

The Herald of Christ's Kingdom

VOL. X. April 1, 1927 No. 7

"THIS DO IN REMEMBRANCE OF ME"

"For even Christ our passover is sacrificed for us: Therefore let us keep the feast." -- 1 Cor. 5:7, 8

THE fact that the Scriptures refer to our Lord as the Lamb slain before the foundation of the world indicates to us that the details associated with His sufferings and death, including the entire Passover arrangements, were clearly in the mind and plan of God not only since the fall of man under the death sentence, but for long before his creation. And we are thus assured that although the justice of God only, was manifested for centuries, although Divine love was not manifested until the First Advent of Jesus, nevertheless, love was in God's heart toward His creatures from the beginning. The **manifestation** came when the Savior appeared in sacrificial form; and we are given assurance that herein is the love of God revealed in that He sent His Son into the world to die for the ungodly. And therein also was the love of the only, begotten Son of God manifested in that He fully acquiesced in the will of God. He willingly laid down His life for His friends.

In our contemplation of this, the most sacred and solemn of all stories -- concerning the death of the Son of God--we realize the strengthening of our general faith in Divine providence which had to do with the very day, the very hour, as well as the very year of this tragedy. God had predetermined the matter, so that although previously the Jews sought to take Him to put Him to death, no man laid hands on Him, because, "His hour was not yet come." The precise time of this great event had not only been typified for centuries with careful precision as to the very day, but our Lord with equal exactness declared, "Mine hour is come." And when instituting the bread and wine memorial of His own death, as the antitypical Lamb, He waited "And when the hour was come, He sat down," with His disciples to eat the Passover Supper, saying, "With desire I have desired to eat this Passover, with you before I suffer." -- Luke 22:15.

Ancient Prefigurations

The Apostle is surely expressing the mind of the Lord with regard to all His true followers, when he exhorts that we keep the feast because Christ our Passover is sacrificed for us. The Lord thus greatly honors spiritual Israel with the high privilege of celebrating the most significant and important of all events -- the death of our blessed Redeemer, securing the ransom price for the redemption of all the world. Familiar to all students of Scripture is the Passover lesson found in the typical experiences of fleshly Israel, centuries in advance of our Lord's First Advent. The cruel bondage of Israel under Pharaoh, the god or ruler of Egypt, calls to mind the bondage of corruption under which "the whole creation groans," being burdened under the reign of sin and death ; and Pharaoh fitly typified Satan, "the god of this world." In

the deliverance of all Israel under the leadership of Moses, we see the deliverance, the liberation of all who reverence God and His Law, under the leadership of the greater than Moses Christ, Head and Body during the Millennium. In the overthrow of Pharaoh and his hosts we see the type of the destruction in the Second Death of Satan and all who follow his course. These antitypical events are all the pictured results of the antitypical Passover of which Christ is the central figure.

As the Passover deliverance represented the Millennial blessing, so the Passover night must have represented this Gospel Age, in which all who trust in God wait for His salvation -- in, which the entire "household of faith" feeds on the unleavened bread of Truth, mingled with the bitter herbs of trial and testing, waiting for the morning -- in which the Church "of the firstborn," under the protection of "the blood of the Lamb," is passed over from condemnation to justification, from death to life. Ah! here is the source of our comfort. For that reason we keep a continual feast of rejoicing in the Lord, feeding on our Lamb and unleavened bread and herbs. For this reason also we keep the annual Memorial of all this, "For even Christ our Passover is sacrificed for us, therefore let us keep the feast."

Let Us Keep the Feast

It was this that our Master enjoined upon all His disciples, saying, "As often as ye do this [as year by year ye shall frequently before My Second Coming do this] do it in remembrance of Me" -- and not any longer in remembrance of the typical lamb and the typical passing over of the typical firstborn of typical Israel.

For centuries past much of the truth associated with this subject has been greatly beclouded and much confusion has prevailed. Many have been led to believe that the Romish Mass is the same thing as the observance of the Lord's Supper as a custom in the early Church. And still others have been led to think that the quarterly, monthly, and weekly celebrations of Protestants are according to the Lord's will. Most surely it is that much has been lost by those who have entertained these hazy views and have labored under these wrongful impressions. Seeing now more clearly the truth concerning Christ our Passover sacrificed for us, we need no longer be defrauded of the blessing our Lord designed for us. We will "keep the feast." And so surely as the consecrated believers of this Age are the "Church of the firstborn," so surely will there be a deliverance later of all the household under the lead of the Firstborn (Christ) even as the type showed. And that the after-born delivered by Moses will ultimately consist only of the obedient, the Apostle clearly shows. -- Acts 3:23.

As a Memorial

Jesus and His disciples being Jews were obligated to keep the Jewish Passover Supper and ate together a literal lamb with herbs and unleavened bread and wine; but we are no longer interested in those typical matters, which have forever passed away by being fulfilled in Christ. It was after the Jewish Passover Supper that our Lord instituted the new, the Memorial Supper, commemorative of His own sacrifice for the Firstborn and of their sacrifice with Him, as is clearly manifest.

Surely those desiring to be faithful followers of the Lord should not be less careful than were our Lord and the Apostles respecting the observance of these holy things. Let us keep the feast, the memorial of His death, as He directed -- not at any time, morning, noon, or night, but only as a supper -- not any day, but only on its anniversary, if we would "do this," rather than commemorate something else on some other date.

This Year, Saturday, April 16, will correspond to the day on which our Lord was crucified, from 9 a. m. until 3 p. m., when He cried, "It is finished." He was laid in Joseph's new tomb before 6 p. m. and the next day (beginning at that hour) was the first day of the Feast of Passover, celebrated by the Jews, corresponding this year to Sunday, April 17. We celebrate nothing in common with our Hebrew friends, but refer to their date by way of making clear the date on which we locate our Lord's death and its Memorial Supper of the preceding evening.

Our Lord instituted the Memorial Supper which He requested His followers to celebrate, after six o'clock on the evening before He was crucified, "In the same night in which He was betrayed," which this year will correspond to April 15, after six o'clock. This, however, as we have previously shown, was on the 14th of Nisan, the very same day on which He died -- God having provided the Jews a custom for counting their days from 6 p. m. to 6 p. m., from sundown to sundown.

The First Supper

From experience we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary -- to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas, which nearly nineteen centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Savior. Another has beautifully and in an impressive manner visualized that holy and sacred evening

"It was towards the evening, probably when the gathering dusk would prevent all needless observation that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. How far they attracted attention, or how it was that He whose person was known to so many-and who, as the great central figure of such great counter-agitations, had, four days before, been accompanied with shouts of triumph, as He would be, on the following day, with yells of insult -- could now enter Jerusalem unnoticed with His followers, we cannot tell. We catch no glimpse of the little company till we find them assembled in that 'large upper room' -- perhaps the very room where three days afterwards the sorrow-stricken Apostles first saw their risen Savior -- perhaps the very room where, amid the sound of a rushing mighty wind, each meek brow was first mitred with Pentecostal flame.

"When they arrived, the meal was ready, the table spread, the **triclinia** laid with cushions for the guests. Imagination loves to reproduce all the probable details of that deeply moving and eternally sacred scene; and if we compare

the notices of ancient Jewish custom, with the immemorial fashions still existing in the changeless East, we can feel but little doubt as to the general nature of the arrangements. They were totally unlike those with which the genius of Leonardo da Vinci, and other great painters, has made us so familiar. The room probably had white walls, and was bare of all except the most necessary furniture and adornment. The couches or cushions, each large enough to hold three persons, were placed around three sides of one or more low tables of gaily painted wood, each scarcely higher than stools. The seat of honor was the central one of the central **triclinium**, or mat. This was, of course, occupied by the Lord. Each guest reclined at full length, leaning on his left elbow, that his right hand might be free. At the right hand of Jesus reclined the beloved disciple, whose head therefore could, at any moment, be placed upon the breast of his friend and Lord.

An Hour Supreme and Solemn

"It may be that the very act of taking their seats at the table had, once more, stirred up in the minds of the Apostles those disputes about precedence which, on previous occasions, our Lord had so tenderly and beautifully rebuked. The mere question of a place at the table might seem a matter too infinitesimal and unimportant to ruffle the feelings of good and self-denying men at an hour so supreme and solemn; but that love for 'the chief seats' at feasts and elsewhere, which Jesus had denounced in the Pharisees, is not only innate in the human heart, but is even so powerful that it has at times caused the most terrific tragedies. But at this moment, when the soul of Jesus was full of such sublime purpose -- when He was breathing the pure unmingled air of Eternity, and the Eternal was to Him, in spite of His mortal investiture, not only the present but the seen -- a strife of this kind must have been more than ever painful. It showed how little; as yet, even these His chosen followers had entered into the meaning of His life. It showed that the evil spirits of pride and selfishness were not yet exorcised from their struggling souls. It showed that, even now, they had wholly failed to understand His many and earnest warnings as to the nature of His Kingdom, and the certainty of His fate. That some great crisis was at hand that their Master was to suffer and be slain--they must have partially realized; but they seem to have regarded this as a mere temporary obscuration, to be followed by an immediate divulgence of His splendor, and the setting up on earth of His Messianic throne.

"In pained silence Jesus had heard their murmured jealousies, while they were arranging their places at the feast. Not by mere verbal reproof, but by an act more profoundly significant and touching, He determined to teach to them, and to all who love Him, a nobler lesson."

Whether the washing of His disciples' feet by our Lord was after the Passover Supper and before the Memorial Supper or after the latter, we cannot be too positive, but apparently it was the latter (Matt. 26:26); and was intended as an example in humility and a lesson to the Apostles who seem still to have had a spirit of rivalry for preeminence. In any event the feet washing was not a part of the Memorial, nor do we understand it to have been enjoined as a custom amongst our Lord's disciples; the lesson was that our Lord's followers

were not to shun any service, however menial, that would enable them to assist or comfort one another.

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord took some of the left-over unleavened bread, blessed it, broke it into pieces, and gave them to His disciples, saying, "Take, eat; this is My body given for you; this do in remembrance of Me." -- Matt. 26:26; Mark 14:22; Luke 22:19.

"This is My Body"

These words "This is My body" have caused endless disputes for centuries amongst the Lord's people, the basis for the dispute being the Roman Catholic doctrine of the Mass, which claims that under the priest's blessing, the bread is changed into the actual flesh of Jesus, which the priest then adores and proceeds to break (a fresh sacrifice) for the sins of those for whom the Mass is said. To have this procedure resemble that of our Lord, great stress is laid on the words, "This is My body," there-by to prove the body in the bread and the possibility of its sacrifice. But the whole matter is very quickly settled when we remember that our Lord had not yet died when He said these words. Hence He must have meant, "This bread represents My body, for any other interpretation or meaning would have been untrue -- for He was still flesh, His change not having yet come in any sense.

Taking our Lord's words in their simple obvious sense, how beautiful is their lesson. Unleavened (pure) bread henceforth would at this Memorial represent our Lord, the Bread from heaven, of which we may eat and have everlasting life. The next thought is that this heaven supplied "bread" must be "broken" in order to be appropriated. And so we see that it was necessary not only for our Lord to come from heaven as the "bread," but necessary also that He be broken in death -- sacrificed for our sins -- ere we could appropriate His merit and enjoy everlasting life.

The "fruit of the vine" was next introduced as a part of this Memorial of our Lord's loving sacrifice. He explained that it represented His blood -- "The blood of the New Covenant, shed for many for the remission of sins." (Matt. 26:28.) What a reminder this is of the ransom-price necessary and secured on behalf of the sins of the world. The broken bread taught a part of the lesson, the "cup" taught the remainder of it. We not only need nourishment, strength, assistance to come back to God and His favor, but we need the precious blood -- the life of our Lord as our redemption price to release us from the condemnation of justice.

The Cup of Blessing

The Lord's disciples must, by faith partake of (appropriate) both the "bread" and the "cup," or they cannot be one with Him. More than this: the Apostle shows that there is another subsequent view of this Memorial. We who thus eat and drink -- who thus partake of our Savior's merits are reckoned in with Him as His "members," as His "body," being broken; and our lives sacrificed in His service under His direction are counted as a part of His sacrifice. The Apostle's words are: "The cup of blessing which we bless; is it not the communion [common union] of the blood of Christ? The loaf which we

break, is it ,not the common union of the Body of Christ? For we being many are one loaf, and one body, because we are all partakers of that one loaf [Christ]." -- 1 Cor. 10:16, 17.

The drinking of the Lord's Cup by the Church represents our participation in the sufferings of Christ in the present time. None shall be a member of the Body of the great Mediator of the New Covenant unless he come in now under the proper terms. The drinking of the blood, then, is the sharing of the Cup. For if we drink not of His Cup, neither shall we share with Him in His glory. He said, "Drink ye all of it." All must drink, and the entire Cup must be drained during this Age.

It is a very great privilege that we are permitted to have a share in the sufferings of Christ. "If we suffer [with Him], we shall also reign with Him." We shall participate in the inauguration of the New Dispensation, and in dispensing its blessings. The antitype of Moses, who will do the sprinkling, is Christ the Head and the Church His Body, glorified, of whom we read in Acts 3:22, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me" -- that is, Moses was His type, on a smaller scale. The Body is now being raised up. Jesus was first raised up, then all the Apostles; and following after, the remaining members of His Body.

As Moses sprinkled all the people, so this antitypical Moses, when completed, will "sprinkle" the world of mankind; and this will mean the bringing of them into harmony with the Divine Law. It will require the thousand. years to "sprinkle" mankind. So there is a great difference between the drinking of the Cup and the sprinkling of the blood. The sprinkling with the blood represents justification, while the drinking of the Cup by the Church represents, not only justification, but sanctification.

Foreknown by the Father

Our Lord, in His memorable words to St. Peter -- "the Cup which My Father hath given Me, shall I not drink it?" -- referred, evidently, to His dying experiences, which were severe in the extreme. He was dishonored of men and reckoned as an enemy of God -- a blasphemer. His physical sufferings He knew would be intense, but to His perfect mind the shame and disesteem, the opprobrium, added greatly to the poignancy of His anguish. Yet this was the Cup the Father had given Him; it was the Divine purpose respecting Him.

Our Lord had all the experiences necessary for proving and testing His loyalty; for it was necessary that He manifest His loyalty before both angels and men. The whole matter had been divinely arranged from before the creation of man. He was "the Lamb slain from the foundation of the world." (Rev. 13:8.) Everything pertaining to that slain Lamb was foreknown by the Father. Jesus was to drink the Cup which belonged to the sinner, in order that He might redeem man and might thus be a faithful and merciful High Priest. This was the Cup of suffering and death. It was necessary that Jesus should suffer the death of the cross in order that He might redeem the Jew.

All His sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of His experiences were foreknown, forearranged, and necessary. When He came to

earth to do the Father's will, He did, not know of all that was to come. But He learned obedience by the things which He suffered, the things which were "written in the Book." He submitted Himself to all the Father's will, and thus He proved His loyalty. As He Himself declared, "I came not to do Mine own will, but the will of My Father which sent me!" As the hour of the consummation of His sacrifice drew near, in the lonely shades of Gethsemane, the Master prayed, "My Father, if it be possible, let this Cup pass from Me!" We are not to suppose that He prayed for the Cup of death to pass away; but He wondered whether or not the ignominious experiences of the crucifixion might pass. Yet we find that He did not murmur nor rebel, but said, "Not My will, but Thine be done!"

Supervised by the Savior

We see that our beloved Lord drank of the bitter Cup to its dregs, and did so, thankfully. And we are to remember that He gave the Cup to us, that we should all drink of it -- not that we should all have exactly the same experiences that He had, but that we must all drink of the Cup of suffering and death in the Father's own way. Jesus was the perfect One, and the Father dealt with Him in a very particular manner.

In our cases the experiences would be different; because of our imperfection we could not be dealt with from the standpoint of perfection. We are, therefore, not to think of our Cup as a definite, fixed program as was the Master's, but rather that the Father permitted us to have a share in the Cup of death with His Son. Our Cup is supervised by our Savior, although it is the Cup poured by the Father; for it is the Father's Program.

In the Master's case the Cup was necessary for the sins of the whole world. In our case it was not necessary, but it has pleased the Father to grant us a share in the sufferings and glory of our Lord. Jesus makes good our deficiencies and develops our characters, fashioning us into His own glorious image. Without this supervision of our Cup by our Lord, we might be very poorly developed in many qualities; therefore our Cup needs to be specially supervised. And so He assures us that, while the necessary experiences are coming to us, at the same time His grace will be sufficient, and His strength will be made perfect in our weakness, and all things will be made to work together for our good.

Hereunto Were We Called

Let us never forget that unless we partake of His Cup, unless we are immersed into death with Him, we can have no share in His Kingdom of glory, we can never sit with Him in His Throne. Let us then count all the things of this earth as loss and dross that we may attain this Pearl of Great Price. As the experiences of suffering come to us, let us not be affrighted, nor "think it strange concerning the fiery trials -that shall try us, as though some strange thing happened unto us": for even "hereunto were we called," to suffer with our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

"Are ye able to walk in the narrow, straight way,
With no friend by your side, and no arm for your stay?"

Can ye bravely go on through the darkening night?
Can ye patiently wait till the Lord sends the light?

"Ah, if thus ye can drink of the Cup He shall pour,
And if never the banner of Truth ye shall lower,
His beloved ye are, and His crown ye shall wear,
In His Throne ye shall sit, and His glory shall share!"

Ah, yes! How deep are the Lord's lessons! and the deeper we look, the more beauty we see, the eyes of our understanding opening more and more as we appreciate and heartily obey. "Let us keep the feast" in both senses, then: (1) Appropriating and feasting on the, great work done for us by our Redeemer and the riches of grace granted us through Him; and (2) Appreciating our privilege of joint-sacrifice with our Redeemer -- laying down our lives in His service, for the brethren, etc., and thus "filling up that which is behind of the afflictions of Christ." Left behind, not because our Lord could not suffer enough for all, nor because His sufferings, were not sufficient for all, but because He wished to have us with Him to share His nature and His glory, and only by suffering with Him and as His members could we be allowed to share His glory, honor, and immortality.

"LEST YE ENTER INTO TEMPTATION"

BEARING UP THE FEET

"Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "He shall give His angels [messengers, servants] charge over thee . . . they shall bear thee up in their hands, lest thou dash thy foot against a stone." -- Rom. 14:13; Psa. 91:11, 12.

EVERY gathering of the saints, even of two or three, is an assembling of the members of the Body of Christ. So that the entire number of saints in the world today, or in any day, represent the one Body; and yet the entire Body is but one. Looked at still another way, we see the Head first and the succeeding members following in order, leaving those members of Christ who are alive and remain unto the presence of the Lord to represent the last members -- the feet.

It is to these that the Prophet refers above: not to the literal feet of Jesus, but the feet members of His Body. (Many improperly accept Satan's interpretation of this passage notwithstanding Jesus' rejection of it -- Matt. 4:6, 7.) The Prophet makes the statement that the Lord will make special provision for the help and support of the "feet," just after giving a description of the evil day which the "feet" class will experience -- the dark day when the arrows of error will fly thick and fast; when the pestilence of infidelity will stalk abroad; when all except the "feet" class shall fall -- thousands on every hand. The question will no longer be, Who will fall? but "Who shall be able to stand?" These, the real feet members, shall not fall; these shall have special help; God shall send them messengers whom He will specially instruct or charge that His will shall be accomplished and the true overcomers be upheld and neither stumble nor fall.

Blessed assurance! Cause for trust and confidence that if we abide under the protection with which He has covered us, we shall be safe and come off conquerors and more than conquerors through Him who loved us and washed us in His own precious blood. But the thought specially in mind is this: Not only are those who scatter the pestilence and shoot out the arrows of error and cast stumbling-blocks in the way, men in the flesh, but those messengers whom God will use to bear up the "feet" And keep them from falling are also human agents. Both classes are servants -- serving some cause, either of truth or of error; serving some master -- the God of truth, or the god of error, Satan, the father of lies. No matter whose uniform we wear, his servants we are to whom we render service.

It has always been Satan's policy to get himself stationed in the front ranks of the chosen of God, that if possible, he may wield all the more power against the faithful. In order to do this, he must feign great knowledge, holiness, and nearness to God as Jehovah's exclusive light-bearer. If Satan can enlist into the service of error those who profess to serve the Lord, he is the more pleased and the more successful in reaching others of the same class. As the Apostle advised us, so we find it in this evil day -- the ministers or messengers or servants of error will appear as messengers of light and their influence will thereby be the greater, and all not fixed upon the rock foundation of Christian hope will be sure to fall. All not protected by the armor, which God's Word supplies, are sure to fall, pierced with the arrows of error.

On Which Side Are We Serving

Of two things then be assured: We each must serve one side or the other in this battle of the great day of God Almighty, which has to the Church a different phase from that in which it will present itself to the world. Our strife is with spiritual adversaries, a battle between truth and error in religious subjects, while there is a conflict also between right and wrong, truth and error, as relates to political and temporal affairs. On which side are we serving? Are we scattering error by words of our own, or reading matter, or in other ways doing that which will smite down and stumble our fellow pilgrims? Or are we giving the more earnest heed to the special "charge" God has given us regarding the dangers and pitfalls of this day? And are we thus "bearing up" the fellow members of the Body -- the feet? Are we earnest in rightly dividing the Word of truth? And are we careful to put before others only that which we have thoroughly examined and proved to the extent of our ability by the Word of God? Are we one of Satan's messengers, being used of him to overthrow the faith of some and to remove "the feet" from the grand rock of faith -- the Ransom? Or are we rendering ourselves as servants of righteousness and messengers of God, saving and blessing the "feet"? If the one, we are stumbling and defiling the "feet." If the other, we are bearing up, and "washing" the "feet."

True, the errors will test the armor of each, whether we shoot any of them or not ; and it is also true that the "feet" shall be borne up and slot dashed, whether we assist or not; but the question is none the less important to each of us, and will demonstrate our own faithfulness or unfaithfulness, our own worthiness or unworthiness to be members of the "feet" class of the Body.

Passover Testings and Siftings

In connection with the foregoing thought of the crucial testing upon the "feet" members, or Church of the last times, we are here reminded how some have observed that trials and temptations seem to have peculiar force at the time of the Passover each year. Whether or not we can understand how or why this should be so, we may all profitably give diligent heed to our Lord's words and earnestly watch and pray for others and for ourselves; and be on guard not to cast a stumblingblock before our brother. -- Rom. 14:13; Heb. 2:1.

It is recalled that it was at the Passover season that our Lord said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh which I will give for the life of the world." Then many of His friends and followers said, "This is a hard saying; who can hear it? . . . and walked no more with Him." "Then said Jesus unto the twelve, will ye also go away?" -- John 6:4, 51, 60, 66, 67.

It was at the Passover season that Judas bargained for the betrayal of our Lord, and a little later on accomplished it. It was about the Passover season that our Lord said, "My soul is exceeding sorrowful, even unto death." (Matt. 26:38.) "I have a baptism [death] to be baptized with; and how am I straightened until it be accomplished!" -- Luke 12:50.

It was about the Passover season that our Lord took the disciples and began to explain unto them that the Son of Man must be delivered into the hands of the chief priests and scribes and be put to death. (Matt. 16:21.) And then Peter was tempted to forget that he was the disciple, and took the Lord and began to rebuke Him, saying, "Be it far from Thee, Lord, this shall not be unto Thee." Thus also he tempted our Lord to repudiate His sacrifice and brought upon himself the rebuke "Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the things that be of God, but those that be of men." -- Verses 22, 23.

It was while met to eat the Passover, that the twelve got into a dispute as to which of them should be greatest in the Kingdom. They thus brought upon themselves our Lord's just rebuke, and induced the illustration of humility on His part by the washing of their feet.

It was when they had sung a hymn and gone out from the Passover, that our Lord spoke to them the words at the head of this article, -- "Watch and pray, lest ye enter into temptation," -- while He Himself was in an agonizing battle, and with bloody sweat, submitting His will to the will of God; and praying earnestly was strengthened. -- Luke 22:39-46.

It was but a little later that the emissaries of the high priest came upon them and the eleven all forsook the Lord and fled (Mark 14:15): the temptation, the fear they could not resist.

It was but a little later that Peter and John, bolder than the others, went with the crowd into Pilate's court to see what would befall the Master; and Peter being recognized as one of Christ's disciples was tempted to deny the Lord with cursing. -- Mark 14:68, 70, 71.

It was at the same time that our Lord was tempted before Pilate, but victoriously "witnessed a good confession." -- 1 Tim. 6:13.

Watch and Pray Always

The temptations of our Lord followed rapidly. When His foes spat upon Him and crowned Him with thorns and reviled Him, saying, "Let Him save Himself, if He be Christ, the Chosen of God," He could have smitten them with disease or death ; but as a sheep before her shearers is dumb, so He opened not His mouth. He overcame and prayed for those who spitefully used him. -- Luke 23:33-37.

He might even have concluded that He would not be the Redeemer of such thankless beings; but while realizing that He could even then ask of the Father and receive the assistance of twelve legions of angels and overcome His enemies, He resisted the temptation. He gave Himself a Ransom for all, to be testified in due time.

The death of our Lord was a great trial of faith to all the disciples, who straightway were tempted to go again to their own fishing business and neglect the fishing for men. -- John 21:3-17.

Paul and the other Apostles subsequently had special trials at this special season also. -- See Acts 20:16 ; 21:10, 11, 27-36.

In view of all this in the past, as well as in view of our own experience and observation, we may well feel specially solicitous for our spiritual interests around the Passover season. What may be the character of the temptations we may not clearly discern until they are upon us; for if we knew all about them in advance, they would be but slight temptations. Watch, therefore, and pray always, for the only safe way is to be prepared, because our Adversary, the Devil, is seeking whom he may devour. He knows our weak points and is ready to take advantage. We will each need the graces of the Spirit in our hearts as well as the Lord's grace to help in time of need, if we would overcome. Therefore, truly, "Watch and pray, lest ye enter into temptation !" The poet has caught the inspiration of these words in the lines:

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

Refining Influence of Fiery Trials

Finally, we ask, What high and noble purpose is being served by the Church of Christ passing through these severe and bitter experiences of the present time? The answer is found in the language of St. Peter, "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.) It is the Christ character, the image of God's dear Son that must be developed in each disciple of the Lord Jesus who would share the glories of the future, and be qualified for association with the Master in His Kingdom.

It is not to be wondered at therefor, that all true, devout teachers in the Church have devoted so much time to calling the attention of Christians to those themes that are calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness and the evil fruits of that spirit. And how much we all need to grasp more fully the import -- those great spiritual lessons that relate to self-mastery and the repressing of the various elements of selfishness! How much we need of the refining and purifying influence of the fiery trials and disciplines that come to us under God's providence, to help us in the attainment of the fully matured and rounded out Christian character!

The Lord by His grace has removed many blinding errors from our minds, given us clearer insight into His glorious purposes, and revealed to us His sublime character in connection with the outworking of His great Plan. And have we not clearly noted that there has been more or less of a dangerous tendency that in such study of the various lines of truth, the real object of all this knowledge, the object of the Gospel, may be to a large extent lost sight of? It is not God's object to merely find all intellectual people, nor to instruct a people with reference to His Plan, but to sanctify a people with the Truth and thus to make them "Meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for His people are not merely doctrinal tests, and consequently we would expect more and more that the siftings and separations amongst those who are enjoying a knowledge of the Truth will be largely along the lines of character and of the fruit of the Spirit.

Fruit of Spirit in Garden of the Soul

The Lord's final decision is not, If you be ignorant of certain things, you are none of Mine; nor, if you have certain knowledge, you are Mine; but, "If any man have not the spirit [disposition, mind] of Christ, He is none of His." And if we are right in this, beloved in the Lord, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of Salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us and respecting which we are told that thousands shall fall at our side. -- Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the night is far spent and the day is at hand; the time is short and those of the Lord's people who do not soon start to develop those essential qualities of the Christian character -- patience, love, contentment, thankfulness -- will surely not only not be fit for the Kingdom, but will as sharers of the world's spirit of strife, selfishness, and discontent, be in sore distress with the world in connection with the passing away of the present order. The love of Christ, submission to God's will, contentment, and the faith which these imply, are necessary to godliness; and whoever is attempting godliness without striving for cultivation of these precious spiritual qualities will surely realize his efforts resulting in failure. Godliness and the fruits of the Spirit, meekness, patience, gentleness, long-suffering, brotherly kindness, love, will not grow in the garden of the soul where the

weeds of discontent and evil are permitted to sap the strength and vitiate the air with their noxious presence and influence.

Again, the poet has set forth in beautiful verse the sentiment to be earnestly desired and sought after by all the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with the understanding also:

"Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind:
While blest with a sense of His love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us as these mentioned by the poet, which were applied to himself and others of the faithful in the past? Let us remember that we will not be faithful in large things, unless we have learned to be faithful in little things. Let each therefore begin and faithfully continue a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later to prove to what extent we are overcomers of the world and its spirit. "This is the victory that overcometh the world, even your faith"; because faith lies at the foundation of all loyalty to God and His cause.

Faith in the Divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vainglorious and boastings; because of our faith in the Lord's Word that, "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Faith in the Lord's supervision prefers the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it does not puff up but builds up in the character-likeness of our Redeemer.

THE FIG TREE, THE VINE, AND THE OLIVE TREE:

[Contributed from outside the Editorial Committee]

"Although the fig tree shall not blossom neither shall fruit be in the vines; the labor of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." -- Hab. 3:17, 18.

THE types and symbols of Scripture, drawn largely from the world of nature as manifested in Bible lands, are at once varied and beautiful; and, as is to be expected, such striking, familiar, and useful objects in nature as trees are equally prominent in the world of symbols, affording illustrations of

spiritual truths which could not be brought home so readily to the human mind in any other manner. It is usual, for instance, to think of our Lord during His many discourses most frequently in the open with the world of nature all around, pressing into His service some familiar object or method or transaction common enough to His hearers in their everyday life, and transfiguring it with a new meaning; so that henceforth those whose hearts had been touched, such common things would ever after be viewed in the golden light of Divine Revelation. But cannot we go further than this, and bearing in mind that the Divine Plan was formulated, before ever the world was, cannot we see in the varied objects around us illustrations divinely planned and brought into being expressly to illustrate those truths that would edify and further the development of an infinitely higher creation than that of the world of nature, namely the New Creation?

For example, in the arrangements of a Jewish espousal and marriage, cannot we see the providence of God foreshadowing the greatest of all marriages -- the eternal union of Christ and His Church? or again, in pondering over the various distinctive features of a vine, can we for a moment suppose that all these features should have been embraced in that one tree, as it were, by fortuitous circumstances which, by a happy chance served to provide an apt illustration of the truths afterwards to be imparted by the One through whom all things, the vine included, had: been brought into being? Surely not! Surely in all these things we can see the Divine forethought of One who saw the end from the beginning and made all these things upon earth in the light of the subsequent history of the destined ruler of earth -- Mankind!

In Scriptural symbolism, trees are used to denote various classes or features connected with God's Plan. Trees in, general, for instance, denote prominent leaders and rulers of mankind, even as grass denotes mankind in general-the common people. "All flesh is as grass and all the goodness thereof is as the flower of the field." (Isa. 49:6.) In Ezekiel 31 Pharaoh, king of Egypt, is likened, with the king of Assyria, unto a great tree, which was to be felled and humbled unto the dust. So likewise in the visions of Daniel, Nebuchadnezzar was seen as a tree whose height was great, but which was afterwards cut down to the stump.

Again, particular trees have their own peculiar significance; for example, Psa. 92 :12, "The righteous shall flourish like the palm tree, he shall grow like the cedar in Lebanon." A characteristic of the palm is its uprightness, whilst a cedar is evergreen and its wood very fragrant -- a beautiful figure of the standing of the righteous in the future Age, which the Psalmist thus depicts. Contrast this with the wicked, likened to a green bay tree. (Psa. 37:35.) This "bay tree" may have reference to some tree similar to the Indian banyan tree which throws, down long roots to the ground from its outspreading branches; these roots on reaching the ground" secure a firm hold and in time constitute, as it were, another trunk, throwing off fresh branches. These- in turn drop down fresh roots and the tree gradually grows more and more widespread, the heavy foliage effectually screening light and sunshine from beneath it and thus hindering anything useful from growing within its ever-increasing circumference. One such tree on the bank of the river Nerhudda, in India, is reputed to be large enough to afford shelter to an army of men. Thus. did the Psalmist graphically picture the ever increasing

prosperity, under present conditions, of the wicked -- a prosperity achieved almost without exception at the expense of the righteous.

So likewise the fig, the vine, and the olive, each have a distinctive use and application in regard to Scriptural truth, which cannot be applied in any other way without confusion and consequent loss.

The Fig Tree

The fig tree is generally understood by Bible students to be a symbol of the nation of Israel. Perhaps the most familiar reference leading to this conclusion is the record of the Lord cursing the fig tree as He passed from Bethany to the city of Jerusalem. We recall the circumstances under which the episode occurred. It was the last week of His earthly life -- that week which was so filled with remarkable incidents and wonderful teachings. The day before, He had ridden triumphantly into Jerusalem (Matt. 21), hailed by the common people who ever heard Him gladly, but scowled upon and regarded with open hostility by the leaders and representatives of the nation. That night He retired to Bethany -- to the home of Lazarus, Mary and Martha, where He seems to have spent each evening of that fateful week until the closing day -- how precious must have been the memory of those sacred hours to that devoted family in after years? How grateful and soothing to Jesus that love which emanated from those three, when He retired to that haven of rest for a few brief hours from the bigoted opposition and contradictions of the scribes, and Pharisees!

The following morning He passed a fig tree on the way to the city and it being early dawn and Jesus, we are told, being hungry, went up to it for food, but found no fruit thereon. He thereupon blighted the fig tree, which to the astonishment of the disciples, immediately began to wither.

Only in its typical aspect can, such action be understood and its true significance appreciated. By itself, it would indeed appear a wanton act, a display of petty irritability and withal, a misuse of Divine power, imparted for the loftiest purposes alone. But when rightly understood, how striking and graphic the manner in which the Master thus brought home an important truth which, had it at that time been uttered plainly, would most certainly have been unpalatable to the hearers and would have unnecessarily stumbled some. When, shortly afterwards, the Holy Spirit descending with power at Pentecost brought His teaching to their remembrance, this striking lesson of the fig tree would have been apprehended by His disciples and its true significance understood. Like the fig tree, the Jewish nation had had many years' opportunity for development with a view to effective fruit-bearing and the Husbandman was now hungry for fruit. He came therefore in the person of His Son to gather the fruitage, but alas! whilst there were numerous leaves of profession, no fruit was manifested. When He came unto His own, they received Him not; He presented Himself as King to the leading representatives of the nation in the capital city of Jewry-and they crucified their King! On that day of triumphal entry and rejection Jesus said "Behold your house is left unto you desolate" and the nation at once began to wilt.

Our Lord's parable recorded in Luke 13:6-9 concerning the unprofitable fig tree which for **three** years in succession had disappointed the husband-man

in regard to fruit-bearing clearly refers also to that same people. A reference to chapter 9:51, shows that the parable was spoken during His last memorable journey to Jerusalem, which occupies so large a portion of this Gospel. At the time, our Lord's ministry had already occupied **three** years, but remained comparatively barren. Truly the Jewish nation had been a cumberer of the land.

Another interesting reference occurs a little later, as recorded by Matthew in the 24th chapter. One of the signs given by Jesus that He would be nigh (in His Second Advent) was the fulfillment of certain tokens, even as the budding of the fig tree betokens the coming of summer. Who can fail to see in this comparison a reference to that nation :which was cast off and became withered at His First Advent, but which would again blossom as a nation following His return from heaven, no longer to disappoint the great Husbandman but to bring forth fruit to His glory and honor? All who are in line with God's purpose and seek to further it will not fail to pray for the peace of Jerusalem, meantime looking up and lifting up their heads as they realize that their own redemption draweth nigh.

The Vine

If a comparison of the Scriptures. points unerringly to the fig tree as the emblem of the Jewish nation, the application of the vine as illustrative of the Christ, Head and Body, is still more plain. It is the Lord Himself who uses this figure to point certain lessons regarding the union of Himself and His Body-members, and the ultimate purpose of such union, namely to bring forth fruit, to the glory of God the Father. -- See John 15 :1-8.

1. Our Lord's words, "I am the true vine," suggest the thought that to the ears of His hearers, His figurative use of the term, "vine" was not unfamiliar and that His emphasis on the word "true" (see Emphatic Diaglott had reference to other vines familiar to them. As a matter of fact our Lord may be contrasted with three other vines; -- false or fruitful vines -- past, present, and future respectively to the time when His words were uttered.

(a) **In the past**, the House of Judah had been likened to a vine (Isa. 5:1-7) "the choicest vine," "Jehovah's pleasant plant." It had been well tended and pruned time and again, but alas! it brought forth nothing but "wild grapes." As Jesus came to the fig tree by the wayside, looking for fruit but finding none, so when Jehovah visited. His people chosen of old "He looked for judgment but behold oppression; for righteousness but behold a cry." Judah thus proved not to be the true vine.

(b) **At the time present**, when Jesus declared Himself to be the true vine, there existed, as an ornament and enrichment of the famous temple of Herod at Jerusalem, an immense vine in gold, forming part of the entrance porch of one of the gates, its bunches of grapes, likewise of gold, being, so we are informed, the gifts of divers individuals who for one reason or another wished to have a share in the beautifying of the temple. It has been suggested that this parable of our Lord spoken at Jerusalem. was called forth by this gold vine having been pointed out to Him, perhaps to evoke His admiration, on one occasion when entering the temple precincts.

(c) He was the true vine contrasted with that future vine of the earth referred to in Rev. 14:18-20, which should afterwards develop and occupy so important a position in relation to the development of the branches of the true vine throughout the Gospel Age and which will reach its awful culmination in the treading of its grapes of sin and selfishness in that final catastrophic overthrow in, Palestine, at "the time of Jacob's trouble" (Jer. 30:7; Ezek. 38:39), of the hosts of Christendom when about to swallow up the newly organized Jewish State in the Holy Land.

2. Fruit-bearing is the essential characteristic of the true vine, fruit being the requirement of the Great Husbandman. And when the question is asked, "What is signified by the fruit?" the answer most frequently given is that **love** is the fruitage looked for. Undoubtedly this is quite correct, but it may be doubted whether it is sufficiently definite to be apprehended by the minds of the majority. We hear a great deal on all sides about love as an abstract ideal; the great need is more love in practice. To attain this in larger measure, it may be well for us to leave our abstract idea for the moment, and consider the beginnings of the manifestations of love. The same Husbandman who seeks for fruit on the true vine looked for fruit in that vine of the past. "He looked for **judgment** and behold, oppression; for **righteousness**, and behold a cry." (Isa. 5:7.) In that prophetic forecast a few chapters later in the same book (Isa. 11:1-5) He who is the true vine is prophetically characterized by justice and righteousness, and those same characteristics must be manifested in ourselves if we are indeed His "branches." The Prophet of old inquired, "What doth the Lord require of thee, man, but to do justly and to love mercy and to walk humbly with thy God?" (Micah 6:8.) Some would say that we have a higher standard in these days and yet, how many in the searching sight of Him with whom we have to do, whose eyes are as a flame of fire, could truthfully say that we had lived up to even that standard of the past? Had we all dealt justly, even with the brethren, loving mercy and walking humbly with our God, how much happier would have been the earthly pathway of our fellow-saints; how much brighter our witness to the world; how much more fruit would there have been to the Father's glory!

Christlike Character Primary Essential

The experiences and disappointments of the past few years relative to the expectations amongst Bible students have proved in this regard, indeed, a blessing in disguise to those who have been rightly exercised thereby. Many, who were inclined in the past to lay undue emphasis upon particular and peculiar tenets as being the hall-marks of the chosen of God, as a result have been led to see that a Christlike character is the primary essential, and that growth in real knowledge follows and is dependent upon growth in grace. Those again, who have manifested the fruit of the Spirit -- the fruit of light (Gal. 5:22, 23; Eph. 5:9) have been stimulated to add thereto by His grace and in His strength, realizing that the Father delights to see fruit and that the chastening experiences which are sure to come are but His method of purging us as Branches, that we may bear more fruit.

"Though He may permit affliction,
'Twill but make me long for home;

For in love, and not in anger,
All His chastenings will come."

Nor is this all. These experiences will continue to be ours, to the extent that we are able to bear them, for the Father desires the highest good for His beloved, obedient children; and what greater good can We conceive than that of the creature glorifying the Creator? Herein, then, is our Father glorified, that we bear much fruit.

In this connection it is well to bear in mind that it is the Great Husbandman, our Heavenly Father, who undertakes the pruning necessary to stimulate and ensure good fruit-bearing. He alone knows what is best for each one of us; "He knoweth our frame, He remembereth that we are dust." We are often tempted to prune ourselves; more often, alas! we think it our duty to prune the brethren. How much we need to learn to be quiet and rest confidently in Him who having begun a good work in each of us, will Himself perform it unto the day of Jesus Christ. -- Phil. 1 :6.

As in the natural vine the object of pruning is to prevent undue growth of wood, in order that the sap and strength of the vine may be spent in bringing forth "much fruit" to perfection, so the Great Husbandman's purpose with us is to curtail undue outward development, for example, the energy of the flesh, worldly influence and the like, which whilst manifesting us as apparently healthy and rapidly growing branches, would indubitably hinder the development of real fruit. Who of us has not thus experienced the Father's loving regard for our good at the very time we seemed in a position to make a "fair show in the flesh"? And even our very fruit sometimes seems checked and hindered in development, unaccountably it may seem to us for a time. Only when we betake ourselves to "the sanctuary" do we begin to understand God's dealings with His oven and that even the evidences of fruit itself need to be thinned out at times and curtailed here and there to ensure fully developed fruit at length.

Again, as the wood of the vine is useless for any purpose, so the "wood" of self that would rapidly grow even under the shadow of our religious exercises, would be useless for any Divine purpose; and such branches as thus grow into wood and yield no fruit to reward the labor of the Husbandman are pruned away. "And men [Diaglott "they"] gather them and they are burned" suggests that the fire here, as frequently elsewhere in the Scriptures, represents human, rather than Divine, instrumentality -- that is, fiery trials and troubles of an earthly kind designed by God to destroy and purge the self continually manifested in the branches thus pruned away and never again to become part of the vine, whatever else they may ultimately be fitted for.

The Olive

Consideration of the figure of the olive reveals that it is wider in scope than either the fig or the vine, bearing a close relationship to both the classes represented in these two former figures, that is, natural and spiritual Israel, respectively. The olive represents the oath-bound Covenant confirmed by Jehovah to Abraham upon the latter's manifestation of complete faith and obedience in the offering up of Isaac. The nation of Israel were primarily

interested in that promise, but the Apostle refers to the foreknowledge of God respecting the future developments of His wonderful Plan as evidenced, **inter alia**, by the foretold rejection of His people of old and the Divine purpose regarding the Church when in Heb. 6:18 he stresses that the oath made to Abraham and afterwards recorded for future generations, was not primarily for the encouragement and blessing of the patriarch Abraham, but that we -- the Apostolic Church -- at the close of the Age, may thereby be encouraged and strengthened.

We have noted that "fatness" is the Scriptural characteristic of the olive, and this, broadly speaking, may be associated with the Spirit of God, which enriches all who partake of its influence. In other words, the temporal blessings promised to Israel must never be disassociated from the spiritual treasures which are the heritage of all who abide in close walk with God; the deprivation of the one was the outward manifestation of the impoverishment of the other. With the New Creation, the case is necessarily different, since the promises of God to such do not pertain to earthly things but relate to joint-heirship with Christ in the future Age if now we suffer with Him. Hence the selfsame spirit which under one dispensation led David to the throne of Israel from following the sheep (Psa. 78:70-72), and Solomon to the highest pitch of earthly power and fame, in the succeeding Age brought Jesus to Gethsemane and Calvary, and Paul to those painful experiences so graphically related in 2 Cor. 5:23-33. Since, however, God's promises are contingent upon faith in those to whom they are addressed, it is clear that those only of the seed of Abraham who partook of his faith became heirs of the promise and partook of the fatness the olive; the rest were cut off from participation therein. Those thus sharing in the "fatness" of the olive likewise share in the illumination afforded, for was not the olive oil the principal source of artificial, light to those to whom this figure was primarily addressed? "Light is sown for the righteous and truth for the upright in heart." But such enlightenment is one of the gifts of the Spirit, as Jesus said, "When He, the Spirit of truth, is come, He will guide you into all truth, and show you things to come." (John 16:13.) Hence olive oil is used to symbolize the Spirit in its operations amongst men, and its use is as varied as the operations of the Spirit are diverse. The olive connotes spiritual prosperity, as when David likens himself to "a green olive tree in the house of my God." And what is this but partaking of the root and fatness of the olive in Paul's matchless figure? (Rom. 11.) David was one of those in the past who truly entered into the blessings of God's promise to the extent possible at that time, but the nation as a whole never did, and eventually the Jews were broken off as branches, following our Lord's ministry, and believing Gentiles were grafted in to partake of the blessings associated with God's promise to Abraham that **through his seed** the peoples should be blessed.

The Testings of Faith Today

And now these wonderful days are drawing rapidly to a close -- the time for blessing all the families of the earth we believe to be very near! The groaning creation awaits with increased longing some great change and the advent of a deliverer, without understanding the Divine Plan or realizing that they await the promised manifestation of the sons of God. Meanwhile the Church in the flesh still groans in imperfection, and as the years lengthen, the tarrying time

spoken of by Habukkuk is recognized as being in process of fulfillment. And is it not during this very period of tarrying that the faith of God's people, the faithful watchers, is being tested along the lines spoken of in our text? We have seen the fig tree putting forth her leaves and had expected ere this to have witnessed the development of fruit. Instead, the sure word of prophecy now opening up assures us that in the final Armageddon, all the preparations in the Land of Promise now proceeding for the re-habilitation of the Jewish nation will be swept away in that final catastrophic storm. In the Church, the same sure word of prophecy indicates that the love of the many will wax cold and few will be found to hold fast in faithful waiting for Jesus. "Neither shall any fruit be in the vine." Again, the "labor of the olive shall fail" and God's Plan will apparently fail in the earth, whilst mankind, so far from entering upon an era of blessing, faces the worst crisis in human history. So was it with Abraham

The promise of blessing to him was immediately followed, not by its fulfillment, but by the destruction of some of those included as subjects of that blessing, namely Sodom and Gomorrah and the cities round about. But those in close walk with God and instructed in His ways know that He wounds to heal and smites to bless, and in spite of all discouragement and outward seeming, such still hold on their way, by faith and not by sight, and sing with the Prophet "I will rejoice in the Lord, I will joy in the God of my salvation," until at length their pilgrim journey ended, they hear the Master's welcome voice "Well done!"

"THE FIRST FRUITS OF THEM THAT SLEPT"

"He is risen, even as He said." -- Matt. 28:6.

THE TEACHING that there is to be a resurrection of all the dead of Adam's family may be said to be in some respects the most sublime and important doctrine of Holy Writ, for therein does the love of God gloriously abound. But in order to rightly value and appreciate the doctrine of the resurrection, it is most necessary to recognize the reality of death -- that death signifies the absence of life, and that those who go into death are entirely shorn of all power of living, as the Scriptures truly affirm, "The dead know not anything," and there is neither wisdom nor knowledge nor device in the grave -- *sheol, hades* -- into which all go, on leaving the scenes of this life. Truly this teaching concerning death and the resurrection is peculiar to the Christian religion. It is the heathen philosophies that assume, contrary to the Scriptures, contrary to reason, contrary to facts, contrary to all the evidences of the senses, that the dead are not dead, but more alive than they were before death.

Behold I am Alive For Evermore

As must be conceded by all who properly read the Divine Message, the resurrection of our Lord Jesus lies at the foundation of the world's hope of a resurrection from the dead. And we are thankful that indisputable proof of

His resurrection was given to His disciples for themselves and for us through them. The great resurrection hope must be well Established for all believers. The necessity for this lay in the fact that in the Divine Plan this Gospel Age was marked out to be a faith Age -- for the selection of a specially chosen and favored class, able, like Father Abraham, to walk by faith and not by sight. But faith in order to be faith and not merely credulity must have some reasonable foundation on which to build its superstructure. And it was to provide this foundation for faith that our Lord remained with His followers for forty days after His resurrection, before ascending to the Father -- as the Evangelist declares "He showed Himself alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." -- Acts 1:3.

St. Paul's great chapter on the resurrection explains the subject more lucidly than does any other portion of the Bible. He assures us that Christ was dead and that He is risen from the dead. In this, His words agree with our Lord's own statement (Rev. 1:18), "I am He that liveth, and was dead; and, behold, I am alive for evermore." How plain, how forceful are these words when given their proper weight, their true signification! Thus life and death are here referred to as opposites -- He is not dead now, but is alive; when He was, dead, He was not alive.

Further, we have the Apostle's affirmation that our Lord in His resurrection became the "first-fruits of them that slept." And of what does this speak? Surely it means what the Apostle states in other language, saying that "He should be the first that should rise from the dead." And again, He was the "firstborn from the dead." (Acts 26:23; Col. 1:18.) None before Him was ever resurrected, though a few were temporarily awakened, as for instance, Lazarus, the daughter of Jairus, and the widow of Nain's son. Jesus was the first to be raised completely out of death's power to perfection of life, of being on any plane of existence, and the word first-fruit carries with it the thought that there are to be others who similarly will pass completely out of death conditions into perfect life conditions.

St. Paul Refutes Greek Philosophies

St. Paul wrote at a time when the Greek philosophies were invading all parts of the then civilized world, and when many imbued with the Platonic theory that the dead are alive, had become interested in Christ and were more or less associating the Platonic view that there is no death with the Christian view that death is the penalty for sin, but that Christ paid that penalty, and that as a result the resurrection from the dead is made possible for every member of Adam's race. Because of the prevalence of the error the Apostle was constrained to state the truth in the most positive form. He says "If Christ hath been preached that He arose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, and your faith is also vain. Yea, we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are, yet in your sins. Then they also which are fallen asleep in Christ are perished."

The words of the Apostle can have but one meaning: If Jesus remained dead, if He was not raised up from death to life, He did not complete the work He undertook, He did not become the Savior, the Deliverer. True, indeed, His death was necessary as the redemption price, but it was also a part of the Divine Plan that if He accomplished the sacrifice in a manner satisfactory to the Father, He would be raised from death to a higher plane of existence, to a higher than human nature, to the Divine nature, and that thus raised He would have the opportunity of presenting the merit 'of His sacrifice on behalf of the Church first and subsequently for the sins of the whole world.

If He remained in death, was not resurrected, it would be a proof that He had failed to come up to the Divine requirements. If He remained in death, was not resurrected, then He could not present His sacrifice on our behalf, could never appear as our Advocate now and the world's Mediator in the future, could never secure our release from the sentence of death, and could never be our Helper to bring us back into accord with the Father. Hence, as the Apostle says, If Christ be not risen, the teachings of the Apostles are all false, for they are all built on this central fact that "Jesus rose on the third day." Again, as he states it, it proves that our hope of forgiveness of sin through the merit of His sacrifice is a vain one -- then He did not appear on our behalf, He did not offer the merit of His sacrifice in atonement for our sins, we are not reconciled to the Father, we are yet in our sins, yet under condemnation, without hope.

All Shall Be Made Alive

How truly the Apostle reassures us that it is no fable that Christ rose from the dead, that it was not only necessary to our salvation, but that it is a fact well attested. He proceeds in his argument to show that thus by the resurrection of Christ is ultimately to come the resurrection of the Church to full harmony with God, ultimately to be completely delivered from the power of sin and death -- "As all in Adam die, so all in Christ shall be made alive" -- a full

release from death, which is the great enemy. He proceeds to say that ultimately, at His Second Advent, "Christ must reign until He hath put all enemies under His feet. The last enemy to be destroyed is death."

With this view of the importance of the resurrection of Jesus we cannot wonder that the Scriptures lay great stress upon that fact, and deduce various proofs and demonstrations intended to establish our faith in it. All four of the Evangelists, with great particularity, give details respecting our Lord's resurrection and His manifestations to His Apostles.

When the Apostle would outline the great Plan of God, He shows the importance of the resurrection, not only for Jesus but also for all who ever shall be blessed through Him as the Savior. He begins his dissertation on the subject joy saying, "I delivered to you first of all that which I also received [first of all]: how that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures: and that He was seen of Cephas, then of the twelve, and after that He was seen of above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. After that He was seen of James, then of all the Apostles, and last of all He was seen of me also, as of one born out of due time."

When we have the proper conception of death we recognize that it is the being or soul that has the promise of a resurrection; and some beings or souls are to be resurrected to one plane of existence and others to another plane. For instance, the promise to the Church of Christ is a resurrection in a spirit body. The Apostle describes "the" resurrection of "the" dead as the resurrection of the Church, born again to a new nature, a spiritual, a heavenly nature. He says of the being or soul of such, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; It is sown an animal body, it is raised a spiritual body."

First Fruits in First Resurrection

Although not discussing particularly the resurrection for the remainder of the world, the Apostle intimates that not all will be raised celestial bodies, heavenly bodies, and he explains, that there is a glory for the celestial and a glory also for the terrestrial. He proceeds to contrast the first Adam, of the earth earthy, with the second Adam, the heavenly Lord, saying, "The first was made a living soul [an animal being], the last was made a life giving spirit." But it was not until our Lord's resurrection, that He became a life-giving spirit, for as the Apostle Peter declares elsewhere, "He was put to death in the flesh, but quickened in the spirit." These two Adams are samples or patterns of what mankind may attain to in the resurrection: the Church is to attain to the likeness of the second Adam, the world to the likeness of the first Adam -- "as is the earthy, such are they also that are earthy; and as is they heavenly, such are they also that are heavenly."

Only the Church of this Gospel Age has been granted the opportunity of becoming spiritual children of God, joint-heirs with Christ their Lord. Theirs is the great blessing, the privilege of the first resurrection, concerning which the Scriptures declare, "Blessed and holy are they who have part in the first

resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." It is this wonderful hope that God has set before us in the Gospel, the hope of participation with our Redeemer in the sufferings of this present time and also in the glories that shall follow; and our hope is attainable in and through and by the first resurrection, of which the Lord was the first fruits.

Made Alive In The Spirit

Our interest in the sacred narrative pertaining to our Lord's resurrection abounds. Obvious it is that there were two special ends to be accomplished by our Lord's revealing Himself in the various manifestations after His resurrection. First, the Master would convince His followers that He was no longer dead, but alive, that He had actually come forth from the sleep of the dead; second, that He was "changed," that He was no longer the man Christ Jesus, but that He was now a quickening spirit, manifesting the powers and attributes which they knew belonged to spirit beings -- in His ability and power to appear in various forms as a man -- power to come and go as the wind, not knowing whence He came or whither He went. (John 3:8.) The disciples knew about angels -- Mary herself had seen two in the sepulchre; they knew that angels could appear and disappear; they knew that angels could assume human form and flesh; they knew from the record that angels had appeared to Abraham and had eaten dinner with him, and that Abraham knew not that they were angels until subsequently.

Our Lord would show His disciples that not only was He not dead, but that now He could go and come like the angels, He could appear and disappear, He could manifest Himself in the flesh or be present without flesh, He could create clothing as easily as the flesh for these appearances and did so, yet none of the clothing and none of the flesh were the same that they had previously been in contact with. The clothing was with the soldiers still -- the flesh, we know not where, it is; we simply know that Jesus was not raised in the flesh, and we know also that the elements of the fleshly body are not at all necessary to God for the creation of a spirit body.

Our Lord illustrated in His own person the very lesson He had given them on the occasion of the visit of Nicodemus. He then said that those born of the Spirit could go and come like the wind, and that none would know whence they came or whither they went. How appropriate that He should illustrate this and thus give them their first lessons in spiritual things, which, however, they would not be fully able to appreciate until after Pentecost when the Holy Spirit would be poured out.

"A Spirit Hath Not Flesh"

But it may be asked, Did not Jesus contradict the thought that He was a spirit when He used the words, "A spirit hath not flesh and bones as ye see Me have?" The two thoughts are quite in harmony: they were not seeing the spirit Jesus, they were merely seeing the flesh and bones which the spirit Jesus assumed for the purpose of conversing with them, just as the angels assumed flesh-and-bone bodies when they made certain communications as recorded in the Old Testament Scriptures. He did not say, "A spirit hath not flesh and bones as ye see I am," but "as ye see Me have."

The spirit Jesus manifested Himself through the flesh and bones and clothing. He saw that, if they could but realize that they were looking at flesh and bones, their fear would depart, and as they would be thus calmed, Jesus would be the better able to explain to them the fact of His resurrection and to give them the initiatory lessons connected with their future work as His representatives in the world when He should be gone. This was the object of His various manifestations during these forty days, about eleven in all, and very brief in every case. The appearing in the flesh would remove their fear and enable them to hear the better what He had to say to them. Their seeing Him on two occasions in a body of flesh resembling the one He had been crucified in, and perhaps in clothing resembling that the soldiers had divided among themselves assisted them also to grasp the thought of the resurrection, that He was no longer dead; and His appearing in different forms proved to them conclusively that none of these forms was His own proper one, but that they were merely so many appearances through which He communicated with them.

Doubtless it was for this same reason that He remained forty days, manifesting Himself occasionally, yet invisible to them all the remainder of that period. He would have them learn gradually not to expect Him again in the flesh, but to realize, nevertheless, His presence with them and care over them, so that they might the better understand, when He should leave them, how He could still maintain His presence with them and His guardianship of all their interests. He was sending them forth as His special representatives in the world as His words indicated., "Peace be unto you. As the Father hath sent Me even so send I you." Jesus Christ was the Father's representative; we are the special representatives of our Lord and Head, though of course through Him and in Him representatives also of the Father.

"Go Tell My Brethren"

Great indeed was the privilege of those who came to the empty tomb on the morning of our Lord's resurrection. We cannot wonder that as Mary heard her beloved Lord call her name in the old familiar way, she cried, "Master, Teacher," and fell at His feet, grasping them as though fearful that somehow if she let go, she might never get the opportunity of touching His blessed person again., Our Lord's words to her, "Touch Me not, but go, tell My brethren," Would more properly be translated, Cling not to Me, etc. -- for I have not yet ascended to My Father; I will be here a while yet, before I ascend, but your great opportunity for clinging to Me and trusting in Me will be after I have presented to the Father, and He has accepted, the great atonement for sins which I have just accomplished at Calvary. Mary's touch could do our Lord no harm, for others touched Him subsequently, as the record shows ; but our Lord would lead Mary's mind away from a mere clinging in the flesh to the higher relationship and intimacy of heart amid of spirit, which would now be possible, not only for her, but for all His followers, not only then but ever since. In a spiritual way the Lord's people may be exhorted not only to "look unto Jesus," the Author and Finisher of our faith, but also to "cling to Jesus," and .by faith to place. our hands in. His that He may lead us all through our pilgrim journey in the Narrow Way until He shall bring us to Himself, when, we, like Him, shall be changed, in a moment, in the twinkling of an eye, and be like Him, spirit beings, and see

Him as He is; -- not as He was, before His resurrection, nor as He "appeared" during the forty days after it. -- 1 John 3:2.

In the Arms of His Tenderness

Concerning our Lord's last or farewell manifestation to His disciples, another has commented in the following interesting manner: "The time had now come when His earthly presence should be taken away from them forever, until He returned in glory to judge the world. He met them in Jerusalem, and as He led them with Him towards Bethany, He bade them wait in the Holy City until they had received the promise of the Spirit. He checked their eager inquiry about the times and seasons, and bade them be His witnesses in all the world. These last farewells must have been uttered in some of the wild secluded upland country that surrounds the little village; and when they were over, He lifted up His hands and blessed them, and, even as He blessed them, was parted from them, and as He passed from before their yearning eyes 'a cloud received Him out of their sight.'

"Between us and His visible presence -- between us and that glorified Redeemer who now sitteth at the right hand of God -- that cloud still rolls. But the eye of faith can pierce it; the incense of true prayer can rise above it; through it the dew of blessing can descend. And if He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer infolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home of Nazareth, or sailed with Him in the little boat over the crystal waters of Gennesareth. We may be as near to Him at all times -- and more than all when we kneel down to pray -- as the beloved disciple was when he laid his head upon His breast. The Word of God is very nigh us, even in our mouths and in our hearts. . . . The secret of the Lord is with them that fear Him, and He will show them His covenant. To all who will listen He still speaks. He promised to be with us always, even to the end of the world, and we have not found His promise fail. It was but for thirty-three short years of a short lifetime that He lived on earth; it was but for three broken and troubled years that He preached the Gospel of the Kingdom; but for ever, even until all the Aeons have been closed, and the earth itself, with the heavens that now are, have passed away, shall every one of His true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel, which is, being interpreted, 'God with us.'"

SPECIAL ITEMS OF INTEREST

NOTICE OF CONVENTION IN HUDDERSFIELD, YORKS, ENGLAND -- APRIL 15-18

We have pleasure in announcing that there is to be a convention of brethren in Huddersfield, England, during the Easter holidays. From what we have learned from time to time of the conferences of the brethren in Great Britain, such seasons of fellowship in Christ have proven, as with God's children elsewhere, to be occasions of much spiritual uplift and refreshment in the

Narrow Way. How much the brethren everywhere need such experiences in these days of crucial trial upon the Church! "Speaking often one to another," with hearts purified and made one in the Lord, and filled with His love, surely provides the most favorable occasion for the spirit of the Lord to inspire with renewed courage and hope in the service of God. Our earnest prayers and very best wishes will be united with those of our brethren across the sea to the end that the Divine blessing may be abundantly in evidence in connection with the coming Convention.

We understand that all sessions of the Convention will be held in the Temperance Hall, Huddersfield, commencing Friday, April 15, and extending to and including Monday the 18th. The Memorial Supper will be observed on Friday evening of the 15th, at 6:30.

A conference of representatives will be held in the same building on Saturday morning, commencing at 9:30. We are advised further that amongst the brethren serving on the program will be some from the Glasgow Church. Very properly the brethren are looking forward to a very happy time in the Lord and they desire us to include in this word that a hearty invitation is extended to all to share with them the blessings of this Convention. Any desiring further particulars, programs, etc., may obtain the same by communicating with the Bible Students Committee, 204 Broadway Chambers, Letchworth, Herts.

THE SPECIAL HERALD -- MARCH 1-15

As the supply of the special number of "The Herald," April 1-15, 1923, containing the matter on "Hell" and "Our Lord's Return" was exhausted; it was considered well to have the matter reprinted and brought up to date. This we have done in the double number of March 1-15. We have ordered a good supply of this issue, with the object in view of supplying the friends something in convenient form for general use amongst the public. Very much of the truth of the Divine Plan is covered in the articles contained in this special issue, and it is set forth in clear, simple form. We believe that all the friends from day to day, in connection with their daily duties, are coming in contact more or less with people who might be helped by the Lord's Message. By a few words wisely spoken the way can be opened up whereby one of these special "Heralds" can be placed in the hands of the person, either as a loan or as a gift. This "Food for Thinking Christians" is supplied at the rate of five cents a copy or fifty cents a dozen, to one address. Those who prefer may send us lists of addresses and we will mail copies direct from this office.

Let us serve while it is called day; let us not be weary in well doing, knowing that we shall reap in due season, if we faint not.

Encouraging words from faithful workers in foreign lands indicate a desire to be active in the Lord's work and to continue to bear testimony to the Truth, whether men hear or whether they forbear. We believe the Master's words are still true: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." (John 4:36.) The overcoming saints, therefore, are not laying down their arms, and will not do so until they finish their earthly course and the last

one has passed beyond, to take part. in the triumphal entry into the Heavenly Jerusalem.

The Herald of Christ's Kingdom

VOL. X April 15, 1927 No. 8

HOW THE HOLY IS BEING MADE MODERN

The Founder of Palestine's First Silk Mill Reveals How the Whir of Machinery, the Blaze of Electric Light and Even the Sharp Whistle of the Traffic Policemen Now Mark the Sacred Spots of Scriptural History

From the "Chicago Herald and Examiner," March 20, 1927

THE first silk mill ever built in the Holy Land has just begun to operate. The mill is a large one, employing several hundred people and is the pioneer of a dozen or more soon to be started.

The recent cables announcing this surprised many readers, who have an idea that Palestine is made up entirely of barren desert, infertile plains from which all the trees have long been cut off, dirty but scarred old villages, ruins, Arab sheep herders, beggars and a population in most respects no further advanced than it was two thousand years ago, when the Savior walked the streets of Jerusalem. What can possibly interest capital in such a country as this, was the natural question.

Mr. Max Delfiner, the founder of that first silk mill and a multi-millionaire manufacturer, was recently in this country and answered that question by saying that the Holy Land is not at all the infertile, backward place it is generally believed to be, and that in the past five years an amazing modernization of it has taken place. Irrigation is transforming the desert places, modern cities are springing up, power is being carried from turbines on the sacred Jordan, the donkey and camel of Scriptural times are giving way to the automobile. American cement makers and road builders are putting down up-to-date highways and even the traffic policeman is appearing. Palestine, he thinks, is a very good place for capital and when it is considered that it is only about twice as big as little Rhode Island, it will not take long to completely make it over after all.

Besides all that, Mr. Delfiner thinks Palestine is the best place for the Jew, his home land where he can develop most rapidly and completely.

"I had silk mills in Austria and Rumania," said manufacturer Delfiner. "Why should I not have them in Palestine and offer my own people an opportunity to develop their industrial powers. I saw great possibilities, and my idea is coming true far more rapidly than I had expected. I have the spinning done at Beyrouth, where there are many skilled workmen, but the weaving, dyeing, embroidering is all done at the new city of Tel Aviv, near Jaffa, where the expansion promises to be very rapid.

"While I now employ several hundred workers, there is no reason why they may not be a hundred thousand as the work expands. We are already

weaving brocades, with silver and gold, and considerable hand embroidery is being added.

"There is every reason to hope that this can be made as great a center for textiles as Lyons, for instance. The cocoons of the silk worms are imported to France, and we can import them until we develop the silk worm in Syria to greater productivity, for the climate and vegetation are well adapted to their culture.

"The Jew is an Oriental. Here is his atmosphere, and here he can develop freely and fully as is possible no where else on earth. In Vienna, where I have occupied positions of importance in the industrial and financial world, I meet with my fellow Christians upon a perfect plane of equality, yet my reactions and their reactions are different. In that difference lies the mark of ages of heredity, the proof of our difference. In Palestine we Jews are thoroughly at home. Many may be poor, yet the spirit of contentment reigns supreme. An age-long yearning is satisfied at last.

"It is true that there are lands offering greater natural advantages to the Jew than Palestine, but none of these can give him the satisfaction of the centuries' hopes and prayers, the sense of peace and contentment that he finds in the Holy Land, especially when he comes from Poland or Russia where persecution has been his lot for centuries past. Call it the atmosphere, if you will, but the Land of Promise is fulfillment even to a hard-headed industrialist like myself. There is a joy added to the mere fact of successful business enterprise. There is the added satisfaction in the work in Palestine of feeling that I am helping my people to a new prosperity.

"Every weaver who makes twenty yards of cloth is helping, not only to clothe the people of Palestine, but to add to the comfort and beauty of men and women in other parts of the world. What he earns is spent in Palestine, and helps to support those who are tilling the fields or building the houses. Each worker helps all of the others.

"There is a tremendous future for Palestine, if we can get away from the charity idea and convince those who want to help that they can do most by encouraging the industrial enterprises in a strictly business like way. We need plenty of capital for farming, for factories, for all that goes to build up the life of the people industrially. There will be profit.

"They are building up a literature, schools, a university, and all that makes for the finer intellectual life in Palestine, together with industrial and agricultural progress.

"There is the great Rutenberg enterprise, which is to dam the River Jordan and develop sufficient electric power to furnish light, heat and power for all Palestine, as well as aiding in the irrigation of all the wastelands. The Marquis of Reading, former Viceroy to India, has become the chairman of the Palestine Electric Corporation, with a capital of 950,000 pounds (about \$4,750,000) already subscribed.

"Sir Alfred Mond, Sir Hugo Hirst and James de Rothschild are members of the board, so all the money that may be required will be furnished. Installations of electric stations have been made already at Jaffa, Haifa, and Tiberias, and when the dam is finished next year and the larger power plants

are in full operation, the country will have all the power it needs without having to import a single ton of coal or other fuel.

"Banking and insurance companies are being formed under the grant of the Ruthenberg concession, and in such capable hands the results are practically guaranteed. Thus no one need fear to invest as much as he can afford in the enterprise of Palestine, and with the constantly growing number of Jewish immigrants there will be no lack of labor for carrying on whatever is projected.

"While the silk mill is my contribution towards the upbuilding of Palestine, I would not want any one to think that there are not other industries now being developed. There are glass factories, tile making, and other ancient industries which are being revived. The Bezalel Art School has done much to stimulate the desire to achieve a distinctive type of Jewish art, and its products are being sent to many parts of the world. There is sentiment as well as appreciation of art in this patronage, for a wood carving made of olive wood from Palestine is somewhat different from the same carving made of any of any ordinary wood grown any where else. This may not be very logical, but then life is never logical, and ordinary men and women live far more by and through their emotions than through their intellects.

"I see a very wonderful future for the Holy Land."

The City of Tel Aviv, which is 100 per cent Jewish, and made up mainly of immigrants from Central Europe, was only a desert waste fifteen years ago. It is today a modern paved city with electric lights and bath tubs and has a population of 40,000. Modern traffic policemen stand in the streets and guide the autos on their way.

Jerusalem, the Holy City, has been transformed. The ancient city containing the most sacred spots of the past, is being and will be little changed. But all around it a modern city is growing fast. It is getting a perfect water supply, comparable to New York. Four thousand trees a year are being planted in it to give it back the charm that was its own when at the heights of its glory in Solomon's day.

Reforestation is being practised on a large scale. The few remaining cedars of Lebanon are being protected and their area scientifically enlarged. These trees, famous in song and story, were used by Solomon in the building of his great Temple.

A modern reservoir, comparable to New York's big Ashokan project is being blasted out of the hills in the Ain Farah Gorge, some forty miles north of Jerusalem. Here there is an inexhaustible spring. It was at this spring that David took his sheep to water and which gave him the inspiration for the beautiful Twenty-third Psalm, "The Lord Is My Shepherd." From this reservoir 200,000 gallons of water will be pumped daily.

In addition to this, a comprehensive system of parks, gardens and open spaces are being planned. Ancient structures are being restored, the market places are being modernized and made clean, and the fosse or deep ditch that used to encircle the city at the base of the walls is being cleaned out and turned into a huge garden. Of course, all this costs money and the question arises who is to pay for it. The mass of the population of Jerusalem is far

from rich and not able to bear the increased tax rates that such operations would bring in American cities. They would like plenty of water, but if water meters were installed the coin registering mechanism of most of them would soon grow rusty.

However, the population is greater and richer than it has been for many centuries. Since the war ended, an average of three thousand Jews a month have been entering the Holy Land. There are strict immigration laws, and every family must bring at least \$2,500 as a guarantee against becoming a public charge.

While the population is, therefore, far better able to bear increased taxes than is commonly understood, the cost of the improvements is being largely borne by the British Provincial Government and philanthropic Jews throughout the world, who are quietly and unostentatiously subscribing large sums for the rehabilitation of Palestine.

Many millions of dollars have been pouring into Palestine every year since the war through collections made by such organizations as the Zionist and the Keren Hayesod, all of which are used for the upbuilding of the resources and industry of the land. The sum of five million dollars has just been raised in the United States to be utilized in this way. Banks have been established in Jerusalem to handle the funds.

There is enough fertile land in Palestine to make it the granary of a good portion of the East.

And, of course, the more enterprises such as Dr. Delfiner's silk mill that are introduced, the better able will the population be to pay for modern improvements.

It seems certain that the sleepy old hallowed Palestine of twenty years ago is rapidly disappearing forever, and in its place is being born a new and hustling modern state.

"Strange as it may seem to the Occidental mind," said Mr. Delfiner, "the Jew has treasured this yearning for his home land for many ages, and now that he sees it about to be fulfilled by the return of thousands of his people to that land, he wants to help, even though he does not go. He is taking part by proxy, as it were, in the support, moral and material, which he gives to all of its enterprises. With all of his good business sense and apparent materialism, the Jew is still an idealist and a dreamer. He is dreaming of what this great religious centre may mean, not only for himself but for mankind at large.

"The Jew will remind you that he gave a Moses to the world -- before reaching the Land of Promise, it is true -- but there many of the greatest prophets came into being. There seems to be some special inspiration in the air of the Holy Land, and he was dreaming now that perhaps here, within few years, he may give some other great religious inspiration to the world.

"Does this seem far removed from silk mills and ploughing the fields? There is hardly a Jew who lives on the sacred soil who does not feel the uplift; that he and she are there for something more than earning a living. They live differently, a really Jewish life, speaking Hebrew, for the larger part, and developing a very wonderful life that may be called spiritual, because it is

inexplicable. They are not only working, but they are dreaming at the same time, and as they dream, they labor to make the dreams come true. They are building up a literature, schools, a university, and all that makes for the finer intellectual life. With all the freedom of the new life and the strain of the transition to strange environment the prevailing morality is of a high order."

A CHRISTIAN ACCORDING TO CHRIST

*"Not every one that saith unto Me, Lord, Lord,
shall enter into the Kingdom of Heaven;*

but he that doeth the will of My Father which is in heaven." -- - Matt. 7:21.

SINCE the great Founder of Christianity walked upon the earth, many have styled themselves after His name -- Christian. Numberless factions, parties, sects, have professed to espouse the cause and principles of the great Teacher whose name they have borne -- legion is their name. These many groups, all claiming Christ as their leader, speak to us eloquently but sadly of a divided Christianity; that Christ has been variously interpreted, and that many constructions have been put upon the sayings of Christ and those who speak as His mouthpieces. In accordance with these facts there is to be observed also various styles and many brands and types of the Christian faith and of Christian living.

It is no marvel then that time after time the question has been raised, Which one of the types of Christianity that we find amongst men has the endorsement of the great Teacher? What is a Christian? Who of all the various sects and groups going by that name are **real** Christians? And these questions are eminently appropriate today, as one has in mind the many divisions of the Truth people that have come about in the past ten years. Which of these has the sanction of Him who uttered the words of our text above. Surely it is well for all true disciples to listen to these questions, to give them careful consideration, to examine one's own faith, belief, and manner of life, to the intent that he may discover to what extent his Christianity does not measure up to the full requirement of the kind that Jesus taught when He was upon the earth. If this analysis and investigation of our Christian living and faith are humbly made in the light of the life and example of Christ and the Apostles, the result must be to our spiritual profit.

If we take the sacred record found in Matt. 7:21-29, along with that of Luke 6:43-49, it is discovered that our Lord gave several illustrations of true discipleship that place before us the unvarnished truth: First, the strait gate and narrow way by which any might become His disciples; second, the fruit bearing test of being His disciple; third, the difference between words and deeds in the Lord's estimation; fourth, the vital results as illustrated by the two buildings, the one on the sand and the other on the rock.

These Tests Ignored by the Majority

In our day, when the general teachings of the ministry of nearly all factions of professing Christians are so different from the teaching of the Scriptures, we believe that the degeneracy of faith and practice would be much more

rapid than it is, were it not that many feel it a duty to read a portion of the Scriptures daily, or of some Bible help or commentary, even though they think little about the real meaning in the sense of applying the lesson of it to their lives. In such reading, great and important lessons bearing upon the vitals of the Christian life occasionally present themselves; and the lines of true discipleship are so distinctly drawn that the unconsecrated or the partly consecrated are made to shudder, while the true Christian is profited in proportion as he determines by the grace of God that he will seek to so conform his life that he may become more and more a copy of God's dear Son.

The general thought today amongst those who profess to be teachers, expressed publicly, in private conversations and at funerals seems to be that in civilized lands everybody is a Christian and sure to go to heaven eventually, except such persons as are moral reprobates -- such as are to be found in penitentiaries and prisons -- and even for them hope is entertained that ere they die they may express some regret for their misdeeds. Such regrets are seized upon by their friends as evidence that they had become Christians and have gone to heaven, too.

False Doctrine is Chargeable for This

While condemning the foregoing as altogether unscriptural, we must nevertheless sympathize with those whose confusion of thought is thus revealed. The wrong view of what constitutes the Christian is the result of two things: First, tradition that has come down to our time from those earlier periods of dense darkness and superstition, tradition that has been written in the creeds of Christendom from the "mother of harlots" to her "daughters" -- creeds inspired by the teachings of those who in centuries gone by persecuted one another to the death for differences of opinion on doctrinal subjects -- tortured one another with rack and sword and fagot. Second, to this bad foundation composed of the traditions of the past, there has come within recent years a larger spirit of enlightenment and generosity, in which of course we rejoice. But the two qualities -- the errors of the past and the generosity of the present -- produce a very bad combination of doctrine for modern churchianitya doctrine which seeks to be reasonable with itself and which, in so doing ran counter to a great many teachings of Scripture. The great lessons that Christ gave as to the real meaning of Christianity are an illustration of this.

If we take the standpoint of popular churchianity that there is no future age of blessing and opportunity for humanity, then our Lord's words with regard to the difficult gate and the narrow way are very unsatisfactory and very heartrending, for not only is the heathen world without hope in the future, but also the civilized world and the vast majority of those called Christians have nothing to expect in the future except tribulation and disappointment, because rejected of the Lord and not recognized as Christians, not recognized as members of His Kingdom, of His Body, His Church.

Truth in the Inward Parts More Important

But we bring the matter more closely home to ourselves, applying our Master's words concerning the test of discipleship to professing brethren

today who have received considerable knowledge of the Divine Plan and purposes; to those who have received outwardly at least what we have commonly termed "Present Truth." Unfortunately the impression prevails amongst a large number of these that the intellectual appreciation, the head knowledge is the all important thing, to the neglect of the power of real religion, the power of the Spirit and of the truth in the heart, by which alone transformation of character and preparation for the Kingdom can be attained. Consequently in many circles of the Truth brethren today there are many meetings indeed, and much studying of the letter of the Truth, much intellectual activity, much outward work and exercise, all to the neglect we find, of the work of the Spirit and of the work of grace in the heart. It is not to be wondered at that such lose sight of Christian character and the importance of its development. In great contrast to this was the life, ministry, and example of Jesus and the Apostles; for they were constantly stressing the value and importance of the heart attitude toward God and the applying of the spirit and principles of the Truth to the conduct in such a way as to work out the peaceable fruit of righteousness.

In the light of Apostolic teachings, then, the term Christian signifies, according to Christ, or, after Christ. And a Christian is one whose heart and life are patterned and fashioned according to counsel and instruction of the Savior. The sum of Jesus' teaching was that those who would share the heritage and blessing He was offering must lay all at His feet in full consecration -- must deny themselves and take up the cross and bear it after Him, and He added, "If ye continue in My word then are ye My disciples indeed and ye shall know the truth and the truth shall make you free." The freedom alluded to can be none other than that of a liberation from everything pertaining to sin and that which has to do with separating from God. In the attainment of such liberty through the power and application of the truth, there is sure to be realized a development of other qualities of the heart that have to do with the formation of character or the likeness of God's dear Son.

Present Time One of Proving Character

When we remember that Jesus continually reiterated that He was seeking for some who should be counted worthy to occupy positions of high honor and responsibility and to sit with Him in His throne as judges and rulers in the future Age, we can see most clearly why none can be of the Kingdom class unless they shall develop faith and character above and beyond that of the world in general. The reason why these are called upon to bear good fruits is very manifest; obviously they must walk the Narrow Way of self denial, self sacrifice, and character development in order to be fitted and prepared for the great work the Lord has for them to do in that coming time when they shall lift up and bless all humanity.

The true disciple of Jesus learns to realize that the present time is appointed for his schooling, discipline, chastening, proving of character, and hence sees the reasonableness of the requirements and restrictions attaching to such special discipleship. Thus he no longer wonders that our dear Redeemer said, "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it"; no longer does he wonder that it is recorded that He spake in parables and dark sayings to the intent that the majority should not understand His message -- and that only Israelites indeed might appreciate and accept His call. None who are truly enlightened of the Spirit need marvel that Jesus declared that only those who would forsake all could become His disciples, and that real discipleship means self sacrifice even unto death. As God has revealed His purpose concerning the call of the Church, how evident it is that He could really make no easier terms than these in connection with the peculiar high office as joint-heirs with His Son in the Kingdom to which He is now calling a Little Flock.

He That Doeth the Will of My Father

Jesus truly touched the keynote of the lives of all God's faithful children when He said that it was the doing of the will of His Father in heaven that would gain entrance into the Kingdom of God. It is not enough therefore that we profess discipleship; unless the matter goes deeper than this we will be rejected. Our professions of discipleship will count for naught unless they be sincere; and the Lord knoweth the heart and the will. Although He will judge us leniently so far as unwilling and unintentional weaknesses and imperfections are concerned, He will judge us most strictly in respect to our purposes, the intentions of our heart. When the Master speaks of entering into the Kingdom of Heaven in connection with doing the will of His Father, He is not referring to the Church in her present condition as the embryo Kingdom: He refers to the glorified, actual Kingdom to be established at His Second Presence. His faithful will enter into that Kingdom by the resurrection change -- by participation in the First Resurrection, which is to include only the blessed and holy. -- Rev. 20:5,6.

While as the Lord's people in the present day we are not being judged by our works, but by our faith, as the Apostle Paul distinctly points out, saying, "By the deeds of the law shall no flesh be justified in God's sight," nevertheless works of faith, love, and obedience are most certainly required. By our works we must demonstrate our faith, and thank God imperfect works can

demonstrate to Him the loyalty of our intention, our will. Hence, the Apostle James says, "I will show thee my faith by my works," and to this all the Scriptures agree. If our works demonstrate to the Lord the sincerity of our faith, that faith will be acceptable to Him, and we will be counted perfect and be granted a share in the Kingdom, in the great and precious things which the Lord has in reservation for those who love Him -- not merely in word, but also in deed -- for those who strive by the deeds of life to show forth, demonstrate, their love.

In the Master's declaration "Not every one that saith unto Me, Lord, Lord," He is evidently not merely referring to people who are mere professors of the Christian faith en masse. From the Lord's standpoint the great majority of these would come under the classification of Gentiles; for the reason that they have never entered into real covenant relationship with God. The reference in this passage is obviously to those who have outwardly made a consecration of themselves to the Lord -- to those who have outwardly professed a change of heart and vital relationship to the Lord. Further, He includes not only a few, but "many" who in their outward course in life have in some measure acknowledged the Lord publicly and as here expressed.

"In Thy Name Cast Out Devils, Done Many and Wonderful Works"

This represents a class claiming relationship to the Lord and public ministry in His name -- far beyond the ordinary masses of churchianity. Our Lord declares that unless our consecration shall lead us to more than miracle working and calling ourselves Christian, more than outward movements and preaching to others in the Lord's name, it shall profit us nothing. In order to have His approval "in that day" it will be necessary that we shall develop character in conformity with the Father's will -- in conformity to the Lord's Word. Nothing but character will stand the final test. All about us in so-called Christian lands are many who in public prayers and hymns of praise call repeatedly Lord, Lord, yet whose conduct so far as may be seen bears no good fruit, but rather evil fruitage. Indeed many of them are like the thorns and briars to which the Lord likened them. They profess to have been specially chosen of God to do His work, they claim that it is a good work, but their methods and spirit show that they are the thorn and briar class which tear and do injury. Not necessarily physical injury; nevertheless the thorny and briery people find abundant opportunity for injuring others with their lips and with their tongue. Slandering, backbiting, malice, hatred, envy, strife, proceed from them because it is their inner disposition. These bramble and thorn bushes may indeed tie on clusters of grapes and figs to deceive, having a show of godliness, and they are frequently very active in great "works," but the thorny and brambly character will be sure to manifest itself to those who come near them in the contact of daily life.

No wonder that our Lord determined that such are unfit for a share with Him in His Kingdom and its great work of judging and blessing the world of mankind. How could busybodies and backbiters and slanderers be fit for the Kingdom of God's dear Son? Saying, Lord, Lord, or performing some apparently good and great outward works in His name does not warrant them in expecting the great blessing which the Lord has in reservation for those

who love Him and who in turn are controlled by the spirit of love toward Him and toward all the household of faith.

Faith Structure Must Have Proper Foundation

We are aware that in our time the confused and confusing doctrines coming from various quarters have become so obnoxious to many that they are inclined to say, Away with doctrine! It matters not what a man believes; it matters everything what he does. While sympathizing to some extent with those who hold this sentiment, we must maintain to the contrary that doctrine is all important, both to faith and works. But by the term doctrine we do not refer to that which is of an uncertain character, nor to that which is in the nature of theory or speculation. We are referring to that which is well established and proven as truth, God's teaching -- things which we have learned and of which we are well assured. If the great doctrinal truths of the Bible were not of vital importance to the Lord's people, they would not have been given such a prominent place in His teachings and in His parables, such as the one for instance of the two buildings, the one on the rock and the other on the sand. No man can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. Surely there should be a substantial foundation, a proper faith, a proper doctrine upon which to build character and good works.

In the parabolic illustration just referred to there is shown the possibility of building upon two kinds of foundation -- a worthy and an unworthy kind. The lesson the Master is here imparting is not to the heathen nor the unbelieving world; for the parable is addressed to him "that heareth these sayings of mine" -- who understand My teachings.

Those Who Build With Obedience

The parable then most clearly finds its two classes in those who have heard the good tidings and who have received them, who outwardly have made consecration to the Lord and who outwardly are building their hopes upon His promises. The hopes built upon the Lord's promises and unaccompanied by the works of faith, the works of the Spirit, the works of truth and consecration to God, are hopes built upon the sand. It is only a question of time in this period of crucial testing upon the Church until such hopes will be shown to be worse than useless. They will be shown to have deceived their possessor who thought himself safe in his assurances of a share in the Kingdom. In other words, such hopes, such faith as failed to obediently and humbly strive to do the Lord's will, such faith and hopes as consider that obedience is not essential to a share in the Kingdom are falsely founded; their overthrow will bring great disaster.

On the contrary, those who build with obedience, their heart as well as their tongue confessing and honoring the Lord, their deeds corroborating their faith, and their fruits bearing testimony of their vital relationship with the Lord these shall pass through all the storms of life and shall never be moved, never be shaken, because they are on the foundation. No wonder that His hearers thought that our Lord's teachings were different from those of the Scribes and Pharisees. There was a positiveness in His teachings not to be

found elsewhere. And so it is even to this day: The Word of the Lord is reasonable, logical, and satisfying in a manner and to a degree that nothing else is.

"Saved So As by Fire"

The Apostle Paul (1 Cor. 3:10-15) uses this same illustration in a slightly different manner. His illustration shows only those who are built upon the Rock, Christ Jesus, but shows that two classes are building upon the rock and that while all such builders will eventually gain everlasting life, there will be nevertheless two classes of them -- some saved abundantly in the Kingdom and others "saved so as by fire" -- by passing through the purifying fires of tribulation. The Apostle's explanation is equally possible whether we apply the gold, silver, and precious stones of the proper building to true doctrines and holy living in contrast with the wood, the hay, and stubble to false doctrines and unholy living, or whether we apply these symbols of gold, silver, and precious stones as signifying character development, the result of sound doctrine and practices in life, and the wood, hay, and stubble, the deficiency of character development.

The general import of all these lessons is that all those who think worth while to be on the Lord's side at all at the present time, will do wisely if after counting the cost, they completely lay side not only their besetting sins, but their ambition, their hopes, and every desire of an earthly kind -- that their entire interest may be devoted to the Lord, to knowing His will and to serving Him. For only these are really the ones who love the Lord more than they love houses, or lands, or father, or mother, or children or self; these are the Lord's jewels who shall be joint-heirs with Him in the Kingdom and in the great work of blessing all the families of the earth in due time. "They shall be mine, saith the Lord, in that day when I make up My jewels."

CONCERNING THE PUBLICATION OF THE EXPOSITION OF DANIEL

For the benefit of a considerable number of new readers we take occasion at this time to mention that during the years 1923, 1924, and 1925, there appeared in these columns a series of articles which were in the nature of an exposition of the prophecy of Daniel, covering the entire book, entitled, "Daniel the Beloved of Jehovah." From many warm expressions of appreciation received by letter as well as verbally we believe the articles have been read and studied with much interest and profit. While they were yet unfinished, suggestions began to come in advising that they be republished in a book, so that they might be in convenient form for general study. Accordingly, mention was made in these columns some months ago, stating that the suggestion had been received from various quarters that the series of articles on Daniel be republished in book form. Desiring to ascertain more fully what might be the leadings of the Lord in the matter, we requested an expression from the friends on the subject. A considerable number have

responded favorably (none unfavorably), some placing their orders for the book and enclosing money, although we did not request bona fide orders. However, the publication of the exposition has not yet been undertaken. The matter is still under advisement, but it seems that it may be undertaken within a few months. The book if published will contain between 500 and 600 pages. The cost would be about \$1 -- much depending upon the quality of the paper and the binding. We are suggesting at this time that it would be well for any others who are interested in the publication of the Daniel articles to communicate with us, stating their pleasure in the matter and specifying to what extent they would desire to contribute to the cause and toward the distribution of the book if published. None need send any funds now, but merely give us your view on the subject, stating if you will please, the number of volumes you could use, whether one or more.

THE SPIRIT OF CHRIST SPEAKETH NOT EVIL

*"Speak not evil one of another, brethren.
He that speaketh evil of his brother, and judgeth his brother,
speaketh evil of the law, and judgeth the law:
but if thou judge the law, thou art not a doer of the law, but a judge."
-- James 4:11.*

EVIL thoughts, unkind sentiments toward others, feelings of malice and bitterness, are strictly forbidden amongst the members of the New Creation. Those who are brethren together in the Anointed One. The great commandment of our Divine Master, the principle of which is love, is in direct opposition to the practice and habit that are so common even amongst those who name the name of Christ, of thinking and speaking derogatory and uncomplimentary of another, and in a way that is to his injury. More than this, we believe that the love of Christ dwelling richly in the hearts of the Lord's people, will forbid even the disposition to find fault or to criticize fellow brethren, or even those who are not walking with us in the Narrow Way.

The fault-finding disposition, that is ready to accuse and condemn everybody, indicates a wrong condition of heart -- one against which all the Lord's people should be on guard. It is not the spirit of mercy and kindness and love which, as the Apostle explains, thinketh no evil. It is a spirit out of harmony with God's disposition, for as our Lord explains God desires mercy rather than sacrifice; and those who are ready to condemn others give evidence that they lack the Lord's spirit of mercy and forgiveness.

If We Do Not From the Heart Forgive

It is remembered that it was this offense which our Lord charged against two of His noblest disciples in the early part of their discipleship. When the people of Samaria refused to sell the disciples food because the Lord did not stop with them and perform miracles amongst them as He was doing amongst the Jews, the disciples, James and John, were indignant and said to

the Lord, "Wilt Thou that we command fire to come down from heaven and destroy these men and their city?" But Jesus answered, "Ye know not what manner of spirit ye are of: the Son of Man came not to destroy men's lives but to save them." So with all of the Lord's disciples: Their continual study should be to avoid the hypercritical disposition, to sentence and to destroy other people while desiring and realizing keenly their need of mercy for themselves. That we might be properly humbled and assisted ever to preserve the consciousness of our own weakness and imperfection, our Master embodied in His wonderful prayer the words "Forgive us our trespasses even as we forgive those that trespass against us." And Jesus added, saying, that if we do not from the heart forgive and exercise a spirit of charity and longsuffering and sympathy toward others, then the Heavenly Father will withhold the exercise of mercy toward us. In other words, there is a natural law in operation, the import of which is that if we permit an unsympathetic, cynical, and critical spirit to have place to any extent in our heart, it will proportionately produce an injurious effect, the results of which will be that the Lord cannot exercise toward us that loving sympathy and bestow upon us His rich mercies and the blessings of His grace because we are not in a fit condition to properly appreciate and enjoy them. The rule then which the Lord establishes is, that we must expect from Him mercy and loving kindness only in proportion as we can exercise this great grace toward others. What incentive then there is for every disciples of Christ the great study and the great task of his life, that he may emulate the example of the Son of God!

Loveless Criticism Perverts the Mind

As illustrating this tendency to fault-finding and how it grows upon one, a story is told of a young lady who once expressed to Hogarth, the great satirist, a wish to learn to draw caricatures. Hogarth replied, "Alas, it is not a faculty to be envied. Take my advice and never draw a caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but distorted, and have never the satisfaction of beholding the human face Divine." So it is with those who unsympathetically practise fault-finding and criticizing other's faults; they become so proficient in the matter that they never see good qualities, but merely the deficiencies. Their own happiness is thus injured, as well as the happiness of others. It is well that we should be able to note the defects -- that we should not be blind to them entirely; but we may here well apply the Apostle's advice (Phil. 4:8), and remember that we ourselves are most profited in noticing in others whatsoever things are true, whatsoever things are just, whatsoever things are reputable, whatsoever things are pure, whatsoever things are lovely, rather than by noticing and thinking upon their defects and ignoble qualities.

How important it is for us to get at the root of the matter, of the sin of evil thinking and evil speaking, that they are murderous in their influence upon the character of another. Indeed, we believe that all who are in any measure possessed of the Spirit of Christ, the Holy Spirit, and are made to realize just what the Divine standpoint is in connection with this subject are proportionately awakened to activity in the overcoming of such works of the flesh and of the Devil. Such see the necessity of working out the old leaven of malice and envy and strife and crookedness and evil speaking, that they

may give place to those high and noble qualities of heart that have to do with making them copies of the Lord Himself.

Speak Evil of No Man

The great Scriptural admonition is "Speak evil of no man," and all who can see the matter in its true light, as the Scriptures set forth, will feel a zeal for God and for righteousness that will turn against all such iniquity wherever it may be found, especially in his own flesh.

If it be reprehensible to speak evil of any person, if that be contrary to the spirit of love, the spirit of the Lord, how much more evil in the Lord's sight must it be if any of the Lord's brethren should speak evil one of another -- speak evil of a member of the Lord's Body! How terrible is the thought, how surely an evil-doer would lose the Captain's favor and ultimately be cut off from all relationship with Him and with the Body. The Lord refers to such, saying, "Thou givest thy mouth to evil and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son [all of the house of sons, brethren of Christ, are figuratively represented as being the children of the Sarah Covenant]. These things thou hast done, and I kept silence; thou thoughtest I was altogether such an one as thyself; but I will reprove thee." -- Psa. 50:19-22.

Many have the thought that the evil speaking which the Scriptures forbid refers to false witness; but not so. The Lord certainly does not expect any of His people to have any sympathy with lies. If we might speak of sin in an accumulative way, we might say that to speak evil is a sin, and that if the matter were untrue, it would be doubly sinful in the Lord's sight. The principle which underlies the matter should be clearly discerned by all of the Lord's people. It is this: The law of the New Creation is love and whoever loves another would not only not lie to his injury, but would not even speak to his injury if the thing were the truth. Whoever, therefore, finds in his heart, in his own disposition, a love to tell of others something that is to their detriment, to their discredit or injury, should see that he is proportionately deficient in the spirit of love, in the spirit of the Lord. Love worketh no ill to his neighbor, justly or unjustly; it is ready to believe all that is good and anxious to disbelieve and avoid mentioning anything that is discreditable. Only duty would move him to speak at all of that which is to the discredit of another, and then it would be spoken only in such a manner as the Scriptures and the spirit of love would approve, to those who ought to know and with a view to the assistance of the wrong-doer.

BACK TO THE OLD PATHS

"Where the Spirit of the Lord is, there is liberty." -- 2 Cor. 3:17.

Dear Brethren:

Greetings in our Lord and King.

After reading several issues of the "Herald of Christ's Kingdom" and noting the spirit of it and the liberty of thought, I was reminded of St. Paul's words: "Where the spirit of the Lord is, there is liberty."

Of late years I have met so many not satisfied with the turn matters have taken who have inquired, "Whither is the Watch Tower drifting?@ On account of the many changes in doctrine and their repudiation of the plain Scripture teaching concerning character development and other deflections "from the old paths," I found it impossible to have the same fellowship or to affiliate with them as formerly. I saw it to be the Lord's will to withdraw from the corporation which the late Pastor Russell started solely for the dissemination of the Truth. I am glad to see you have on hand so many of the old "Theology Tracts" and "Bible Students Monthly" reprinted; also "Food for Thinking Christians" -- mostly all free, as it used to be, which is more the Lord's way.

I am sorry things are drifting and gradually changing and that those at the head of the old movement are even denying their own production (Volume Seven) which the "channel" produced so quickly, and unscripturally constituted it a test of fellowship. We were advised of late to put things on the shelf that we could not believe. I did so for a time, but the shelf became so heavily loaded there was no more room. All this while I was in deep meditation and prayer for guidance. The Lord through His Word and Spirit opened my eyes to see that I was obeying man and not God, as though I were "hiding my light under a bushel" and ashamed of God's teachings after He had led me so long in the Narrow Way. Although I should stand alone upon God's Word, I want to be like Daniel of old and the three Hebrew children, who would not bow to man, nor to any system or golden image, but to God only. I responded to my convictions, and realized it my duty to protest against that which was not according to the Scriptures. For "All the children are taught of God"; and "Let him that is taught in the Word communicate unto him that teacheth." Each Christian has been anointed to witness: "Ye are the light of the world." "Let your light shine." God holds us (not any society) responsible for what we believe.

So, dear brethren, I could not keep still; my heart burned within me. Like Jeremiah of old, "His word was in my heart as a burning fire shut up in my bones." Some of our friends said to me, Well if the channel deceives me, it will be the Society's fault. I replied, Oh no. God holds us responsible. You have His Spirit (not any human channel) to guide you. God's commands are imperative. Obey God, not some man-made channel. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of." -- Isa. 2:22.

Again I have met several brethren, including Pilgrims, whose belief is similar to mine, but they think they ought to keep still. I did this for a time, until I knew it was displeasing to the Lord, and then I protested. I wanted to be like the "noble Bereans, who searched daily to see if these things were so." I wanted liberty to discuss from the Bible what was being taught, to see if it were true. And to my surprise I have found great effort put forth to prove that the teachings of men are true, regardless of the Bible. Now this is a sad condition. Pastor Russell gave the right method in the Manna, August 18: "Prove all things, hold fast that which is good.'B1 Thess. 5:21. However

much they should ever come to respect prophesyings, or public speaking, the Lord's people should learn proportionately not to receive what they might hear without proper examination and criticism; they should prove all things that they hear, should exercise discrimination of mind, as to what is logically and Scripturally supported, and what is mere conjecture and possibly sophistry. They should prove what they hear with a view to holding fast everything that stands the test of the Divine Word, and shows itself to be in accordance with the Holy Spirit; and they should as promptly reject whatever will not stand these tests."

I am enjoying freedom from bondage, and desire to help little ones here and there as God gives me grace and wisdom to do so in this time of trial. I have been asking for wisdom ever since some of the great changes in the teachings became noticeable. I know there are other bewildered ones here and there who are wondering what is going wrong and what is to be the outcome of all this condition in this the Laodicean Church. But Jesus has spoken seven times, "He that hath an ear let him hear what the Spirit saith unto the Churches." I could not conscientiously hold still, realizing that if I put everything on the shelf as advised, I would be displeasing the Lord. To me the Scriptures clearly teach that the work of the Church is to get ready. As recorded in the old Watch Towers, page two: "The present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age. BEph. 4:12; Matt. 24:14; Rev. 1:6; 20:6."

Multitudes will say "the marriage of the Lamb is come and His wife hath made herself ready" (in that day, when it is too late for some). I am impressed that the Lord would not have us take conjecture or sophistry for the Word of God. We should wait until God makes it plain. Watch for the promised signs rather than dates. The Lord in ancient time gave us the sign of the false prophet: "But the prophet which shall presume to speak a word in My name, which I have not commanded him to speak . . . that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? . . . if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." -- Deut. 18:19-22.

The battle is evidently on between truth and error and the great question is, Who shall be able to stand. Many will come in that day and say, Have we not done "many wonderful works?" and will receive the answer: "I never knew you." More and more I see that this is the time when the character of the saints is being tested, for God is selecting a class of this kind for the future work of the ministry; they are those who shall have dominion over all others "in the morning." Therefore God is now fashioning His saints as living stones. He has Christ for His copy. (Rom. 8:29.) He chisels, shapes, polishes, and marks every one for his place in the Body. He is transforming us until we reflect His image. "Changed from glory to glory," little by little. Thus it will be a glorious Church not having spot or wrinkle -- a copy or character-likeness of Christ. How solemnly significant in these days is the message: "And they that were ready went in with Him to the marriage."

Yours rejoicing in the hope of the First Resurrection and of having a place at the general assembly of the Church of the firstborn, whose names are written in heaven,

L. F. Zink.

[For many years Colporteur and Pilgrim]

WHO MAY DWELL IN GOD'S PRESENCE

"Who is able to stand before this holy Lord God?" -- 1 Sam. 6:20.

THE HOLINESS of Jehovah, His stability in righteousness, is throughout the Scriptures proclaimed with great emphasis. Those who spoke as God's mouthpieces in ancient times were constantly announcing that the God they served was infinitely holy and righteous and could never under any circumstances be swerved or moved from that attitude in the slightest degree. (See Exod. 3:5; Psa. 22:3; 60:6; 99:3; Isa. 6:3; 57:15; Matt. 5:8.) Not only so, but those same mouthpieces, who wrote as they were moved by the Holy Spirit, are ever telling us that sin separates from God, that sin cannot dwell with God; nor can those who wilfully practise sin have any abiding place with Him or even have access into His presence. -- 2 Chron. 24:20; Psa. 66:18; Prov. 15:2-9; 28:9; Isa. 59:2; 64:7.

It was on the basis of the above, which we believe to be sound testimony, that we offered the suggestions in a recent article in this journal (February 1, 1927), dealing with Revelation 12, to the effect that Satan since the time of his original rebellion and fall has not been permitted to dwell in God's presence, has not been allowed to remain in heaven. A footnote from the Schofield Reference Bible on Revelation 20 reads as follows: "As >prince of the power of the air' (Eph. 2:20, he [Satan] is at the head of a vast host of demons. (Matt. 7:22.) To him, under God, was committed upon earth the power of death. (Heb. 2:14.) Cast out of heaven as his proper sphere and 'first estate,' he still has access to God as the 'accuser of the brethren' (Rev. 12:10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers. -- Job. 1:6-11; Luke 22:31,32; 1 Cor. 5:5; 1 Tim. 1:20."

It would appear from the foregoing that this author takes the view that the war of Revelation 12:10 is intended to be a description of the circumstances of Satan's fall when he was first expelled from heaven. But remembering that the Apocalypse is a symbolic prophecy, it is obvious that Satan is used here merely as a symbol, for as he is seen here, it is in the form of a great red dragon, having seven heads and ten horns; highly suggestive of a terribly cruel power. We have already traced the various lines of correspondency between this symbolic description and the Pagan Roman Empire, with its seven different forms of government and its ten kingdoms into which it was ultimately divided. This great monster system of idolatry and paganism flourished and was at the zenith of its glory when Christianity was

introduced. Hence the symbolism, the symbolic war between Michael and the dragon, pictures the sore conflict between the forces of the Gospel light and those of Paganism in the early centuries of the Age. Paganism was overthrown early in the fourth century and this is pictured as Satan, as a great red dragon, cast out of heaven to the earth.

"Salvation and Strength and the Kingdom of God"

A difficulty is noted here by some that a proclamation is heard at this point in the vision: "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night," as if to imply that the ejection of the dragon, or casting forth of Satan, takes place in connection with the establishing of the Kingdom and the bringing in of the long-promised salvation to men. Again we urge that all the circumstances must be borne in mind and it should be remembered, too, that not all the proclamations of the Revelation have reference to or are a true statement of facts. Some of the startling announcements are purely of men and do not represent the truth at all. Such is this one which proclaims the establishment of the Kingdom and the salvation at hand at the close of the symbolic war. Recognizing that we are dealing with a highly symbolical picture, we believe the words "I heard a loud voice saying in heaven" signify that in the symbolic heavens at that time, that is at the time of this victory of Christianity over Paganism, St. John hears the proclamation, which is merely a statement of the popular viewpoint of matters: The various factors and elements that composed Christianity at that time assumed that the triumph over Paganism meant that the Kingdom of God was about to be established and that it would mean all that was contained in their proclamation, "salvation and strength and the Kingdom of our God and the power of His Christ," etc. In other words, this was the sentiment generally held and expressed by the great mass of professed Christians then living, over the fall of the Pagan power. As another has said: "The recognition by Constantine of the Christian religion and his becoming a patron of the Church's teachers and professors caused a general impression in the professed Church that the Kingdom of God, Christ's triumphant reign, was at hand." An ecclesiastical historian of that time describes the people as saying, "Let us celebrate the triumph of God with gladness. Let us commemorate His victory with praise; let us make mention in our prayers day and night of the peace which after ten years of persecution He has conferred on His people."

Still another historian writes of that time: "The people therefore being freed from all fear of the court with which they had before been overwhelmed held festal days with great splendor. There were everywhere illuminations. They who were before dejected looked on one another with joyful aspect and smiles and with choirs and hymns through the cities and country gave honor first to God, the supreme Ruler of all, as they were taught and then to the pious [?] emperor and his children. The miseries and impieties of the past were forgotten; joy and exultation prevailed at the blessings now promised and happy anticipations of the future." Here then, history shows us the meaning of the proclamation, what was thought by many to mean that the Kingdom of God had come. But salvation and strength and the Kingdom of

our God were not realized and did not come at that time, and as we now view matters, these important events are still future -- though in the near future, we trust.

Further Evidence Adduced

Another line of argument may be offered here to show that the casting down of the dragon to the earth did not really mark the time of Satan's overthrow, the establishing of the Kingdom and the coming of salvation, for the vision goes on to show that the dragon when cast to the earth instead of being bound is allowed to pursue the woman (symbolical of the Church). She flees to the wilderness and there remains in seclusion a "time, and times and a half a time" -- three and one-half symbolic times, or 1260 years (see verses 13 and 14); the same period of time that is pictured in another vision of the treading down of the Holy City forty-two months, 1260 days, or 1260 years. (Chapter 11:2.) Here, then, is positive evidence that salvation and strength and the Kingdom of our God was not really at hand at the time of the ejection of the great dragon or the fall of Paganism, for the elements and influences of Paganism continued to persecute the true Church and she fled into the wilderness (out of public view) for 1260 years. All of this is shown as taking place **after** the war between Michael and the dragon; which should be ample proof that there is no foundation whatever for applying the prophecy to the end of this Age and to the final overthrow of Satan's empire here.

Satan's Dwelling Place Since His Fall

Returning to the question of Satan's present domain and whereabouts, the statement in Eph.2:2, that he is "the prince of the power of the air," does not by any means accord to Satan the privilege of God's presence. The words are merely a description of Satan's power and activities in close proximity to the earth. In other words, he is active in the affairs of men and is exercising such great power as to be represented by St. Paul as the "god of this world." There is nothing about the term to imply that the Adversary exercises the privilege of God's presence.

As for the view entertained by many that the Adversary is permitted a certain power of sifting or testing amongst the brethren of Christ, we would be quite in agreement that the references, Luke 22:31,32; 1 Cor. 5:5 and 1 Tim. 1:20 would seem to fully sustain that thought.

But having a measure of power to mingle amongst the brethren by no means signifies that Satan has had access to God's presence all along through the Ages.

The reference to Job 1:6-11 is still before us and cited by some as proof that Satan has had access to God's presence while in his rebellious state. We have only to say concerning this that it must be interpreted in the light of plain Scripture teaching, to the effect, as we have already seen, that nothing unholy and no unholy person can dwell with God or be tolerated in His presence. This reference in the Book of Job therefore we understand to be in the nature of an allegory and not a statement of historic facts -- not intended to teach that Satan actually comes and goes in connection with the heavenly court, or God's presence. The picture before us is that of the holy ones above, literally

coming before Jehovah and offering themselves to Him and amongst the number appears Satan, the Evil One, offering himself also.

Satan in the Church

The thought in this allegorical statement is, that it is as if when the sons of God present themselves before Jehovah, Satan comes also. It is a parabolic picture and as such is intended to teach that the tactics of the Adversary ever are to associate himself with the holy and the good and to pretend to be engaged in that which is noble, high, and sublime. We see this lesson and the facts exemplified upon the earth all along through the ages as Satan has time after time been represented amongst godly servants in the performance of the Divine service. Accordingly, Satan's influence was found working amongst the Israelites of old. He frequently intruded his presence amongst the high and mighty of Israel -- in the priestly body as well as amongst the judges and kings. Then all along through the Gospel Age as the true children of God have offered themselves and endeavored to perform their obligations to their Divine Master, Satan has come also. That is, he has been represented by many willing tools and servants doing his bidding. Let us not forget St. Paul's instruction on this point, that the Adversary's policy is to appear as an angel of light and as such he is a loud and bold professor of religion. He would take his place along in the front ranks of the most pious and holy. He is always feigning as the champion of the cause of light, truth and righteousness, and in so doing professes to be very near to God and to be Jehovah's exclusive custodian of the message of light and life. Not literally is Satan personally appearing in our midst, but representatively through professing brethren who are the willing agencies of the Adversary, misguided and deluded by him. Our conviction is that this is the only sense in which Satan may be said to come into God's presence, namely in the sense of mingling with those here on earth who are God's children and striving after a life of righteousness, striving to follow the life of God -- the pathway of truth and righteousness, the path that leads to God and to a heavenly home.

UNITED TO CHRIST

"And I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the Word of God." -- Rev. 20:4.

WHAT an honor and dignity are given to the Word of God -- and the testimony of Jesus -- not in His own words only, but especially in His life and example, the spirit of which all members of the Body must partake of, ere they can have fellowship in His sufferings, walking in His footsteps in the same narrow way of self-sacrifice; thus to be made meet for a share with Him in the Kingdom.

All constituting the Kingdom class are in the above language referred to as beheaded --every member of the glorified Church must, eventually, have this experience, whatever it signifies. But we reflect that our Lord was not beheaded and, so far as history shows, few, if any, of the Apostles were literally beheaded; indeed, very few, if any, of the Lord's saints, from Pentecost to the present time, have died by decapitation. We are to

remember, however, that this statement is from the symbolical book, and is therefore a figure of speech, a word-picture of how the Church accepts Christ as its Head, and each member of the Church thus comes into relationship with the Lord as a member of His Body -- not the Head; and all of these, to be acceptable as members of the figurative Body of Christ, must be will-less, headless: their own wills must be surrendered, so that, like their Lord, they can say, ANot my will, but Thine, be done.@ They must be headless in the sense of ignoring their own wills, being dead to self and actuated thenceforth by the will of the Head of the Body, Christ Jesus. It is this self-surrender to Christ on the part of His Church that is represented in the symbolism of the Revelator.

No Head But Christ

"The testimony of Jesus is the spirit of prophecy"; and the intimation of our text is that it will be fidelity to this Spirit of the Truth, the Spirit of Christ working in us, in conjunction with the Word of God, the "exceeding great and precious promises," that will work upon us to effect the change from our own wills to the will of Christ -- beheading us, making us dead to self and alive toward God through Jesus Christ our Lord. There is no intimation here of dependence upon human organizational arrangements and institutions; each "soul" (individual) must be beheaded for himself, and must be individually united to Christ, the Head of the Church. There is no intimation of the acceptance of human heads and parties. On the contrary, sectarianism, in every sense and degree, is opposed to the Scriptural arrangement of union, direct and complete, between the Lord and the individual alone.

However, nothing in this should be understood to imply that there are no helps, no assistances, to be rendered and to be accepted and appreciated in the Body of Christ, as between the various members; indeed, other Scriptures show us that if one member of the Body rejoices, other members are comforted; and if one member suffers the others share the injury. And the Apostle makes very clear to us that our Lord, the Head, communicates with the members of His Body by using certain of their own number as His representativesBso that one member may serve the Body as an eye, another as an ear, another as a mouth. (1 Cor. 12:12-31.) Nevertheless, we must always consider the headship of the Lord; and the provision which He makes for the Body is what in every instance is to be sought, and not what men may scheme or do in self-exaltation and as would-be teachers in the Body of Christ.

AFor Me to Live is Christ@

Let us consider well the force of this strong symbolic statement. Let us ask ourselves (1) Have I in obedience to the spirit and example of Jesus, and the testimony of God's Word, given up my own self-control, self-will? (2) If I have, to whom did I give it? -- to a large association, professing to be the Body of Christ, or to a little association, professing the same? (3) Am I looking to these as my head, my instructors, guides to my conscience, the directors of my spiritual energies? Or have I renounced my own headship and fully accepted the headship of Christ Jesus -- to the ignoring of all other contrary heads and authorities -- to be taught of the Lord, guided of the Lord,

used of the Lord, and given such experiences as His infinite wisdom sees best for me? (4) And am I fully content to be thus a member of His Body, cut off from all others, and to be used according to His will as I find it recorded in His Word? Or am I, so to speak, "a double-headed man, unstable in all his ways," attempting to follow my own inclinations at times, and the Lord's directions at other times, and thus unstable, unreliable, as a member of His Body, and unsuitable to be used by Him, but in a condition to be ultimately repudiated if I do not become entirely beheaded as respects my own will? (5) Or have I, still worse than this, three heads, or parts of three heads -- some of my own head, or will, not fully cut off; some of the head or will of Christ, incompletely attached; and some of a sectarian, man-made head -- a confusion worse confounded, which renders me utterly unfit to comprehend and obey the mind of the spirit?

"For me to live is Christ," says St. Paul, considering himself as a member of the Body of Christ, guided by His will as discerned through His Word and providence and example. This is another picture of full completion of character-likeness to our Lord. Did He not fully give up His own headship, His own will, to the Father's will? He surely did: and as that full consecration was rewarded by the Father, so we have the assurance that our full consecration (and nothing less than this) will be fully rewarded by our Lord and Head in the Kingdom.

THE HEAVENLY THINGS AND THE BETTER SACRIFICES

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." -- Col. 1:24.

MOST surely do the Scriptures identify the true Church, composed of all consecrated believers, with Christ, both in His sacrificial experience of the Narrow Way and in the glory to follow. The old Testament types and pictures as many have discovered, have repeatedly prefigured unitedly the offices and work of Christ and the Church. In addressing the Hebrew brethren, the Apostle particularly calls attention to the matter, saying, "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." --Heb. 9:23.

As those who profess to be members of Christ, we are vitally concerned in the heavenly things cleansed by the better sacrifices; we are deeply interested in learning when the better sacrifices commenced and when they will end; and what will follow the completion of those sacrifices -- that is, what will be the outward manifestation or blessing that will follow their completion.

A Body Hast Thou Prepared Me

There can be little doubt that the better sacrifices are the antitypical ones begun by our Lord Jesus and participated in by His faithful footstep followers, who are invited by the Lord, through the Apostle, to present their bodies living sacrifices, holy, acceptable unto God and their reasonable service (Rom. 12:1), and are assured that in so doing they are filling up that which is behind of the afflictions of Christ for His Body's sake, which is the Church (Col. 1:24), those antitypical sufferings occupying the entire Gospel Age. When our Lord presented Himself at the age of thirty, He is represented as saying, "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God." -- Heb. 10:5-7.

There can be but one construction of the above language. Jesus is here substantially saying that the time or dispensation for the offering up of the pictorial sacrifices had come to an end. They really did not avail to the taking away of sin. God had no pleasure in them in the sense of accepting of those typical sacrifices as actually removing sin. And hence Jesus said at His baptism that the time had arrived when the real sacrifice was at hand in the body that God had prepared Him; that is, in His having been changed from the spirit to the human nature, the perfect man, the equivalent and corresponding price for the first man by which sin and death came into the world. Thus the antitypical sacrifices began when our Lord consecrated Himself to death at baptism. They reached a degree of accomplishment, when He finished the sacrifice at Calvary. The finished sacrifice represented in value all that Justice did or could demand, as the ransom price for Adam and his entire race. Consequently, our Lord when He ascended up on high was fully prepared to present His sacrifice to Divine Justice as in full offset for the sins of the whole world.

But the Divine Plan contemplated an Anointed One composed of many members, under the headship of Jesus; and in harmony with this arrangement those who would be invited to be members of the Anointed Body were granted the opportunity of participating with the Head in His sacrifice, that they might also in due time be participators with Him in the Divine nature and in the glorious work of the Kingdom, the restitution. For this reason alone and not because of any lack of sufficiency in our Redeemer's merit, His sacrifice before the Father when He ascended up on high was merely applied for the household of faith and not for the world. This is taught in the Apostle's words, that 'He appeared in the presence of God for us.'

Members of His Body

It is true that certain passages of Scripture speak of our Lord's work as "a propitiation for our sins [the Church's sins] and not for ours only, but also for the sins of the whole world." This, however, is from the standpoint of the fact that our Lord Jesus had in Himself all the necessary merit and value of sacrifice to settle with Justice; and after the entire work of redemption has been accomplished no matter what other agencies and individuals may have been permitted to participate in the ministry of redemption, it will then be

seen that primarily the responsibility of the world's deliverance so far as the purchasing value of sacrifice is concerned will all have been contained in the one perfect sacrifice that the individual Jesus gave, when He laid down His perfect manhood for the sins of the whole world. However, the type of the Jewish sacrifices clearly identifies the Church with Jesus as having part with Him in sin atonement, in the sense of their being accepted or recognized by Him as members of His Body, or as members of His sacrifice. From this standpoint the Atonement Day sacrifices are not yet completed, and nothing is more clearly taught in the Scriptures than that atonement has not yet been accomplished on behalf of the world, but as yet only on behalf of believers, in harmony with the Apostle's statement that He appeared in the presence of God for us, the Church.

All this is most beautifully typified in the Day of Atonement sacrifices. These are shown to be one in the sense that they are all performed by the High Priest and in the one day, and as part of the one great atonement; but they are distinctly divided into two as respects the sacrifice: (a) the bullock, which represented our Lord's sacrifice, and its blood applied especially for the High Priest's members, and his house, typical of the Body of Christ and the household of faith; (b) following this came the sacrifice of the goat, not for the same class but for the members and household of the priest -- but for "all the people." The blessing of God resulting from the sacrifice of the bullock was merely upon the priestly tribe, representing the Church and the household of faith of this Gospel Age. Only by reason of our Lord's sacrifice would any of us have any standing whatever before the Lord, or any privilege whatever in the way of sacrifice. Not until the sacrifice of the goat had been completed and its blood had been sprinkled on the Mercy Seat, was there a passing over or remission of the sins of the people. And so in the antitype, the blessing of the Lord has come to the household of faith during this Gospel Age, granting us the great privilege of becoming joint-heirs with the Lord, while the foretold blessing of the world, "all the families of the earth," waits -- waits until the sacrifice of the goat shall have been finished -- waits until the High Priest shall thus by the sacrifice of His Body members, make atonement for the sins of mankind in general. As soon as that work shall have been accomplished, we may be sure that the blessing of the Lord, the manifestation of His forgiveness, etc., will be made known to the whole world of mankind, and the curse still resting upon the race as a whole will then be lifted from every creature, and instead the light of the knowledge of the glory of God shall flood the whole earth.

He Will Shortly Finish the Work

"Ye see your calling, brethren" -- your invitation to the priesthood -- the Melchizedek priesthood. We see our Lord Jesus as the great High Priest and His faithful ones of this Gospel Age as a royal priesthood, under His headship. We thus consider the High Priest of our profession, order, Christ Jesus. Only the High Priest could offer the blood of these atonement sacrifices at the Mercy Seat. He offered first Himself and during this Age has been working in His members to will and to do, enabling them thus to sacrifice and giving merit and character to their sacrifices, making them acceptable as a part of His own. It is our confidence that He will shortly finish the work and present the whole before the Father and this will

signalize the closing of this Gospel Age of sacrifice; for there will be no opportunity of participating in this great sacrifice after the elect members shall have filled up the measure assigned to them by their Lord.

When we think of our High Priest, let us call to mind the statement of the Apostle that every priest must have somewhat to offer. (Heb. 8:3.) Our Lord had Himself, the perfect One, to offer -- a sacrifice well pleasing to the Father. No other soul in all the world could have presented this sacrifice, for no other was worthy, and any addition to it would have been not only a superfluity, but an insult to Him who arranged the Plan. But the redemption having been guaranteed in our Lord Jesus' death, Justice could make no objection and did make no objection to His appropriating the value of that sacrifice in behalf of the Church alone; that is in behalf of those who, believing in Him and being justified by obedient faith in His blood, the faith that leads to consecration, and thus accounted righteous, should desire to follow in His steps of sacrifice and be counted in with Him, and have their sacrifices counted in as a part of His sacrifice on behalf of the sins of the whole world.

All the Value of Redemption in Jesus

In order to be members of this royal priesthood then it was necessary that we offer something, and we offer ourselves. We offer ourselves not as ourselves, as though we possess merit or value in ourselves that God would use in connection with redemption, but as those justified through our Redeemer's merit alone, and desirous of being counted in as members of His Body, and having whatever we may perform counted in as a part of the general sacrifice of our Lord -- the entire value and merit of the whole transaction residing in the person and the work of our Lord alone. The Heavenly Father is pleased to accept the matter in this way; more than this, He planned it and foreshadowed it in the typical sacrifices of ancient time.

This is in full agreement with the Apostle's statement "Since by man came death, by man came also the resurrection of the dead." The first man, who brought death, was Adam; the second man, who brought life, is our Lord; but our Lord has accepted a Little Flock as members of His Body -- "one new man." This is in harmony with the statement also that "There is one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time." As with the priesthood there is the high priest and his associates or members under him, so with the office of Mediator: as God has planned the matter, the great Mediator is also to be a composite one, made up of the Head and the members of His Body. It was for all that our Lord gave Himself a ransom, in the most absolute sense -- because without that sacrifice all could not have received the intended blessing, and because all are to receive the blessing as a result of that one sacrifice in God's due time. The fact that the Church is associated with the Lord as His members during this Gospel Age alters the matter not one whit. It is still of Him and by Him and through Him and not of us nor by us nor through us, that the blessings are to come to mankind.

SPEAK LORD, FOR THY SERVANT HEARETH

"While thus Thy throne of grace we seek,
O God, within our spirits speak!
For we will hear Thy voice today,
Nor turn our burdened hearts away.

"Speak in Thy gentlest tones of love,
Till all our best affections move;
We long to hear no meaner call,
But feel that Thou art all in all.

"To conscience speak Thy quickening word,
Till all its sense of sin is stirred;
For we would leave no stain of guile,
To cloud the radiance of Thy smile.

"Speak, Father, to the anxious heart,
Till every fear and doubt depart;
For we can find no home or rest,
Till with Thy Spirit's whispers blest.

ENCOURAGING LETTERS

Dear Brethren:

Enclosed find Money Order for \$----- for which please send me the Revelation books. I would also like very much to have a copy of the Chronology Herald and at least one each of some of your free literature.

I received several copies of the "Herald" a little before Christmas and was indeed grateful as I found them to be truly meat in due season. I had decided to subscribe, but the other day when I received the January 15th issue I noted from the wrapper that my subscription is paid for this year, so I infer that some friend has ordered it sent to me. Will you kindly inform me who this good friend is, so I may write him and express my appreciation. All the Lord's people are of course glad to do such things for each other, but I think few of us really appreciate such a gift until we receive it ourselves, and I pray that the Lord will richly bless the dear friend who did this for me. . . .

I have been endeavoring to follow in the Master's footsteps since 1916. The siftings and divisions among the Bible Students, which you will note commenced shortly after I came into the Truth, have been a severe trial to me at times. I have tried to take a charitable view of all who have been involved in these affairs, realizing that to err is human, and that since Brother Russell's change we lack the powerful influence of his leadership and that siftings and divisions are to be expected.

I have tried to overlook some things which the Society has done, which never seemed right to me, remembering that those brethren are only human and were probably doing the best they could. It has come to a point, however, where I cannot endorse their attitude on some matters nor agree with their

interpretation of some Scriptures. I can not endorse the oft-repeated implication that only those are members of the Body of Christ who are in full harmony with the Society, that the Society is the Lord's exclusive channel, etc. It seems clear to me that the Lord will expect us to develop a faith that will enable us to remain faithful to Him to the end, even if the Society and other organizations go to pieces under the attacks of the Adversary, and I hope by His grace to stand for righteousness and truth, regardless of what course others may take.

Praying the Lord's continued guidance and blessings for you, I am

Your brother by His grace, H.J.H.BMinn.

Dear Brethren in Christ:

Grace be to you and peace from God our Father and our Lord Jesus Christ.

We wish to thank you for the many blessings we have received through the ministry of the "Herald." To the truly consecrated its words, so soberly reflective and heart-searching are meat and drink; and we feel that we owe a special debt of gratitude to the dear Lord, and to you, for the help and encouragement which we have enjoyed through your labor of love in Him. We feel sure that those who follow earnestly these instructions and admonitions will by and by reap a full reward.

We are renewing our vows to be dead with Him and to be more determined in our efforts to avoid the snares and pitfalls that we know will be laid for the feet of all God's children as long as they sojourn in the flesh. This year should find us better prepared than ever before, to resist the Adversary and his attempts to beguile us from the Narrow Way. The Lord has been lavish toward us in pouring out His spiritual blessings during the past year; and surely He would count our hearts barren ground indeed, should He fail to find some fruitage there as a result of the privilege of pending one whole blessed year with the faithful ones in Pasadena and Los Angeles; and we trust that we may not wholly disappoint Him.

The truth and its precious bond of Christian love grows more and more dear to our hearts, as the darkness of night settles abroad over both the world and the Church; and humbly we pray that "He who has led us, will lead us still," so that to the end of our walk in the valley of the shadow of death, we may be accounted of Him as among His undefiled ones. O, the blessedness of Him that waiteth, and cometh to the thousand three hundred and five and thirty days, into whose heart has shone the light of present truth, revealing our Father's gracious character and purposes to a degree which none have ever before enjoyed. May we with greater appreciation and sobriety consider the responsibility that rests upon us as a result of this knowledge.

Realizing that those who labor most, rejoice most, we pray for you and all the Israel of God, an abundant field of service throughout the year, and that as humble, faithful servants of the Lord, you may continue to send out helpful and comforting messages of love to the Church of God everywhere.

Your brethren in the blessed Hope, T.A. and M.B.BArk.

Beloved Brethren in Christ:

My subscription to the "Herald" is again due and I am sorry to say I am again late in forwarding it. However, please find enclosed Money Order for ----- pounds. . . .

Could you supply me with two dozen copies of the special Herald, dealing with Hell, Our Lord's Return, etc., and one dozen on Chronology. Brother B. desires me to ask you to please enclose a few "Where Are the Dead?" and other tracts you think would be useful at this time.

It seems very clear to me, dear brethren, that the Lord is wonderfully blessing your work and labor of love on account of His dear people. "Them that honor Me I will honor." How my heart rejoices when the "Herald" comes to me, telling of the deliverance of so many of the "King's Own" from that other great system so lately and so swiftly developed. God bless you! beloved soldiers of Christ.

What a rich time of blessing you all must have had at the conventions you have just reported for the benefit of the absent ones. How we will all shout for joy when we have topped the mountain and can shout with all those precious members already rejoicing in the presence of the Bridegroom, "Deliverance has come"!

Now I must close, earnestly praying daily for you all at the Throne of Grace. With much Christian love,

Your sister by His grace, E.M.B.BAus.

Dear Friends:

Enclosed please find Money Order for \$1.00 to renew the "Herald" for another year.

I have taken the "Herald" for several years and appreciate it very much. I am one of those who had been a "Tower" subscriber for about 25 years, and saw the error begin to creep in, in 1917, till now there is little left of the Gospel Message as we once learned it through our beloved Pastor Russell. The spirit of the "Herald" appeals to me for it is the spirit of the Master, in whose footsteps I am striving to walk and in whose image I hope to awake and be satisfied.

I hope dear friends the new year may be one of great blessing to you all at the "Institute" as you still strive to serve the Master and His brethren.

Your sister by His kind favor, Mrs. A.P.-Cal.