

# The Herald of Christ's Kingdom

VOL. XI. January 1, 1928 No. 1

## GENERAL REVIEWS AND OBSERVATIONS

CONSIDERING the prominence in symbolic prophecy of the Roman Papacy, it is of more than usual interest to the prophetic student to note that the question of the restoration of the temporal power of the Pope has in recent times been under consideration, and "according to reliable reports the Vatican and the Italian Government have brought their informal negotiations of the last three years to a point where the solution of the Roman question is, for the first time in 57 years, a possibility of the near future." The solution of this problem would doubtless bring some important changes. We submit below an interesting review of this subject by Mr. Hiram Kelly Moderwell, Correspondent of the "New York Sun":

"The Roman question frequently misunderstood abroad, is the question as to the juridical relations between the Roman Catholic Church and the Italian State, which was raised in the year 1870, after some decades of hostility by the capture of Rome by the armies of King Victor Emmanuel II of Italy. On September 20 of that year, the king, insisting that political sovereignty over Rome and adjacent territory was essential to the unity of Italy, and was in no way derogatory to the rightful spiritual sovereignty of the Pope, ordered his troops to bombard the walls of the Eternal City.

### "Popes Now Prisoners"

"The Pope ordered his troops not to surrender but to resist. The Italian artillery made a breach near the Porta Pia, and the army entered unopposed. Pope Pius IX protesting that the forcible occupation was juridically and morally unjust, retired to the Vatican, whence neither he nor any subsequent Pope has ever emerged during his lifetime.

"This 'voluntary imprisonment' of the Pontiff symbolizes the Vatican's attitude toward the juridical and moral aspects of the situation thus created, an attitude that may be summed up as follows:

"1. The seizure of Rome by the Italians was not an act of war, since the church had never made nor acknowledged nor provoked war against the kingdom of Italy, but a simple act of theft. It was juridically unjustified, since theft is a crime. It was morally unjustified, since the Pope's spiritual authority rightfully claims and deserves-the respect of all temporal rulers.

" 2. The emergence of the Pope from the Vatican would be equivalent to placing himself under the protection of the Italian State, and hence a tacit acknowledgment of its de facto sovereignty.

### "The Material Case"

"The attitude of the Italian Government may be summarized as follows:

"1. In so far as the Pope claimed political sovereignty over certain territory, he placed himself on a level with any other temporal ruler and was subject to all the usual political vicissitudes, including war and spoliation of territory.

The annexation of Rome to Italy was absolutely essential to the territorial unity of the nation and to the political welfare of the Italian people.

"2. In so far as the Pope is a spiritual sovereign his sovereignty is unimpaired by his loss of political functions. On the contrary, the vast majority of the Italian people continue with undiminished devotion to acknowledge him their spiritual ruler, and, the Italian State, interpreting the people's will, guarantees every protection and aid to him in the exercise of that sovereignty.

"The two attitudes are obviously difficult to reconcile. Juridically the situation might be stated thus: The Italian Government made war; the Vatican has never made peace. Juridically therefore, a state of war still continues. How can it be ended? That is the Roman question.

"The very violent emotions which accompanied the events of 1870 have in the succeeding decades been largely calmed. But the juridical question still remains unsolved. The problem confronting statesmen of both sides is not the original terms of the external conflict but the conclusion of a legal treaty of peace and the negotiation of a fair agreement on the innumerable practical details which such a treaty involves.

### **"No Reparations Involved"**

"If the present phase of the negotiations is to be understood, several points must be made quite clear:

"1. The Vatican does not demand the restoration of political sovereignty over its former territories -- neither over the original "Papal States," founded by Pope Julius II, stretching across the whole of central Italy from the Mediterranean to the Adriatic; nor over the small "Patrimony of St. Peter," together with the seaport of Civita Vecchia, which remained to the Holy See after the Garibaldian and Savoian campaign of 1860.

"2. The Vatican does demand absolute territorial sovereignty over a recognized parcel of ground, however small.

"3. It makes this claim on two grounds: First, as evidence to the world that the spoliation of 1870 was unjustified, since the rights which it claims to be inherent in the Pope's position cannot be abrogated without its consent, and, second, as the indispensable material basis for the independent exercise of his world-wide spiritual rule."

Just what may grow out of the present negotiations between the Vatican and the Italian Government none may definitely foresee. The restoration of the Pope's temporal power thus constituting him an independent sovereign would doubtless increase his prestige and influence and cause his voice to carry much greater weight amongst the powers of the world, than it has since the loss of that power nearly 60 years ago. Some of the Revelation visions, we believe, indicate that for at least a brief period there may be such a restoration of the power of the Vatican, in connection with the closing scenes of this Age, just prior to its complete collapse and downfall. See "The Revelation of Jesus Christ," Vol. II, Chapters 17 and 18.

---

## **"ENGLAND STIRRED BY THE RELIGIOUS ISSUE"**

In another quarter of Christendom, that of the Church of England, there are "voices" giving evidence of the continued shaking in the ecclesiastical heavens. The indications are that modernism or modern infidelity is taking as firm a hold of the principal religious institution of Great Britain as it has upon those in America. The sermon recently delivered in St. Paul's Cathedral by the Bishop of Birmingham, Dr. E. W. Barnes, characterizes the teaching of "the fall of man as described in Genesis, as a myth." He heartily accepts the findings of so-called science as set forth by Darwin, as the essence of wisdom; and as reported in the public Press, "He declares that the entire range of ecclesiastical dogma and position must now be revised according to the new knowledge, as he regards it, which has been systematized by Darwin and a disciple of Darwin's, Sir Arthur Keith." It is reported that the latter, Sir Arthur Keith, who is endorsed by the Bishop of Birmingham, in addressing the British Association at Leeds, made the following statement:

"No matter what line of evidence we elect to follow -- evidence gathered by anatomists, by embryologists, by physiologists, or by psychologists -- we reach the conviction that man's brain has been evolved from that of an anthropoid ape and that in the process no new structure has been introduced and no new or strange faculty interpolated."

Dr. Barnes, in his recent sermon at Westminster Abbey, accepts Sir Arthur Keith's views. His words were:

"The mind and body of man can equally be made subjects of observation and experimental inquiry. Evidence of the gradual evolution of each is equally cogent. The human mind has been derived by evolution from the intelligence of lower animals, just as the human body has been evolved from the body of some primitive vertebrae."

The fact that Dean Inge, of St. Paul's, and other eminent English churchmen come to the rescue of Bishop Barnes during the storm of controversy that followed, announcing boldly their support of the statement of the Bishop of Birmingham, and the further fact that the Archbishop of Canterbury but mildly questions and does not denounce and repudiate the late views of Dr. Barnes, clearly indicate to what extent this modern form of infidelity has made inroads in the Church of England. Mr. P. W. Wilson, writing in the "New York Times" of recent date, concerning the British situation, goes on to make the following interesting observation:

"The storm of controversy over faith and worship recalls the most dogmatic decades of the Victorian era.

"The astonishing circumstance is that the issue of evolution has been injected into the crisis. It has been assumed that England emerged long since from the controversies over the Darwinian theory that have disturbed the churches of the United States. Theologically -- so it is said -- the old country was fifty years ahead of the new. Yet in England there is precisely the same talk of man's ascent or descent from the animal which has been troubling the orthodoxies on this side of the Atlantic.

### **"Factors in the Crisis"**

"The crisis is thus complex. In the first place, there is the struggle in the Church of England over the new Prayer Book and its interpretation, on which the Anglo-Catholics and the Anglo-Protestants are still far from agreed. Next there has been the address of Sir Arthur Keith, President of the British Association, who pinned his faith to a statement of evolution which insists in the most precise terms on the fundamental truth of the Darwinian view. .

"The meaning of this situation to Great Britain may not be easy to appreciate on this side of the Atlantic, where the Protestant Episcopal Church, though influential, is not large in numbers. While the Methodists and Baptists each have about 7,000,000 adherents and the Roman Catholics as many as both these communions put together, the Episcopalians number not many more than a million.

### **"England's Established Church"**

"But in England the Anglicans, as they are there called, constitute half the religious forces of the nation. Of their Church the King and the royal family must be communicants. They furnish a score of Bishops to the House of Lords, where; as spiritual peers, they sit and vote. These Bishops conduct the coronation and all public funerals and royal marriages.

"The established Church alone provides a chaplain to the House of Commons. Until the great war it furnished almost all the chaplains to the army and navy. In the chapels of the historic colleges of Oxford and Cambridge it is the Anglican and only the Anglican worship that is conducted, and in the great foundation schools like Eton and Harrow the Anglican liturgy alone is permitted.

"The Anglicans control the great cathedrals and Westminster Abbey, which are monuments of national history; nor is there a foot of English land which is not included in a parish where the clergy are Anglican. About 8,000 schools, which children are compelled by law to attend, are Anglican schools; and in prisons, reformatories and workhouses the Anglicans hold the same prescriptive privileges.

"Any question, therefore, that affects the Anglican Church, touches the nation itself at many points and the question today is one which the man in the street can understand."

It is not difficult to understand how, with the sweeping away of what little faith the masses of the people have exercised in the Bible, the elements of the present time are being prepared for the great symbolic conflagration of the present order of things, preparatory to the establishing of the Kingdom of Him "whose right it is."

---

### **A CHEMICAL CONQUEST OF CANAAN**

Not long since, we printed in these columns the report regarding the vast wealth that is discovered in the Dead Sea in the way of potash and other salts. Now it is reported that a concession to extract these chemicals from the Dead Sea has been granted to a British chemical company, which is regarded as one of the most powerful commercial organizations in the world. This is said to be of more than passing interest to the United States. "In 1925 we

imported potash salts, chiefly for use as fertilizers, valued here at \$16,921,000, and this despite the stimulus imparted by the war to develop what resources we had, under the able direction of Dr. Teeple. If one of the now fashionable international cartels for the control of world markets is not established by the British concessionaire and the French and German Potash interests, farmers the world over ought to pay less than they do now for an indispensable enricher of their soils.

"The world has paid millions to Germany under the mistaken notion that at Strassfurt and in Alsace nature had deposited nearly all the available potash. For thirty thousand years the Jordan had been pouring into the Dead Sea salts now worth nearly thirteen hundred million dollars, according to a careful survey made by the British soon after General Allenby captured Jerusalem. There is no more precious body of water on earth than the thirty-three cubic miles of brine that constitute the Dead Sea. Yet the references in chemical literature to this vast potential wealth are meager.

"Although the concession has been granted to a British company, the method of chemically exploiting the Dead Sea devised by Dr. Thomas H. Norton, formerly of the American Consular Service, will doubtless be adopted. At Strassfurt miners wield pick and shovel 1,200 to 5,000 feet in the bowels of the earth. More than 2,500 boilers are required to dissolve, filter, concentrate and crystallize the "ore" brought to the surface. But Palestine will not be disfigured by smoking chimneys. Dead Sea brine will be evaporated by the sun in troughs acres in extent. Mechanical shovels will scoop up tons of crystals. Electricity generated by water power will supply the heat required to separate the more resistant chemicals from their mother liquors. Electric trains will convey bags of potash and soda to seaports of the Mediterranean. Palestine will become the seat of a rich and mighty chemical industry.

"Dr. Norton, himself an applicant on behalf of a company of which he is the chemist, had formulated a plan whereby the alluring profits to be derived from the Dead Sea were to be largely devoted to the development of the surrounding country. Transjordan and Palestine have claims on the world that cannot be ignored. Brine with a cash value three hundred times greater than the British debt to the United States can surely be made not only to pay dividends but to build schools and industries and transform historic Canaan into a land of milk and honey.

## **ALL THE WAY MY SAVIOR LEADS ME**

*"And thou shalt remember all the way which the Lord thy God led thee." --  
Deut. 8:2.*

AS THE people of God reach the close of another year, no happier reflection can they have than that the Divine leadings and counsel have been theirs thus far all the way. Continuing in the same thought all such can with the poet consistently inquire:

"What have I to ask beside?  
Can I doubt His tender mercy,  
Who through life has been my Guide?"

Those who have been blessed with the richest favors of Divine grace in that knowledge of spiritual truth which reveals the high privilege of becoming

sons and heirs of God to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for the called and chosen and faithful according to His purpose, have a newer failing cause for deepest gratitude.

In addition to all these blessings of hope and promise, there has been the blessed realization during all the year past, and for many of us, for many years past, that though we walk through the valley of the shadow of death, as the Psalmist aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safe-guard. How often has the friendly crook of the Shepherd's rod and staff stayed us from wandering off into by-paths and kept us in the Narrow Way! How His chastening rod has from time to time aroused us from dreamy lethargy and urged us on our way!, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." -- Heb. 12:5-8.

### **Let Not Your Heart Be Troubled**

A further happy consideration for God's people as they enter the portals of the New Year is that the great Watchman of spiritual Israel, the Lord, changes not; His exceeding great and precious promises are all yea and amen to those who obey Him -- to all who, by faith abide in Him, trusting in the all-prevailing power of His merit, of His atonement -- who, possessing His spirit of love are seeking to walk circumspectly in His footsteps. To all such if they continue thus and abound, we may be sure that the New Year 1928 will be a happy one, basing our assurance upon the Lord's promises.

It is no doubt true with all the Lord's people at this time that as they look back and view with regret the imperfections of even their best efforts, and then forward and see what seem to them lion-like difficulties that appear to obstruct their onward course, they realize very keenly the urgent need of re-enforcing their waning courage with the special promises of Divine grace to help in every time of need. And do we, not have the blessed assurance that "As thy days so shall thy strength be"? "Call upon Me in the day of trouble," He says, "and I will deliver thee, and thou shalt glorify Me." As soldiers under our great Captain we have enlisted in no uncertain struggle except our own faint-heartedness or unfaithfulness shall make it so. Are we not fully supplied with the whole armor of God and will we not, be amply protected against all the fiery darts of the Adversary, if we accept of this armor and carefully buckle it on? Are we not forewarned of all the snares and dangers that beset our onward way in these days, so that we may avoid and triumph over them all? Yea, verily we have been fully informed as to the policy and course of the Captain under- whose banner we have enlisted, and of the part we are to take under His leading. We have His constant presence with us, even to the end of our course. His inspiring voice may always be heard above the clash and din of battle-"Fear not, it is your Father's good pleasure to give you the Kingdom." "Be of good cheer, I have overcome the world'." "Let not your heart be troubled, neither let it be afraid." "Greater is He that is for you than all that can be against you." If we are weak and inclined to faint-heartedness we have only to remember the blessed promise, "The Lord will give strength unto His people"; and by our faithfulness in the service we

shall glorify God and .He will deliver us gloriously from all our foes both seen and unseen.

### **The Companionship of Christ**

But how many there are who know full well of these many promises of the Lord's Word and, are still disposed to be fearful, doubtful, unbelieving; and thereby are paving the way for further troubles! How long a time is required for some of the pupils in the school of Christ to find out why they are in this school and under the Teacher! There is but one object and that is to be taught -- to learn of Him whom God has appointed to be the great Instructor of all His justified and consecrated sons adopted into His family. We do not come to this Teacher to obtain His certificate that we need none of His instructions, but that from His Word, in conjunction with the daily experiences in life (His providences to all His pupils), we may grow daily in His likeness -- in grace and in knowledge.

If at first we as disciples and pupils get confused and mistake self-will for God's Will, and our. Teacher points this out to us by some failure of our project, we are not to be rebellious and resentful of the lesson; nor to be discouraged and disheartened. To the contrary, the truly consecrated will earnestly strive to profit by every experience, seeking that the lessons of one day shall be put into practice and become our aid on following days.

Experience as well as the Word of the Lord clearly teaches that one of the most important lessons of this school term is faith; the faith with which we became the Lord's and entered His school must grow. And our faith can grow only by knowledge (we do not refer to worldly knowledge, worldly learning) knowledge of the Lord, of His methods, His Plan, His character. The knowledge by which we grow in grace and Christlikeness is the knowledge that comes in connection with companionship with the Lord, a close walking with Him and an intimate, personal acquaintance with the Lord as a result of fellowship with Him. We must then study well our Master's words and general conduct and as well His providences of private instruction to us individually -- interpreting these always by His Word. Much of what we accept at first by faith respecting the Lord's goodness and wisdom, will gradually become knowledge; giving basis for still greater length and breadth of faith as well as for greater love and appreciation of our blessed Redeemer.

### **The Lesson of Entire Surrender**

As in schools for earthly children, so in this, the great spiritual school over which the Lord Jesus presides., different degrees of learning are represented in the students: some are in the primary stages of learning and development, some in the intermediate, and some in the graduating class. The graduating degree of discipleship in the school of Christ is the one that all are to strive for. It is absolutely essential that we reach this degree if we would pass examination -- finish our course with joy and be granted the Master's "well done," and the prize of our high calling at the end.

Those who earnestly and obediently take up in this school the course outlined by our Divine Master cannot fail to realize blessed results. All such find as they progress in it, the peace of God which passeth all understanding, ruling their hearts: and this peace and rest in the soul will transmute the trials of faith and of patience into blessings, and the sorrows and disappointments of

earthly hopes into channels of God's grace, and the perplexities of life into full assurances of faith. This graduating degree of faith, hope, and love, is attained by a full submission of our wills to the Lord's will.

In other words, the only sure, safe course is that of complete self-surrender of all to the Lord; and to prepare the Lord's people to know, to realize this, is the object of all the preliminary courses in the School of Christ, leading up to this graduating course. This final lesson to be learned is that the wills that are to be exercised in good deeds and good works are not our own wills, except as by adoption we have taken the Lord's will to be ours. When we became the Lord's pupils it was by and as a consequence of the surrender of our own wills, and our first lessons in this school were with regard to keeping our wills dead. All who have made any progress in the Christian life, as they look backward can see that by the great Teacher's aid they have won some victories over self-will and have come to the place where their real desires are as expressed in our beautiful hymn:

"Lord, Thy love at last has conquered  
None of self and all of Thee."

### **The Lord's Will and Human Leadership**

But even after we have accepted the Lord's will (as instead of our own natural preferences) and made it ours; and after we have resolved to do the Lord's will -- still we are in danger and need to walk carefully, lest we misapprehend the Lord's will and adopt the will and plans and teachings of fellow men, or of an organization of brethren instead of the Lord's will. This peril has become very manifest in our day, when many brethren and organizations are sending their messages abroad and making strong appeals for followers, each of them claiming that their particular voice is the Lord's voice, and that the only safety of the flock is in following their particular instructions. Consequently, without despising human aid in the ascertainment of the Lord's will, while remembering that God still, as in time past, makes use of human agencies in instructing His people, it must not be forgotten that Satan also uses human agencies to mislead and to deceive, and that God permits this in order to teach us that He is the real Teacher. Hence He puts His Word, the Bible, as the test by which His people are to distinguish between true and false teachers, saying, "If they speak not according to this word, it is because there is no light in them." -- Isa. 8:20.

Furthermore, it is becoming more and more manifest to God's people in these days that if they would triumphantly carry out the Divine will in their daily experiences, they must zealously maintain their liberty in Christ, their freedom to study and hear the Word of the Lord; they must not allow themselves to become inveigled into bondage by the schemes of any man or system of men; they must come out from amongst all of these and stand fast in the liberty wherewith Christ makes free, in order to possess that spiritual discernment that the Lord promises to His true children.



## **The All Important Work of the Church**

As we come to the Scriptures to ascertain God's will, it is discovered that the great work which God asks of us is not work for others, but work in ourselves; subduing, conquering, ruling self. "This is the will of God [concerning you] even your sanctification." Everything else, every other consideration in life therefore-our service of the household of faith and our doing good unto all men as we have opportunity, etc., is subservient to this most important work within, for as the Apostle by inspiration declares, though we should preach the Gospel eloquently to others, and though we should give all our goods to feed the poor, or become martyrs for a good cause, without love, the spirit of Christ and the Father, developed in us as the ruling principle of life, we would be nothing from the Divine standpoint.

On the other hand, if we have fully surrendered ourselves to God, and are experiencing the sanctification of the Spirit -- if our wills be dead and the Lord's will be fully accepted as ours in thought, word, and act, then it is manifest 'that we have attained the will of God and, persevering in that attitude we will surely win the prize as overcomers. even though we may never have had great opportunities to do works of special importance before men, and even though we may never have given largely to the poor, nor suffered as martyrs for the Truth's sake.

This is a point that is well worthy of much careful consideration: "This is the will of God [concerning you] even your sanctification." And none should ever let anything becloud or obscure this precious truth; neither other truths, nor misconceptions.. Let the Lord's will on this subject, as expressed in His Word, dominate -our entire course in life, and then if His will is really our will, our pathway before us will be clearly marked out. It is then our own preparation of heart, our own development in those heart qualities that go to make up the mature Christian character or full stature of a man in Christ, that deserves our first consideration, inasmuch as it is this work that constitutes the will of God concerning His people, during their pilgrimage in the Narrow Way.

### **"One Step I See Before Me"**

Do we desire to draw aside the curtain and to know the details of what lies in our pathway during the year 1028 But it is not God's will that His children should know in advance just what lies before them, for He kindly veils their eyes, and

"O'er each step of their onward way  
Doth make new scenes to rise."

Experience teaches that it is better that we do not know in advance what may be in the cup which the Father pours for us. It is sufficient, that we accept the assurance of His Word that our "times are in His hand," and that His grace shall be sufficient for every time of need, for every trial and test that His kind providence shall permit to come to us.

Are we anxious to know the exact hour when our earthly pilgrimage shall end, or the exact time when all the faithful Church of the Firstborn shall be assembled in the presence of His glory with exceeding joy? We have only to recall that the faithful in Christ have struggled on by faith all through the Age, without knowing the hour or year of their deliverance. Nor is there extra need for us to have such knowledge now, any more than in the past. Hence it

is our conviction that the Lord has not made any revelations to any one respecting the exact time when all the Church shall have passed beyond into heavenly glory. We are still walking by faith with regard to this matter and we believe the Lord would have us content to leave in His hands the entire question of the time of our deliverance. Meantime, He would have us concern ourselves with the work that is all-important -- that of the finishing touches of the Christian character. If we are faithfully performing the work in hand, and doing God's will in our daily lives, then we shall be ready, for the Master's call, no matter when it comes, whether during the year or some years later.

Are we inclined at times to be rebellious in connection with some of our experiences and with the lot that the Lord seems to have given us in life? If we are, let us remember that everything in the way of discontent, disappointment, and a rebellious spirit are strong indications that self-will in us is not as completely crushed and put to death as we had hoped for. And is it not true that those who have made the complete surrender of themselves to the Lord and who have buried their own wills entirely in the will of God can know no disappointment, but are ever conscious that the eyes of the Lord are upon them and that His ear is open to their cry, and there is the realization ever and always that all things are working together for good to those who love God and who are giving evidence of this love for Him in their daily devotion and in their works of piety and godly love.

### **Gird Up the Loins of Your Mind**

It has been truly said that "it is one of the evidences of reaching the graduating condition of heart when we are able to take the oppositions of the great Adversary and of the world and of our own flesh, patiently, uncomplainingly, uncomplainingly, uncomplainingly, "joyfully' -- as a part of the disciplinary experience meted out to us by our all-wise and all loving Lord. Such is the good fight. The first battle is the severest, and each subsequent victory is easier; for with each victory, the new will (the Lord's will in us) grows stronger, and hope's sight of the things God has in reservation for the faithful grows keener, and strength and endurance greater. And with the very first victory come blessings which are added to, after every victory

Blessings of rest, peace, joy in the Holy Spirit and full assurance of faith, as our Teacher promised "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad!"

"From this standpoint, and from no other, is it possible to accept with fortitude and resignation whatever tests of faith, perseverance, hope, and love the Lord may see fit to permit to come upon us. In this condition all our experiences will result in blessing, however unpropitious they may appear on the surface."

In consideration of all that is before us in these clays of fiery trials, reverses, and discouragements, it is without doubt the will of God that we shall, in the yea 1928, continue to heed the Apostle's words: "Wherefore gird up the loins of your mind and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." This girding up of the loins of the mind evidently relates to the mobilizing and concentrating of all the forces of the soul-longings, aspirations, and affections, and the uniting of these in the direction of carrying forward the great engagement into which we have

entered with the Lord, that of doing the Divine will. There are charms and enticements in the world appealing to many today; there are subtle intrusions and encroachments of the Adversary from various directions and through many instrumentalities; hence the need for earnest vigilance and for being on guard, lest we be led astray by some of the deceptions and enticements of the Evil One. "Keep thy heart with all diligence," says the word of wisdom, "for out of it are the issues of life."

### **"Ye Have Need of Patience"**

Another important consideration which the will of God embraces is the exhibition of patience in all our contact and intercourse with others. "In your patience possess ye your souls," said Jesus, thus teaching that patience is a quality of the very utmost importance. It means to suffer and bear with others, to willingly endure wrong at the expense of difficulty and inconvenience to ourselves. "Be patient toward all," says St. Paul, and his words seem to imply that the better balanced among the Lord's people should, look with sympathy upon and exercise patient forbearance toward the weaknesses and failures of others. The Lord's people called from the various walks, environments, and conditions of life display a variety of weaknesses and infirmities; some are more fallen and imperfect than others; some in one direction and some in another. But the Apostle's words teach us that we are to be patient unto all. The Scriptures repeatedly admonish us, "Ye have need of patience," and day by day the advanced children of the Lord realize the truthfulness of this, and come to appreciate patience as one of the chief Christian graces. First; growth in knowledge helps us to grow in this grace .of patience, for as we appreciate more and more the Heavenly Father's patience with us, it helps us to apply the same principle toward others. Second, as we come to realize the great disaster that is upon our race as a whole -- our fallen condition and how the fall has affected some more in one manner and others more in another -- some chiefly mentally, some chiefly physically, and some chiefly morally, it enlarges our sympathy toward our fellow creatures, and thus increases our patience in dealing with them. This is particularly true in respect to the household, of faith, amongst whom we recognize that God has graciously called some more blemished, perhaps, than ourselves in some particular -- though we may be more imperfect in others. The thought that our Heavenly Father has favored and called any one should make us extremely careful how we would co-operate with the Lord in respect to the call, and be as helpful as possible to all those who are seeking to Walk with us in the footsteps of our Lord in the Narrow Way. We certainly should have special patience therefore with the brethren.

### **God's Children Bearers of Peace**

Again, it is undoubtedly the will of God concerning His children that as His ambassadors and light-bearers amongst men, they shall endeavor as far as possible to be a 'means of blessing and, peace to all with whom they may meet in the experiences of. life. The Holy Spirit in every disciple of the Lord is to shine out. Early in His ministry our Lord sought to impress this lesson upon the minds of His disciples. He gave instructions that into whatsoever house they should enter they should say, "Peace be upon this house," before entering. We do not understand this to be a command that we should openly and formally make such a declaration before entering any building, but we do believe that this should be the heart sentiments of every one of the Lord's consecrated people -- their desire, their effort, their aim -- that peace and

blessing may accompany them wherever they may go, resting, refreshing, and uplifting the hearts of the poor groaning creation with whom they come in contact.

We all realize that there are plenty of strife breeders in the world whose entry of the portals of any home means strife be within these walls, whether they realize it, or say it or not. Full of anger, malice, hatred, and strife, their hearts speak forth of the abundance within, breeding discontent and unhappiness. With others who have passed that condition of bitterness of soul in malice and strife, and who have set their faces to walk in the Lord's footsteps, after the Spirit and not after the flesh, and who therefore are putting away those works of the flesh and the devil, some time will surely elapse before they are filled with the spirit of love: and in that interim, before they are so filled with peace and joy and the fruits of the Spirit as to overflow these blessings wherever they go, there is apt to be a period in which evil-speaking, backbiting, evil insinuations, evil surmisings, unkindness, ungentleness of word and conduct, impatience, etc., will be manifested.

The influence of such, even though they be pupils in the school of Christ, is a carnal influence, highly injurious to spiritual development, calculated to stop growth in the various graces, and to disturb the peace and joy of their hearts and the hearts of others who are seeking the way's of the Lord. The lesson for all of the Lord's followers is not only to turn from sin to righteousness and from anger and envy and malice to love, but to keep the heart fully filled with the latter, so that out of its abundance of love and joy and peace our mouth may speak and our conduct may show our relationship and likeness to our Lord, that men may take knowledge of us that we have been with Jesus and learned of Him.

Finally, we are reminded of the fact that no matter from what standpoint we are studying the will of God concerning us, no matter what phase of the Christian life we are discussing, it is the love of Christ in the heart that constitutes the moving or impelling power in the direction of doing God's will. That love of God and love of Christ, as St. Paul expounds in the 13th chapter of I Corinthians, embraces all the elements or ingredients that go to make up the perfect Christian character. What strong incentive then there is for all followers of Christ to seek to be filled more abundantly with His love! The attainment and large manifestation of this love surely represents the graduating degree of the school of Christ, in which we all trust to be well pleasing to the Lord during the new year before us. Let us then unite our hearts and prayers, and above all our new wills with each other's and with our Master's to this end, that we may be wholly sanctified, and for the Master's use, present and prospective, made meet. "And the very *God* of peace shall bruise Satan under your feet shortly." -- Rom. 16:20.

---

## **"THE YEAR BEFORE US"**

"Standing at the portal of the opening year,  
Words of comfort meet us, hushing every fear;  
Spoken through the silence by our Father's voice  
Tender, strong and faithful, making us rejoice.

Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

"I, the Lord, am with thee, be thou not afraid;  
I will help and strengthen, be thou not dismayed.  
Yea, I will uphold thee with Mine own right hand;  
Thou art called and chosen in My sight to stand  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

"For the year before us, Oh what rich supplies!  
For the poor and needy, living streams shall rise;  
For the sad and mournful, shall His grace abound;  
For the faint and feeble, perfect strength be found.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away.

"He will never fail us, He will not forsake;  
His eternal covenant He will never break;  
Resting on His promise, what have we to fear?  
God is all-sufficient for the coming year.  
Onward, then, and fear not, children of the day;  
For His Word shall never, never pass away."

## **"BE NOT DISMAYED, I AM THY GOD"**

### **THE MOTTO FOR 1928**

WE ARE not, for the year 1928, following the usual custom and selecting a card containing a year text motto; but are contenting ourselves rather with choosing and recommending to the friends the following Scripture text as a motto for the year before us:

**"FEAR THOU NOT; FOR I AM WITH THEE: BE NOT DISMAYED; FOR I AM TRY GOD: I WILL STRENGTHEN TREE." -- ISA. 41:10**

These words may very properly be regarded as peculiarly in season for the Lord's people in these times; they are words filled with comfort to those who by faith properly ponder them. While the language of the Prophet may be understood as applying to natural Israel, and based upon the covenant and dealings of the Lord with that people, yet the words were doubtless written under Divine inspiration) and evidently of a prophetic character, for the edification and comfort especially of the true Israel of God. The preceding verse reads; "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee, and not cast thee away." Such language is applicable in the fullest sense to the Gospel Church alone. The admonition to them to fear not and to be courageous has all along been in order from the beginning of the Age, inasmuch as the course of the true disciple .of Christ has been a stormy and difficult one; and the closing days of. this Age in which we are now living are no exception. There are tests upon the Church today of peculiar and searching character; there are conditions that tend to cause fear and to beat down the courage unless .one is faithfully observing the Master's

instructions and exercising that faith that rests in the conviction that the God of heaven is with him and causes His strength to be sufficient for every time of need.

The word dismayed signifies to have the courage broken down, "as by sudden danger or insuperable difficulties; overcome with fear of impending calamity or failure; to fill with despairing apprehension; utterly dishearten," etc. The Christian if permitted to drift into this attitude is surely in a helpless condition and unable to battle with his adversaries.

### **Nearer My God to Thee**

In order that the children of God may not be dismayed or cast down, they must constantly rely upon the Divine assurance that the Lord is with them. Not only so, but their hearts should be kept full of: the spirit of loving and warm devotion to the Lord, as a result of their continual remembrance of His goodness, of how much He has honored them by making them His children and placing before them those blessed and exceeding great and precious promises. The Lord by His Word and providences, would draw us very close to Himself in love and faith and childlike confidence. It is that sense of the Lord's nearness, of His protecting care over us that, should constitute our support in a large sense, in the hour of trial. We must be seated together by faith in heavenly places in Christ Jesus if we would be secure.

While reason and common sense have their rightful place and are indispensable to a religious life, the soul that never mounts upon the wings of holy and fervent devotion, that is never stirred to its depths by a sense of Divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion; especially is this so of a true son of God who recognizes in his Heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close union and fellowship with Him and has the constant witness in himself of His love and approval.

Ah, those were no empty words of our blessed Lord Jesus when He said, "The Father Himself loveth you." "If a man love Me, he will keep my words and My Father will love him, and we will come unto him, and make our abode with him." It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude, and praise fill to the brim our cup of joy; and with holy ecstasy we exclaim, "My cup runneth over. Surely goodness and mercy shall follow me all the days my life and I will dwell in the house of the Lord for ever."

Was it not in view of the Lord's providences and of His many deliverances from the power of his enemies and of the uniform kindness and mercy of God as he meditated upon them, that led David to exclaim, "The Lord is my light and my salvation whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need. The more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance and the clearer are the manifestations of Divine grace. As a consequence, faith takes deeper root, and with renewed confidence and assurance lays hold upon all these precious promises of God; love and

gratitude well up from a heart refreshed with an increased sense of the Divine favor and blessing.

### **"Whom Shall I Fear?"**

Thus it was with David and others of the ancient ones who trusted in God; and so it is with God's faithful people today who lead a life of prayer and faith and close fellowship with God. Such closeness of communion with the Lord in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after is that expressed by the Psalmist, that he might continually dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in His temple. Those Who hold fast to their faith, who fear not and are not dismayed, because of the Lord's presence with them, and are faithful in overcoming the allurements and temptations of the world, and living more and more unto God -- these shall indeed dwell in the house of the Lord., in His holy, spiritual temple forever. Now they dwell in the holy place of consecration and adoption, in the secret place of the Most High; and the Lord says, "I will not blot out his name out of the Book of Life, but will confess His name before My Father and before His angels"; by and by such shall pass into the glorious spiritual condition and into the immediate presence of God.

It is in view of the sureness of the Lord's promises and this glorious outcome portrayed, that the Christian is to be filled with holy boldness and courage. These qualities are not only born of faith, but they increase and grow strong by a living faith developed and strengthened by the lessons of experience. Courage born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, "Whom shall I fear? the Lord is the strength of my life."

The Apostle Paul surely caught this blessed inspiration, When he said, "Rejoice in the Lord alway; and again I say rejoice . . . Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Mark how all through the Word of God we are taught not only to be sober, vigilant, diligent, thoughtful, careful, and always abounding in the work of the Lord through whatsoever it may bring of toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. We are confident that the peace and rest of heart to the Lord's people will be much enhanced during the year before us, by keeping prominently in the mind, in the midst of all their trials reverses, and vicissitudes by the way, this appealing admonition of the Lord, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee."

## **THE ENDURING WORD OF GOD**

*"The grass withereth and the flower thereof falleth away;  
but the Word of the Lord endureth forever. And this is the word  
which by the Gospel is preached unto you." -- 1 Pet. 1:24, 25.*

THE Savior as He was about to take leave of His followers gave the comforting promise that shortly thereafter the Spirit of the Highest would be shed upon them; they should receive of the holy anointing from above. The purpose of this anointing of the Spirit was that they might be guided into all necessary truth and be shown things to come. During His ministry Jesus had said to His immediate disciples, "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." To these also He said, "To you it is given to know the mysteries of the Kingdom of God."

This promise of the knowledge of heavenly things, of the future development of the Divine purposes, was not with the object of enabling any to be wise in their own conceits, neither to satisfy curiosity merely. But it was for the purpose of enabling these who were learners, disciples, to perform the good pleasure and will of God, and thus

to become qualified for the inheritance of the great things that were reserved for them in the Divine Plan. The Master in His prayer for His followers expressed the heart of the truth on this subject, when He said, "Sanctify them through Thy truth, Thy Word is truth." Obvious it is, that the purpose of spiritual knowledge is to sanctify and make spiritual and to set apart for God and His purpose those whom He is choosing to be heirs of salvation.

### **Not Human Theories Or Tradition But the Word of God Alone Builds Up**

But an important consideration set forth by both our Lord and the Apostles was that the Word of the Lord, the truth alone would produce the happy result of a sanctified life. No matter could be of greater importance to the people of God, therefore, than that of making sure that what they receive and feed upon as spiritual food, is the Word of God. As is well known by all, the word of man, the word of tradition, human opinion, human conjecture, has so often subverted, the message of truth, and so weakened it that those who feed upon such a mixture sooner or later realize that they are very lean and poor spiritually, because they lack the strength and nourishment of the pure truth.

In the days of the early Church, those who were set for the defense of the truth and placed as teachers amongst God's people, were instructed to give forth and teach the Word of God, the heavenly wisdom, and not to attempt to give out any wisdom, theories, or conjectures of their own. The teachers in the early Church made it clear that they had no knowledge or wisdom of their own finding or making. They were constantly referring to the source of their instruction and learning as being from above.

St. Paul, one of the foremost teachers in the early Church and so acknowledging himself to be an Apostle and an Elder, very clearly explained to the Church that the message he had to give was "not in words which man's wisdom teacheth, but as the Holy Spirit teacheth." Another referring to this point has very ably said:

"He was not a teacher of languages nor of mathematics nor of as astronomy nor of any of the sciences, except the one great science to which the Lord's Gospel, or good tidings, refers. This is the signification of the Apostle's words just quoted; and it is well that all of the Lord's people should keep this strictly in mind. Not only, those who teach and preach, but those also who listen, are to see to it that it is not man's wisdom that is proclaimed, but the Divine wisdom. Thus the Apostle exhorts Timothy, "Preach the Word." (2



Tim. 4:2.) "These things command and teach." (1 Tim. 4:11.) "These things teach and exhort." (1 Tim. 6:2.) Going still further the Apostle indicates that all of the Church as well as the Elders should see to it that teachers of false doctrines, and teachers of philosophy and "science, falsely so called," are not recognized as teachers of the Church. The Apostle's recommendation is, "If any man teach otherwise," etc., withdraw thyself -- do not lend support to that which is another Gospel than the one ye have received, which was delivered unto you by them that preached the Gospel unto you with the Holy Spirit sent down from heaven. --1 Tim. 6 :3-5; Gal. 1 :8."

### **Preach the Word in All Its Purity**

Still another has taken occasion to exalt the Word of God and give it its proper place on the basis of what is contained in the sacred record concerning Moses and the manner in which he expressed the Word of God to the people in his time:

"Moses spake unto the children of Israel, according unto all the Lord had given him in commandment unto them." These few words contain a volume of weighty instruction for every servant of God -- for all who are called to minister in the Word' and doctrine. Moses gave the people just what he himself had received from God--nothing more, nothing less. He brought them into direct contact with the living Word of Jehovah. This is the grand principle of ministry at all times. Nothing else is of any real value. The Word of God is the only thing that will stand. There is Divine power and authority in it. All mere human teaching, however interesting -- however attractive at the time, will pass away and leave the soul without any foundation to rest upon.

"Hence it should be the earnest, jealous care of all who minister in the assembly of God, to preach the Word in all its purity, in all its simplicity; to give it to the people as they get it from God; to bring them face to face with the veritable language of Holy Scripture. Thus will their ministry tell, with living power, on the hearts and consciences of their hearers. It will link the soul with God Himself, by means of the Word and impart a depth and solidity which no human teaching can ever produce.

"Look at the blessed Apostle Paul. Hear him express himself on this weighty subject. 'And, I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I was determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear; and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' What was the object of all this fear and trembling? "That your faith should not stand in the wisdom of men, but in the power of God." -- 1 Cor. 2:1-5.

## **The Pure Stream from the Heart of God**

"This true-hearted servant of, Christ sought only to bring the souls of his hearers into direct personal contact with God Himself. He sought not to link them with Paul. "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" All false ministry has for its object the attaching of souls to itself. Thus the minister is exalted, God is shut out, and the soul left without any Divine foundation to rest upon. True ministry, on the contrary, as seen in Paul and Moses, has for its blessed object the attaching of the soul to God. Thus the minister gets his true place -- simply an instrument. God is exalted, and the soul established on a sure foundation which can never be moved.

"But let us hear a little more from our Apostle on this most weighty subject. 'Moreover, brethren, I declare unto you the Gospel which I preached unto you, . . . for I delivered unto you first of all that which I also received'-nothing more, nothing less, nothing different '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.'

"This is uncommonly fine. It demands the serious consideration of all who would be true and effective ministers of Christ. The Apostle was careful to allow the pure stream to flow down from its living source-the heart of God, into the souls of the Corinthians. He felt that nothing else was of any value. If he had sought to link them on to himself, he would have sadly dishonored his Master, done them a grievous wrong, and he himself would most assuredly suffer loss in the day of Christ.

"But no; Paul knew better. He would not, for worlds, lead any to build upon himself. Hear what he says to his much-beloved Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received' it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believeth." -- 1 Thess. 2:13."

## **"Prove All Things"**

It was St. Paul's zeal for the Word of God, the pure uncontaminated Message, in opposition to the words and tradition of men, that moved him to admonish the brethren "prove all things, hold fast that which is good." There were various teachers then, as now, who professed to speak the words of God, when as a matter of fact they were giving out their own theories and speculations and therefore not speaking as the oracles of God. However much they should ever come to respect prophesying, or public preaching, 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, that shows itself to be in accordance with the Holy Spirit; and they should, as promptly, as thoroughly, reject whatever will not stand these tests. Alas! the Lord's people today greatly need to give attention to this exhortation; for much is being presented in the name of the Lord and as the teaching of His Word that is neither logical nor Scriptural -- that is supported neither by the letter nor the spirit of the Word; much that is not good, and should be rejected. With such a

discrimination prevailing amongst the Lord's consecrated ones, how much of the chaff of the theories and vagaries that are being circulated at the present time would be rejected, and what a hungering and thirsting there soon would be for the good Word of God, that would stand these tests! Let us diligently heed the Apostle's exhortation on this point.

Looking back again to the experiences of ancient Israel we observe no more important lesson than that which is found in the fact that the Word of God alone was to control and direct the Hebrews in all their journeying. The word of man counted for naught; and none were to heed any other voice than that which truly represented God. The Lord had said to Israel, "After the doing of the land of Egypt, wherein ye dwelt, shall ye not do; and after, the doing of the land of Canaan whither I bring you, shall ye not do; neither shall ye walk in ordinances." The observations of the writer quoted above are again eminently appropriate here

"The Egyptians and the Canaanites were all wrong. How was Israel to know this? Who told them? How came they to be right, and all be sides wrong? These are interesting inquiries; and the answer is as simple as the questions are interesting. Jehovah's Word was the standard by which all questions of right and wrong were to be definitely settled in the judgment of every member of the Israel of God. It was not, by any means, the judgment of an Israelite in opposition to the judgment of an Egyptian or of a Canaanite; but it was the judgment of God above all. Egypt might have her practices and her opinions, and so might Canaan; but Israel were to have the opinions and practices laid down in the Word of God. 'Ye shall do My judgments, and keep Mine ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep all my statutes and My judgments; which, if a man do, he shall live in them: I am the Lord.'

"It will be well for my reader to get a clear, deep, full, practical sense of this truth. The Word of God must settle every question and govern every conscience. There must be no appeal from its solemn and weighty decision. When God speaks, every heart must bow. Men may form and hold their opinions; they may adopt and defend their practices; but one of the finest traits in the character of "the Israel of God" is profound reverence for, and implicit subjection to, "every word that proceedeth out of the mouth of the Lord." The exhibition of this valuable feature may, perhaps, lay them open to the charge of dogmatism, superciliousness, and self-sufficiency, on the part of those who have never duly weighed the matter; but, in truth, nothing can be more unlike dogmatism than simple subjection to the plain truth of God; nothing more unlike superciliousness than reverence for the statements of inspiration; nothing more unlike self-sufficiency than subjection to the Divine authority of Holy Scripture.

"True, there will ever be the need of carefulness as to the tone and manner in which we set forth the authority for our convictions and our conduct. It must be made manifest, so far as it may be, that we are wholly governed, not by our own opinions, but by the Word of God. There is great danger of attaching an importance to an opinion merely because we have adopted it. This, must be carefully guarded against. Self may creep in and display its deformity in the defense of our opinions as much as in anything else; but we must disallow it, in every shape and form, and be governed, in all things, by "Thus saith the Lord."

## THE POWER TO MAKE WHOLE

*"He hath done all things well: He maketh both the deaf to hear,  
and the dumb to speak." -- Mark 7:37*

DEAR to the hearts of all faithful believers, is the sacred narrative of Jesus of Nazareth going forth upon His divinely appointed mission of love and service for mankind. The richness and charm of that blessed life and ministry grow through the years in the hearts of all who are properly exercised by faith and holy contemplation. The honor of being God's mouth-piece to mankind, and the power conferred upon the well beloved Son of God, to make whole, to forgive, heal, uplift, and bless our race are very great. The mission of the Savior has not yet been accomplished; it has only begun. The examples of His forgiving mercy, the exhibitions of His healing power, the manifestations of His gracious blessing in connection with His ministry at His First Advent, we now see, were but hints or suggestions of what will be enacted upon a sublime and glorious scale when He takes to Himself His great power and begins His reign.

### He Comes to Ennoble and the Sanctify

Jesus had been "divinely accepted and acknowledged by the Father at His baptism; the season of fasting and trial in the wilderness was in the past; He had returned in the power of the Spirit into Galilee. He was now to carry forward the Divine purpose; and as the result of the mighty works that He began to perform, "there went out a fame of Him through all the region round about." To borrow the words of another:

"The days of delightful seclusion in the happy valley of Nazareth were past; a life of incessant toil, of deep anxiety, of trouble, and wandering, and opposition, of preaching, healing, and doing good, yeas now to begin. At this earliest dawn of His public entrance upon His ministry, our Lord's first stay in Capernaum was not for many days; yet these days would be a type of all the remaining life. He would preach in a Jewish synagogue built by a Roman centurion, and His works of love would become known to men of many nationalities. It would be clear to all that the new Prophet who had arisen was wholly unlike His great forerunner. The hairy mantle, the ascetic seclusion, the unshorn locks, would have been impossible and out of place among the inhabitants of those crowded and busy shores. Christ came not to revolutionize, but to ennoble and to sanctify. He came to reveal that the Eternal was not the **Future**, but only the **Unseen**; that Eternity was no ocean whither men were being swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived, and moved, and had their being; and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and censorious orthodoxy, but mercy and justice, humility and love. He came not to hush the natural music of men's lives, nor to fill it with storm and agitation, but to re-tune every silver chord in that 'harp of a thousand strings,' and to make it echo with the harmonies of heaven."

## **The Purpose of Divine Healing in the Church**

"And He healed many that were sick of divers diseases, and cast out many devils and suffered not the devils to speak because they knew Him." (Mark 1:34.) We are not to conclude from the account given us in the Scriptures, that the chief object of our Lord's First Advent was to do all the healing that He could then, and relieve the people as far as possible of their physical afflictions, at that time. To the contrary, such acts and service on the part of the Savior were but incidental; His chief and principal mission being, as He said, to give His life a ransom for many; and in that same connection by His words and example to let the light of the Divine purpose and will shine out for the benefit especially of those who should be His followers during this present Age.

Our Lord's miracles of physical healing, though incidental were necessary at the beginning of this Gospel dispensation. Had our Lord Jesus not performed the miracles recorded in the Scriptures, how could we today feel the confidence, the assurance that we do respecting Him? Had He gone about as a preacher of righteousness and expounder of the Divine Word merely, and had He then died, just as He did die, would the proof have been as sufficient as it now is, that He was indeed the Son of God and that His death was truly the sacrifice of a perfect One for the imperfect one and his progeny? Would our Lord in preaching to the Jews have accomplished any work without the use of miracles? Were they not necessary to Him as a demonstration of His right to take the place of Moses as the antitypical leader of the Israelites, indeed? Assuredly this is true. But the Church having been once established as a result of the miraculous power exhibited by Jesus and the Apostles, and additionally now being possessed of the Holy Spirit, with its wonderful power of illumination, there is not the necessity for such manifestations of miraculous healing power today as in the commencement of the Church's career.

## **Satan as Messenger of Light**

It may be truly said that nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. And most people would be glad to be healed of disease, even if they were assured that the cures were by the power of Satan himself. It need not surprise us that many wrong doctrines wholly out of harmony with God's Word commend themselves to the poor groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God and supposedly in proof of the doctrines advocated by the; healers: But since these healers hold various antagonistic doctrines, it is manifest that all are not of God, if any of them are.

It is worthy of our note in this connection that the Adversary has at times been permitted to exercise supernatural power and he has attempted to duplicate the mighty works of some of God's holy servants of the past. Hence St. Paul intimates that Satan and his messengers, the fallen angels, would seek to transform themselves so as to appear "as angels of light," that they might exercise the greater influence over humanity and that thereby they might inculcate the more successfully false doctrine, subversive of true faith in God and His Word. It would seem that the Apostle's words are particularly applicable in our day, that many conscientious and good people are being deceived, and that miraculous healings are part of the Adversary's bait.

## **Belongs to the Age of Restitution**

St. Paul declared that the gifts granted to the early Church and exercised by Jesus and the Apostles, and those to whom they personally communicated them, would pass away. Our conviction is that they did pass away -- that they gave place to the next and higher manifestation of Divine favor, namely the fruitage of the Holy Spirit -- meekness, gentleness, long-suffering, and love - - as evidence of God's favor and of membership in the Church of the Firstborn. It is the general facts surrounding this whole question of physical healing that lead to the conclusion that the miracles which Jesus and the Apostles wrought were merely with a view to the establishment of the early Church. Nowhere is it intimated that it was the Divine will that either humanity or Christians in general should be healed of disease during this Age.

There is no doubt that general healing of physical affliction will be a prominent feature of the work of Messiah's glorious Kingdom after its establishment. For that will be the Age of restitution, the age of life, and Jesus will then be indeed the great Healer. That will be the time when God shall wipe away all tears from off all faces and when there shall be no more sighing and crying and no more death. Not only will the ailments of the flesh be lifted, but restitution processes will go on step, by step, lifting humanity out of sin, disease, and imperfection, up to full and absolute perfection, except in the case of those who willfully and deliberately continue in opposition to the Divine arrangements, and who in due course will be cut off from life in the Second Death.

## **"Who Healeth All Thy Diseases"**

Some have urged that it would seem more reasonable that the Lord's people should go to Him in prayer or go to the Elders for healing by miraculous power, than that they should use drugs or medicine or surgery. To this we agree, that it is very **natural**. It is just what the natural mind would expect and crave, but the Lord is not dealing with His people of today as with **natural** men. They are not natural, but spiritual Israelites. It is to the New Creation that the Lord now appeals; it is the New Creature that now has the privilege of experiencing healing at the Lord's hand, forgiveness of sin, covering with the Robe of Christ's Righteousness, so that such have the standing before the Father of absolute righteousness, without spot, wrinkle, or any such thing; these who are thus forgiven, restored and renewed, know no man after the flesh, but they do know the perfection and miracles after the Spirit; and many a time have the Lord's people marveled at the wonderful healing of mind and faith and hope and the wonderful refreshment, with joy unspeakable -- the holy anointing oil received from their spiritual and glorified Head:

## **"Enduring As Seeing Him Who is Invisible"**

Not only is this the clear presentation of the Lord's Word, but the logic of the proposition must be evident to all. As for footstep followers of Christ, they have made a complete surrender of all their human, earthly rights and privileges secured through the death of Christ, and have exchanged these for heavenly things, the heavenly body that is to be received at the First Resurrection, the heavenly hopes, the heavenly joys which are already the first fruits of the Spirit in them. It does not seem consistent for those who

have once devoted or consecrated their earthly advantages and rights for the heavenly ones to ask for a return or restoration of the earthly rights and privileges. Would not such a request intelligently made, signify a withdrawal of our consecration -- signify our preference for the earthly rather than the heavenly gifts, privileges and advantages? And would we as spiritual Israelites be willing to make such an exchange again if the Lord were willing to let us do so? Surely no one who properly appreciates the privilege of sacrificing earthly interests with Christ, of laying down the earthly life with its advantages, in participation with the Lord and in hope of joint heirship with Him in the Divine nature and Kingdom, would wish for a moment to have the Lord cancel this arrangement and give him back earthly rights and restitution privileges. Such was the viewpoint that was set before the early Church. The Lord's people were then invited to walk the Narrow Way, they were pointed to their privileges of bearing the cross, of counting not their earthly lives dear unto themselves, of being faithful even unto death; the crown of life was promised them as their reward which they would receive in the First Resurrection.

### **Foreshadowed Coming Blessings**

Nor has there been any change in the Lord's dealings with His Church from the beginning till the present time. So far as the records show, all or nearly all who were healed by Jesus and the Apostles were "sinners." Surely there is no record of a single instance in which any of the Apostles were healed of any disease. Although St. Paul healed many sick, yet when Epaphroditus was sick and "nigh unto death," we have no mention of any attempt to miraculously recover him.

Similarly, in the case of Timothy, we find that St. Paul neither sent him napkins and handkerchiefs for his healing, nor advised him to pray for his own healing, nor told him that he would pray for him, nor advised him to have others pray for him. On the contrary, he advised certain medicine, "for thy stomach's sake." That the Lord specially overrules in the cases of many of His people to give them remarkable health and strength for their labors in His service, without their asking Him, is another matter entirely. However this in no wise conflicts with the fact that God used miracles amongst outsiders; amongst unconsecrated people, as a foreshadowing of the general blessing which will come to mankind under Messiah's Kingdom shortly to be established. When that time shall come "the Good Physician who will have the power to make whole, with His entire staff of co-laborers, members of His Body, His Bride, will participate in the great uplifting of the Millennial day, in administering the blessings of restitution, mental, moral and physical to all the willing and obedient of that time. But those times of restitution, though near we believe; are not yet. They will not be ushered in until the full close of this Age -- until the Church shall have finished her course, walking by faith and not by sight, during which she is enjoying the spiritual miracles and not the natural ones.

## **"Bless. the Lord O My Soul"**

The Prophet David as he used the words; "Bless. the Lord O My soul and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases," may have appropriated them to himself as a Jew; and may have thought of his own physical healing and blessing as evidences of the Lord's favor under the Law Covenant. But the prophetic application of this Psalm to spiritual Israel is still more interesting. Spiritual Israelites, as we have seen, are New Creatures; and in addition to realizing the spiritual healing, the forgiveness of sin and their reconciliation to God, they know something of the meaning of the gracious promise that all things work together for good to them because they love God and have been called according to His Divine purpose. Evermore the New Creation has cause to exclaim, "Bless the. Lord O my soul, and forget not all His benefits; who forgiveth thine iniquities, who healeth all thy diseases!" St. Paul, sustaining this same thought, declared that the, great Redeemer will ultimately present His Church before the Father faultless and perfect in love -- "Sown in weakness; raised in power; sown. in dishonor, raised: in glory; sown an animal body, raised a spirit body." We shall be like Him and see Him as He is and share His glory: How evident it is that when the mystery of God shall be finished and the great consummation attained, our dear Redeemer will have been shown to be the great Healer indeed with power to make whole and will be worthy of all. of those blessed acclamations of praise and honor and glory. and blessing and power and dominion that will then be made unto His holy name.

## **ENCOURAGING WORDS**

Dear Brethren in Christ:

I feel constrained to. send a few, lines of thanks for the letter received a few days ago--not expected, as date altered on "Herald" wrapper; and cards, as ordered, received, was acknowledgment of arrival of money order -- realizing your many activities, I esteemed. it a great favor to have your kind, encouraging words and assurance of prayers. The past two Heralds have been so very helpful, so I desire to thank you for the continued blessing I get from our little paper. Faith and prayer have been in these so beautifully emphasized, and many new, thoughts are to me most strengthening - "new thoughts," but so expressed as to give added strength and encouragement. The great desire of my heart is to have strong assurance of faith in prayer -- and past evidences of God's loving answer to same are a blessed assurance of His continued goodness. To you I owe much for the great help the "Herald" has of late, given. And I desire to reiterate my gratitude, praying your efforts may be blessed continually.

My husband, in his 89<sup>th</sup> year, has been paralyzed for over 10 years and is now most helpless; so I have my hands full, often night as well as day --- and in my 80th year, twelve of which I was an invalid. In our Heavenly Father's goodness I am given health and strength for all I have to do, and I cannot be too thankful for this continued blessing. I can occasionally attend a meeting of the friends on Sunday afternoon, which. is always a joy -- otherwise I am isolated, from fellowship.

Must not take more of your time but. just felt drawn to make myself in a way more known, to you -- and say how I appreciate the many favors received.

With Christian love and every good wish for the New Year,



Your sister by grace, Mrs. R. I. C. -- Ont.

# The Herald of Christ's Kingdom

VOL. XI. January 15, 1928 No. 2

## THE NEW YEAR'S OUTLOOK

**REALIZING** to some extent the importance of the times in which we are living, times in which there are rapid developments and significant changes, the beginning of a new year is properly an occasion for a fresh survey of the outlook in the world. The opening of the year 1928, witnesses our race still struggling on under the reign of sin and death. The various concomitants of death are ever and always in evidence -- calamities of various kinds, sickness, violent storms, dreadful disasters, war, and threatened war, all bringing suffering and distress. Various portions of the earth, particularly the American continent, have been specially afflicted with floods and violent storms during the past year, laying waste large areas of the country and causing great suffering, and otherwise taking a heavy toll of valuable treasure and life. Then there are increasingly grave social evils and disturbances as well as political troubles that cause great unrest. Still our race continues to desperately labor and hope for the better.

Knowing nothing of the Divine purpose to establish the Kingdom of, heaven as the remedy for all human ills, men struggle on in their own strength, and hope in the direction of their own applied wisdom, philosophy, and science to subdue and conquer all these adverse elements. Various organizations and societies frequently meet for the purpose of discussing the many problems with a view to improving conditions. Thus we read in the "New York Times"

"Washington; December 28. - Application of scientific principles and methods of investigation to every sort of national problem, from the break-up of American homes through divorce to the failure of civic campaigns of education, were advocated today by speakers before the seventeen learned societies in session here. The outstanding impression of every session was that most of the social and political problems of the day were to be attributed to failure of social and political institutions to keep pace with the progress of applied science." Here the inference is plainly given that if social and political institutions would keep pace with the progress of science, the social and political problems would be solved.

### Voices of World Leaders

Amongst the nations of the earth today there is to be heard numerous conflicting voices; some crying peace and others war. New Year messages are speaking much of peace. From France's Foreign Minister, Aristide Briand, there comes the following statement as published in the "New York Times" of January 1:

"France faces 1928 with a new hope of being able to remain a force for peace in the world. Between France and her sister Latin nation across the Alps the remaining differences are being ironed out, and we trust that the new year will not be old before our relations will be definitely improved.

"We look forward to the conclusion of a new treaty with the United States as a further step toward the consolidation of world peace, to which all conscientious statesmen in the world must be working, even if, unfortunately, there is not full agreement on the means to achieve the end we all seek.

"I have every confidence that peace will be maintained in Europe and the world at large during the year 1928. We must all work to bring a general realization everywhere that war is not a paying business."

From the President of the German Reichstag, Mr. Paul Loebe, we have the following:

"The sentiment of the nations whom I have learned to know in many travels is undoubtedly peaceful. The plain citizens, farmers and workers are occupied by worries about their work and their bread. They do not want war, but peace.

"With this sentiment, unfortunately, the actions of the Governments do not agree. They continually increase armaments while having the world peace ever on their tongues.

"The United States, whose word has great weight in the world, could make all debt agreements and reparations plans dependent upon European disarmament, but to accomplish this the American Government would have to set a good example."

The Prime Minister of Spain, Mr. Miguel Primo De Rivera, says:

"The year is closing happily for Spain, whose international situation is clear and uncomplicated. Spain is at peace with the whole world, and in the world councils her voice is always for peace, which is the best guarantee of social order and prosperity at home.

"During the coming year we hope that an agreement will be reached by friendly negotiations with other countries interested regarding our position in Tangier. We claim to have rights there which must be recognized, for if Spain is to maintain peace in her protectorate of Morocco, what she is asking must be classed as necessities as well as rights."

The Foreign Minister of Poland, Mr. Auguste Zaleski, issues the following statement:

"Permit me to look upon the progress made in the development of international relations during 1927 through the prism of Polish politics. This does not imply any narrowing outlook, as Poland already is closely enough linked to the whole of international politics by taking an active part in the labors of the League of Nations Council. We witnessed several facts in 1927 which give evidence of great progress in the stabilization of international relations. They give evidence of an almost complete calming down of the boisterous waves of postwar times. Indeed, the last League Assembly was able to pass the Polish resolution outlawing war, which became a great manifestation for the moral disarmament of nations."

Mr. Allen Raymond, Correspondent to the "New York Times," writes from London that "it is quite certain as the new year dawns, that dominating the news in Great Britain in the year 1927 has been an evolution in economic thought." He speaks "of a new organization of the Empire's industrial and commercial life, in a scheme called a 'rationalization of industry.'"

This rationalization the British first breathed in a mere whisper after the general strike of 1926 as an antidote to rationalization as a panacea for the ills of the Empire which the Socialists were offering. "Beyond this advance," Mr. Raymond says, "in economic thought, 1928 finds Great Britain slightly better off in other ways than 1927 did."

Mr. Arnaldo Cortesi says that "Italy faces the new year much better equipped to attain prosperity and economic independence than was the case a year ago."

### **Gloomy Outlook in the Far East**

Concerning the outlook in the Far East, comment is not so favorable. One prominent writer, after pointing out the circumstances of the various contending factions, sums up the matter by saying that,

"China is completely disorganized politically. The rivalries among the factions are still acute. There is no prospect of peace. Economic conditions are going from bad to worse. Famine is again abroad in the land. The foreign Powers, anxious to settle with China, find that there is no one with whom they can deal capable of carrying out China's part of any new agreements. So extensive is the disintegration that time must pass before a unified China possessing a Government capable of keeping its own people in order can be raised out of the ashes. The Chinese, accustomed to long periods of readjustment, are more philosophical about these delays than are foreigners. History has taught them that revolutions are long in proportion to the extent to which they effect far-reaching changes. The present is China's most momentous revolution.

### **The Spirit of America**

An interesting Editorial in the "New York Times," refers to the outlook in America: Following the statement that the situation is materially improved between the United States and Mexico and Latin America, this writer goes on to say that,

"More important than any of these material things, highly important as they are, is the attitude, the spirit, in which America is preparing to face the unknown of 1928. Unless all the signs are misleading, this will be a spirit of hopefulness, of charity, of quickened humane instincts, of a desire to live peaceably with all men, and of illimitable pride in the achievements and prospects of our country. There are many things to deplore; some things to make us ashamed; others to stir our zeal for reform; but, on the whole, there is reason enough for all Americans to look forward, with happy confidence to another twelve months of keeping step with what Rufus Choate called the glorious music of the American Union."

### **The Prophetic Viewpoint**

Nearly all of the foregoing statements regarding the outlook in various sections of the earth, are of an optimistic character and speak of the desire of many people today for better and more established foundations for prosperity and peace. Nevertheless, we must take our position with, the Prophets of the Bible, who we believe spoke as they were moved by the Holy Spirit. Their words have described minutely the present state and circumstances of the nations of the earth in connection with. the change of dispensation, the change of the rulership of the world from that of Satan to, that of Christ. The

fulfillment of these ancient predictions has been much in evidence for nearly a century, but particularly during the past fifty years, and are to be observed increasingly as the days go by. It is true that what is termed civilization has been making rapid strides during the past century, but it is obvious that civilization does not change the hearts of men, does not affect the selfishness of the human heart. The great leaders, master minds of the world, statesmen, philosophers, and men of science, are all aware of this fact and are suggesting every kind of remedy in the hope of averting a great catastrophe. While the civilized world, may be said to be at peace today, it is not inwardly at peace; there does not exist a wholesome state of peace by any means. There exists at the present time all the elements and ingredients necessary to fulfil the prophecy of Jesus and Daniel concerning a "time of trouble such as never was since there was a nation."

### **Dark Clouds on the Horizon**

We have only to be reminded of the dark clouds of war that have recently been hanging so low over the Balkan States of Europe. Summing up the situation, in the "Literary Digest" of December 10, one writer goes on to say that,

"Straight across the eastern edge of Europe, from the Baltic Sea to the Balkan coasts, the World War left new boundaries, chopping up old nations, and establishing new ones. This area, as the Baltimore "Sun" remarks, 'is as much a strain on the patience and ingenuity of the statesmen in Europe who seek to maintain peace as a subnormal person of bad disposition is to his family, or as the gang districts are to a modern city, or as Chicago is to the United States.' At any rate, writes the Paris Correspondent for the Chicago "Daily News," Europe is now more nervous than it has been for several years, and the tension is greatest along that volcanic eastern edge."

Again in the "Digest" of December 17, we have the following impressive statement:

"The menace of another war, more terrible than the one which ended nine years ago, is said by some pessimistic European observers to be rapidly growing on the European horizon, and it is largely to be blamed, they say, on the antagonism between France and Italy in the Balkans. The London "Westminster Gazette" sent a special correspondent into this danger region of Europe, who reports that in the opinion of the most competent and experienced authorities, the course of events in Southern Europe is leading directly to war -- possibly as soon as 1930. Where that war might end, nobody can say, this newspaper adds, and it attributes it to the rapidly developing rivalry between France and Italy for supremacy in that sphere and in the Mediterranean."

And still further we read in the issue of December 24, the significant statement:

"The fear of a general flare-up such as involved the whole world in war within recent memory is dissipated, for the time being, says Geneva dispatches, by the resumption of peaceful relations between Poland and Lithuania. Urged by the "big five" members of the League of Nations -- England, France, Germany, Italy, and Japan -- the two Baltic nations agreed on December 10 to end the technical state of war that has existed for seven years, and to enter into direct negotiations for the settlement of their differences. To American newspaper correspondents in the Capitals of

Europe and at Geneva, this means that another little war, which might have spread to involve all Europe, has come formally to an end over the council table of the League. Moreover, points out the Boston "Globe," 'it is a distinct gain for the world at large.' The quarrel between Poland and Lithuania, notes the Philadelphia "Inquirer," 'had reached the fighting stage. Something like war was actually in progress along the border.'

While an outbreak or a general war is averted for the moment, it can evidently be but a temporary postponement. This we say with all due respect to all the honest efforts of men to cure the malady by the agency of a League of Nations, by covenants and treaties, etc.; these are to be commended and praised to whatever extent they prevent war and serve the purposes of peace. But no human panacea or remedy can avail for removing jealousy, hatred, and selfishness, which in a general way are responsible for all war. Hence it can only be a matter of time, the Lord's due time, until the crisis will be reached and the long predicted change will come.

How grand is the privilege of being enlightened concerning the Divine purpose and its progress toward the promised grand consummation, as Jesus said unto His disciples, "To you it is given to know the mysteries of the Kingdom of heaven." This standpoint of faith given to the children of God represents indeed a very great blessing as at the opening of the new year we observe the sorrow, suffering, and distress in which our race is struggling. Such as have this privilege are enabled to lift up the head, hopefully, with confidence, and to be of good courage, because of the great redemption that is being wrought out, in the Divine Plan. These realize from the signs in the earth today that the deliverance of both the Church and the world draws near.

Many prophecies viewed in the light of present events and circumstances upon the earth clearly establish this conclusion. St. Paul, we remember, looking down to the change of dispensation when Messiah's reign would commence, tells of the terrible shaking time when everything that can be shaken will be shaken and utterly removed. (Heb. 12:25-29.) It is the entire present order of things political, financial, social, and religious, designated by the Apostle Peter, "the heavens and earth which are now," that is to pass away. For some time we have been in this shaking period. All can see that the world's political, financial, and governmental institutions have been undergoing this shaking process; the wide dissemination of knowledge, and the enlightenment of the people, has featured largely in this matter, as was foretold. (Dan, 12:1- 4.) The people in modern time have been caused to think above that of any period of man's history. The result is a clamoring for rights and privileges of which they have long been deprived. Logically, many issues and problems have grown out of this situation that have never before confronted the governments of the past, leading to the advocating of the adoption of measures of legislation never before thought necessary. The progress and changes that are constantly made necessary by reason of the use of new inventions and the applications of science, have much to do with unbalancing the social and industrial world. This constant influence upon and disturbance of the economic relations of mankind is making it impossible for the nations to maintain a proper balance or equilibrium, financially. Thus the whole world is in a decidedly unsettled state. There is no corner of the earth today that is immune. The discussions, controversies, disputes, and disagreements which constitute the shaking process are heard in all the nations of the earth with increasing animation and, vehemence, selfishness being an important factor. True, indeed, the great deliverance promised

comes not by the world's peacefully accepting the will of the Lord and meekly bowing to the new order of things, but rather because earth's new King takes unto Himself His great power and reigns.

### **For What Signs Are We Looking?**

Observing matters then as the Lord has outlined them long ago, we are not today looking for indications that the operations of any of the present energies amongst men are about to succeed in changing the hearts of mankind and making them Christlike; but rather for those signs in fulfillment of the more sure word of prophecy, signs that signify that the influences of earth's coming King are already at work, looking in the direction of the complete setting aside and passing away of the old order of things, preparatory to the establishment of the Kingdom of God, which, in addition to ruling the nations with a rod of iron, will lift up and bless all the willing and obedient and forever establish peace on earth, good will toward men.

### **The End Not Yet**

But the full end of this dispensation of things is not yet; the deliverance of all the faithful has not yet taken place. The Church of Christ cannot be said to have been glorified. The year 1928, as it opens, finds a people consecrated to the Divine service and walking in their Master's footsteps, struggling on- in the Narrow Way that leads to God. Nor have we any reason to assume or to announce that the new year we are just entering will witness the end of all things and the deliverance of the saints. It does not seem that all the elements are just ripe for the great conflagration predicted. Nor does it appear that all the signs alluded to in prophecy have reached the stage of development that would be reasonably looked for. Zionism, or the Jewish question, is one of these. While within recent years there have been some remarkable developments, and much progress has been made in the direction of Israel's restoration, yet it would seem that a considerable more advancement of this matter is to be expected. The land of promise has not yet attained all that the Prophets have described as taking place in connection with the last phase of the time of trouble. Notable among these is the prophecy of Ezekiel 38 and Zechariah 14:1-3.

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

### **The Special Concern of the Saints**

We know from the Word of the Lord that there are some things that in a peculiar and special way concern the hearts of the Lord's people in these times. Chiefest amongst these perhaps is the blessed hope of gaining entrance into the heavenly Kingdom. It should be most interesting to all who entertain this hope to recognize that the door into that Kingdom is still open. Recognizing this fact, we observe that an important consideration is that all the Lord's followers should be very sure that they are faithful in doing His will, in being loyal to the principles of truth and righteousness, of rendering their service according to the instructions of His Word. While there are saints upon the earth, there is still a ministry to be performed. This ministry is

primarily toward one another, as fellow travelers in the way of life. They will seek to build and edify one another in holy things, in the, new life. Additionally, all grateful and obedient children of God will desire to let their light shine for the benefit of all around them. In so doing they will be careful that what they announce as the Lord's Message is thoroughly established as the truth.

Well may all the Lord's people today give the more earnest heed to the things which they have learned lest at any time they should let them slip. So admonishes the Apostle, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ: . . . for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

## **THE PASSING HOUR**

"The glass has turned, and hark! the measured chime  
Proclaims another hour of passing time:  
Untold its value, as it swiftly flies;  
The new-born hour appears, runs out -- and dies!

"Now is salvation nearer than the day  
When we to God from idols turned away.  
Scant is the measure, quickly runs the sand,  
Christ on the threshold-on the latch His hand!

"Darker the shades around of evening lower;  
"Watch!" He has said, "for no man knows the hour."  
The minutes, rushing onward, -- swiftly pass  
Wake, sleeper, wake, as turns the warning glass!

"Soon in the Father's presence we shall stand  
"For ever!" measured not by wheel nor sand.  
Teach us eternal worth, while moments flee,  
Whether we live, or die, O Lord, for Thee !"

## **THE SIMPLICITY OF THE CHURCH AS INSTITUTED BY CHRIST AND THE APOSTLES**

### **NO OVER-LORDS, HUMAN CHANNEL, OR HEADSHIPS**

*"For one is your Master, even Christ: and, all ye are brethren."  
-- Matt. 23:8.*

THUS did Jesus in the above language present to His followers the profound simplicity of the arrangements and relationship that He desired to exist among His followers as they, should go forth to carry forward the great commission given them in the beginning of the Age. The Master's teachings

were most explicit that God had called one Church to be associated with His Son in the heavenly realm-one Body, the members of which were all called in one hope of their calling; that this Church should have but one Head, one Guide, one spiritual Ruler, even Jesus, whom He gave "to be the head over all things to the Church, which is His Body." Under our Master in the beginning of the Age there were appointed twelve Apostles, under-spiritual guides to serve the Church throughout the Age, and these are designated the twelve Apostles of the Lamb; the twelve foundations of the New Jerusalem, in view of their important positions as spiritual teachers of the Church. (Rev. 21 :14.) Thus in the Book of Revelation,, the New Jerusalem -- the symbol of the new Millennial government, the Church, the Bride united to her Lord -- is very clearly delineated; and in the picture the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the "twelve Apostles of the Lamb"-no more, no less. What better proof could we have that there were never more than twelve of these Apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false Apostles."-2 Cor. 11:13.

### **No Lordship in the Early Church**

Nor can we imagine any need of more Apostles; for we still have those twelve with us -- their testimony and the fruit of their labors -- in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord's words, miracles, etc. Their discourses on the various topics of Christian doctrine in their epistles are in our hands today in a most satisfactory manner. These things are "sufficient" as the Apostle explains, "that the man of God may be thoroughly furnished." Elucidating the matter further the Apostle declared, "I have not shunned to declare the whole counsel of God." What more is necessary?

There is not the slightest suggestion anywhere, to the Apostles or concerning them, that they were to be lords over God's heritage; that they were to consider themselves as different from other believers, exempt from the operations of Divine Law, or specially favored or secure as respects. their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were counseled to bear in mind that it was necessary for them to make their calling and election sure; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise enter, into the Kingdom." They were given no official titles, nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples to the flock,; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the Leader also, and ultimately, attain to the same glory, honor, immortality -- partakers of the same Divine nature, members of the same New Creation.

Their commission was one of service -- they were to serve one another, to serve the Lord, and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. They were partakers of the pre-anointing that had already come upon their Master-the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the Prophet, saying: "The Spirit of the Lord is upon me because He hath anointed me to preach good tidings unto the meek, . . . to bind up, the broken hearted," etc.



In accordance with the Spirit of Christ in them, and in harmony, with their messages, "the Apostles issued neither bulls nor anathemas, nor threats, but we do find among, their loving entreaties such expressions as these: 'Being defamed, we entreat.' 'I entreat thee also, true yokefellow.' 'Rebuke not an elder, but entreat him.' -- 1 Cor. 4:13; Phil. 4:3; 1 Tim. 5:1."

### **The Primitive Organization not a Sect**

It is only as Christians have humbly listened to the advice of these faithful messengers set in the Church in the beginning of the. Age that they have been able to remain free from confusion and difficulty on the subject of the Church's present organization; And even in our day when so much has been written greatly elucidating this entire matter, there seems still to prevail many. conflicting opinions among the people whose vision should be thoroughly clarified by now. But though this subject has been dealt with exhaustively from time to time in these. columns, still in view of the prevailing confusion and, the entanglements in which many find themselves today, in bondage to human authorities and man-made teachers, it seems profitable and unto the edification of all; that great prominence continue to be given the various lines of thought that concern the organization of the Church during its present pilgrimage, and the relationship, which the various members bear toward one' another. Since these matters have been so ably treated by Brother Russell and the true Scriptural view forcefully presented, we are submitting the following choice selections from "Studies in the Scriptures," Volume VI:

"It is to the New Testament that we must look particularly for our directions respecting the organization and rules of the Church during the days of her humiliation and sacrificing. The fact that these rules are not laid down in a compact form must not deter us from expecting and finding that *they* are, nevertheless, a complete system. We must fight against the natural expectations of our perverted judgments in respect to laws, and must remember that the Church as sons of God are given a 'perfect law of liberty,' because they are no longer servants, but sons, and because the sons of God must learn to use the liberty of sonship and thereby show the more particularly their absolute obedience to the law and principles of love.

"The Apostle sets before our minds a picture of the New Creation which illustrates the entire subject. It is a human figure, the head representing the Lord, the various parts and members representing the Church. In I Cor. 12 this subject is grandly elaborated, and with great simplicity, the explanation given being that, 'As the body is one and hath many members, and all the members of that one body, being many; are one body, so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into one body [whether Jews or Gentiles, whether bond or free].' The Apostle proceeds to call attention to the fact that as the well being of a human body depends largely upon the unity and harmony and co-operation of all its members, so also it is with the Church, the Body of Christ. If one member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and, if one member, is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural bodies and seek to relieve and help them; and that thus it should be with the Church, the Body of Christ-the most blemished members should have special care as well as the covering of charity-love;

'that there may be no schism [division] in the Body, but that the members should have the same care for one another,' for the most humble as well as for the most highly favored member. -- Verse 25.

"According to this the Lord's organization of the Church is a very complete one indeed; but, as in nature, so in grace -- where the organization is complete there is the less necessity for splints and bandages. A tree is thoroughly organized and unified from tips to roots, yet the branches are not held on by patent fastenings or cords or screws or printed rules and laws; and so with the Body of Christ. If properly adjusted and harmonized and united on the lines which the Lord has laid down, there will be no necessity for cords, splints or screws to hold the various members together -- no need for laws and creeds and human spectacular appliances to bring them together or hold them together. The one Spirit is the bond of union, and as long as the spirit of life remains, a unity, a oneness of the body must remain also, and this will be a strong or a weak union, according as the Spirit of the Lord abounds.

"The Apostle goes further, and points out that God is the superintendent of the affairs of this organization, the New Creation, which He Himself devised and inaugurated. His words are, 'Now ye are the Body of Christ and members in particular. And God hath set some in the Church [Ecclesia, body], first, apostles; secondly, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, divers kinds of tongues.' It will be a new thought to many who are used to setting themselves and setting each other in places of glory and honor and trust 'and service in the Church, to realize that God has promised the superintending of this matter amongst those who are looking to Him for guidance and are directed by His Word and Spirit."

### **"Apostles, Prophets, Evangelists, Teachers"**

"It is not reasonable to suppose that God, foreknowing this New Creation before the foundation of the world, should be so negligent of His own work as to leave His faithful people without a clear understanding of His will and an adequate arrangement or organization for their well-being. The tendency of the human mind is either toward anarchy on the one hand, or toward tight organization and bondage on the other. The Divine arrangement, avoiding both of these extremes, marks out for the New Creation an organization simple in the extreme, and devoid of everything akin to bondage. Indeed the injunction of the Scriptures to each individual Christian is, 'Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.' -- Gal. 5:1."

"The Lord provides the apostles, prophets, evangelists, pastors, teachers, for the blessing of the general Body, as respects both their present and their everlasting welfare. It is for those who are earnestly relying upon the Lord as the Head, the Instructor, the Guide of the Church, His Body, to expect, look for and notice His gifts in all these particulars; and to accept and to use them-if they would have the promised blessing. These gifts are not forced upon the Church; and those who neglect them, when offered, experience a corresponding loss. The Lord set these in the Church at the beginning and thus gave us the ideal Church arrangement, leaving it to His people to, follow the pattern thus set them and to have proportionate blessings; or to ignore the pattern and to have corresponding difficulties and disappointments. Let us, as those who desire to be led and taught of the Lord, seek to learn how He set the various members originally and what gifts of this kind He has been

bestowing upon His people since, that we may thus appreciate whatever gifts of this character are, at our disposal, and may the more zealously avail ourselves of them for the future."

### **As It Was in the Primitive Church**

Concerning the apostolic arrangements and primitive organization of the Church Brother Russell further wrote: "We find today that such an organization as obtained in the primitive Church -- namely without a sectarian name and without glory, honor, and authority, on the part of a few over the many, and without a division into clergy and laity -- is regarded as no organization at all. We are happy, however, to take our position amongst these disesteemed ones; to copy closely the example of the primitive Church and to enjoy correspondingly similar liberties and blessings.

"As elders of the Church are all overseers, caretakers, watchers of the interests of Zion, some locally and some in the broad and general sense, so also; each, according to his talent and ability, might serve the flock, one as an evangelist, whose qualifications fitted him and whose conditions permitted him to go about preaching the truth to beginners; finding those possessed of an ear to hear the Good Tidings, etc.; another serving the flock as a pastor (shepherd), because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually -- visiting them at their homes, encouraging them, strengthening them, holding together and defending them against the wolves in sheep's clothing who would bite and devour them. 'Prophets' also had their special qualifications for service.

"The word 'prophet' is not generally used today in the broad sense in which it was used in olden times, but is rather understood to signify a seer, or foreteller. The word 'prophet' however, strictly signifies a public speaker -- an orator. A seer of visions or a recipient of revelations might also be a prophet, in the sense of a declarer of the same; but the two thoughts are distinctly separate. In the case of Moses and Aaron, Moses was the greater, being the Divine representative, and the Lord said to him, "See, I have made thee a god [mighty one or superior] to Pharaoh; and Aaron thy 'brother shall be thy prophet'-spokesman, mouthpiece. (Exod. 7:1.) We have already seen that several of the Apostles were seers in the sense that they were granted a knowledge of things to come; we now remark that they were nearly all prophets too, that is, public orators-especially Peter and Paul. But there were many other public speakers, or prophets. Barnabas, for instance, was one; and it is written "Judas and Silas, being prophets [public speakers] also themselves, exhorted the 'brethren with many words.' -- Acts 15:32.

### **Humility Most Essential to Qualification for Servants in the Church**

"There is no suggestion in the Scriptures that any person disqualified for the work to be done should be considered the Lord's appointee to that position for which he lacks special adaptation; but rather it is a duty that in the Body of Christ each member should serve the others according to his talents -- according to his abilities -- and that each should be modest enough; humble enough, 'not to think of himself more highly than he ought to think, but to think soberly,' according to the actual value of the talents the Lord has bestowed upon him. Neither should the Church recognize those of their number desiring to be greatest on that account. On the contrary, they should take cognizance of humility as being one of the essential qualifications to

eldership or to service in any department. If, therefore; two brethren seem to have equal talent, but one is ambitious and forward and the other humble and backward, the Spirit of the Lord, which is the Spirit of wisdom and of a sound mind, would teach the Lord's people to appreciate the humbler brother as the one whom the Lord would specially favor and wish them to put into the more prominent place in the service.

"It seems less remarkable that 'goats' and goat-like sheep in the Lord's flock should aspire to leadership than that the true sheep who recognize the Master's voice, who know His Spirit and who are seeking to do His will, should with docility permit such goats or goat-like sheep to take the leadership amongst them. It is well that we follow peace with all men; but where we disregard the Word and Spirit of the Lord for the sake of peace it will be sure to result injuriously to a greater or less extent. It is well that all should have the docile, sheep-like nature; but it is necessary also that the sheep have character, else they cannot be over comers; and if they have character they should remember the Chief Shepherd's words, 'My sheep hear My voice [obey it] . . . and they follow Me,' 'a stranger will they not follow . . . for they know not the voice of strangers.' (John 10:5, 27.) It is the duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. They should first be convinced that he has the real qualifications of an Elder in the Church -- that he is sound on the basic doctrines of the Gospel -- the Atonement, redemption through the precious blood of Christ, and full consecration to Him, His Message, His brethren, His service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep; but they would be doing violence to the Divine arrangement to choose such for their leaders or elders. They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church.

## **"Of Yourselves Shall Men Arise"**

"It should be recognized that the Ecclesia is far better off without any public servant than to have for a leader a golden-tongued 'goat,' who would surely not 'direct their hearts into the love of God,' but seductively into wrong channels. Of such our Lord forewarned the Church; such the Apostle described, saying, 'Of yourselves shall men arise speaking perverse things [wrong, misleading doctrines], to draw away disciples after them [to artfully attract followers after themselves].' The Apostle says that many shall follow their pernicious ways, by reason of whom the Truth will be evil spoken of. -- Acts 20:30; 2 Pet. 2:2.

"So we see it today. Many are preaching themselves rather than preaching the Gospel, the Good Tidings of the Kingdom; they are attracting disciples after themselves and their denominations, rather than attracting them to and uniting them, only with the Lord, as members of His Body. They are seeking to be the heads of churches, instead of having all the members of the Body look directly to the Lord as the Head. From all such we should turn away; the true sheep should give them no encouragement in their wrong course. The Apostle Paul speaks of these as having a form of godliness but denying its power. (2 Tim. 3:5.) They are great sticklers for days, forms, ceremonies, ecclesiastical authorities, etc., and are highly esteemed amongst men, but an abomination in the sight of the Lord, saith the Apostle."

## **The True Basis for Christian Fellowship**

It is well remembered that Brother Russell, realizing that the tendency and practices of Christendom had for centuries been toward a denial of the liberties, rights, and privileges that were accorded to the members of the Church in the beginning of the Age, repeatedly and most clearly set forth the Scriptural basis for union and fellowship in Christ. The following is one of his statements which is recognized to be in every way in full accord with the New Testament Scriptures

"Unity of faith is desirable; it is to be striven for -- yet not the kind of unity that is generally aimed at. Unity is to be along the lines of 'the faith once delivered unto the saints' in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human speculations, theories, etc. The Scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by faith therein. (2) Our consecration sanctification, setting apart to the Lord, the truth, and their service., including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship -- upon every other point fullest liberty is to be accorded, with, however, a desire to see and to help others to see, the Divine Plan in its every feature and detail. Thus each member of the Body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members that it will be his pleasure to lay down all, even life itself, on their behalf."

## **Christian Liberty in the Apostolic Period**

It was on this broad basis for Christian fellowship that harmony and unity was maintained in the Apostolic Age. We are not to understand that there were no occasions for disputes or disagreements on various minor points in the early Church: On the contrary, the record clearly shows that there were points of doctrine and practice on which there was more or less of confusion and misunderstanding and that much patience and the Spirit of Christ was required to maintain Christian unity and love. For example, we learn of certain dissensions arising in the Church at Antioch. It is remembered that the Church at this place was the center of Christianity amongst the Gentiles, and Jews born in Gentile lands. Its Gentile surroundings, no less than its membership, tended to cultivate in it a broad spirit of Christian liberty; some of its membership, under the influence of brethren who had come from Jerusalem feared that it had gone too far in the matter of Christian liberty, and held that Gentiles, upon accepting Christ through faith, should likewise accept Judaism and the Mosaic Law, and come as fully under the conditions of these, including circumcision, as though they had been born Jews. Certain brethren who had recently arrived from Jerusalem accentuated these fears, and as a result there was quite a dissension in the Antioch Church, amounting, as the Greek word shows, almost to a schism, a split. But the right spirit evidently prevailed; because, instead of splitting over a vexed question, each party respected the conscientious convictions of the other, and it was wisely determined to appeal the matter to the Church at Jerusalem. For such words of counsel and advice as its leaders, the Apostles and elders, should see fit to give. The Antioch brethren evidently had full confidence that God had appointed the Apostles, and that their conclusion on the matter would ultimately be the correct one. At the same time knowing that the brethren at Jerusalem were surrounded by the Judaizing influence, tending rather to narrowness of view as respected the Mosaic customs, they sent their two leading representatives, Paul and Barnabas, to present before the Jerusalem council the views which seemed to the majority of the Church to be the correct ones, that thus the entire subject might be fully, fairly, thoroughly investigated, and the mind of the Lord determined as accurately as possible.

This was a beautiful spirit -- the right spirit; far more commendable in God's sight and in the judgment of sound-minded men than any immoderate course they could have taken. People who take the immoderate course are generally those who do not have sufficient faith in the Lord as the real Head of the Church, and in His overruling providence in the affairs of those who are seeking to know and to do His will -- they are generally those who feel too much self-assurance, as did even the meek Moses, when he erred in smiting the rock in the wilderness the second time saying: "Ye rebels, must we fetch you water, out of this rock?" -- Num. 20:10.

The truth has nothing to lose by fairness, openness, and a reasonable moderation and the turning on of all light obtainable. And while the Church at Antioch evidently had great confidence in Paul and Barnabas, they properly also had great confidence and respect for the Apostles at Jerusalem, and reasoned that since these men all gave evidence that they were truly the Lord's special servants and mouthpieces, it would be strange indeed if meeting together and hearing all that could be said on both sides of the question, they could not arrive at a unanimous decision respecting the Lord's will, that would assure the Church in general. We commend this noble

principle which is as applicable now as it was then. Today, however, as we cannot refer questions to the living Apostles, we must refer them to the recorded teaching of our Lord and the Apostles, seeking assistance in this amongst the brethren who appear to have the best knowledge of God's Word and the greatest insight into the Divine Plan.

We rejoice that there was such a spirit of broadmindedness in the early Church as is represented in the course pursued -- we rejoice that when an important subject was to be considered, with a view to knowing the mind of the Lord, that there was fullest liberty granted for as much dispute or debate, in a proper manner, as was necessary to bring the whole subject before those who had it under consideration. Such full opportunity for freedom of discussion, within reasonable limits, is absolutely necessary to spiritual health and progress. To shut it off means to crush proper activities of thought, and in many instances means to accumulate a force which would ultimately result in an explosion, which would be damaging in some respects at least. Let us remember, in this matter, the Golden Rule; and let us accord to others differing with us the same reasonable liberty, inside the boundaries of foundation principles, that we would like to have them accord to us, if our positions were reversed.

### **Why the Christian Should Maintain His Liberty .**

The value of true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because, under a wrong conception of union, this spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death, that the "dark ages" resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a reawakening of the spirit of liberty -- liberty to think inside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren; either in word or deed.

All the liberty there is in the world today has been paid for: none of it has been attained without sacrifices. Why?, Because selfishness is so entrenched in the race that those who possess power, authority, privilege, opportunity, would hold these for themselves to the disadvantage of others, to the enslavement of others, were not the rights and liberties fought for. Looking back over the history of nations, without approving. of wars, every reasoning mind can see, nevertheless, that only through wars have liberties come to the race. The mistake that is being made by many today is the supposition that humanity would ever be able to attain the condition of absolute equality and unselfishness through laws or wars or any other means within the power of Adam's race.

If, the world's liberty has required fighting for, much more-may we expect to battle, as those who take the still higher ground of the Bible, and who strive for the "liberty wherewith Christ makes free:" (Gal. 5;1.) For although this very Scripture declares that Christ gives this freedom, the Word shows us that He gives it only to those who desire it and who will fight for it. Their battle is not to be with carnal weapons which the law of love forbids, yet their warfare is to be mighty through God to the pulling down of strongholds of error.

### **Each Should Think and Decide for Himself**

Nor should it be difficult for us to understand why followers of Christ should be exercised by liberty, and should carefully guard the same with jealous care. It is as individuals that Christians are during this dispensation invited to membership in the Royal Priesthood, to patiently continue in well doing and thus seek for glory, honor, and immortality. It was as individuals that Jesus addressed His followers when He said, "I am the vine, ye are the branches"; again, "Herein is My Father glorified that ye bear much fruit." Such also are exhorted to work out their own salvation with fear and trembling.

It becomes most evident, therefore, that no follower of Christ can make the calling and election sure for another. It is a thing to be worked out by each individual member of the Body of Christ; and this is the spirit and teaching, of the entire New Testament on the subject. In order that Christians may make their calling and election sure, each must for himself learn and imbibe the great lessons of Divine Truth contained in the Scriptures. We cannot learn these lessons for each other, nor can we build character for each other. For any one therefore to trust in a fellow member to do his thinking for him -- to decide for him what he shall or, shall not: believe, what he shall or shall not practice, is to give up his liberty in Christ, the very, means by which he is to make his calling and election sure. Therefore, no matter how much we might esteem a brother, no matter how much confidence we might have in his judgment and learning, we should never accept any doctrine or teaching merely because it comes from him; and this reasoning should apply equally to a committee of brethren in whom we might naturally have confidence. For this reason the readers of this journal have been repeatedly urged to use their own personal judgment with regard to accepting what they read, and receive nothing as Truth unless they recognize that it is well established by suitable and satisfactory Scriptural evidence. The fact that you may not see and accept every view advanced shall not be allowed to make any difference or hindrance so far as fellowship in Christ is concerned. Each should accept only so much as he fully recognizes to be the Truth.

### **The Church Warned Against Human Headships**

The spiritual individuality of every person should be preserved, and this can be done only by his personally receiving and digesting the truths, of the Divine Word. This is why our Lord and the Apostles so earnestly exhorted the early Church to search the Scriptures -- to make the Truth their own personally, to know and understand its meaning. Thus the Apostle points out that one of the important purposes of an individual understanding of the Truth is that the Lord's people might be given such a comprehension of the Divine will and the principles of righteousness that, having their senses exercised, they might discern both good and evil, and thus experience sanctification by the Truth. The noble Bereans were especially commended because of such personal search of the Scriptures daily to prove whether or not those things were true. Nor does our study of the Truth and our standing fast in the faith signify that we are to contend and stand for innumerable and fanciful interpretations of the parables, symbols, and types of the Bible, which were never designed of the Lord as a basis for the Christian's faith and practice, but were arranged merely as a pictorial method of confirming truths and facts already known and understood. Types should never be used to teach doctrines, but to illustrate those already taught in plain terms. It is on the clear, plain fundamentals of the Christian's faith that all should unite. But upon the theories and speculative views of the figurative expressions of the



Scriptures there can be no satisfactory union. Our motto rather should be, on essentials, unity, on non-essentials, liberty and charity.

In the light of the foregoing we find that accordingly our Lord and the Apostles sought to put the Church on guard against the yielding up of their right and liberty to see the Truth for themselves, and to settle every matter of doctrine and faith each for himself. Hence, too, the forceful warnings of the New Testament against submitting to any self-appointed leaders, or any person or combination of persons, who might attempt to lord it over God's heritage and to take away the liberty of the sheep.

God's people are to be just as much on guard today in reference to these matters as at any time in the Church's history. Any organization of professing brethren, therefore, making the claim that they are God's exclusive channel through which truth must flow to the rest of the Church, that they are the custodians of the sheep, that they have been set over the Church as its special authorities and spiritual guides and that they are to decide all matters of faith and service, such organization of brethren is surely to be regarded with apprehension; for such boastful claims, such assumption of authority over the sheep is entirely without any Scriptural warrant. Such leaders would only mislead and enslave the sheep. Jesus says, "My sheep hear My voice, and a stranger will they not follow."

### **Wise Counsel**

Of all the expositions and warnings of modern times on this subject, we believe that none is more lucid, forceful and to the point than the following given by Brother Russell:

"It has been well said that eternal vigilance is the price of liberty: and truly it is the price of every principle of truth and righteousness which we desire to hold; because unceasing vigilance, art, cunning craft, unscrupulous hypocrisy, and blushing impudence are the characteristics of Satan, 'the prince of this world' (John 14:30; Eph. 2:2), who, unrecognized by men, is constantly manipulating human affairs, civil and religious, for the accomplishment of his own diabolical purposes in the enslavement of humanity to the dictum of ignoble tyranny.

"We certainly do not deny, but on the contrary affirm, that the Church should have living teachers; and that the Lord has raised up such teachers all through the Gospel Age, and will to its close, to instruct the Church in general by expounding the Word of God, pointing out and making clear its teachings and bringing forth from the storehouse things both new and old. But all are not teachers. Teaching, St. Paul declares, is a special gift. (1 Cor. 12:28-30.) A teacher is one who, being fully consecrated and brought into submission to the Divine will and enlightened concerning the Divine Plan, God can, and is pleased to use in instructing His Church. And the basis of such selection may be a keen, penetrating mind or other naturally or supernaturally imparted endowment and qualification.

"But as for a clerical class, God does not recognize it as His elect teachers; nor has He chosen many of His teachers from its ranks. The mere claim of any man to be a teacher is no proof that he is one by Divine appointment. That false teachers would arise in the Church, who would pervert the truth, was foretold. The Church, therefore, is not to blindly accept whatever any teacher may set forth, but should prove the teaching of those whom they have reason to believe to be God's messengers, by the one infallible standard -- the

Word of God. "If they speak not according to this word, it is because there is no light in them.' Isa. 8:20.) Thus while the Church needs teachers, and cannot understand God's Word without them, yet the Church individually -- each by himself and for himself, and himself only -- must fill the important office of judge, to decide, according to the infallible standard, God's Word, whether the teacher be true or false, and whether the claimed teacher is a true teacher by Divine appointment.

## **Hold Fast to the Word of God**

"We exhort all God's true Church -- the one Church -- which includes all consecrated believers -- to awake to the principles of the Reformation, to a recognition of the right of individual judgment upon religious questions. Demand Scriptural proofs for all you are asked to believe; take neither the decisions of Rome, nor those of Westminster, nor those of any smaller councils, or synods, as final settlements of the question, "What is Truth?" And be sure that you believe and confess nothing that you do not understand fully, and clearly. To subscribe to, or confess, what you do not understand, and therefore cannot truly believe, is solemn lying in the presence of God and witnesses, no matter if it be true that others, by the hundred, have done the same before you. If you did this once, thoughtlessly, even though it were years ago, in joining a church, now that your attention is called to it, you are bound to procure a copy of the 'covenant,' or 'articles of faith,' the belief of which you confessed publicly, and after careful, prayerful study of it, if you find that you do not so believe, you will be bound to deny it as publicly as you confessed .it, or else forfeit in God's sight all claim to honesty.

"Require of all who shall attempt to teach in the name of the Lord, the exact words of the Lord or the Apostle which they claim support their teaching. Get the chapter and verse and look the matter up for yourselves, critically, examining the text and the context. Weigh and test every item of teaching which you receive as your faith, regardless of how much you esteem the person who presents it. We know that no fellow-mortal is infallible, and that His Word is the only standard by which God wishes us to square and measure and build up our faith."

In view of the many lessons from the Scripture, as well as from history, pointing out the importance of maintaining the rights and liberties in Christ, none today need be in ignorance on this subject.

It is encouraging in these days to find brethren in all parts of the world who have clearly defined perception with regard to this matter, and in accordance therewith are striving to the best of their ability to stand fast in the liberty wherewith Christ makes free. It is pleasing to note that the increasing tendency on the part of these brethren is to exercise great care that they remain free from all human entanglements and bondage. This disposition is to be most highly commended. All such lovers of the Lord, of His will and His Spirit are to be admonished to be of good courage, to wait upon the Lord and He will strengthen their heart.

## **THE CHRISTIAN'S CONFLICT**

*"Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." -- Col. 3:2, 3.*

NO MORE important instructions in the Word of the Lord for the Christian, are there than those that relate to the proper directing and setting of the heart, its desires, affections, and purposes on the Lord and upon the things that appertain to the future eternal inheritance. "Keep thy heart with all diligence," says the Word of Wisdom, "for out of it are the issues of life." And experience confirms the saying of Jesus, "Out of the abundance of the heart the mouth speaketh."

St. Paul, addressing those who have accepted the Master's call to forsake all and follow Him, and such as have experienced the power and blessing of the Spirit and have realized its begetting influence, admonishes, "Set your affection on things above." It is of course understood that none could really be expected to exercise an interest in the things above or set his affections upon things that are beyond the present life, unless he already has some definite understanding and knowledge of as well as faith in those things. Because the Lord has called out of the world, those who are to constitute the New Creation, His "Body," His "Bride," to share with Him His spiritual, heavenly glories and honors, they should ever keep in mind what they are living for and what their obligations are, and should strive for those things that are above and are eternal. Invited to run the Christian race course and seek for "glory, honor, and immortality," the follower of Christ recognizes that it remains for him to make his calling and election sure. Again the Apostle reminds us, "Let us fear lest a promise being left us of entering into His rest [the heavenly rest] any of you should seem to come short of it."

### **The Natural Man and His Heritage**

It is important to have continually in mind the sharp distinction which the Scriptures draw between the natural man, the earthly creature, and the heavenly-minded new creature. The natural man, however well intentioned and disposed, is of the earth earthy. This, however, does not signify that he must be sensual, degraded and devilish; for, to the contrary, some natural men have what are in some respects very fine characters indeed, considering that they are sharers with all of mankind in the degradation of the fall. It is remembered that the first man was a natural man in his perfection, in the image of God. He could not set his affections on things above, for he had no revelation respecting them, no hope or prospect centering there, and no invitation to look in the direction of a heavenly inheritance. His interests, in harmony with his perfect nature, were earthly. So it will be with humanity in the future Age. While the human race under the blessings of restitution will experience the full lifting up to the perfection of manhood, and while all the willing and obedient will be reverencing the heavenly laws, messages, authorities, etc., they will properly enough be giving their thought and attention largely to earthly things -- appreciating especially all the glory and grandeur of Paradise restored which will then become their permanent inheritance.

### **Our Hope -- the House Not Made With Hands**

How different it is with those who share the heavenly call and privileges of this dispensation! We read nothing in the New Testament messages, which were given under the influence of the Spirit, of the Church entertaining the hope of an earthly paradise or home. Ever and always the thoughts and affections of those walking in the footsteps of Christ are directed upward and toward a higher heritage than anything that the natural man can conceive of. Truly, as Jesus recognized that He was to be given a portion with the great, even to be seated with the Father in His throne, so he assures His disciples that they were not to be of the human plane and nature, that they were not of the world, even as He was not of the world. He spoke of the Father's house of many mansions and of the place that He was going to prepare for those who should be faithful to Him; that He would return again for the purpose of claiming these and of taking them to be with Him as His intimate and very close associates throughout eternity. Hence it was this doubtless that the

Apostle had in mind as he exhorted Christians to whom he ministered that they earnestly endeavor to set their affections upon those things that appertain to their relationship with the Lord and the blessed home that He has gone to prepare for His followers.

It is in connection with the carrying out of his consecration vows to be dead to earthly things and to be alive to spiritual or heavenly things that the Christian realizes his warfare and conflict in the Narrow Way. And in order that he may wage a successful warfare, he is exhorted to fight a good fight of faith; that is, to exercise faith in connection with all of his efforts and strivings, ever believing that He who has promised is faithful and will bring to pass all that He has agreed to in His Holy Word.

The Apostle forewarns the Christian that he must not be unmindful of the fact that though he is regarded by the Lord and by himself and by the brethren as dead according to the flesh and alive according to the Spirit, he has nevertheless this treasure of the new life in the earthen vessel, which is to be reckoned or considered dead, but which actually is very much alive and constitutes his chief enemy. Not that there are really two egos or two wills in those who are properly following Christ; for as another Apostle warns, "the double minded man is unstable in all his ways." Those who are acceptable to the Lord in their consecration and who have surrendered all to Him, have only one will and it is fully devoted to the Lord, according to the terms of their consecration. But this one new will cannot have the new and glorious body suitable to it, until it is proved worthy of it; and then it will gain it as a reward in the resurrection. Meantime, the conflict is on between the new will (which has no body of its own kind) and, the old flesh (which has no will of its own kind). In order to be a conqueror or overcomer the new will must struggle with the old flesh and by the Lord's assisting grace keep it under, in subjection, until the end of the course, until literally dead.

### **He is Able to Give Us the Victory**

The Apostle instructs the Church that in proportion as the heavenly or spiritual mind grows on the spiritual food, the promises of the Lord's Word in proportion as it affiliates with others of like spiritual mind and is thus strengthened and sustained by the Holy Spirit granted to all such, they grow stronger and stronger for their conflict with the various adverse elements, the world, the flesh, and the Evil One. New Creatures in Christ cannot hope to conquer the Adversary nor the world, even though they may resist them, but they are encouraged to hope for victory in their combat with the flesh. So the assurance along this line is that "if the Spirit of Him that raised up Jesus dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." In other words, if the power of God was sufficient to quicken and bring back from the dead our Lord Jesus, surely He is able as well as willing to make it sufficient for us -- to give us the victory over our flesh to the extent that sin need not reign in (dominate) our mortal bodies, but instead, we as New Creatures will be able to use them more and more efficiently in the service of our Lord, to whom we have rendered our all.

It is evident that the new heavenly mind or will has no way of expressing itself but through the instrumentality of the mortal body; and since the latter is marked with imperfection and weakness by reason of its inheritance from the fall, the new mind has a difficult task before it to rise from the groveling things of sin and the sordidly selfish conditions surrounding everything at the

present time, to the grand heights of perfect love and unselfishness inculcated by the Spirit of the Lord by which we have been begotten. Those who would truly fulfil the obligations of the Christian life realize the necessity for making heroic effort to overcome the tendencies of the flesh and the mind of the world in order that they may live in the world as not of it, but on the contrary, as spiritual, heavenly-minded ones, merely tabernacling for awhile with men in a body of flesh, far from perfect or acceptable to themselves.

In view of the fact then that the tendency of the present natural body is downward and in opposition to the spiritual mind, it follows that even those who have already consecrated to the Lord need to reset or re-establish their affections on the heavenly things continually. If this were not so, the Apostle under inspiration would not have admonished the consecrated brethren of his time to set their affections on things above. For if it be true, as some have maintained; that the fight is over with and the real victory won at the time full surrender was made, and if at that time the affections and the heart were permanently and fully set upon heavenly things, there would be no need for the Apostle to admonish these to do that which had already been fully accomplished.

### **My Soul Be on Thy Guard**

How true it is that a little carelessness or indifference, a little looking away from the things which God has in reservation for them that love Him, a little putting of our minds and affections on earthly things, earthly hopes, earthly ambitions, earthly prospects, would readily mean, great loss to us -- the revival, the strengthening of the old nature and a proportionate weakening of the new, and correspondingly a great backset as respects the race we are running for the heavenly crown, the prize of our high calling in Christ Jesus.

It is not any wonder then that the Apostle urges the Lord's faithful people to set their affection on things above and not on things on earth. He was only fulfilling a Christian service in reminding the brethren of their solemn obligations along this line, and of their duty to warn others continually of the necessity for setting, fixing their affections, their minds, their hearts, more and more firmly on the heavenly things. It is with this end in view that the Scriptures have been provided as a guide to our minds, and the throne of grace has been opened to us that we may come there too, and obtain mercy and find grace to help in every time of need. The same gracious Provider has in these days, the last days of the Age we believe, given to the household of faith an increase of knowledge that is properly termed meat in due season whereby they may be strong in the Lord and in the power of His might. At a time when earthly things are more attractive, more alluring and seductive than ever before in the world's history, the Lord opens before His faithful ones still clearer view of the heavenly crown, heavenly glories, honors and privileges and blessings that they thus may give the strength to the new spiritual life which will offset the seductive influences affecting them through the flesh.

### **Helps or Hindrances, Which?'**

There is before us today in the advancement of art, in the increase of wealth, in the better homes and their better furnishment, in improved roads, landscape, and more artistic clothing, in pictures and music and conveniences and wider business prospects and opportunities, in the conveniences of mail, telegraph and telephone and in the broadcasting and receiving radio devices

-- in all these things we have a hundred fold more to attract our minds and visions and desires to the earth and earthly things than had our forefathers of even a century ago. How needful it has seemed to be that the Lord should open simultaneously to His faithful, a clearer understanding, of His Word and purpose of the riches of His grace and His loving kindness toward us, His wonderful provisions which eye hath not seen or ear heard, neither hath it entered into the heart of the natural man, but which God has revealed unto us by His Spirit. More than this, by this same word of revelation we are permitted to see that these heavenly glories are nigh, even at the door, and that the earthly joys, ambitions, and prospects under present conditions can be only transitory, and must end in connection with the great disaster that closes this Age, which will blight every earthly prospect and at the same time mean the realization of our heavenly hopes and prospects and the ushering in of the glorious Kingdom of God's dear Son.

It is evident that indecision and lack of positiveness of will, of intention, are responsible for the majority of failures and defeats in the Christian life. Even the natural man knows something of the value of definite resolutions and -positive intentions if he would accomplish any good or noble results. As Christians-as .disciples of Jesus, as soldiers of the cross, followers of the Lamb, we need to have this important fact well fixed in our hearts. Jesus admonished that those who would be His disciples indeed should sit down first and count the cost. Those who love sin and its joys and sorrows would not be acceptable to the Lord as members of His Bride class. He desires only .those who after counting the cost -- the renouncement of earthly things and ambitions, etc., in favor, of the heavenly riches, do with full purpose of heart, surrender themselves wholly to the Lord, to henceforth be His at any and every cost, that they may win Christ and be found in Him-members of His Body.

### **Importance of Full Surrender and Self-Judgment**

Those who take this step of full surrender to the Lord surely do what is proper and wise, and realize a blessing; and that blessing will continue and increase in proportion as the same spirit continues to guide and control in their experiences. If one is a Christian at all his will is fixed so far as its general purpose and direction are concerned; nevertheless, this is not sufficient-for there may be a firmness; a positiveness of the will as respects the great fact of consecration, yet a general slackness as respects the details of the every-day life. The suggestion is a proper one therefore that this fixity of purpose should be extended to all the ways of life, that the words of our mouths, the meditations of our hearts, and so far as possible the acts of life may speak forth the praises of Him who has called us out of darkness into His marvelous light. Surely who ever takes this position is setting, fixing, establishing his affections, his mind, his heart on things above, and loosening them as respects things of earth.

All such will grow the more rapidly, the more thriftily. But those who, even with fixity of will, rule their mortal bodies slackly, too leniently, are in danger of failing to come off more than conquerors and may receive some very severe chastening of the Lord. How much better it is that we develop this character in harmony with the Lord's Word, without the bitter experiences that come with the rod of correction; to have, on the contrary, the continued assurance of the Lord's favor and smile, encouragement and blessing upon our endeavors to set our affections on things above, to cut

loose from the earthly things, and to take a firm stand in even the small affairs of life for the Lord and His cause in harmony with the directions of His Word.

## **DANIEL THE BELOVED OF JEHOVAH**

WE HAVE much pleasure at this time in announcing that the volume, "Daniel the Beloved of Jehovah," containing an exposition on the Book of Daniel, will soon be ready for mailing. The matter is still in the hands of the printer, but we expect to have bound copies early in February.

For the benefit of a considerable number of new readers we would explain that this exposition appeared as a series of articles in the columns of this journal during the years 1923, 1924, and 1925. Our much loved Brother R. E. Streeter, of Providence, R. I., who ceased from his labors in December 1924, and who had been for some years a member of the Editorial Staff of this journal, was the writer of the exposition. It was his last work. In fact it was while he was engaged in writing on the twelfth chapter of Daniel that death came to him, ending his labors. The exposition was completed after his death from notes that were found in his study and by the aid of a number of expositions that Brother Streeter had consulted much.

Our confidence is that our dear Brother's long years of study of history, and prophecy, together with his whole-hearted devotion to the Lord, and his deeply spiritual mind, peculiarly fitted him to deal with the subject of Daniel's prophecy, as well as other prophetic portions of the Word. Many of the Lord's people the world over can bear witness to the rich blessings that have been their through the reading of Brother Streeter's exposition of the Book of Revelation in two volumes, entitled, "The Revelation of Jesus Christ." Yet our Brother, unassuming, and displaying true humility, did not think of himself as possessing any special ability to write on these illuminating and illustrious prophecies of the Bible, and consented to do so only after he had been urged to by his associates in the ministry. He freely acknowledged that many of the interpretations and applications were not original with himself, and that he had derived valuable assistance from a number of expositors; amongst these of course was Brother Russell:

There was not any purpose at the time the articles were published in the "Herald" of arranging them in the form of a book; but as the exposition was prayerfully read and studied, numerous communications were received; giving assurance that a great deal of good was being derived from the exposition and many suggestions were sent to us, asking that the articles be assembled and published in a book. Accordingly, some months ago the suggestion was laid before the readers of this journal, and the friends were asked to give the matter of publishing a volume; careful and prayerful consideration, and to advise us of their thought and wish in the same. There has been a general response from the friends in various parts of the world, and all of a very favorable character. Some have placed their orders for the volume and still others have contributed toward the expense of producing the book. As a result of the communications received the trustees of the Institute have regarded it as the Lord's leading and will that the publication of the volume go forward.



The issuing of this work has required a great deal of time, careful research, and investigation by Brother Streeter and by those who assisted him in the preparation of the articles that originally appeared in the "Herald." Then the assembling of the articles, the rearranging and preparing of the matter and republishing it in the form of a book has required considerable more time and attention. However, the service has all been rendered joyfully and as a great privilege in the Lord. We now take special pleasure in placing this volume before the friends, commending it to their careful consideration in the confidence that there is a rich blessing in the study.

The Book of Daniel is acknowledged by all prophetic students to occupy a most important place in the Old Testament Scriptures. Like the Book of the Apocalypse, the prophecies of Daniel are seen to be in the nature of prophetic photographs, outlining the history of God's people, particularly the Church from our Lord's First Advent onward to the conclusion of this .Age, and into the new dispensation which is to witness the resurrection of the dead and the restitution of all, the willing and obedient to paradise and to human perfection. Many of the prominent events and occurrences amongst the nations are clearly indicated in the prophecies too, for the reason that they have affected the general career and welfare of the true people of God. Well has the Book of Daniel been called, the "Revelation" of the Old Testament. Surely the Apostle Peter as he admonished the Church to give earnest heed to the more sure word of prophecy must have had in mind Daniel's prophecies with others.

This volume we are now about to send forth is to contain approximately five hundred pages. It is to be bound in handsome dark blue cloth, stamped with gold lettering. We believe that the book will be in every way an attractive volume. The price is to be \$1.25 per copy; or 5/6 in English money, postpaid. The friends may send in their orders at once for the book; in fact it will facilitate our work if those who intend purchasing the volume will send us their orders without delay, that they may be in readiness to be mailed out when the books are received from the printers. It will assist us also if a number of the friends living in one town will combine their orders, so that several books may go forward in one shipment.