

The Herald of Christ's Kingdom

VOL. X. February 1, 1927 No. 2

OUTLOOK AND REVIEW IN THE OPENING OF 1927

THOUGH the opening of the year 1927 finds the whole world still struggling in trouble, sorrow and death, and groaning together in pain, waiting for deliverance, it is to be observed that here and there leaders of thought are looking hopefully and courageously into the future and are speaking words of encouragement as best they can to their fellow-men, bidding them accept the optimistic outlook, at least so far as the immediate future is concerned. Thus reads a portion of an Editorial in "The New York Times" of recent date:

"Americans at least have reason to, say goodbye to 1926 as to a friend who has treated them well. By every test the twelvemonth has been one of unexampled prosperity in the United States. It is needless to dilate here upon the records made in every department of finance, industry, and trade. They are set forth in ample detail in many end-of-the-year publications. Nor can it be a matter of indifference to people in this country that the authentic information from Europe points to her steady climb back to financial stability and restored commerce. Figures recently made public by the National Foreign Trade Council shown that for the first time since 1913 the total world trade has got back to pre-war valuations. Of course, they should have been much greater by this time, and would have been except for the immense destruction of labor and capital during the four years of fighting. But at all events the corner has been turned.

"Not only in the great rewards which the past year brought to workers and business men and the vast organizations of industry in the United States has a new mark been set. If we have freely received, we have also freely given. Never in a single year has there been philanthropy so great and varied. By legacies and by direct gifts, unprecedented amounts of money have been devoted to education, to religion, to hospitals, to the endowment of scientific research, to charity in its manifold and most beneficent forms."

"In the Spirit of the League"

A further Editorial in the same newspaper speaks in the same spirit, of the German-Italian situation which a year ago was so threatening:

"German-Italian relations show a remarkable improvement over conditions last February when Mussolini hurled his challenge across the Brenner Pass, pointed to 42,000,000 Italians solidly ranged behind him in defense of inalienable rights in the Tyrol, and threatened to collect two eyes for one. The new treaty of arbitration between Berlin and Rome evidently received overwhelming approbation in Germany. Even the German

Socialists, who so strongly disapprove of Fascist 'blood, force, and barbarism' and take comfort in the thought that at least Herr Stresemann's signature does not appear with Mussolini's, accept a treaty which 'guards against warlike conflicts.'

"The new treaty is co-extensive with the arbitral obligations assumed by Germany and Italy under the Covenant of the League, but is limited in time The treaty is only one more item in the rapid development of the 'regional' method of practicing peace encouraged by the League. At Geneva sits the tribunal of last resort; but Geneva can ask for nothing better than that its agenda shall not be burdened with issues. which can be disposed of in the lower instances. If Germany and Italy agree to practice the node of the League as between themselves, it is obviously a far happier condition than if the outside world must be called in to help keep the peace:'

Peace Can Come Only by Changing Hearts of Men

From one standpoint it is of course a blessing to mankind that there are those in their midst who are largely exercised by the faculty of hope, and who are earnestly endeavoring to present the bright rather than the dark side of life. This is true even though we as the Lord's children know from His Word of revelation that all at tempts of man to bolster up the present order of things and to establish confidence in man's ability and achievements will utterly fail, and only the Kingdom of God will finally succeed. In fact the Lord's providence has so ordered the affairs of the nations, and so supervised the progress of events that men shall know comparatively little in advance of the great catastrophe with which the present Age closes. Admitting that the new year opens with the outlook comparatively peaceful on the surface throughout the world, nevertheless it is a well-known fact that the nations of the earth are not at peace inwardly and there is scarcely any portion of the world where the circumstances could not quickly develop a state of hostility and war. The governments of the earth have not yet become peaceable and peace loving. They are not ready by any means to dispense with the vast array of armaments of war. On this point President Coolidge recently expressed the unvarnished truth in a speech at Trenton, N. J. before the Trenton Historical Society. He said:

"As it is necessary to change the heart of the individual, so it is necessary to. change the heart of nations. This has often been referred to as moral disarmament. The mistake that is being made in its application lies in the fact that it does not come first.

"If the world had complete change of heart, complete moral disarmament, complete mutual understanding, complete sympathy, we would have little need of armaments and no need at all for international treaties limiting their use and size. It is because all nations are in danger from this source that we ought to provide such artificial barriers as are possible for the protection of the peace and welfare of humanity.

"It is because the spirit of avarice, of jealousy, of hate and of revenge are not yet eliminated from the hearts of (the nations that it is well for them to

take counsel together, that they may devise means for protecting themselves from these evil counselors, that they may deliver themselves from their control and come more completely under the dominion of benevolence, kindness, charitableness and good will.

"Altogether too much of international relationship is based on fear. Nations rejoice in the fact (that they have the courage to fight each other. When will the time come that they have 'the courage to trust each other?'"

The question of President Coolidge can be answered only as one sees the consummation of the Divine Plan. Is it not found in the fulfillment of our Master's prayer, "Thy Kingdom come, Thy will be done on earth as it is in heaven." As we perceive from the signs of our day that the Kingdom of God draws nigh and is even at the doors, the time cannot be far distant when men will have the courage to trust each other, when they shall beat their swords into plowshares and their spears into pruning hooks. Evidently Mr. Coolidge recognizes the principle that the Scriptures so clearly enunciates, namely that before the nations will be prepared to disarm and trust each other, there must be a change of heart on the part of the individual from that of selfishness to that of love.

Man's Ways Not God's Ways

Strange as it may seem, however, few who profess to be in touch with God's revelation understand His way of effecting this change in the hearts of men, and are trusting in human energy and efforts to bring about the results. At a gathering of more than 5,000 Episcopalians from the churches in Washington and neighborhood at the Washington Auditorium recently, the Right Rev. Thomas Campbell Darst, Bishop of East Carolina, said:

"America is God's last chance to save the world. Everywhere the children of men are crying, 'Thy Kingdom Come,' and it is the church alone who can give them the answer. Shall we not throw ourselves into this great adventure for God and wrest a living world from the power of evil? . . . The program of the church is nothing less than the program of God. The program of God means carrying out in the lives of men and of nations that daily petition of our 'Thy Kingdom come: Thy will be done on earth:' We wonder why after 1,900 eventful years the Kingdom has not already come. I find the answer in my own soul. We have not put first things first we have substituted sentiment for sacrifice; we have substituted knowledge for obedience. It is not enough to say, 'Lord, Lord,' it is not enough to say our creed, unless we give ourselves to the furtherance of the program of God. We see the broken nations, -- stained, torn, unhappy, suspicious, waiting with dread for the coming of a new day. And we know there is no way to bring them peace except the way of Jesus Christ "

One readily gathers from the above that this Christian leader believes that the reason why the world is not converted, and the reason why the Kingdom has not come, is that the Church has failed of doing her duty, and that since God has made the world's deliverance dependent upon the Church in her present state, therefore He continues to wait for the Church to get right with Him before expecting any special change in the affairs of

men for the better. How much more desirable is the Divine Program wherein God. does not call upon the Church in her present weak condition to redeem the world, but will in His own way and time -- (the near future we believe) -- establish His glorious Kingdom under the whole heavens, in the hands of Christ and His glorified Bride, and so operate mightily in the affairs of men throughout all the earth, that His Kingdom shall become the desire of all nations, and all nations shall flow into it.

NEWS FROM THE HOLY LAND

Activities in the Holy Land always interest those who hold fast to the promises made to ancient Israel. Press reports inform us that "French and British engineers have completed plans for a project which it is hoped will be put into execution soon for the electrification of Palestine." And it is reported that "The Marquis of Reading, Sir Alfred Mond, Sir Hugo Hirst, and James de Rothschild are understood to be joining the board of directors of the Palestine Electric Corporation, Ltd., formed to carry out the Ruthenberg scheme for the electrification of Palestine. The capital has been fully subscribed." The plan is to cause "the waters of the eastern Mediterranean to flow over a 250-foot ridge bordering the coast, thence through a canal cut out of solid rock, whence the waters would hurl themselves down in an almost sheer drop into Lake Tiberius and the Dead Sea, more than 1,000 feet under the level of the Mediterranean.

"It is estimated that the electric energy capable of being thus developed would be sufficient for Palestine, Syria, Asiatic Turkey and Egypt. The total cost is placed at about \$75,000,000. Able scientists have calculated the net energy at 426,000 H. P.

"'Palestine is the classic land of miracles,' said Edouard Imbeaux, the French expert, chief author of the plan. 'I firmly believe modern science will accomplish miracles there in its turn.'

"M. Imbeaux has sent to the Academy of Sciences a long, detailed statement of the geographic and other conditions favoring the plan for the electrification of Palestine. He emphasized that between the Mediterranean and the enormous depression in which are situated the valley of the Jordan, Lake Tiberius, and the Dead Sea, there is only a low ridge less than two miles wide. . . .

"Palestine to Bloom"

"Referring to the fact that Niagara Falls develops electrical energy which serves a radius of 1,200 miles, he said:

"If you draw a circle of 600 miles with the region in Palestine to which I am referring as a center you will find that you will inclose Syria, all Turkey-in-Asia; reaching to the Black Sea, and Egypt. We have in mind an extension of our plan which would bring into its sphere all that territory. We aim at an immense development of cotton and silk growing,

fruit culture, and general agricultural progress, which should make Palestine what it was in ancient times.

"There is really no material obstacle. The work on our preliminary scheme would take about three years. Labor is cheap. The Jews have shown at Tel-Aviv that they are capable of tremendous tasks."

"Peace Prospects Held Bright in Palestine"

"Jerusalem, October 15. -- In contrast to the recent disturbed and dismal conditions in Syria is the activity, prosperity, and peace obtaining in Palestine.

"Jerusalem, formerly a city exclusively for pilgrims and tourists, is rapidly becoming a center for merchants and business men. Under the firm, just and impartial rule of the British, the Jews are rebuilding their promised land, making it, instead of a shrine where pilgrims admired holy ruins and dwelt in the glorious past, an up-to-date and enterprising country, Jerusalem now consists of two cities -- the old and the new. The new, sprung up within the last few years, consists of residential, shopping and business quarters, Jewish settlements, schools, churches and large religious institutions. It is entirely modern.

"The old city, flanked on three sides by deep valleys, is made up of narrow, crooked streets, filled with loaded donkeys and camels and lined with romantic and historical buildings."

"Jerusalem Gives Phone Numbers in Eleven Languages"

"London, December 23. -- Telephone users in Jerusalem can ask for their numbers in eleven languages and the exchanges will put them through.

"Writing in the monthly Telegraph and Telephone Journal, L. M. Smith, superintendent of telephones in Palestine, says: 'Palestine has, in addition to the three official languages -- English, Arabic, and Hebrew -- several other languages in common use, such as French, German, Spanish, Greek, Italian, Russian, Armenian and Romanian.

"This is a formidable list, but a caller in any of these languages can be served without much trouble in the Jerusalem exchange, where each of the telephonists speaks at least three languages well, and can deal with simple demands for numbers passed in five or six different tongues."

"Straus Gives \$250,000"

"New York, December 27-Announcement of the donation of \$250,000 by Nathan Straus, philanthropist, for the creation of a health center in Jerusalem, was made today by Mrs. Irma L. Linheim, national president, at the third annual conference of Hadasan, the Women's Zionist Organization of America.

"One of the features of the health center, the first of its kind in the Near East, will be a milk pasteurizing plant"

PRINCE LUCIFER'S FALL FROM HEAVEN

"I beheld Satan as lightning fall from heaven." -- Luke 10:18.

THE BIBLE record consistently asserts that associated with the prevalence of sin and death is the working of an evil and malevolent influence amongst mankind emanating from what the Scriptures term, "your adversary the Devil." So powerful and far-reaching are these activities of the Evil One in the systematic organization of evil that the entire present order of things in the earth has been well named the Empire of Satan. This designation is in full keeping with the words of Christ: "The prince of this world cometh and I hath nothing in Me"; and with St. Paul's description: "The god of this world hath blinded the minds of them that believe not," etc. But, neither the Lord nor the Apostle had the thought that Satan had gained the ascendancy over Jehovah or that he had in any sense overpowered Him. Both Jesus and St. Paul recognized the well defined purpose of God in permitting the Adversary to exercise such power, which is of temporary duration.

The fact that considerable is said in, the Bible with regard to the Adversary, is strong evidence that the information is important to God's people that it is well for them to know not only of the existence of Satan, but something of his history, purposes, and methods, and also of God's design to ultimately overthrow and destroy not only every evil, but Satan himself. -- Heb. 2:14; Rev. 20:2.

Nothing in the sacred Record teaches that God created Satan an evil, wicked opponent to Himself and His righteous government. Such a thought would be entirely inconsistent with the Divine character; for if God had constituted Satan an evil being in his original creation, then the responsibility for the reign of sin and death would rest largely with God Himself. Whereas the Scriptures most definitely affirm that Jehovah is an infinitely holy God. He can do no evil. More than this, His Word proclaims that all "His work is perfect."

Those who have carefully studied the subject of Satan's history and his relationship to creation on this earth have no difficulty in understanding the Bible explanation that the Adversary in his original creation teas amongst the righteous the perfect and Holy, and that his deflection, occurred as the result of the exercise of his own will in pursuing a course contrary to the will of God. Another has remarked:

"To be created perfect, and to remain perfect are two entirely different propositions. God has not been pleased to create any of His intelligent creatures mere machines, incapable of change of motive and conduct. On the contrary, He has been pleased to create all the morally intelligent of His creatures after His own likeness or image, with perfect liberty to follow the right. the true, the pure, the good, according to His own

example and precept; but with power also to alter or reverse their course in these respects, and to become rebels against His law of righteousness."

Pride and Ambition Leads to Rebellion

As many will agree, the Scriptures refer to different orders and various grades amongst the heavenly host, and all under the rule of love. How long these holy ones were associated) together before man's creation we may not know. There are certain pointed Scripture texts which teach that Satan in his original creation was constituted one of high rank and more glorious than some of the others. Some have remarked with good reason, we believe, that Satan's deflection and disobedience began in the commencement of human history. Being one of great intelligence and of exalted rank, Satan. may have reasoned out the possibilities that were before him in the first perfect pair upon the earth, and he may there and then have entertained the first selfish and ambitious thought or suggestion, and have concluded that if he could in "some manner but capture the newly created human pair, and, alienate them from God, then he could through them set up a special kingdom or dominion of his own, of which he would be the god or lord, usurping the place and the honor of Jehovah respecting mankind and the earth. It was his prosecution of this criminal ambition that gave to him his present name, Satan -- adversary of God. He did not meditate nor attempt to usurp God's dominion over the angels. Such an attempt would have been absurd, since all of the angels were intimately acquainted with God, and knew Satan as one of themselves. Hence, they would not have thought of consenting to become his servants and followers, very much preferring, and being thoroughly satisfied with, and in no sense rebellious toward the just, loving, and wise administration of Jehovah Almighty."

In support of the above suggestion we have the forceful description of Satan and his attitude at the time he began to depart from the path of obedience, as follows: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of Gods: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man, that made the earth to tremble, that did) shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened. not the house of his prisoners?" (Isa. 14:12-17.) While the Prophet in the above language is describing the breaking of the power of Babylon, there can be little doubt that his language was intended to be a description of Satan's course in originally departing from God, and prophetic of his ultimate downfall.

Satan's Expulsion From Heaven Long Ago

But whatever the process by which Satan left his holy state of harmony and fellowship with God, he has remained in opposition to God all along down the stream of time since; and as the Scriptures teach, he has been joined in his deflection and disobedience by others of the angelic host. (2 Pet. 2:4; Jude 6; Luke 8:30, 33.) This sympathy and assistance have no doubt given encouragement to the great Adversary and helped him to establish and fortify himself at the head of a great system and empire of evil, which at the set time in God's Plan is doomed to overthrow and destruction.

While Jesus acknowledged Satan to be the prince of this world, and St. Paul calls him the god of this world, we would not conclude that Satan has all of this time been occupying a station in heaven or has been recognized of God in any sense as a proper ruler. Nor would we think that the Adversary has had any connection or contact whatever with the heavenly court. As God Himself is holy and His dwelling place holy, it would be entirely incompatible with reason to think that God would allow an unholy and depraved being to have any occupancy in His presence.

The War Between Michael and the Dragon

Some endeavor to maintain that Satan was not cast forth from heaven or the presence of God at the time of his rebellion, but that he has remained in heaven during all the ages since he became an opponent of Jehovah, and that his casting forth does not take place till near the fall of his empire in the end of this dispensation. Such as hold this view base their conclusions upon the symbolic vision of St. John recorded in the twelfth chapter of Revelation, of Michael, Christ, and the dragon, Satan. It is contended that St. John seeing this vision some sixty years after our Lord's First Advent, proves that Satan was still in heaven and in contact with the heavenly court. It is further urged that this war between Michael and the dragon is a prophetic picture of the events and developments that are associated with the overthrow of Satan's empire just prior to the establishment of the Kingdom of God; in other words, that the war in heaven was symbolic of the last great conflict between Christ and Satan in the end of this dispensation.

We do not believe that this view is found to be the Scriptural one when all the testimony of God's Word is brought to bear upon the subject. The Scriptures truly refer to the end of this dispensation when Satan is to be cast out; when he is to be bound and his empire overthrown, but none of these statements can refer to his being cast out of heaven or out of God's presence. Satan's empire is not in heaven. It is referred to as being connected merely with this earth; therefore, the fall, the casting out, the overthrow that Satan is to experience in the close of this dispensation has no reference to nor connection with the time when Satan originally became a rebel and was evicted and cast out from the heavenly court. The words of Jesus should be sufficient on this point: "I saw Satan as lightning fall from heaven." Surely our Lord in this language is explaining respecting His own knowledge, in His pre-human condition, of Satan, that there and then He had been a witness of Satan's fall from high glory and privi-

lege and position to his present attitude of chief adversary of God. In other words He beheld, Satan as a bright one, cast forth from the heavenly realm. It matters not to us that we did not ourselves see Satan fall from his glorious condition; our Master did, and He has borne testimony not only respecting Satan's personality, but also respecting his fall from brightness and honor.

A Symbolic Picture

As for the Apocalyptic vision of the war between Christ and Satan, it appears not to be a picture of the end of this Age, nor of the final overthrow of Satan's kingdom. It is not a prophecy of the last great struggle between truth and error, light and darkness; by any means. Nothing is said about Satan being overthrown at the time of this symbolic war, nothing about Satan being restrained or bound at that time, nor is there anything recorded about Christ's Kingdom superseding that of Satan at the time of the war. To the contrary, the context shows (verses 12-17) that the Adversary after this war with Michael continued very active in the earth. The true interpretation of this vision of the war between Christ and Satan is found only as we examine and view it in connection with associated visions. For it is one of the links in the great chain of symbolic pictures and if we attempt to lift the link out of its place in the chain .and to fit it in somewhere else, we will be doing violence to this. great symbolic prophecy as a whole.

In our exposition of the Book of Revelation there is set forth what we regard as a harmonious and satisfactory interpretation of the war between Michael and the dragon.* First, it is important to remember that we are dealing with a description that is highly symbolical. We find the setting of the picture not in connection with events in the end of this Age, but to the contrary, in close proximity to those developments and circumstances that quickly followed the Apostolic period:

* See "The Revelation of Jesus Christ," Volume II, Chapter 8.

The vision of the war in heaven is closely associated with the vision of the woman clothed with the sun, having the moon under her feet, upon her head a crown of twelve stars, and, travailing, in birth "to be delivered of a man child." The Picture, as many expositors will concede, represents the Church early in the Age, and embraces a description of those circumstances that led to giving birth to the Papal system and the exaltation of the Roman bishop as the chief religious ruler of the world -- Pontifex Maximus.

The Conflict Between Christianity and Paganism

To our understanding the dragon having seven heads and ten horns, described as the Devil and Satan, is symbolical of the Pagan Roman Empire with its seven different forms of government and its ten kingdoms into which it was finally divided. The angels associated with the dragon would represent those elements and forces of Paganism, priests and rulers under the direction of Pagan Rome. As the name Michael is one of the titles of Christ, we would understand this designation as used here to represent the Gospel movement, Christianity; and Michael's angels would be those various agencies and, forces of Christianity on earth at the time under consideration. The war of the vision is symbolic of the bitter conflict between Christianity and Paganism that took place in the first three centuries of the Age.

We pause here to note that the suggestion made lay some in this connection is not unreasonable, Namely that the symbols of this picture may have been drawn from an actual scene and conflict that may have taken place between Michael and Satan in the far remote antiquity in connection with Satan's original deflection and rebellion, at which time he was deposed and cast out of heaven. However, we need not speculate as to this, since the Bible is silent as to the details of just what occurred. We have merely the bare statement of our Lord already referred to, that He **saw** Satan fall from heaven.

"We have in this symbolic vision, then, an obedient archangel, and the holy angels, his followers on the one hand; and the great fallen angel, Satan, and the unholy angels, his followers on the other, represented as engaging in a conflict, a war with one another, in which Satan, unable to hold his ground, is at length cast out of heaven, and dejected with his angels to earth. That these holy and unholy heavenly hosts are **employed as symbols** of men, is very evident from the fact that the overcomers among the 'many called' ones in the conflict are described as not loving their lives unto death, which could be said only of men and of martyrs, not of heavenly angels. This is also seen from the fact that they are described as overcoming in the war -- not through the use of worldly weapons, but 'by the blood of the Lamb, and by the word of their testimony.' Satan and the fallen angels symbolize unbelievers, Pagan, antagonists to Christ and His cause, who endeavor by persecuting Christ's followers to suppress their testimony, and thus to maintain the supremacy of the Pagan religion."

It has been further observed that Paganism, being at the time of the vision's fulfillment the highest type of idolatry, is the religion through which he, Satan, succeeded to the greatest extent in blinding and deceiving humanity. "After the cessation of persecution which took place under the Pagan rulers, the Roman government became what is generally termed by historians, Christian Rome, and continued in Eastern Rome for over a thousand years, and in the Western, for over two centuries. At the close of the latter time the Western Empire had become divided, Papacy had come into existence, and had begun to exert a controlling influence and rule **in** and **from** the city of Rome over the kingdoms into which the Western

Empire was divided. It was during these two centuries that a paganized form of Christianity gradually developed, out of which there was established the great Papal apostasy.

The Fall of Paganism

The victory of Michael over the dragon and the casting of the dragon out of heaven to the earth is symbolical then of the triumph of Christianity over Paganism; the deposing and casting out of the Pagan rulers from the position of spiritual control. The warning of verse 12 concerning the wrath of the dragon, as he is deposed on earth, would represent the activities of those elements and forces of Paganism under Satan's direction. "Incapable of repentance." says Mr. Elliott, "that evil spirit is represented in Scriptures as only gathering fresh malice against Christ Himself, and Christ's cause and Church, from each partial victory they might have gained over him; and the terrible consciousness of the ceaseless shortening of his respite from the sentence of God's final judgment **Knowing** that his time is short.' may here mean simply, persuaded Now it is reasonable to suppose that the Devil knows not, any more than the angels in heaven, the exact time of the last judgment; and might thus anticipate, as the early Christians did [erroneously], that it would follow speedily on the breaking up of the Pagan Roman Empire."

The dejection or deposing of Satan and his angels was to be a woe to the earth in the sense that the decline of the Pagan party into a minority was to exasperate the priests and rulers and lead them to more violent methods to overwhelm their antagonists and reinstate themselves in authority. History clearly shows that this is exactly what followed, and that the Pagan priests and their abettors who had been defeated in their attempt to maintain their idol worship, and who had fallen into a minority were represented by the dragon following the woman. "Their following after her denotes their attempt to join her society by a profession of Christianity: . . . Eusebius asserts, 'that two great evils distinguished the reign of Constantine -- the violence of profligate and insatiable men, who harassed every condition of life; and the indescribable hypocrisy of those who entered the Church and deceitfully assumed the Christian name.' And he represents their promiscuous assumption of the new religion as occasioned in a large degree by the Emperor's treating the mere profession as a satisfactory proof of a genuine conversion It was natural that crowds of the worldly should be drawn to the Church when Christianity became the religion of the court, and a profession of it a passport to office and honor."

Even from the brief review given above it seems quite evident that there is nothing about the symbolical war of St. John's vision to indicate that Satan had maintained his place in God's presence in heaven up to the time of the vision's fulfillment, subsequent to Christ's First Advent. Nor is there anything about the vision of the war that has any reference to either Satan's original fall and expulsion from God's presence or to his final overthrow and the downfall of his kingdom in the end of this Age; but as above noted was intended as a symbolic prophecy that had its fulfillment in the early part of the Age.

Now Is the Judgment of This World

Some have seized upon our Lord's words: "Now is the judgment of this world: now shall the prince of this world be cast out," and have taken them to mean that at that time in connection with the giving of His redemptive sacrifice Satan was cast out of heaven from God's presence. But the words of the Master would not seem to bear out such a thought. Jesus made no reference to Satan being cast out of heaven. Rather He had, already acknowledged Satan as the prince or ruler of this world, and without doubt had reference to the fact of his dethronement from his present position as world emperor, and of his being bound and completely restrained. Evidently the words of Jesus above noted, were prophetic, and by the use of the word "now," He meant the same as in His previous expression, **"The hour is come."** But a little space of time now intervened until this would be accomplished. The judgment of this world, so to speak, was in the balance and would speedily be decided. The first trial took place in Eden, Father Adam being the one who was on trial, and the world of mankind, still in his loins, was in a certain sense on trial, in the balance, with him. That trial, as we know, resulted in disaster to Adam and all his posterity. "By one man's disobedience sin entered into the world, and death as a result of sin, and so death passed upon all men for all [through inherited weaknesses] are sinners." (Rom. 5:12.) That judgment (trial and sentence) of the world was unto death; and Adamic death had reigned up to the time that our Lord spoke, for more than 4,100 years. But now under Divine providence, under the grace of God, a substitute or ransom had been found, acceptable to God, and willing to give His life. ,a ransom for Adam and his race. This One was now on trial, and the fate of the whole world was in the balance and depended upon His victory. Hence as our Lord expressed it, **now** the world's "krisis," or trial, was at its climax, and His decision to be faithful to the Father's will, and to despise the present life in obedience to that will, determined that trial favorably to the world; for the Apostle declares that as the world's condemnation was unto death through Adam, so the world's justification is unto life through Christ -- that so far as the Divine law was concerned Jesus paid the full penalty for the whole world, and hence will have both the right and the opportunity, not only to, rescue mankind from the tomb by an awakening, but also to rescue fully and completely so many as will accept the favor, by raising them up -- fully out of sin and death to perfection and harmony with God during and at the close of the Millennial Age. -- Rom. 5:18,19..

The Prince of This World Cast Out

Our Lord's other statement is quite in accord with this: "Now shall the prince of this world be cast out." That is to say, the trial now in progress in My own person will result not only in a reversal and cancellation of the Divine sentence of mankind unto death, but it will also result in the overthrow of the present rule of evil in the hands of Satan, the prince of this world. He shall be cast out; he shall be chained for the period of My Millennial reign, and shall subsequently be destroyed. Since the whole matter of the world's judgment and the removal of its present captor

through sin was dependent upon our Lord's victory, it was quite proper that He should date all those results from that "hour," notwithstanding the fact that it would be centuries before these things would be accomplished-the binding of Satan, the release of mankind from the Adamic sentence through the instrumentalities of the Millennial Kingdom (Christ and the glorified Church), into the glorious liberty (from these things) which belongs to all sons of God, whatever their plane of being. Not that we are to suppose that all men will avail themselves of these heavenly mercies and privileges, but that all are to have a full opportunity to do so; so that whosoever will die the Second Death will die for his own sins and not through inherited imperfections-not because the fathers ate the sour grape of sin. -- Jer. 31:29, 30; 1 John 5:16.

When He Shall Be Bound

The fulfilling .therefore of the words of Jesus concerning the casting out of Satan will mean the fulfilling of that other symbolic picture mentioned in Revelation 20:1-3. The binding of Satan with the great chain, and his imprisonment in the abyss is all figurative; but the figures are all meaningful. To us they signify a complete restraint of Satan and all his powers of evil. The great chain represents restraint. The word abyss, in our common version rendered "bottomless pit," represents oblivion. The seal upon it represents Divine care that none shall interfere with God's arrangement, but that it shall all be carried out strictly in accordance with the Divine pre-arrangement. Our suggestion respecting the influence of the increased light of the present time is that a preliminary restraint of evil results from turning on the light of truth, which makes the evil the more manifest and the less able to deceive. But this is not all, by any means. The thought is that the great King, who is now about to take full control of the world, has full power to bind, to restrain Satan and every, evil power and influence, that nothing may hurt or injure that which is good throughout the Millennial Age, as has been the case during the present Age, when the Kingdom of Heaven (the Church in its incipient state) suffereth violence, and the violent take it by force, misusing the members of the Body of Christ, even as they misused also the Head of the Body -- our **Lord**.

As the picture in Revelation goes on to show, Satan will make another attempt to lead mankind astray from the path of obedience and loyalty to God in the conclusion of the Millennial reign and at that time the judgment of God will be quickly manifest in the complete destruction of the Adversary and all who are in sympathy with him.

"As An Angel of Light"

Who of all those who now love God and love truth and righteousness will not acknowledge the wisdom and justice of God in the ultimate complete removal of every influence and person that would work injury or do violence to others of God's creatures! St. Paul addressing the Church calls attention to the fact that the Adversary was the source of much of their trouble and distress. Yet, it is to be remembered that Satan never appears to God's people as their enemy. The Apostle puts us on our guard rather that we are to expect the Adversary's temptations along the line of an angel of light—a minister of the truth. He always affects to be a helper and not a hinderer of the Lord's people. He would show them how to get along in the world much more smoothly and much more happily. He would bless them. He would turn their narrow, rugged path into a path of roses. He would be their friend, their counselor, their guide. Only after they had followed him awhile would they find, when well under his power, that he is a murderer from the beginning and abode not in the truth. It is most important; therefore, that all those struggling in the Narrow Way shall be vigilant and intensely on guard against the wily and ingenious deceptions of the Evil One. But the same Apostle bids the Lord's people lift up their heads hopefully, saying, "The God of peace shall bruise Satan under your feet shortly." Yea, surely, the night is far spent, the day is closely approaching; and with the dawn of the morning comes first the deliverance of all the faithful Church. That deliverance will forever place them beyond every influence and attack of Satan. And joined to their Lord in His all-powerful dominion they shall, have the blessed privilege of assisting all others. of mankind to full freedom from all the evil effects of the darkness and blindness of Satan.

THE GLORIFICATION OF THE CHURCH

PART I

"Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." --1 Cor. 15:51-52

ALL WHO are familiar with the teaching of the Scriptures concerning the Church of Christ recognize that it occupies a unique and distinguished place in the Divine Program; her call being to a most exalted station, exceedingly glorious and honor able, as the Bride and joint-heir of God's dear Son. Since God has highly exalted His Son above all the hosts of heaven and earth, placing Him at His own right hand, making Him partaker of His own nature and throne, and since we shall be like Him, and He has said, "I will receive you unto Myself, that where I am, there ye may be also," we have the most perfect assurance that the Church's position in the purpose of God is truly an extraordinary one.

We are not therefore surprised to find in the sacred record much space devoted to the Church's present experience of preparation for her future glory; and to find, that the Divine procedure in dealing with the Church is altogether of a different character from that which is to be followed in bringing about the world's redemption and deliverance in the future Age. "Transformed by the renewing of your mind" is perhaps one of the most signal descriptions of the present work of preparation. Other expressions of similar import are such as the following: "Conformed to the image of God's dear Son," "Sanctification of the Spirit," "Be renewed in the spirit of your minds," "Put on the new man which after God is created in righteousness and true holiness," "Growing up into Christ," etc. All of these expressions set forth from one stand point or another the work of the Spirit that is molding and fashioning the Church for her future exaltation.

"Rapture of the Saints"

In keeping with the foregoing we should also expect to find the Scriptures to teach that the final change and resurrection of the Church is to be also of altogether a different character from that of humanity in general; especially as the Church's trial will be completed at death and she is to come forth in her resurrection upon another plane of nature the spirit plane. This we do find. In referring to the Church passing from earthly scenes into heavenly glory, some term it the "rapture of the saints." While this expression is not contained in the Scriptures, it may not be considered out of harmony therewith. The word "rapture" conveys the idea of "violence of a pleasing passion; extreme joy or pleasure; ecstasy." The thought in the expression then is that of being quickly seized by intense thrilling joy and pleasure. And surely when the Church shall be made like her Lord and be ushered into His presence, her sense of joy and delight will be most excelling and beyond all comparison. There is, however, a thought frequently associated with the expression, "rapture of the Church," that we regard as unscriptural, namely that the last members of the Church are to experience their change and pass from earthly scenes without suffering or without passing into death. We do not believe that the Scriptures sustain this thought, as will be seen as we pursue our study of this subject.

When we recognize how much is involved in this question of the Church's glorification, when we stop to consider as best we can just what it is going to mean to the Church, it is seen to be one of those themes in which we may properly exercise the most absorbing interest. The fulfillment of the exceeding great and precious promises are most vitally concerned in the Church's glorification. We are admonished to consider these promises, to keep them ever fresh in our hearts. Thereby they will have a sanctifying and cleansing effect in our souls, as well as facilitate the work of developing the character of our blessed Lord.

Holy Spirit Unfolds Mystery

Similar to other features of the Divine Plan, not all the details of the truth relating to the resurrection of the Church have been so clearly stated in the Scriptures as that the Church all along through the Age could fully understand the matter in advance. However, as the day draws near, we realize that the light is progressive on this feature as well as on others of God's purpose, and the unfolding of the hidden mystery progresses gradually until it is fully disclosed. Our Lord made several references to the resurrection and change of the Church, but they are for the most part of an elementary character. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will wide you into all truth." Consequently the Master at that time contented Himself with merely general references to the Church's resurrection. He mentioned the hour when all in their graves should come forth and those that had done good would experience a resurrection unto life, as distinguished from those who would experience a resurrection by process of judgment. He spoke of those whom the Father had given Him that He would raise them up at the last day. Again, He referred to those who should be recompensed at the resurrection of the just. He spoke of those who should be accounted worthy to obtain that world and that resurrection from the dead, being like unto the angels, etc. These various allusions to the resurrection of the Church are thus seen to be of a general character, and we must expect a deeper and clearer insight into the truth of this subject only as it should become due and we should possess of the Lord's Spirit which would guide us therein according to the Master's promise.

Accordingly we find that subsequent to the day of Pentecost, when the Holy Spirit was given, this entire subject of the Church in the Plan of God, including the mystery as to her change from earthly to heavenly condition, began to open up and to be understood, And now that we are eighteen centuries beyond that time, and the great Divine scroll has been continuously unfolding, this whole subject involving the change of the Church we believe is more clearly understood than at any former period of the Age. Many of the prophetic signs too are in evidence today which throw light upon the pathway of the Church and indicate more or less clearly the nearness of her completion and change to the likeness of her Lord. In other words the facts and proofs all around us enable us to recognize that the time is fulfilled, in keeping with the Master's words, "When ye shall see these things begin to come to pass, then lift up your heads for your deliverance draweth nigh."

Only by Way of the Cross -- Unto Death

Faithfully following the Apostolic testimony and the guidance of the Spirit in these times, we believe the Lord's people are able to see with considerable distinctness those outstanding features relating to the resurrection of the Church: First, that those who shall share the heavenly nature and glory as Christ's joint-heirs must pass into death, must experience sacrificial death. Passing by the testimony and evidence that may be

gathered from the typical, sacrifices of Israel which indicate that the entire Church is to share in sacrificial death there are many plain and pointed statements of Scripture that leave no room for doubt as to this question. For instance we read, "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." This is surely a prophetic description of those who are joined with Christ in sacrifice. Their covenant was to be dead with Him that they might also live with Him. Then when Jesus finally came and began to unfold the mystery of the call of this Age, He was ever associating the thought of death, of suffering unto death, with the attainment of the blessed reward. He called attention to the cross, the symbol of death, as essential for those who would reign with Him. "Are ye able to drink of My cup; and to be baptized with My baptism," again implying sacrifice unto death. Jesus gave not the slightest intimation that any of His followers could gain the Kingdom except by following in His footsteps unto death.

Likewise the Apostles taking up the story of the cross subsequent to the day of Pentecost were constantly identifying a life of sacrifice and suffering even unto death with the hope of future glory and exaltation. "If we suffer with Him, we shall also reign with Him." "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection," No words of inspiration come to us with greater force than those given in the last message: "Be thou faithful unto death and I will give thee the crown of life." We discover no intimation in any portion of the Apostolic messages that give us the slightest ground for supposing that even a small number of the Church in the end of this Age May escape death, or that they will attain the crown without the complete fulfillment of their covenant by going all the way, unto the end, in the footsteps of their Master.

Asleep in Christ.

Second, that those of the Church who from the beginning of the Age to the time of Christ's Second Presence have finished their course in death, have not been resurrected and passed into their reward at the moment of death, but have fallen asleep and have remained in the death sleep until the Second Presence took place. The Apostle Paul tells us distinctly of some of the saints who had fallen asleep in his day. The expression concerning this sleep of course is a figurative one and is suggestive of the thought that the saints who have died prior to the Advent of the Lord are merely waiting, quietly resting in the death state until the appointed time should come to call them to their promised reward.

"Behold I Show You a Mystery"

Third, that a time would, come in the end of the Age when those who would finish their course in death need not remain in the death sleep, but would at once experience the power of the resurrection and share in the resurrection of the just.

It is concerning this third proposition, namely the change of the last living members of the Church, that St. Paul was speaking when he used the

language that we have quoted at the beginning of this article: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed." Expositors in dealing with this Scripture, this feature that concerns the last members of the Church, have expressed a difference of opinion. It is well known that those who have accepted the view of the literal, and fleshly manifestation of Christ at His Second Advent believe also that there is to be an outwardly miraculous and spectacular translation of the living members of the Church and that without suffering or without their passing into death. This understanding is based largely upon the words of the Apostle found in 1 Thess. 4:16, 17, The language is understood to mean that the Lord shall literally descend through the air, that there will be a literal and, audible sound of His voice and of a literal trumpet, and at that same instant all the dead saints in Christ of the entire Age, shall be raised; the living saints, still on earth and not having finished their course by going into death will at that same moment, we are told, be caught up, and so all the saints shall be united with Christ at once and in the same instant.

We would not be able to concur in any such literal construction or interpretation of the Apostle's words respecting the manner of Christ's revealing. We will not here digress to discuss the manner of our Lord's Second Advent as this subject has been exhaustively dealt with elsewhere.* Suffice it to say that the Apostle's language to the Thessalonians describing the Advent of Christ is of a highly figurative character, akin to some of the symbolical descriptions in the Book of Revelation. Since the Savior is no longer a fleshly, human being, we could not reasonably expect to look for a fleshly, human revelation of Him to humanity at His Second Advent. The shout is symbolical and relates to the voice of truth, the impartation of knowledge that will come in connection with the Lord's return. The trumpet is doubtless the "seventh trumpet." In other words the Apostle is telling us that the Lord's return is in connection with a great announcement or proclamation of liberty from heaven, which from one standpoint covers the entire thousand-year period of Christ's reign.

* See Herald, October 1, 1926, page 307; also Scripture Studies," Vol. 11, pages 103-172.

The Dead in Christ Raised First

But now we are concerning ourselves more particularly in this connection with the Apostle's words regarding the resurrection of the Church. An important consideration to be observed is that the Apostle announces that the first matter to receive the Lord's attention at His return will be that of the gathering of His Church unto Himself. This He does by lifting them out of death. Elsewhere this same Apostle addressing the Church indicates that the first work will be that of rewarding His followers and uniting them to Himself in His Kingdom. (2 Thess. 2:1.) We call attention here to the fact that our Lord gave us this same lesson in the parable of the talents

recorded in Matthew 25:14-30. The parable goes on to show that during this Gospel Age when the Lord has been absent, He has committed certain goods to His followers. Verse 19 shows that the first work the Master attends to on His return is that of reckoning with His servants. He rewards the faithful at once, and rejects the unfaithful.

Thus we would reasonably suppose that the first matter to receive the Lord's attention at His Second Coming would be that of the rewarding of His Church. Accordingly the Apostle goes on to explain to the Thessalonians that upon His return there would be some of the saints still living on earth engaged in the work of carrying out their consecration vows. He says, "The dead in Christ shall rise first." Obviously the inference is that those who have died in the Lord throughout the Age, who have fallen asleep in Christ, are the ones who shall first share the resurrection joys. And this thought is made doubly certain by the Apostle's language which precedes the expression that the dead in Christ will be raised first. He says, "We, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep." (Diaglott.) Is it not so plainly stated here that there need be no question in the minds of any about the order of procedure when the Lord returns? The fact that some of the saints would be still living in the flesh and their course unfinished would by no means hinder the resurrection at once of those who had already completed their race and were sleeping in Christ.

"We Who Are Left Over"

Then after stating that the dead in Christ will be raised first, he says, "We, the living, who are left over." We regard these words as of peculiar force. The words, "left over," can have but one meaning and that is that after the raising of the "dead in Christ," there would still be those left in their earthly pilgrimage; and, remaining, or "left over," would signify that they did not experience their resurrection at the same instant as those mentioned as the "dead in Christ." But the question is asked, Why are they left over? Why do they still remain? The answer here is plain, that it is because they have made a covenant to be dead with Christ, to be joined with Him in sacrificial service, and that covenant must be worked out, completed, even unto expiration in death. Not only so, but there is the work of completing their character development. It would not be a reasonable supposition that the moment Christ returns, all the living saints on earth would instantly or miraculously acquire a readiness for the Master's presence in glory. They would in all probability need further testing and trials for their strengthening and rounding out of character, and a ripening preparatory to their share in the glorious resurrection.

But a further question is appropriate here: What of these left over ones -- as they each in the regular way finish their course in death and complete their sacrifice after the Master has come and is present? Will these need to sleep for at least a brief space in death before they experience their resurrection with all the others? Not so, we answer, for it is in this connection that those other words of the Apostle apply: "We shall not all sleep, but we shall all be changed." This is the mystery that the Apostle

says he is explaining, namely that there will be some of the Church in the end of the Age who will not need to remain in the sleep of death for a time as others will have done prior to the Master's return.

Bearing in mind the explicit teachings of the Scriptures that all the members of the Church must in order to attain the prize of the heavenly crown pass by way of sacrifice into death, their sacrifice must be completely consumed, we would not understand the Apostle to mean that some of the faithful at the end of the Age would not need to die, when he says, "We shall not all sleep, but we shall all be changed." In fact he does not say that they will not die, but that they will not need to remain in the sleep of death. The mystery then that he is unfolding is that **the saints from** the beginning of the Age, as they have finished their course in death have fallen asleep and remained in that condition until the Lord's return, but that such will not be the case with those who happen to be living at the time the Second Presence of the Lord takes place. There would be no need for these to remain in the sleep of death, but the time of their resurrection having arrived, the moment of finishing their course in death would be the moment of their change, when they would surely share in His resurrection and in the resurrection of all the blessed and holy.

Not at the Same Instant -- But in the Same Period of His Parousia

Some who hold to the view that the sleeping and the living saints are to be glorified, at the same instant, immediately at Christ's return, lay special emphasis on the words: "Then we, the living, who are left over, shall at the same time with them, be caught away in clouds." This expression is construed to mean that at exactly the same moment when the sleeping ones are raised, the saints still living on earth will experience their change. Examining critically the Apostle's statement we do not believe the above interpretation is justified. A critical rendering of the passage in the Emphatic Diaglott is as follows, "Afterwards we the living ones those being left over, at the same time with them shall be caught away in clouds." In other words the thought is, those living ones still left over at the same time the sleeping ones are raised, shall afterwards be caught away in the clouds. The term "afterwards" conveys unmistakably the thought of something following what had been referred to as taking place before; and since the Apostle has just mentioned that the dead in Christ would be raised "first" and that "afterwards" the living ones being left over should be dealt with, he is most certainly conveying the thought of the glorification of the Church in two divisions: first, those, the dead ones, and afterwards the living ones.

But even if we were to admit the construction of the Apostle's words to be that the living ones would at the same **time** as the others be caught away, etc., we would still have sufficient grounds for believing that the Apostle could not have had in mind that exactly the same instant the dead in Christ were raised; the living ones would also be raised. We have only to keep in mind what we have learned concerning the significance of the term, "time." It is frequently used with reference to an indefinite period or space; and in support of this suggestion we have but to recall what we have found

the Scriptures to teach concerning a time or period in the close of this Age when Christ will be secretly present (Matt. 24:37-39) and conducting a work of searching, testing, and sifting of His people, otherwise called a harvest work. And this period in which this work is going on is properly designated the harvest **time**. It is the time of the "parousia" or presence of the Master preliminary to the establishment of His Kingdom. That the Master would be present ilk the time of the harvest is clearly implied by various Scriptures. In the harvest of the Jewish Age Christ was present as the chief supervising reaper. Likewise in the harvest of this Age, the same Master was to be present as the chief reaper, directing the work of testing, purifying, and gathering the wheat class unto Himself.

Recalling now the Apostle's words that "we, the living, who are left over, shall at the same time with them, be caught away in the clouds," is it not evident that this language must be interpreted in the light of what we have just seen foregoing, namely that the Church is to experience glorification in this period of time preliminary to the establishing of His Kingdom in glory? First the dead in Christ come forth, then "afterwards" during this same time or period of His secret presence, the living members of the Church, finishing their course one by one in sacrificial death, shall be gathered unto the Lord to be forever with Him in the air -- in the spiritual realm.

(Continued in next issue)

WORKS OF DARKNESS AND WORKS OF LIGHT

"For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." -- Gal. 5:13-16.

OF ALL people of the earth Christians alone may know the value and meaning of the truth and the liberty which it brings to those who receive it into good and honest hearts. For only these are familiar with the Divine revelation which sets forth God's viewpoint respecting the truth and liberty which He has provided for those accepted into His family as sons. We believe that many professing Christians have sung, "Onward Christian soldiers, battling for the right," who but imperfectly comprehended the meaning of their words -- the significance of the Christian's battle which is one in the interest of the truth and for freedom in the highest and best sense of the expression.

Jesus said, that which doth make manifest is light; and this is in full harmony with our experiences in life. We are reminded here of an illustration used by Oliver Wendell Holmes, to show the power of the truth and

its effects upon those who are not of the truth, not of the light, but of darkness:

"Have you ever, when walking about out of doors, found some big flat stone that has lain no one knows how long, just where you found it, surrounded by grass that forms as it were a little fence around it -- and have you not, obeying some sort of feeling; thought that it has been there long enough, put your stick or your finger or the foot under its edge and overturned it?"

"What a scene, and what an unexpected and disagreeable "surprise for a little colony, the very existence of which you did not imagine before you observed the sudden confusion and anguish of its inhabitants when overturning the stone? No sooner is the stone overturned, and the wholesome daylight entered to the compressed and light shy society of creeping things under it, than every one of them: possessing legs --- and many of them have a whole lot -- run wildly about and push against each other and everything in their way, and it ends with a universal general rush for the subterranean hiding places from a circuit poisoned by the sunlight.

"Never imagine that you can overturn an old lie without causing a terrible confusion and alarm among the sickening little world living under it!"

"Every real idea and every real subject bring one or another to gasp. And having regained the breath he will probably begin to misuse it for blasphemy. These are the best proofs you can get that you have expressed a truth for which the time was ripe."

Light, Truth, Makes Manifest

From time to time the Lord has allowed the world to follow its own wisdom into dense darkness, and then has suddenly turned on the light, producing very much the effect described in the foregoing illustration. It was thus in Elijah's day, and through many of the Prophets God caused the light to shine and brought corresponding testings. But at our Lord's First Advent, when the great Light came into the world and was displayed in the midst of those who had claimed to be the people of God, the children of the light, it demonstrated that many of them were really children of darkness who loved not the light, loved not the truth. Similarly, in the days of the Reformation which came after centuries of the reign of a dreadful apostasy; the light was turned on, and the accumulated errors and darkness considerably removed, to the advantage of those who loved the light, but to the disturbance of those who loved the darkness. And today conditions are very much the same: the light of truth still finds comparatively few even in enlightened Christendom to appreciate the riches of God's grace and take a fuller view of the love and mercy of God, manifested in the great redemptive work of Christ, to be accomplished in the "times of restitution of all things spoken by the mouth of all the holy prophets." -- Acts 3:19-21.

The works of darkness, sin, wickedness, selfishness of the past and present, are associated with error, ignorance, and superstition; likewise the works of light, righteousness, holiness, and love are associated with truth,

knowledge, and right conceptions of God. And this implies that those who come to know God and the truth, throw off the works of darkness and sin. Jesus said that it was the truth that brought liberty, freedom: "Ye shall know the truth and the truth shall make you free." The unregenerate world knows something of the quality of liberty, though they know not of the liberty from the bondage to sin. Our civilization basing itself partly on an appreciation of the principles of justice and partly upon the lessons from history, attempts so to shape the laws of the land as to secure the rights of all. It is not surprising, however, that with selfishness a ruling element in all hearts by nature -- neither the laws nor the practices of the most civilized are perfect; that is to say, the largest amount of protection and the largest amount of individual liberty are not always secured. It is worthy of note that all the liberty there is in the world today has been paid for; none of it has been attained without sacrificers. Why? Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for. Looking back over the history of the nations, without approving of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race. The Scriptures point out to us that there is a limit beyond which we must not expect selfish humanity to make progress-that any progress beyond that limit must come from on high, through the establishment of the Kingdom of God's dear Son.

The Christian's Fight

If the world's liberty has required fighting for, much more may we who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes free," expect to battle. (Gal. 5:1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error. Against what, then, do they battle ? We answer that their chief fight is against the fallen tendencies of their own beings. They find that, through the long centuries of the fall, sin has become inbred and entrenched in their flesh to such a degree that it necessitates a warfare in the new mind. They get the new mind or disposition through hearkening to the Word of the Lord, which, while speaking peace and forgiveness of sins through faith in Christ, invites to a newness of nature and a joint-heirship with Christ through a full consecration of all to the Divine service -- to the service of righteousness and truth. The making of the consecration on the part of the believer was his entering upon the career of a good soldier of the Lord Jesus. It was his engagement to battle against sin and selfishness everywhere, according to the rules laid down by the chief Captain.

To the surprise of every soldier he finds that some of his greatest battles are within. True he finds the world an opponent to his full devotion of time and talent and influence to the service of the Truth. The world is not prepared for such an extreme, which more or less reproves it of sin and selfishness: the world, therefore; sneers and cries "hypocrite," "saint," etc., and seeks to turn aside the consecrated. To be a good soldier he must be prepared for this and have on the sandals of preparation afforded by the Gospel, else the difficulties strewn in his path by worldly opposition would soon make him so foot sore that he would be disposed to turn back, notwithstanding the term of his enlistment "even unto death." The Adversary also is a foe who must be reckoned with, and whose subtle attacks may be encountered in various, ways. The Christian soldier has the assurance of his Captain that all the arts of the Adversary are known to Him, and that all his interests shall be guarded so long as he is loyal to his Captain and faithful to his consecration and enlistment.

But, as we have said, the chiefest of all the Christian soldier's opponents is the human foe the weaknesses and cravings and demands and subtle persecutions, etc., of the fallen conditions of his own mind and body. To his surprise he finds himself a slave to his own weaknesses, and that he must battle daily, hourly almost, for victory, in order to attain fully the liberty wherewith Christ makes free indeed. From this standpoint all battles against our own fleshly weaknesses, our own selfish instincts and propensities, are (battles for liberty, battles for right, battles on the Lord's side. Our great Captain is not so much wishing us to fight His battles as wishing us to fight the good fight of faith in ourselves, and in this smatter He is ready to assist us, and without Him we can do nothing. True, our battles extend beyond ourselves sometimes when, either amongst the Lord's brethren, the Church, we need to battle for the Truth, the right, or in our contact with the world we may sometimes find hostilities necessary.

"If Ye Bite and Devour"

Amongst the Lord's people, even in the Apostles' day, there was a tendency at times to fight each other rather than to fight the Devil and the spirit of the world and the weaknesses within. The organs of combativeness and destructiveness, which would serve a Christian soldier in good stead if directed against his own weaknesses and blemishes, are sadly out of place when ignoring his own weaknesses, he merely becomes contentious with the brethren -- often over nothing, or over questions whose importance he exaggerates, because of his contentious spirit. Such should remember the Scriptural statement that greater is he that ruleth his own spirit than he that taketh a city. (Prov. 16:32.) The Apostle refers to that misdirection of Christian energy which bites and devours one another and tends to the destruction of all that is spiritual amongst the Lord's people. Not that the Apostle favored slackness as respects the important principles of the Divine revelation, for he himself urged that we contend earnestly for the faith once delivered to the saints. (Jude 3.) But this earnest contending is not to be done in a biting and devouring manner -- it is to be with patience and longsuffering, brotherly kindness, love.

The Lord's people have enlisted as New Creatures, Spirit begotten, to walk [to live] not after the flesh but after the Spirit, and must continually recognize this fact, and keep watch that they are walking in line with the spirit of truth, and must know that in so doing they will not be fulfilling the desires of their fallen flesh. The Apostle states this as a positive rule, without exception, that the flesh, the natural inclinations, tendencies, lusts or desires, are contrary to the Spirit, and likewise the Spirit desires are contrary to the flesh. These two desires being opposed one to the other we cannot gratify both, and whichever is gratified it will be so at the expense of the other. If we ever want to attain to the true liberty wherewith Christ makes free we should know that it can be only by a persistent warfare of the new mind against every sinful tendency and inclination of the old nature. It is not the new will warring against the old, for the old will we have reckoned dead. It is the new will warring against the flesh, which the old will used to control, and which flesh still has its evil tendencies.

The new will, therefore, needs all the sustaining strength and assistance which it can secure. Many of these are provided for it as food, nourishment, strength, through the Word of God, whose exceeding great and precious promises are given in order that the new will may be strong in the Lord and in the power of His might through faith, and conquer in all of its battles with the flesh.

The Apostle's declaration, "Ye cannot do the things which ye would," is in full accord with all our experiences. We can sometimes do as we would in some things, we can gain the victory over the flesh; but there are certain weaknesses, failings, blemishes in our flesh which are so powerful that the new mind never gets as complete a mastery over them as it desires. Nevertheless in all the battles being waged the new mind grows stronger and stronger while the flesh grows weaker and weaker. The Scriptural proposition, however, is that we must expect to have more or less of these battles until our dying moments. Thank God that will be the end of the strife, for in the resurrection we are promised new bodies, perfect, complete, in which the new mind will be able to exercise itself without conflict. That is the rest which remains for the people of God, and associated with it will be various other blessings, honors, dignities and responsibilities which the Lord has promised.

"Ye Are Not Under the Law"

The Jewish Law was prominent before the minds of the early Church, because the majority had come to Christ through Judaism. The Law had its requirements and exactions and condemnations, and it was difficult for the early Church to comprehend the liberty which was properly theirs in Christ. Their minds would waver as between the gift of grace in Christ and the rewards of the Law, and hence they were continually in trouble because of a realization of the imperfection of their flesh. The Apostle urges the point that those who have accepted Christ are no longer under the Law Covenant, hoping for eternal life under its impossible conditions. The Law could only approve that which was perfect,. and while believers

realize that their hearts, their wills, their intentions are perfect, they realize also the imperfection of their flesh.

The Apostle's argument therefore is, "If ye be led of the Spirit then are ye not under the Law." (Gal. 5:18.) That is to say, you who have accepted Christ, and who are now walking according to the new mind to the best of your ability, are following the lead of the Spirit, and you have nothing to do with the Law, and it cannot condemn you as imperfect because of your fleshly weaknesses, for you are protected under the robe of Christ's righteousness, and the Divine arrangement is that so long as you are following the Spirit, following the new mind, seeking to walk not after the flesh but after the Spirit, that long you are justified, approved of the Lord, and the imperfections of your flesh that are contrary to your best endeavors are not charged to your account, but to the Lord Jesus' account. Those unwilling imperfections were all laid upon Him who bore our sins in His own body on the tree, as His perfections have been applied to us through faith to cover those unwilling blemishes.

"Against Such There Is No Law"

While the Law Covenant was nailed to Jesus' cross, it does not mean that there is no law covering the Lord's people. The very essence of the Divine law is love for God and for man, and the Apostle points out that our course as Christians walking after the Spirit of Christ would be condemned by no law of God; but on the contrary, if neglecting our consecration to the Lord we walk after the flesh, there would be condemnation against us because judged according to the Spirit, the intention of our hearts, we are either approved or disapproved by the Divine law of love.

The works of the flesh the Apostle enumerates, and they are all violations of the law of love under which the New Creatures in Christ are being examined; they all come under the head of selfishness and imply injury to our fellow-creatures. He enumerates these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, malice, wrath, strife, divisions, heresies, envyings, murders, drunkenness, revelings, and such like. The Apostle points out that any one begotten of the Spirit who walks, that is who lives, along the lines of these works of the flesh need have no hope of any share in the Kingdom of Heaven. He does not say that all such would share in the Second Death; but we know of a surety how such conduct persisted in would ultimately result in the Second Death. It is sufficient for our purpose, however, to leave the matter where the Apostle does, and to note that there is no prospect for a share in the Kingdom for any who do these works of the flesh and of the devil.

It is unfortunate for some that they seem unable to realize the scope of this testimony; they seem to think of adultery, drunkenness and murder as being the crimes that would debar from a share in the Kingdom. They overlook the fact that the Lord defined adultery to be a desire to do evil where only the opportunity is lacking; that He defined murder as represented in that condition of heart which hates a brother. They overlook the statement of the Apostle in this very list that the spirit of variance, the

spirit of ambition and jealousy, the spirit of envy and division, are spirits of the flesh and in opposition to the New Creature led. by the Holy Spirit. O, if all of the Lord's people could have in mind these searching tests and apply them to their own lives, what a profit would result, what a blessing, what a fleeing from these weaknesses of the old nature, what a fighting against them for the liberty of the New Creature and its final attainment to glory, honor, and immortality with their Lord in the Kingdom.!

The Fruit of the Spirit

Having pointed out to us what would constitute walking after the flesh, the Apostle next indicates the conditions and experiences which should assure the Lord's people that they are not only soldiers of the cross and followers of the Lamb, but that they are fighting a good fight, gaining victories over the flesh. He suggests that if we are begotten of the Spirit and guided thereby there will be a fruitage in our life which will be manifest to ourselves and should to some extent also be apparent to others. This "fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

There is no law of God against these things, these qualities, these characteristics of the new nature, and very rarely will any law amongst men be found in. opposition to them, although indirectly those who practice these things will be unpopular with the world as well as with the Adversary, and have trying experiences as a result -- experiences, however, which persevered in will work out a far more exceeding and eternal weight of glory. On the contrary, he who lacks such fruit in his heart, in his mind, in his experiences, lacks the evidence which he should have of his faithfulness as a good soldier in warring against the old nature. He lacks therefore the full assurance of faith, without which as a New Creature he could not have peace and joy. It will be observed that all these fruits of the Spirit are contrary to selfishness. If the Lord's people could but come to the place where daily, morning, noon and night, they would have self-examinations to see to what extent they are growing these fruits of the Spirit and to what extent they are rooting out the works of the flesh, it would be to the comfort and joy of all who are in the right condition. Though it might be to the discouragement of others, it would be a discouragement which eventually would be to them advantageous and .in the end would hinder them from making shipwreck.

"Crucified the Flesh"

Pursuing his subject, showing why we should fight against our natural desires and inclinations toward things that are selfish and sinful, the Apostle declares that they that are Christ's [His consecrated ones, prospective members of His Bride] have crucified the flesh, with the passions and lusts thereof. What does he mean? that those who have accepted Christ as their sin offering, believing that the crucified One paid their ransom price, have counted their flesh in as though crucified with Christ, saying, Since sin cost the crucifixion of our Redeemer, we will be opposed to sin and dead to sin forever. The thought is that whoever has clearly and

intelligently accepted Christ as his Savior from sin will be so opposed to sin that he will count his own flesh as condemned to death and be hoping for the new body, the spiritual, and be willing that his flesh should die a lingering death until the last gasp, so strong will be his opposition to sin and everything allied therewith, so strong will his sympathy be with God and the Redeemer, and the holiness which they represent.

"If we live in the Spirit let us also walk in the Spirit," the Apostle adds. That is to say, begotten of the Spirit we reckon ourselves New Creatures, spirit beings, not yet perfect. To us old things are passed away, the things of sin, and all things have become new in harmony with the exceeding great and precious hopes which have been begotten in us by the Lord's promises. If these be true, let us walk, let us live our daily life accordingly, in harmony with this thought as New Creatures in Christ, not as men energized by their ambitions or projects, not as taking pleasure in the things contrary to the new nature.

"Provoking One Another"

As before suggested, while our difficulties arise from our own fallen flesh, they are apt to manifest themselves in the affairs of the Church. The old spirit of selfishness inclines to be ambitious for influence, power, authority, glory amongst the brethren, overlooking the fact that such vainglory and envyings are entirely contrary to the Spirit of the Lord, by which we have been begotten -- entirely overlooking the fact that while this ambitious spirit dominates us in any measure we are unfit for the Kingdom and will have proportionately less and less of the Lord's favor and blessing and guidance in our hearts and heads. Hence the Apostle urges, "Let us not be vainglorious, provoking one another, envying one another." Whoever manifests a vainglorious spirit tempts another in the same direction through retaliation, and thus there is a provoking or inciting to an evil course; whereas the Apostle urges, on the contrary, that the New Creatures in Christ should provoke or incite one another to love and good works, that would be to their mutual advantage and development.

"God Is Not Mocked"

The Apostle in this same Epistle adds a solemn thought: "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap." We might succeed in deceiving ourselves, possibly succeed in deceiving others into thinking that we are spiritual, walking after the Spirit, while really heady, high-minded, vainglorious and envious, but, says the Apostle, we could never deceive God. For such to claim that they were walking after the Spirit and not after the flesh would be mocking God, would imply that God could not read the heart and discern the motive. And the Apostle suggests that in God's arrangement we are sure to reap, the very crop we sow. If, in our daily intercourse with the family, the brethren and the world, we allow the envious, selfish, vainglorious, ambitious spirit to control, with more or less of anger, hatred, strife, and dissension, we may surely expect the legitimate crop will not become the reverse

of this; instead of finding ourselves in the resurrection copies of God's dear Son, we will find ourselves wholly unfit for the company of the Elect.

But, on the other hand, if we sow to the Spirit -- that is, if in the daily affairs of life we seek to have our hearts and minds in full accord and sympathy with the Spirit of the Lord, as presented to us in His Word and exemplified in our Redeemer and the Apostles -- then we may have the assurance with God that He will not forget us however weak we may be, however insignificant according to the flesh, but we will be remembered of Him in the resurrection and be granted a share with all the overcomers in His Kingdom; we will reap of the Spirit the, spiritual body, as the Apostle intimates; "For he that soweth unto his flesh shall of the flesh reap corruption, death; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The Herald of Christ's Kingdom

Vol. X February 15 , 1927 No. 4

HEAVENLY TREASURES LAID UP THROUGH TRIAL AND DISCIPLINE

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." -- 1 Pet. 1:7.

WHEN the Master urged upon His followers to lay up treasure in heaven, He was evidently calling attention to an opportunity and privilege of which they should avail themselves in the present life. And He was emphasizing the fact that in becoming His disciples they were assuming a most sacred and solemn responsibility, the faithful discharging of which was to signify a radical change in their lives -- their hearts, purposes, and motives. In other words there was to be a complete transformation of character to that of the likeness of the Savior Himself. Surely it was the part that each disciple would perform in effecting this transformation -- that diligent, faithful effort in co-operator. with the Lord -- that was to constitute the foundation or basis on which the heavenly treasures were to be laid up.

The present life therefore is the time for laying up heavenly treasures which cannot be stolen from us and which cannot corrupt; and our Lord and the gracious things which He has in reservation for them that love Him -- the Elect -- are our treasures. Not only so, but the store of them surely becomes larger and larger as we seek to set our affections on things above and not on the things of earth. But just now we wish to think of these heavenly things in respect to our earthly life, and to note the importance of laying up some heavenly treasure while on earth.

Until the Servants of God Are Sealed

Though to our understanding of the Scriptures we are living in very close proximity to the end of this dispensation, the severest of the trouble, that to which the Prophets of the Bible have so frequently pointed, has evidently not yet passed. And the Lord is pleased to permit a comparatively tranquil period at the present which may not be of long duration. It is the time, we believe, when the winds of trouble are to some extent being held in restraint so that the worst or severity of the trouble upon the nations is not allowed to break, "until the servants of God are sealed in their foreheads." The thought would seem to be that just as soon as the sealing process or perfecting of the Church has been accomplished the restraint will be released and the predicted storm will be allowed to follow, overwhelming the entire present order of things.

We know not to what extent the saints may be permitted to share in the distress and suffering of the world's final trouble; but the thought is most certainly conveyed in the Scriptures that the closing days of the Church's career are to be days of special and severe trial to test and to prove who shall be worthy; and that their sealing, their having committed to them the secrets of the Divine purpose, is to fortify and prepare them to stand in the presence of the fiery ordeals and tests of the present and until their earthly career is finished. This is not a pleasant prospect some will say, but we have only to answer that all of our Heavenly Father's provisions for us are agreeable when we are rightly in harmony with Him and His precious Word. The Lord's people are symbolically represented as being enabled through this time of stress and trouble to stand upon the sea of glass and to sing the song of Moses and the Lamb, the meanwhile harping upon their harps -- making melody from the Word of God and greatly rejoicing therein.

Source of Some Severe Trials

Many have had the thought that the severest trial upon the Church in the last times was to come from the unbelieving world outside and in connection with persecutions from the civil powers. But we seriously doubt whether this is the correct view. While conceding that the saints may in the near future experience severe testing from persecutions emanating from a combination of civil and religious powers, we must acknowledge that both Scripture and history teach that the Church's severest trials have come from within her own ranks, as a result of the usurpations and intrusions of the wolfish and ambitious, and from brethren arising in the Church "speaking perverse things and seeking to draw away disciples after themselves." And in these recent years brethren in the Lord. Have suffered most crucial tests from this same source within the Church's sacred precincts. The depriving of brethren in Christ of their liberty to think and decide all matters of faith and doctrine and the instituting of unscriptural tests of fellowship, always result in a crisis and in the most searching trial and distress upon the Church; for those whose consecration is to God have the spirit of loyalty to Him, and ever realize it their duty to resist all encroachments of error and usurpation and to render allegiance to none but Christ. Such is the state of testing and trial through which the

Church is passing in these days, as the faithful earnestly strive to lay up the heavenly treasure. And since the Lord's people are not to think strange of it, it is proper that it should be called to their attention repeatedly, and that they be helped in their preparation for it. He shall give His messengers charge concerning thee [the Christ], and in their hands they shall bear thee up [the feet members] lest ye stumble against stones and difficulties in this evil day.

Sealed in Heart and Forehead

The Scriptures refer to sealing of the Holy Spirit as necessarily essential to membership in the Lord's family at all. Whoever does not receive the seal, the impress of the Holy Spirit, will not be a copy of God's dear Son in heart, in character, and cannot be associated with Him in the Kingdom. The sealing process is a gradual one, the impression becoming more permanent daily. Though the sealing in the forehead is not identical with the sealing in the heart, the two are closely related. All who develop the Christ character must have both. Many of the Lord's dear people throughout the past who have had the seal of the Lord upon their hearts and characters did not experience so largely of the sealing in the forehead, did not have the same degree of intellectual knowledge of God and His glorious Plan that is possible for His faithful of the present time, which seems necessary in connection with the crucial trials now upon the Church.

The question with each one of us should be, How am I prospering? How am I profiting by these provisions which the Lord has made for my, preparation for the present trials and tests? Am I living carelessly, thoughtlessly? Am I improving or am I wasting the precious moments, the blessed hours, the golden opportunities presented to me by God's favor? Surely the Lord has been faithful in all of His engagements; surely He is doing for us exceedingly more abundantly than we could ask or think; surely if we fail to make our calling and election sure, the fault will not be His, for He is faithful who has called us, He also will do it. If, therefore, He has done all that He has promised and all that is necessary and all that is proper for our aid, if there be any failure in the matter it will surely be our own fault; it will be because we have not been giving proper and sufficient place to the work of the Spirit, and have not been experiencing the sealing, the impressing of the Spirit as He intended. It is well that we should see how the Lord placed the responsibility upon us, as is implied in His direction that we work out our salvation with fear and trembling, remembering that it is God that worketh in us to will and to do His good pleasure. All our blessings come from God, and come to us as gifts; but these gifts, to be of value to us in the end, must be received, must be used, must be appropriated, must be worked out in mind and heart, and so far as possible in our mortal bodies. The inspiration of God's promise first worked in us to will and to do His will, to lay down our all at His feet; and secondly, as we followed on, these promises continued to work in us to the point of doing service, putting into practice our good wills, good intentions-and

only those who do put them into practice will get the eventual blessing of the Kingdom.

"O, For a Thousand Tongues to Sing My Great Redeemer's Praise"

It is well that we have the sentiment here expressed; and the desire to praise the Lord a thousand-fold more than we have ability; but we do well to remember that the Lord looks for something more than songs and thankfulness: He looks for evidences of appreciation of His grace and His promises, He looks for evidences of our appropriation of these, in harmony with His design in giving them. If, then He has fulfilled His promise that at His Second Presence He will gird Himself as a servant and come forth to serve those who hear His knock and open their hearts to receive Him, we may properly infer that the strengthening food He has provided for His people is in some sense of the word necessary to them. It is so necessary that if they receive it not, if they feed not upon it, if they are not made thereby strong in the Lord and in the power of His might, it will ultimately be greatly to their disadvantage.

These suggestions we make because we observe that some who rejoice greatly in the bountiful supply provided by the Lord and who love to sing of His blessings, mercies, etc., seem not to be giving sufficiency of attention to the repast itself -- to the faithful application of the Truth to themselves. The illustration is applicable here of the man who purchased an encyclopedia and never used it, but often praised it and took great pleasure in it, with the thought that the information was there if ever he should need it. Some of the Lord's dear people seem disposed to do after this manner with the precious things of Divine truth which are now in their hands. They would keep their helps to Bible study, they would praise them, they would talk about them to their friends, but many of them neglect to read -- many permit the cares of this life, the deceitfulness of riches, etc., to consume their time, the precious moments, the precious hours, the golden opportunities, so that they do not feast upon the viands provided by the Lord. The time is surely at hand when the rejoicings of this class seem less and less as the subtle tests and delusions of the present become more searching and prevalent. We fear that many will not have the sufficiency of foundation for their faith and love to endure the crucial experiences of this hour.

We Must Eat of the Heavenly Manna

The important question before all the consecrated today is, How are these trying conditions finding us? Can we look up to the Lord and say that we have been faithful over the few things committed to our care and have done what we could to advance the honor of the Lord's name, and to assist fellow brethren in Christ to discern the Lord's will and to recognize the problems before the Church now and meet them in a manner well pleasing to the Lord? And can we thankfully acknowledge that we have received into good and honest hearts the precious message of the Truth, and that we have the thing in our minds which we are not only able to appreciate ourselves, but are able to communicate to others. These are very important

questions for every follower of Christ, for it takes time to lay up this spiritual food in reserve, so that we could not only have it for the immediate present, but also enough for the coming emergencies.

Let us remember that it is not sufficient that we have the Bible, and the helpful writings of faithful men of God upon our shelves or upon our tables. We need to use them, we need to partake of this bread, this refreshment which our present Lord has supplied to us. Just as in the case of Israel of old journeying in the wilderness to the promised land: manna, food from heaven, was provided to nourish and strengthen them for the daily pilgrimage. But there were certain specific instructions given concerning the manna. The manna must be gathered every day. This instruction must be followed if this food from heaven should be of any value to them. But not only were the children of Israel to put themselves about to gather up the manna; if they had done this and no more it would have been of no profit -- they would have received no strength from it. They must appropriate the manna to their physical needs by eating it if they would receive benefit from it -- life and strength to perform the daily task. Furthermore, they were not to gather up more manna than was needed for each day; otherwise, decay and decomposition would set in. This also has its lesson. The observations of another writing on this subject are of much interest here: "It is our privilege, day by day, to enter into the preciousness of Christ, as the One who came down from heaven to give life unto the world. But if any, in forgetfulness of this, should be found hoarding up for tomorrow, that is, laying up truth beyond his present need, instead of turning it to profit in the way of renewing strength, it will surely become corrupt. This is a salutary lesson for us. It is a deeply solemn thing to learn truth; for there is not a principle which we profess to have learnt which we shall not have to prove practically. God will not have us theorists. One often trembles to hear persons make high professions and use expressions of intense devotedness whether in prayer or otherwise, lest, when the hour of trial comes, there may not be the needed spiritual power to carry out what the lips have uttered.

Having the Theory Without the Power of Religion

"There is a great danger of the intellect's outstripping the conscience and the affections. Hence it is that so many seem, at first, to make such rapid progress up to a certain point; but there they stop short and appear to retrograde. Like an Israelite gathering up more manna than he required for one day's food. He might appear to be accumulating the heavenly food far more diligently than others; yet every particle beyond the day's supply was not only useless, but far worse than useless, inasmuch as it 'bred worms.' Thus it is with the Christian. He must use what he gets. He must feed upon Christ as a matter of actual need, and the need is brought out in actual service. The character and ways of God, the preciousness and beauty of Christ, and the living depths of the Word are only unfolded to faith and need. It is as we use what we receive that more will be given. The path of the believer is to be a practical one; and here it is that so many of us come short. It will often be found that those who get on most rapidly in theory

are the slowest in the practical and experimental elements, because it is more a work of intellect than of heart and conscience. We should ever remember that Christianity is not a set of opinions, a system of dogmas, or a number of views. It is pre-eminently a living reality -- a personal, practical, powerful thing, telling itself out in all the scenes and circumstances of daily life, shedding its hallowed influence over the entire character and course, and imparting its heavenly tone to every relationship which one may be called of God to fill. In a word, it is that which flows from being associated and occupied with Christ. This is Christianity. There may be clear views, correct notions, sound-principles, without any fellowship with Jesus; but an orthodox creed without Christ will prove a cold, barren, dead thing.

Make Christ Habitual Food

"Christian reader, see carefully to it that you are not only saved by Christ, but also living on Him. Make Him the daily portion of your soul. Seek Him 'early,' seek Him 'only.' When anything solicits your attention, ask the question, 'Will this bring Christ to my heart? Will it unfold Him to my affections or draw me near to His Person?' If not, reject it at once: yes, reject it, though it present itself under the most specious appearance and with the most commanding authority. If your honest purpose be to get on in the Divine life, to progress in spirituality, to cultivate personal acquaintance with Christ, then challenge your heart solemnly and faithfully as to this. Make Christ your habitual food. Go, gather the manna that falls on the dew-drops, and feed upon it with an appetite sharpened by a diligent walk with God through the desert. May the rich grace of God, the Holy Spirit, abundantly strengthen you in all this!"

Some Are Weak and Sickly, Others Strong

Looking over the mass of Christian profession today including those who have come to receive the designation of "Truth people," what startling and enormous failures are at once observed along the lines set forth above of properly feeding upon and assimilating the Word of God, so that it, through the power of the eternal Spirit becomes in the believer a living force and energy, vitalizing all the activities and exercises of life. Many are spiritually tired, weary and sleepy, lacking spiritual strength. Others are lean and sickly because they are not nourished by the Living Word of God. Jesus truly said, "The words I speak unto you they are Spirit and they are life." But the spirituality and life which His words contain are realized only by those who feed upon them with devout and resigned hearts and renewed spirits.

On the other hand, there come to our attention those who are "awake to righteousness" and are walking in the Spirit, as a result of feeding upon the words of life. And He "who hath His eyes as .a flame of fire," dwelling amongst the seven golden candlesticks finds even in Laodicea as in Sardis, a few names of those who have not defiled their garments, and who shall walk with Him in white.

A beautiful message from one of these is before us at this moment: In recounting how of recent date unspeakable blessings have been realized, spiritual heights and depths never before known have been entered, and contrasting these experiences with the spiritually impoverished state of the recent past, this letter goes on to say:

"Before that for several months I had been groping helplessly for something more than I had, knowing somehow that I was lacking, but with no clear idea of what . . . I came into the Truth out of the world, because my heart had been broken by a crushing grief, knowing absolutely nothing of the Lord or His Word. Today I realize that Brother Russell gave me credit for knowing a lot that I did not know at all. I was honest and sincere, but I had only a form of godliness without the power; and not seeing for so many years that there was a height of experience that I had not achieved, I supposed I had all there was. . . I thank God each day for the message to Ephesus as Brother Streeter expounded it. Those messages set my feet on the right path.

"But dear brethren I believe there are many in like condition . . . well meaning but ignorant. You had an article in 1924, page 260, "Union With Christ," that hit the nail squarely on the head. I believe it accounts for the lack of spirituality, the childishness that pervades so much of the fellowship, the susceptibility to error and coldness. We have occupied ourselves with the mechanics, the bare bones of the Truth, because we thought that was all there was of it . . . Perhaps I do not make myself clear. My mind has traveled so far since I came in contact with you that it is difficult to get it on paper, but my knowledge of the brethren these seventeen years convinces me that many of us need definite, clear cut instruction along the line suggested by the words of inspiration: abide; manifest; dwell; power of faith; power of the Holy Spirit; knowledge of Christ; intimacy, fellowship with Him; putting on Christ; Christ in you the hope of glory; the righteousness of God; holiness; sanctification."

The suggestions contained in the foregoing extract are of a searching character and reveal what is the experience of many of the Lord's dear people in their efforts to progress in the Christian life and to lay up the heavenly treasures. Again it is the lesson of the utmost necessity for full surrender to the Lord, the lesson of complete trust in and reliance upon Him, that is borne in upon our minds. For only those who take God at His Word and rest wholly on the unfailing resources of His infinite power and grace will know and experience the strength enabling them to live the life of obedience and submission.

"They entered not in because of unbelief," says the Apostle, referring to Israel's failure of old. And thus he appeals to the brethren in Christ to exercise that supreme faith that pierces every cloud, that measures up to every test and emergency, enduring unto the end, as seeing Him who is invisible. Such truly, through trial and discipline are laying up the good foundation against the time to come; strengthened, developed, and ripened in those qualities of character that will bring at last the Divine approval

and a goodly share in the heavenly treasures held in reserve where moth and rust doth not corrupt and where thieves do not break through and steal.

"THE LAND BEYOND THE SEA"

Rev. 21:1.

"The Land beyond the Sea!
When will life's task be o'er?
When shall we reach that soft blue shore,
O'er the dark strait whose billows foam and roar?
When shall we come to thee, calm Land beyond the Sea?

"The Land beyond the Sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting sunbeams lie, and seem to, wait
For us to pass to thee, calm Land beyond the sea!

"The Land beyond the Sea!
Sweet is thine endless rest,
But sweeter far that Father's Breast,
Upon thy shores eternally possess,
For Jesus reigns o'er thee, calm Land beyond the Sea!

THE BASIS OF MEMBERSHIP IN CHRIST

*"For by one Spirit are we all baptized into one body,
whether we be Jews or Gentiles, whether we be bond or free;
and have been all made to drink into one Spirit.*

For the body is not one member, but many." -- 1 Cor. 12:13, 14.

IT MAY properly be said that no issue can more vitally concern the true disciple of the Lord Jesus Christ than that which involves the foundation and basis of his relationship to the Savior and to fellow members of the Church. The question that repeatedly through the centuries has been forced before the attention of God's children is again raised in these days: What is the Church of Christ? and what constitutes membership in His Church? what is the basis of union and fellowship of those who become joined to Christ? As confusing and conflicting teachings are propagated amongst professed followers of Christ from time to time on the subject, it becomes necessary for the truly, consecrated to seek that clarity of vision and that assurance of heart that will enable them to pursue with a steady and firm step, the onward course which leads toward their heavenly Home. The voice of wisdom bids us consult the divinely inspired authorities for information on this point as well as on all subjects pertaining to our holy faith and hope.

As It Was in the Apostolic Times

In the Apostolic period when the Church was, formed, we find no record that either our Lord or the Apostles organized the Church after a human order, such as has come to be so generally the practice since that time. There was no fixed creed setting forth the minutia of the faith; there was no bondage to men in any sense -- the only bondage was that to Christ alone; no test of fellowship, except that which involved the great foundation truth represented in Christ. According to the sacred record all believers fully consecrated to the doing of the Father's will, amenable only to Christ's will and government, recognizing and obeying none other -- these, the saints from the beginning of the Gospel Age down to its close when all this class are sealed-constitute "the Church of the Firstborn [whose names are written in heaven]." These are all one in aim, hope, and suffering and in due time will be joint-heirs with Christ Jesus to the great inheritance of the saints in light-joint-heirs with Him of the Kingdom which God has promised to them that love Him.

Glancing backward to the days of our Lord, we find that the Church which He began to gather during His ministry and which was recognized by the Father at Pentecost, after the great sacrifice was consummated, was the little company of disciples who had consecrated earthly time, talents, and life, -- a sacrifice to God. Theirs was a "voluntary association" for mutual aid; and this society was under the laws and government of Christ, its Head or recognized ruling authority. The bonds were bonds of love and common interest. Since all were enlisted under the captaincy of Jesus, the hopes and fears, the joys and sorrows, the aims and endeavors of one were those of the others; and thus they had a far more perfect union of hearts than could possibly be had from a union on the basis of a man-made creed. Their only union was of the Spirit; their law for the government of each was love; and all, as a whole, were put under obedience to the "law of the Spirit," as it was expressed in the life, actions, and words of their Lord. Their government was the will of Him who said, "If ye love Me, keep My commandments."

God's Organization Not Yet

Most obvious it is that the true Church was not organized by Christ after a worldly fashion; nor will it be organized until all the members are united in glory as the Kingdom of God. Accordingly, the Gospel Age has been the time for calling out and testing the volunteers who are willing to sacrifice and suffer with their Lord now, and thus prove themselves worthy (Rev. 3:4, 5, 21 ; 2 Tim. 2:11, 12 ; Rom. 8:17) to be organized as joint-heirs in His Kingdom at the close of the Gospel Age, when He shall "set up" or organize His Kingdom in power and great glory, to bless and rule the world with "Divine authority."

In the meantime, these unorganized but merely called out ones, who are seeking to make their calling and election sure, that they may obtain a share in the Kingdom (2 Pet. 1:10; 2 Cor. 5:9), are "a voluntary association of believers," drawn together for mutual assistance in seeking to know and to do the Master's will, and not now to rule men by Divine authority; for they have as yet no such authority. In this "voluntary

association" of the consecrated, there is no imperial authority of one over another. And no lording over God's, heritage should be permitted; for the one and only Lord has left the instruction, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." -- Matt. 23:8.

The Marks of the True Teacher

Instead of the kingly and lordly rule that prevails in the customs of the world, and amongst some bodies of professing Christians, the Master gave all another and an opposite rule, saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall .be your minister [literally, servant] ; and whosoever of you will be the chiefest, shall be servant of all [or greatest servant]. For even the Son of Man came not to be ministered unto [to be served], but to minister [to serve], and to give His life a ransom for many." -- Mark 10:42-45.

The Lord was chief servant; and those among the Apostles who served the Church at greatest cost to themselves -- Paul, Peter, John, and James -- are esteemed by those who have the spirit of the truth, in, proportion to their service, and not in proportion to their titles, their priestly vestments, or their praise among men, etc., of which they had none.

The Church, or company of believers, probationers for coming glory, in its "voluntary association," was indeed to recognize "teachers," "helps," "Apostles," etc., but not to **make** them. If they recognize some in their midst, "mighty in the Scriptures," "apt to teach," able to make clear the Divine Plan, and specially qualified to build them up in the most holy faith, they gladly acknowledge God's favor in raising up such servants of all to assist them in the understanding of His Word. But they should be careful always, even while rejoicing in and thanking God for such servants, to require a "thus saith the Lord" for every point of doctrine, and to search the Scriptures daily to see whether these things be so -- whether the deductions and arguments of the teachers agree with the whole testimony of God's revealed Plan.

Thus the Lord is the Teacher of His followers, sending those of their own number to call attention to truths being overlooked, or to injurious errors being entertained. The "meek" among the probationers will hear the Master's voice by whomsoever He speaks; and these will be guided into the truth, and prepared in due time for organization in His Kingdom. "The meek will He teach His way."-Psa. 25 :9.

The Only Test -- Are We Christians?

Neither Christ nor the Apostles gave any sanction to the disposition on the part of some to form factions and to draw sectional lines in the Church; they gave no encouragement to those who would impose tests of fellowship based on this or that interpretation or idea that was not of an essential character. The only test of fellowship in the Church, therefore is to be a Christian, one truly united to Christ by faith and consecration -- not without a real consecration nor without the true faith -- the faith at first delivered unto the saints by our Lord and His Apostles. In a word that faith confesses sin and utter helplessness; it acknowledges God's loving Plan for our redemption; it owns that our Lord's death was our ransom price and that forgiveness (justification) and reconciliation to God and the restitution of believers come as a result of faith in this Redeemer, when in due time that Plan is made known to each and all. These brief statements contain the whole Gospel in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence this must be insisted on as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received. Then a work of grace begins, a development of this Gospel truth. Built upon this foundation represented in the foregoing, are the minor doctrines and those principles which must be worked out in the life. Thus we are admonished by the Apostle (2 Pet. 1 :5-8) to add to this faith various graces. and further attainments-of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, love.

Now this true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be and always equally the faith of the most developed sons of God. This one faith and not the endless ramifications and details of faith which leads out from it, St. Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard or foundation truth St. Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth. Whoever in sincerity and obedience holds to this the true and simple faith in Christ and His finished work, is a believer, a member of the "household of faith." Whoever with this faith fully consecrates himself to the Lord's service, is a baptized believer, a probationary member of the one true Church whose names are written in heaven. If he runs the Christian race as he has covenanted to do, he will win the prize and be one of the Elect in glory, granted a place with the Lord in His throne.

"Is Christ Divided"

Divisions were objected to in the one true Church and all the Apostles taught that there is one Lord, one faith, and one baptism. There is one fold and one Shepherd. (1 Cor. 12:25.) Christians are a separated class -- separate from the world, separate from sinners, separate from all others --

in that they accept salvation through the redeeming blood of Christ. Their sympathy and co-operation are not of force, doctrinal or other, but merely of love and common interest as fellow pilgrims and fellow heirs. It is not remarkable that Satan has often in the past sought to divide and separate the sheep and to put up fences, as the various sets of interpretation (frequently on types, symbols and parables) so often prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. It would be but the course of wisdom on Satan's part to attempt to divert the attention of the true disciple away from the fulfillment of his sacred duties. But it does seem strange that so many should be led to think that it is a mark of spirituality to say, I belong to this leader, or, I am following this company of leaders, or, I am receiving my instruction from such and such brethren. The Apostle Paul on the contrary said to some of his day, who were in danger of this spirit of sectarianism: While one saith I am of Paul and I am of Apollos, and I of Peter, are ye not carnal? Is it not in direct opposition to the spirit of Christ to think or act thus? Is Christ divided? Did Paul, or Peter, or Apollos, or any one else than Christ, die for your sin and redeem you? They as servants of Christ and the Church should be esteemed very highly for their work's sake; but to name the Bride after any of these leaders, or to be following any of them instead of the Bridegroom is manifestly improper.

As the factional or sectarian spirit manifested itself and had to be met and dealt with by the Apostles, so it has continued to be the foe to the Church all along through the Age unto our day, and is now manifest amongst the brethren, perhaps in as large or larger a measure than at any other time in the Age. What is the remedy for this situation? Is it not in pointing out to the brethren, even as did St. Paul, that there is carnality somewhere; that the sacred instructions given by our Divine Master, on the subject of love and oneness as members of His Body, is being sadly neglected. So frequently tests of fellowship are instituted that are entirely unscriptural. Theories and uncertain interpretations are frequently set up as foundation truths, and divisions are allowed to come because all cannot see exactly alike on certain minor points that are really of a non-essential character or not basic and do not involve the foundation of Christian fellowship.

Only Fundamentals to be Tests of Fellowship

Surely the only remedy for circumstances such as are mentioned foregoing is in heeding the words of inspiration on the subject of what is the basis of our union with Christ -- our fellowship and study of the truth. That message of inspiration comes to us in no uncertain sound, namely that it is faith in Christ's redeeming sacrifice and consecration to the will of God. Christians should meet and study the Word of God upon this broad basis today just as they were taught to do in the Apostolic period. And though we are living in a time when the Church has been richly blessed by a clearer unfolding of Divine truth than in former times, yet none of this further unfoldment of truth, of what we term Present Truth, is to be set up and made a test of fellowship apart from the great foundation truth represented in Christ. We are not to attempt to sift out the Church of

Christ by setting up our particular conception of what we call Present Truth, and requiring that others shall see just as we do on various lines of interpretation, that do not involve faith in the ransom or consecration to God. The spirit of love if possessed in sufficient measure will prompt to the granting of full liberty to fellow disciples, so that each one shall have the privilege of studying the Word of God and deciding for himself and to his own satisfaction what is truth on the various non-essentials apart from those basic elements upon which our relationship in Christ really rests.

There are various lines of Bible study that are profitable and interesting to the brethren, the study of which may be made a blessing to them in these days. Amongst these are the subjects of prophecy, chronology, the Second Presence of Christ, the glorification of the Church, etc.. As interesting as are all these subjects, none of these points are to be regarded as the essentials or as the basis of our fellowship. Fellow members of the Christ have been Christians, have traveled the Narrow Way together, have dwelt in sweet communion in Christ all along through the Age without seeing alike on the above themes; their relationship in Christ having been based upon their faith in His vicarious sacrifice, His death and resurrection and their reception of the Holy Spirit as a result of full surrender to God. Christians should still be united and meet together on the same basis. The foundation of our fellowship has not changed at all. The Holy Spirit if dwelling richly in the hearts of the saints will direct them to love one another as brethren and to accord to each and all full personal liberty with regard to all the items of their faith outside of those basic features already mentioned. None in whose heart the spirit of love is abounding will attempt to impose upon his brother a yoke of bondage, or to compel another in Christ to accept all of his particular interpretations and applications of Scripture.

Overcoming Spirit of Division

Many of the brethren today accept as reasonably well established the belief that we are living in the days of Christ's Second Presence. Yet there are others just as sincere, earnest Christians who do not think this point is sufficiently well established to regard it as truth; but we see no reason why brethren should separate and divide over this point. We do not believe that the Holy Spirit will lead any one today who believes Christ is present, to disfellowship another who has not come to accept this feature. The foundation still remains. There are many other lines of truth of most interesting .and profitable character on which they can agree and have sweet fellowship in Christ. They still have the same Lord, faith and baptism; and therefore each and all should vigorously resist the disposition toward division over points such as the Second Presence of Christ, the glorification of the Church, questions of symbols and parables, and various prophetic lines.

Not long since we received a communication from some friends who having encountered the spirit of division in their midst were led to carefully and prayerfully consider the Word of the Lord on the subject, as a result of which they arranged the following simple statement, as an

expression of what they believed to be the mind of Christ on the subject of their communion in Him:

"First, that the Class be known as 'The Associated Bible Students of ____.

"Second, that the basis of fellowship and study be the Word of God, such doctrines only being regarded as fundamental to Christian belief as are set forth therein as basic .(see 1 Cor. 15:1-4; Eph. 4: 1-6), and especially 'the ransom for all.'

"Third, that the standard of conduct recognized and striven after both in the Class and in the daily affairs of life be the character of our Lord and Master epitomized in 1 Cor. 13.

"Fourth, that all who give evidence of newness of life and attend the Class meetings with regularity are deemed to be members of the Class and entitled to vote."

The foregoing propositions we believe savor of the spirit of a sound mind and represent a broad, one another those sacred and solemn obligations loving, considerate attitude becoming to all the represented in their vows of consecration. brethren struggling in the Narrow Way. The love of Christ, the compassion of the Savior, existing in overflowing measure in the brethren will go a long way in correcting many unhappy circumstances and difficulties in these days and in enabling followers of the Lord Jesus to faithfully fulfil toward one another those sacred and solemn obligations represented in their vows of consecration. Realizing the object of Christian brethren meeting together is to edify and build one another up in faith, hope, and love, our effort should increasingly be to exercise that tolerance and forbearance enjoined by our Divine Master -- "That ye love one another as I have loved you."

THE GLORIFICATION OF THE CHURCH

PART II.

*"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence forth:
Yea, saith the Spirit, that they may rest from their labors;
and their works do follow them." -- Rev. 14:13.*

LET THE fact that we have seen in the preceding discussion of this subject be borne in mind, namely that the first act of the Savior at His return is that of awakening the sleeping saints and assembling them together as members of His official body. (1 Thess. 4:16; 2 Thess. 2:1.) Further; that there is no intimation or reference anywhere in any of the sacred writings to the effect that the attention of the Master will be given to any other object or purpose immediately at His return than that of gathering His faithful Church. As all the sleeping ones will have finished their course and therefore will in every way be ready for the change, the most plausible conclusion would be as the Apostle states, "The dead in Christ shall rise first." Then "afterwards," the feature next having His attention, would

most logically be that of His living disciples, those still having their experiences in the Narrow Way; those whom the Apostle mentions as remaining or being left over.

"Blessed Are Those Servants"

One of the strongest testimonies in support of the view that the living saints will not be changed at the same instant our Lord returns, when He awakens the sleeping members, is found in those plain Scripture statements that refer to a number of the saints continuing in their earthly pilgrimage for a time after the Master's presence has become a fact and He has begun to assume His official relationship to mankind as earth's new King. Take for example the Savior's own words found in His great prophecy. He explicitly states that He would come and be present for a time and the fact be entirely unknown to the world, just as the imminency of the flood in Noah's day was unknown to the people then, as was evident by their continuance of the regular routine in human affairs (Matt. 24:37-39.) And in that connection the Lord goes on to make mention of His followers still living: "Blessed are those servants, whom the Lord, when He cometh, shall find watching." (Luke 12:37.) Now let the fact be clearly observed that Jesus does not say, I will immediately gather all those faithful servants to Myself and they shall at once be united with all those sleeping saints who will already have been raised. No, that is not the thought, for the Master explains why those servants are blessed.

He says, "He shall gird Himself and make them to sit down to meat, and will come forth and serve them." (Luke 12:37.) Nor does this language imply that these faithful, watching servants experience their change to the spiritual realm instantly and sit down to eat with the Master in that spiritual existence. The context clearly indicates that these faithful servants have associated with them others who are less faithful and some who are altogether unfaithful. Most evidently the sitting down to meat with the Master relates to a serving of spiritual truth, a dispensation of light and knowledge beyond what has been the privilege of the Lord's people prior to that time of His presence. He serves them with meat in due season, things new and old from the storehouse; and verses 42-44 clearly present the thought of a special ministry or service of this truth amongst His household of servants in the days of His presence. In fact, both Luke's and Matthew's Gospels recording the Master's words obviously teach that the interesting issues of the hour will be such as relate to the Lord's return, the change of dispensation, etc. Not all will recognize the situation. The faithful ones who, will have been watching and keeping their garments will be given to know, while others associated with the faithful ones will have hazy views on the subject, and some will deny altogether, the impending change and the imminency of the Kingdom, either by their words or by their unholy conduct and living.

The Lamb on Mount Zion

This description therefore of the Master at His. Second Presence, dealing with servants both faithful and unfaithful and more or less associated together as His people, establishes we believe beyond any doubt that the living saints at our Lord's return, are not at once and instantly assembled with the sleeping ones, whom the Apostle says shall "rise first."

Then, as supplementary to, as well as corroborative of, the foregoing testimony, let us briefly consider the vision. of St. John recorded in Rev. 14: It opens with the words, "And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." It seems that there can be little doubt that this vision of the Apocalypse must find its fulfillment in the end of this dispensation, and in close proximity to the conclusion of the Church's experience on earth. First, the opening expression, referring to the Lamb standing on Mount Zion, denotes the presence of the Lord. It must represent a time when His Second Advent is an accomplished fact. Not that He will be seen in visible form on the literal Mount Zion or in any other portion of the earth. The statement is of course figurative, highly symbolical. And as another has truthfully observed:

"A careful study of the vision can hardly fail to produce the conviction that the Lamb standing on Mount Zion is a symbolical representation of Christ's assumption and exercise of kingly authority." It denotes that His official presence is at hand. To understand the symbolism, we have only to remember that the literal Mount Zion was the location of the throne of the typical David, and therefore is employed in the Revelation to picture or prefigure the assumption and exercise of Divine authority by the antitypical David, the Lord Jesus. Another has remarked, "The Lamb on Mount Zion shows us the true David on the covenanted throne and Zion by this lifted above the hills indeed."

With Him An Hundred Forty and Four Thousand

That the hundred and forty-four thousand having the Father's name written in their foreheads are seen to be standing with the Lamb is most suggestive that the time had come for the resurrection and exaltation of the faithful Church. Yet it is evident that this vision as seen by St. John represents the earlier aspect or phase of Christ's work in the time of His secret presence; a time therefore when not all the members of His Body will have passed into the glorified state. These whom St. John sees standing with the Lamb would appear to represent by far the majority of the Church -- all who had completed their race course up to the time of the vision's fulfillment when Christ's presence became a fact. They are called the hundred forty and four thousand even though the full number had not yet been glorified -- the portion or the majority who had passed over, standing for or representing the whole; and the remainder of the hundred and forty-four thousand continue in the earthly pilgrimage for a time, until they like the others finish their course in death. Nor is this application of the vision merely theoretical; pursuing our examination of the context in this chapter,

there are specific statements that some of the saints are still in the trial state, in the flesh, undergoing severe tests. Verses 2-4 describe the fact that this phase of Christ's presence signifies a time of great rejoicing to the faithful overcomers, in that they are enabled to clearly understand and sing the song of redemption. The special dispensation of truth concerning the Divine purposes and the Gospel hope for all the world is indicated; an announcement of the world's great judgment Day is shown as due to begin to go forth. (Ver. 4-6.) But all of this is prior to the establishment of the Kingdom, and Christ's revelation of Himself to the world. For in that same connection (ver. 8) there is associated the announcement that Babylon is fallen. Then a test upon the living saints is plainly manifest, verses 9-12: Will these prove faithful under this fiery ordeal, will they obey the voice of their Divine Master and separate themselves from all contaminating influences of the "beast"-all human headships, systems, or organizations, whether represented in a combination of men or in some one individual assuming the prerogative of Christ the Head, and claiming the right to control the Church in her doctrines and faith? Will these prove themselves sufficiently loyal to Christ to become disassociated from all parties, sects and creeds of men and recognize no head but Christ, and obey no commands but His?

There seems to be no question that the Harvest period of the Gospel Age is here delineated, during which Christ is present as the great Chief Reaper. And the fact that some of the saints are here shown as undergoing severe testing and trial in connection with this harvest work establishes the correctness of our conclusion that while the sleeping saints will have been changed and united to Christ, there will still be living in the flesh those who "remain" to finish their course.*

* For a further exhaustive treatise of the Revelation visions see "The Revelation of Jesus Christ" in two volumes.

Blessed Are the Dead Who Die in the Lord

But there is a further solemnly significant announcement in the vision at this point: "Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do "follow them." If we separate this strange and startling announcement from its context and from related references, and attempt to grasp its meaning, we meet with much difficulty and the matter remains mysterious. As another has remarked: "Uniformly throughout the Bible except this one instance death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed.

"In view of the general expression of enmity to death, in the Scriptures, the above solitary text speaking of it as a blessing, is rather peculiar until we notice that the application is limited by the word 'henceforth' ["this

time," Diaglott.] Not always, but henceforth death may be a blessing. But notice another limitation; it will not henceforth be a blessing to all mankind, but only to those in the Lord-members in particular of the Body of Christ, the Little Flock to whom it is the Father's good pleasure to give the Kingdom-to all others death will continue to be an enemy until its final destruction in the Millennial reign. -- Hoses 13:14.

"Again, it is unusual to speak of those already dead as dying; but the Spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class, 'Blessed are the dead [dead to the world -- crucified with Christ 'ye are dead and your life is hid with Christ in God'], who die in the Lord from henceforth.'"

They Rest From Their Labors

It is only when we consider the Revelator's statement in its proper setting that we observe the mysterious elements disappearing. As noticed foregoing, the vision describes the harvest time, when the Savior is present. The sleeping saints will have been gathered to Him. Others, living ones, do not precede those who had been ready when the Master came, but contrariwise, they are remaining over and are engaged in a special ministry of comfort to one another. And living in the days of the presence of the Son of Man, they are the "dead ones" who die and are specially blessed because they are not left in the sleep of death. Their change takes place at once, through the power of the First Resurrection. "From henceforth," or from this time forward -- from the time of Christ's presence, when the developments recorded in the preceding verses are in evidence, blessed are all the living members of the Church who die, for it means the end of their earthly labors, toil, and weariness; they rest from all these "and their works do follow them"; that is, there is really no break in their service of the Master, because the instant of death is the instant of their change, their resurrection. Hence their labors, their work of service, continues on in the spiritual realm in association with their Divine Master and with all the holy ones who have passed on before.

Some have claimed that the living saints at Christ's return will be changed or translated without dying, at the same moment the sleeping ones are awakened, basing their conclusion on St. Paul's statement, "We which are alive and remain shall be caught up together with them in the clouds," etc. There is, however, nothing in this remark to signify that it will be at the same moment. The Apostle's words truly affirm that the sleeping and living saints shall all be joined together with the Lord in the air, but as we have seen from other plain declarations, the sleeping saints are to have the precedence in point of time-the sleeping ones, or the dead in Christ, shall rise first.

Caught Away in the Clouds

There are still others who, admitting that all the living saints at Christ's return must die before they experience their change, claim that at a certain set time at the Lord's Second Presence all the "left over" "remaining" ones will instantly die, through some special act of Divine providence -- thus experiencing their change. Those who hold this view lay special emphasis on the Apostle's words, "caught up together"; their thought being that the last living saints must die in a group and be so gathered or caught up with the Lord.

Again, it does not seem to us that the Apostle's words warrant such an understanding. There is nothing about this statement or any other Scripture to signify the gathering of the last living members in a body or group. The statement surely does say that all shall be "caught up," and when that has taken place they will of course all be together. The words, "caught up" as used with reference to the last members of the Church (and not with reference to the sleeping saints) have the significance of being quickly seized or snatched away. Applying this thought to the departure or change of the last remaining members, our understanding would be that they are "caught away" in the sense that no time elapses between the moment they cease to live on earth and the moment they join the others in the spiritual realm. They do not sleep; hence are caught away, as distinguished from those who prior to our Lord's return were not "caught away" at the moment of death; century after century has rolled by and they have slept or waited for the Master's return to receive them unto Himself.

Are We Living in the Time of the First Resurrection?

Considering the importance of the resurrection of the Church, that it is referred to as "our glorious hope" and that we are admonished to cherish "that blessed hope," it is recognized that we may very properly exercise a very keen interest in the question of the **time** of the Church's resurrection. Has the Church already experienced her resurrection? Are we living in the time of the First Resurrection, of the blessed and holy? In answering these questions we have only to look at whatever testimony or evidence we have bearing upon our Lord's Second Presence. In a series of articles recently published in this journal* there was presented at some length certain lines of proof, chronological and prophetic, together with strong evidence deduced from the signs of the times, that we are now living in the time of Christ's Second Presence. Whatever proof we have before us that we are living in the days of our Lord's Second Presence logically becomes just as sound evidence and testimony in support of the belief that the First Resurrection is in process of fulfillment, inasmuch as the first work of the Second Presence is the dealing with and the rewarding of the saints.

* See issues of the "Herald," October 15 to December 15, 1926.

As we saw in our review of matters pertaining to the Lord's Second Presence, that it means we are living in the harvest of the Age, a time when there is a general shaking, sifting, and testing going on, we regard the claim as sound and reasonably well established that the saints who had finished their course and fallen asleep all along through the Age have already been raised and associated with their present Lord; and that the others left over or remaining are also experiencing their share in the First Resurrection and are "caught up" as one by one they finish their course in sacrificial death. We therefore believe that it is our happy and unspeakable privilege today to hope to be of this latter class. Indeed, blessed are the dead then which die in the Lord during this time, or henceforth from the time that our Lord's Second Presence became an established fact. Rapturous thought we exclaim, that faithful followers of the Lord may look forward to reaching the goal and entering abundantly into the joys of their Lord at the expiration of their sacrifice.

Present Duty and Privilege of the Saints

It matters not to us that we may not be able to locate the exact day or year with precision when the resurrection of the Church began to take place. What concerns us is that there are strong evidences that we are living in that time and may look forward expectantly and with joyful anticipation that soon all the faithful who die in the Lord, shall have finished their course and be caught up together and be united with all the faithful who have gone before and with their blessed Lord forever. Nor are we concerning ourselves particularly with regard to the exact day, month, or year when all the Church shall have passed beyond, when the last members shall have been, glorified together with Him. The exact year when this shall have been realized need not matter, for such information has no bearing upon and need not affect our present course and ministry in any way. The duty and privilege of these last living members of the Church are very clear: They are to continue to press on in the Narrow Way in the footsteps of their great Leader. They are to be witnesses to the Truth; they are to let their light shine; they are to make earnest endeavor to build one another up in the most holy faith. They are in every way to live the Christian life and be faithful to their covenant with their Divine Lord.

All of these matters which involve their sacred duties and privileges are to engage their daily attention, whether the time be one, five or ten years away when the last of the Church shall complete their course and be gathered unto the Lord. In the utter absence of any definite information as to the exact time when all the Church shall have gone beyond the veil it would not seem wise to do any theorizing or speculating upon this point. The question of deepest concern to every follower of the Lord is not, Shall I be ready for the Lord's summons at some set time in the future, but am I ready for that gathering together unto Him if the call comes to me today? In other words, every day should be looked forward to as possibly our last day of experience in the flesh. And therefore every hour should be lived in that attitude and atmosphere that we would be willing for the Lord to

conclude our privileges and opportunities here below and call us unto Himself.

Incorruption and Immortality

"For this corruption must put on incorruption, and this mortal must put on immortality," says St. Paul, speaking with regard to the resurrection of the Church, the First Resurrection. While there, are various renderings and translations of this text, the thought is practically the same in them all. The meaning in the two words incorruptible and immortal is closely related; and in fact they imply the same state or consequences. Incorruptible signifies that which is incapable of decay or dissolution. It is distinguished from the present state, which is a corruptible one. Even the perfect human nature is capable of corruption. Such was the first man. But the Church made like unto Christ in her resurrection will enter a state of incorruption, that is, not capable of corruption; a state in which decay or dissolution is impossible. Immortality signifies deathlessness. It is the reverse of mortality, which means a condition subject to death, or a state in which death is possible. And again we observe that even in the case of the perfect human nature death is possible; but the state of immortality is one entirely beyond the power of death. It is evidently that state of life that is peculiar to Divinity, that which pertains to God and to our Lord Jesus Christ alone. Thus says the Apostle, "Unto us are given exceeding great and precious promises that by these we might become partakers of the Divine nature," which fully accords with the Apostle's assurance that the Church shall when glorified be incorruptible and immortal.

We believe the language of the Apostle concerning this matter applies to the entire Church, both those who have been sleeping up to our Lord's Second Presence and others who are living and remaining over. The same general situation appertains to both. All of these as members of Adam's family will have shared in the mortal, corruptible state of the present life and all of these in order to share in the membership of the New Creation must pass from the mortal to the immortal and from the corruptible to the incorruptible. Here then is the sum of our glorious hope and though it does not yet appear unto us what we shall be, "we know that when He shall appear we shall be like Him, for we shall see Him as He is."

"PUT ON, THY BEAUTIFUL ROBES"

"Put on thy beautiful robes, Bride of Christ,
For the King shall embrace thee today;
Break forth into singing; the morning has dawned,
And the shadows of night flee away.

"Shake off the dust from thy feet, Bride of Christ;
For the Conqueror, girded with might,
Shall vanquish the foe, the dragon cast down
And the cohorts of death put to flight.

"Thou art the Bride of His love, His elect;
Dry thy tears, for thy sorrows are past;
Lone were the hours when thy Lord was away,
But He comes with the morning at last.

"The winds bear the noise of His chariot-wheels,
And the thunders, of victory roar;
Lift up thy beautiful gates, Bride of Christ
For the grave holds dominion no more."

WALKING WORTHY OF OUR VOCATION

*"For ye were sometimes darkness, but now are ye light in the Lord:
walk as children of light." -- Eph. 5:8.*

ST. PAUL'S Epistle to the Ephesians, deeply spiritual, appeals specially to the consecrated. The more advanced disciples in the school of Christ appreciate this Epistle most. The Church which is the Body of Christ is the central theme -- such as have taken the steps of faith, obedience, and devotion that have brought them into relationship with Christ, being made partakers of the Holy Spirit. Of these, this same Apostle has written elsewhere, saying, "Old things have passed away" -- the old life embracing earthly hopes, aims, and ambitions; their portion in the earthly life has been surrendered, and instead of this the heavenly portion or inheritance is set before them as the goal of the present course of training under the direction of the Spirit. By faith such look forward to and wait for the great deliverance with the expectation that it will be realized in the First Resurrection.

The early portion of the Book of the Ephesians presents an intellectual view of the Church's transformation -- the philosophy of the change from human to spiritual, from humanity to membership in the New Creation ; the last chapters of the book point out to us the effect of this change, not only in the development of the character of the New Creature, the new will, but also the effect of the change upon the mortal body, which the new mind, if sufficiently quickened and alive, will hold in check, govern, control with more and more decision and ability as it grows stronger in the Lord and in the power of His might. The renewed will is to keep the body under, in subjection, with all its tendencies and proclivities that are averse to the mind of the Spirit. The Apostle truly says in another Epistle, "Fight the good fight of faith. Lay hold on eternal life." We are concerning ourselves in the present discussion with that phase of the subject particularly which relates to the Christian's warfare the New Creature's battle and victory; its preservation, which is dependent upon the maintenance of its rule over the flesh.

The Apostle wisely admonishes (Eph. 5 :6) : "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." But we should not understand him to mean that God's wrath comes because of vain words. The things which

bring the wrath are mentioned in the preceding verses, fornication, uncleanness, covetousness, filthiness, foolish talking, ribaldry; for, as the Apostle explains, those in whom these characteristics are dominant, or those in whom the characteristics are sympathized with, can have no inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words on this subject, telling you that such things are natural, proper, excusable. They have indeed become second nature to many of the fallen race, but if any who have become New Creatures in Christ love the unclean things, sympathize with them, desire them, or jest about them, they are far from the condition which is becoming to saints. Such a mental attitude on their part would imply that they had either never been begotten of the Spirit of holiness or else they were returning again like a sow that was washed to wallow in the mire. These things are characteristic of the children of disobedience, but not characteristic of the children of obedience. The Apostle says elsewhere, Such were ye; but now ye are washed, but ye are justified, but ye are sanctified through the Lord Jesus Christ. (1 Cor. 6:11.) In our lesson he exhorts, "Be ye not, therefore, partakers with them," with the children of disobedience; for ye were once in darkness, but now are ye light in the Lord.

Delight in God's Will

He proceeds to show how the children of light should walk, saying The fruit of the Spirit, wherever it is found, is goodness and righteousness and truth-therefore, the Holy Spirit never prompts to badness, unrighteousness, untruthfulness. And whoever has received the Holy Spirit, whoever has been begotten of the Lord as His child, will want to prove, to demonstrate, to ascertain thoroughly what is acceptable unto the Lord; what the Lord will be pleased with, not merely what would not merit severe punishment from the Lord, not merely what the Lord would wink at and not take serious offense from, but far beyond all this! Whoever properly has the spirit of a son must desire to know the Father's will and delight to do it, and that will is in all purity, goodness, righteousness, truth, honesty. The influence of this determination of the New Creature to please God, to do His will, will signify that his life, that his heart and so far as possible every act and word of his will be in accord with goodness, in accord with the principles of righteousness which God represents in accord with truth.

We are responsible not only for what we ourselves may do and think as New Creatures, but our responsibility goes out beyond ourselves to the brethren, to all who in any sense of the word come under our influence. Unholy or unclean jesting certainly is to receive no encouragement, to provoke no laughter, but rather to call forth a gentle, loving rebuke. Brother, Sister, let us set our affections on things above -- let us walk in the light, let us think of and discuss whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repute: Let us put away from our conversation and from our thoughts everything that would be defiling and ensnaring to ourselves or to others. Failure to reprove is a measurable endorsement of the wrong. A word in season -- how good it is, how helpful! But it is equally important that the word of reproof be wisely and

lovingly given, otherwise it may do harm where we intended good; as the Scriptures say, "Speak the truth in love."

The Holy Spirit to Shine Forth

"It is a shame even to speak of those things which are done of them in secret" -- that are done in the dark. The Apostle's intimation is that the whole world Beth in darkness, and in the wicked one and in sin, and that the Lord's people of the New Creation have accepted His leadership in the opposite direction; that they are children of the light and should walk accordingly in the light, and that they should lift up the light of truth; that they should allow the Holy Spirit to shine forth for the reprovng of the world, for the reprovng of darkness, and for the setting up of a standard of righteousness in harmony with the Lord's example. The Apostle here reminds us of the prophetic statement, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." This should be our attitude toward all who are still unregenerated. The world lieth in the wicked one, in sin, in darkness. Instead of having fellowship with them in the works of darkness, instead of sharing in any improper conversation, we are rather to reprove them and to direct them according to the above Scripture, to awake from their stupor, from their sleep, to recognize conditions from their true standpoint, and that, getting awake, they should realize that they are sinners; that the wage of sin is death, and that the tendency of sin is downward -- and that they should arise from the dead, should separate themselves from the world, not only so far as their conduct is concerned, but so far as their conversation and their sympathies are concerned, that all these should be turned toward the Lord, toward the truth, toward the light. It is to those who thus separate themselves from the world and its spirit that the Lord has promised to give light, a little and a little more and a little more, for the path of the justified, the path of those following in the footsteps of Jesus, will shine more and more until the perfect day.

The Seven Fold Description of the Christian's Walk

The Christian's walk of course means his course of conduct, including thoughts and words and acts. The Apostle indicates very clearly what this work or course of the Christian should be, outlining it in seven different ways.

(1) The New Creature should walk not according to the course of this world, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience. (Eph. 2:3.) This is the walk of the world, the walk of evil-doers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The New Creature should walk in good works -- "For we are God's workmanship, created in Christ unto good works, which God has before ordained that we should walk in them." -- Eph. 2:10.

(3) The New Creation should "walk worthy of the vocation wherewith they are called." (Eph. 4:1.) Their vocation is the very highest of all; they are representatives of the Lord and Master; they bear His name, and

should seek in everything to glorify it and never to dishonor it. What, we do, what we say, what we think -- in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King, whose ambassadors we are. Our vocation is that of servants of God, and no earthly avocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of His Bride class, His Kingdom class.

(4) The New Creation are to "walk not as other Gentiles walk." (Eph. 4:17.) We are not merely to refrain from the sins, and gross immoralities of the natural man, but we are to allow the spirit of the Apostle's advice to pervade all of life's interests. We are to have the Spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in our wedding celebrations, in our funeral services -- in fact, whatsoever we do we are to do to the glory of God, and are not to be influenced by the spirit of the world, but contrariwise are to set a proper example for the world in all matters -- in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is traveling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a New Creature.

(5) The New Creation are to "walk in love." (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the New Creation-love. "Love is the fulfilling of the law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service for a brother, especially along the lines of his spiritual or higher interests as a New Creature. This spirit of love is to control our conduct with all; we are to love our neighbors and seek to do them good, to serve their interests. "Love worketh no ill to his neighbor," would not take advantage of his neighbor to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbor, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, love ultimately takes such an interest that the brother exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honor and blessing. Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us and persecute us.

(6) The New Creation are also instructed to walk as children of light; their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the Divine

character and Word, the things that prove to be of greatest blessing to neighbors and to friends. As children of the light every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a candlestick, where it may give light to all in the house, to every member of the household of faith. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." -- Matt. 5 :16.

(7) The New Creation should "walk circumspectly." (Eph. 5:15.) This word circumspectly signifies to look carefully all around at every step. The Christian cannot be a careless liver, and as he looks around him and realizes the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek Divine aid and counsel and guidance that he make no mistakes, that every step in life's pathway will be such as will have Divine approval and glorify God in his body and spirit which are God's. This circumspection of our walk as New Creatures is the more necessary because our Adversary, the Devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of character. We should walk circumspectly also because we profess to be of the New Creation, begotten of the Holy Spirit and not of the world, but separate from it; and because our lights so shining more or less reprove the world. To walk circumspectly is to take note of the various hindrances and stumbling stones and pitfalls; to hearken to the instructions of the Lord's Word and to the leadings of the Holy Spirit; and thus to walk carefully; and in so doing to develop the characters which are most pleasing to our Lord and Head. The Apostle says this circumspection is necessary in order to our walking "not as unwise but as wise." There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Hence the faithful, the New Creatures in Christ, should be the most exemplary, the most wonderful people in all the world, the wisest in the management of their affairs, the wisest in the government of their children, the wisest in their eating, drinking and dressing. Not that the world will always approve, but that the end will justify the course which the Lord's Word directs, and which the wise of the New Creation, walking circumspectly, will take.

Children Who Are Wise

In this connection the Apostle admonishes that we redeem the time. The thought is that of buying back the time, as though the time were already mortgaged. And this is so: the cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas, as New Creatures our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and to refresh ourselves in rehearsing the blessings, the promises and favors which are ours as New Creatures? And where may we

obtain the time, for telling these good tidings to others? If we allow the spirit of the world to direct us, we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things, and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly. Thus we may redeem or buy back the time that we had previously spent for worldly things; that we may henceforth spend such time in the interest of ourselves and others of the New Creation and in the service of our Lord and Master, to whom we have consecrated our all, which we find to be .so little over, and above the things necessary to provide honestly for the life that now is.

How many of the Lord's people are unwise? How many allow the spirit of the world so to enter in as to hinder them from appreciating the real wisdom and the proper course, the proper walk in life! Surely it is time for us to cease trying to do everything as the world does it and to be everything that the world will approve! It is time for us to determine that by the grace of God we will be popular with our Father in heaven, whether or not it makes us unpopular with everybody else in the world! It will be sweeter far eventually to hear His voice saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord," than to have the well done of the world and its applause, and to come short of the glorious blessing to which we have been called!

The Present Heritage of the Saints

Instead of intoxication with the spirit of the world and its ambitions, its craze for money and for show and outward adornment, we are to be so filled with the Spirit of the Lord, that our chiefest joy, our chiefest blessing, will be in giving thanks to the Lord for His goodness, in maintaining a fellowship of heart with Him and then additionally having fellowship one with another, with those who are in the Truth, in the Lord. We are to speak one to another in psalms, hymns, and spiritual songs, thus making melody in our hearts to the Lord. The Lord's people are not to be morose, sullen, unhappy, always in tears. This is not the will of God concerning them; they are on the contrary to be continually rejoicing, full of gladness. The basis for this is to be their faith in the Word of God, which they all continually eat and are nourished by, together with their fellowship with the Lord, which will continually be a ground for praise and thanksgiving; and additionally, their fellowship with one another, which will be more sweet than any earthly or selfish fellowship; more precious than any sensual relationship, the exhilaration of the new mind continually growing stronger and more godlike, and seeking to build up one another in the most holy faith and in character-likeness of our Redeemer. The Apostle says that we are to give to God, even the Father, thanks always for all things in the name of our Lord Jesus Christ; thanks for the trials; thanks for the clouds as well as for the blessings and the sunshine; thanks for matters that seem to be adversities, knowing that God is able to make all things work together for good to them that love Him and has promised to do so, and that the entire matter of needs and welfare is in the hands of our

Redeemer, who is too wise to err and too loving to be unkind, and who will not suffer us to be tempted above that we are able. Well then may we rejoice.

We are exhorted also to submit ourselves one to another ,in the reverence of the Lord, not to be dictatorial, not to be too self-assertive, not to be anxious that our will should be done on earth or in heaven, but rather desirous that the will of the Lord should thus be done; and we should be looking to note His leadings and providences in and through others as well as through ourselves, and especially to heed the instructions in His Word.