeasure had they dared to assemble for a religious service without the divinely appointed summons; or had they presumed to move forward on their pilgrimage, or gone forth to war without the sound of alarm in the proper way. The inevitable conclusion then is that as the silver trumpet decided and ordered all the movements of ancient Israel, so the testimony of God ought to settle and order everything for the Church now. As has often been the case in the Church's history there have been those who have attempted to step in and set aside the testimony of God as communicated by Christ and the Apostles; men may endeavor to sound trumpets of their own make and at times unauthorized and contrary to the mind and spirit of God; but it is the solemn duty of all faithful and trusting Israelites to know the source from which cometh the sound of the trumpet and to respond only if it is known to be according to the Divine order -- "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"A Christian has no right to move or act apart from Divine testimony. He must wait upon the, word of his Lord. Till he gets that, he must stand still. When he has gotten it, he must **go forward**. God can and does communicate His mind to his militant people now just as distinctly as He did to His people of old. True, it is not now by the sound of a trumpet, or the movement of a cloud; but by His Word and Spirit. It is not by aught that strikes the senses that our Father guides us; but by that which acts on the heart, the conscience, and the understanding. It is not by that which is natural, but by that which is spiritual, that He communicates His mind.

"But let us be well assured of this, that our God can and does give our hearts full certainty both as to what we should do, and what we should not do; as to where we should go, and where we should not go. It seems strange to be obliged to insist upon this -- passing strange that any Christian should doubt, much less deny it. And yet so it is. We are often in doubt and perplexity; and some there are who are ready to deny that there can be any such thing as certainty as to the details of daily life and action. This surely is wrong. Cannot an earthly father communicate his mind to his child as to the most minute particulars of his conduct? And cannot our Father communicate His mind to us, as to all our ways, from day to day? Unquestionably He can; and let not the Christian reader be robbed of the holy privilege of knowing his Father's mind in reference to every circumstance of his daily life."

The Cure for Doubt, Hesitancy and Vacillation

Nor can we suppose for an instant that the Church of this Gospel Age, the New Creation, are any less cared for in the matter of Divine supervision and guidance than was that camp in the desert. Surely that which was prefigured would occupy the place of chiefest importance and it is impossible to think

that the Lord has left His Church to drift carelessly, without specific instruction, in an indifferent or haphazard manner. "How is it, then, that one often finds Christians at a loss as to their movements? It must be owing to the lack of a circumcised ear to hear the sound of the silver trumpet, and of a subject will to yield a response to the sound. It may, however, be said that we are not to expect to hear a voice from heaven telling us to do this or that, or to go hither or thither; nor yet to find a literal text of Scripture to guide us in the minor matters of our every-day history. How, for example, is one to know whether he ought to visit a certain town, and remain there a certain time? We reply, If the ear is circumcised, you will assuredly hear the silver trumpet. Till that sounds, never stir; when it sounds, never tarry, This will make all so clear, so simple, so safe, so certain. It is the grand cure for doubt, hesitancy, and vacillation. It will save us from the necessity of running for advice to this one and that one, as to how we should act, or where we should go. And 'furthermore, it will teach us that it is none of our business to attempt to control the actions or movements of others. Let each one have his ear open, and his heart subject, and then assuredly, he will possess all the certainty that God can give him, as to his every act and movement, from day to day. Our ever gracious God can give clearness and decision as to every thing. If He does not give it; no one can, If He does, no one need.

"Thus much as to the beautiful institution of the silver trumpet, which we shall not pursue further now, though, as we have noticed above, it is not confined, in its application to Israel in the Wilderness, but is bound up with their entire history right onward to the end. Thus we have the feast of trumpets; the trumpet of the jubilee; the blowing of trumpets over their sacrifices, upon which we do not now dwell, as our immediate object is to help the reader to seize the grand idea presented in Numbers 10:1-10. May the Holy Spirit impress upon our hearts the needed lesson of 'the silver trumpets'!"

(Continued in next issue)

WHAT WE SHALL RENDER UNTO GOD

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." -- Acts 20:35..

DURING this Age of the call of the Church to that exalted station as the Bride and Joint-heir of Christ, the special privileges given, far exceed those of the previous Age, of coming very near to God. And to those who hear His Word obediently He addresses Himself as their Father and they, as His children, sons of God. Hence, the Lord speaks not to these as to servants saying, "Thou shalt" and "thou shalt not" do thus and so. These having entered the family of God as His sons He communicates to them a knowledge of His will and Plan without specifying in detail as to particular acts and deeds in life. He merely places them under the perfect law of liberty -- Love; the law which gives them perfect liberty to do all they please in harmony with love to God and man. He who loves much may give proportionately; he who loves little may give little accordingly. Our Lord desires that each should thus show forth his own

developments in love. But, shall they consider that this liberty, which they enjoy as "new creatures in Christ Jesus," releases them from all obligations? Shall they consider that because the Lord has not specified that they must give **one-tenth** of their incomes, as He required of the Jew, under His Law Covenant, therefore they are at liberty to give the one-twentieth, or the one-fiftieth, or one-hundredth part, or nothing, to the Lord's cause?

Yes, we have just that liberty -- that is to say, God will not now withhold from us rain on this account, nor will He send pests as punishments as He did with the Jews under their covenant. Yet surely all who have been begotten of the Spirit of adoption, all true sons of God, would rather say: If it were proper that the Israelite according to the flesh should give one-tenth of all his income to benevolent purposes, it is much more proper that we, the spiritual seed of Abraham, who have been still more highly favored than the natural seed, should render some thank-offering unto the Lord our God. And what shall we render unto the Lord? If the Jew, who had much advantage every way over the Gentile, should in all justice devote one-tenth of his income to holy things, how much more should we devote who, by God's grace, have still greater advantages every way -- not only greater advantages than the Gentiles, the world, but greater advantages also than the Jew, the natural Israelite? What shall we not render unto the Lord our God, for all His benefits toward us?

That Which is Our Reasonable Service

The more we consider this matter, the more we might properly be perplexed to know where our giving should end, we who are the recipients of the manifold grace of God -- not only of the present life, but also of the promises of the life to come -- and its joys and peace, sanctification and its rejoicing in hope of a share in Divine glory and honor and immortality, and all the good things which God, hath in reservation for them that love Him. The more our hearts learn to appreciate the blessings of Divine favor which have been showered upon us, the more do we feel not only that a tenth would be too little, but that a half would be too little, and that **our all** would be too little for us to render unto our God.

Here the Apostle comes to our relief, and offers a suggestion, saying, "I beseech you, brethren; by the mercies of God [already received] that ye present your bodies living sacrifices, holy, acceptable unto God, **which is your reasonable service.**" (Rom. 12:1.) Ah yes! that comes nearer to our reasonable service than anything else we can think of, and yet we realize that even such an offering is far too small, and does not at all counterbalance Divine grace and mercy bestowed upon us. Nevertheless, seeing that it is all, we can give unto the Lord, we are glad to have the Apostle's assurance that, presented in the name and merit of our dear Redeemer, God would esteem it holy, and would accept the offering. And so, with rejoicing hearts, we lay our little all upon the Lord's altar in consecration.

However, it must not be forgotten that the "new creatures" were accepted in Christ and adopted to sonship, because they **presented themselves** to God as living sacrifices to be wholly His and to do only **His will in all things**. And since he who thus gives himself gives his life and his all, it follows that all

who made this covenant of full consecration thereby agreed to give to the Lord **more than ten times as much** as the Jew agreed to in his covenant. So then the obligation of the true spiritual Israelite is the greater, not the lesser, obligation of the two, as compared with the Jew. Our obligation not only absorbs all the income and profits on our capital and labor, but additionally the capital, the life, the principal.

With an Eye Single to His Glory

But now the question arises, How shall we present ourselves? We have given our **all** in consecration to the Lord; in what way would He have us render it unto Him? He does not wish us to destroy our lives, and thus become dead sacrifices; and if we present ourselves **living** sacrifices, how little there will be to render to the Lord! As living beings we have certain necessities of our own .and obligations toward others (we must support our own lives and the lives and happiness of those who are immediately under our care, in our own families and households); and if we attend to these, how little time will be left for **special service** of the Lord. Surely, it requires the largest portion of our time and energy to provide the "things needful" of the present life; and thus, to our disappointment, we find that the all that we had laid upon the altar will mean comparatively little by the time that it is rendered to the Lord in special services or contributions, or efforts on behalf of His cause. What shall we do?

Realizing our perplexity, and how unsatisfactory this condition of things would be to those who are of a proper condition of heart, the Lord very graciously informs us of how. He accepts the matter. He tells us that He accepts us as living sacrifices, and that this which we have fully and completely devoted or consecrated to Him, and which He has accepted, He returns to our care and custody, making us stewards of those things which we have devoted -- our time, our influence, our means, our talents -- all. We are to do the best we can with these in our Lord's service, and, if we do the best we can with them, to glorify Him, He accepts the matter as though every act and every word and every deed were rendered directly in His service, though the majority of these acts and words and deeds may necessarily be used by us in attending to our own necessities, and the necessities of those depending upon us. How gracious is this arrangement by which we may not only render our all to the Lord, but give proper attention also to all the obligations of an earthly kind, and that with greater blessing, realizing that, whether we eat or drink, or whatsoever we do (as stewards of the Lord, with an eye single to His service, His glory, His pleasement), is accepted of Him as **done unto** Him -- as though it were direct service.

Liberty of the House of Sons

Let us remember also, during this Gospel Age the Lord is seeking a peculiar people for a peculiar present and future service. He seeketh **such** to worship Him as worship Him in **spirit** and in **truth** from the heart, and not of compulsion. Hence the Lord leaves the spiritual Israelite **free**. He does not shower temporal blessings upon those who live up to their covenant, more than upon others, nor does He pour out curses, blights, and troubles upon those who violate their covenant more than upon others. He leaves all the "house of sons" thus free, in order that each by his own conduct may manifest the **sincerity** or the **insincerity** of the covenant which he made. Thus all of the sons of God practically pass judgment upon themselves.

This is illustrated in the parables of the Pounds and of the Talents; in these the Master shows talents and pounds **recognized as His**, entrusted to His servants during His absence. The servant who had not sufficient love for the Master to

use what he possessed **in His service** was reprov'd, and rejected from further stewardship as unfaithful, unworthy. So all the sons of God, under the New Covenant, having presented their **all** to the Lord, are now only stewards of what they control-principal and increase. They are given a free hand to do with it as they choose: "Ye are not under law [as servants], but under grace [liberty -- as stewards]." But at the reckoning day all unfaithful stewards who failed to use their Lord's goods with energy in His service -- time, talent, influence, as well as money -- will be rejected, put out of further stewardship.

While, therefore, the spiritual Israelite of this Gospel Age has a greater liberty than had the natural Israelite of the Jewish Age, in so far as the express commands of the Lord are concerned, we find that, in proportion as he possesses the spirit of the Lord, he will realize a much greater obligation than his Jewish brother, and where this obligation is realized and appreciated, it will lead to faithfulness, devotion. As with the Jew the Lord did not make the matter of tithing obligatory, in the sense of enforcing it, so with the spiritual Israelite He does not attempt to enforce His covenant obligation of full consecration, but takes note of our courses in life, as indicative of the measure of our love and appreciation of His mercies and blessings. Yet as God watched over the Israelites, to give earthly blessings, bountiful harvests, etc., to those who were faithful in tithing themselves, so with spiritual Israel, the Lord watches over us to give us, not temporal, but spiritual bounties and fatness in proportion as we are faithful in presenting our bodies living sacrifices to Him.

Solemn Warnings

Do we see some stumble and fall from the Truth, after they have been once enlightened, and after they have tasted of the Heavenly Gift and of the powers of the Age to come, after, they have had much advantage every way? Do we see some feeble and delicate in spiritual health, and ready to be stumbled by the Adversary? If so, we see some who have been unfaithful in rendering unto the Lord their God that which they have covenanted. Or if they seem to have been energetic in His service, and yet are stumbling, we may rest assured that it is because their energies and efforts were to be seen of men, and were not of pure devotion to the Lord.

It is well, of course, that our criticisms should be chiefly turned inward, and that each should question himself, rather than others, on so important a subject as this. We may not always know who are the Lord's, but we may always know that "the Lord knoweth them that are His" -- the heart-faithful. And we may be sure that these shall not stumble; though they be permitted to pass through trials and difficulties which would deceive and stumble, if it were possible, the very elect. To these the Lord will, with every temptation, present also a way of escape; He will succor them because they are His. As the Apostle Peter says, "If ye do these things [fulfil the royal law of love and devotion to God and the neighbor] **ye shall never fall**; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." -- 2 Pet: 1:10, 11.

"These things," which the Lord's people are to do, because they are begotten of His Spirit, and because they are consecrated to His service, are all of them the things of love -- the patience of love, the meekness of love, the long-suffering of love, the brotherly-kindness of love, the gentleness of love. These things can abound only in those who have been begotten of the spirit of love, and who, on this account, are already reckonedly dead (and daily dying) to their former selves, and to the selfishness which once ruled them, through inherited depravity by the fall:

Let Us Fear Lest We Come Short

Let each reader look, of course, to his own condition of heart, and judge himself whether or not he is rich in the spirit of the Lord, whether or not his soul is fat, whether or not he is growing in grace and in love, as well as in knowledge. If any, on inspection, find such fatness of soul, let him rejoice, yet nevertheless, as the Apostle says, "rejoice with fear;" lest the present condition of Divine favor and blessing should give place and some earth-born, cloud arise to hide the Heavenly Father from the eyes of faith. And should any, upon self-examination, find leanness of soul, spiritual poverty lack of progress, or perhaps a retrogression in spiritual matters, let such remember the Apostle's words - "Let us fear, lest a promise being left us of entering into [Divine] rest; any of us should seem to come short of it." -- Heb. 4:1.

Nevertheless, let not such be discouraged, but hearken further to the Word of the Lord to fleshly Israel; in which He says to them, in the words of the text; "Bring ye all the tithes into the storehouse . . . and prove Me now herewith, with the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Let all who desire to find blessing in rich and overflowing measure take the Lord at His word, and present to Him the offerings which we have already consecrated, and which are not our own, (1.) because we were bought with a price, even the precious blood of Christ, and (2) because recognizing this fact, we solemnly consecrated ourselves to the Lord -- presented our bodies living sacrifices in His service. Let us resolve for the future to bring to the full measure of our ability a reasonable service, the rendering of time and influence and talent and means to the Lord and to His service; that the words of our mouths and the meditations of our hearts may be pleasing to Him: and let us seek that all our acts of life may be living epistles, read and known of all men showing forth the praises, of Him who called, us out darkness into His marvelous light.

Labor Not for Meat That Perisheth

And not only so, but let us, in proportion as any have been lax or careless in the past, and unfaithful to our vows; put forth renewed energy, to compensate, so far as possible for past neglect, "redeeming the time," remembering also that the days are "evil" -- that the times in which we live are unfavorable, that the tendency of our day is towards selfishness and worldliness more and more.

Those whose consecration will be thus revived will no longer find themselves more interested in worldly riches and the meat that perisheth, than in spiritual riches and the bread of eternal life,. But contrariwise will seek and find

opportunities, not only for serving the Lord in their ordinary vocation, but also will seek and find special opportunities of service. This will include the rendering to the Lord of thanks and worship. For in proportion as each becomes earnestly desirous of rendering service to the Lord, and of keeping his heart in the love of God, he will find it desirable, yea, necessary, to seek supplies at the throne of grace and the family altar daily, as well as to lift up his heart in private to the Lord; in thankfulness, or in prayer for help, **in time of need**. And likewise; at the close of every day, those who have been desirous of pleasing and serving the Lord will desire to render their report at the close of the day and to inspect themselves and the efforts which they have made, that thus they may stimulate themselves in the heavenly race, and renew their vows of consecration. Moreover, those who are thus wholly consecrated to the Lord, and seek first or chiefly His righteousness and a share in His Kingdom, will very generally find opportunities for meeting together with others of like precious faith, to encourage one another; and to build one another up in the most holy faith, and so much the more as we see the day drawing on.