

The Herald of Christ's Kingdom

VOL. XI March 1, 1928 No. 5

EXPLORERS PROVE BIBLE ACCOUNTS TRUE

CONFIRMATORY evidence of the validity and truthfulness of the Scriptures is always interesting and strengthening to the faith of the Lord's people, especially in these days when the Bible is assailed by eminent men and frequently by some who by their profession are supposed to be exponents of the faith of the Bible and to be teachers in Israel. We read in a recent issue of The New York World of how "Bit by bit the story of the Bible and the Gospel accounts of the life of Christ are being verified and reconstructed by modern research.

"The results of years of painstaking and patient examination of archaeological data and analysis of linguistic peculiarities of the people of Bible times; announced from time to time by research bodies and individual investigators at work in the Holy Land, have established the closest tally with the Bible accounts in many instances.

"The latest proofs come from Dr. Schwartz, a German excavator, who has been working in Galilee for the last three years digging away at crumbling foundations of Jewish and Roman ruins of synagogue, temples, public houses and small town forums.

"Clearing away a heap of medieval rubbish on the shores of the sea of Galilee, Dr. Schwartz has uncovered a steep, rocky wall and has thereby established a weighty argument in support of the Gospel story of the Gadarene swine. Prof. Huxley maintained that the account of the Gadarene swine in which the devils cast out by Christ took refuge and which afterwards plunged into the Galilean Sea, was untenable, because nowhere did the hill go sharply down to the lake. After carting 1,500 carloads of dirt, the accumulation of twenty centuries, Dr. Schwartz revealed that the typical 'steep place' mentioned in the New Testament was exactly on the spot where it ought to be.

"Many Explorations Made"

"Since the liberation of Palestine from the Turkish yoke by Marshal Allenby, no less than fifteen different research bodies have been at work on the soil and ruins of the Holy Land.

"One of the most important discoveries in Palestine . in the post-war era has been the finding of the lost hymn of Theodore, a Syrian document out of the time when St. Paul had not yet started on his missionary journeys to Athens and Rome. This document was found translated by Dr. Mingana of the Rylands Library of Manchester. In this manuscript was contained the first description of Christ's personal appearance, something which does not appear anywhere in the Gospel accounts

"Ancient Synagogue Restored"

"Especially fruitful have been the excavations in the neighborhood of Capernaum, where Christ spoke His first words in the synagogue, according to the New Testament and which town He later cursed because it had rejected Him. The synagogue, buried under thick layers of debris, razed and destroyed by invading Moslem warriors, is arising from its ruins today and being completely restored.

"In Jerusalem the work of digging archaeologists has raised a peculiar problem. They have unearthed a section of the city's walls. Inscriptions show that this wall was the one that surrounded the Holy City in the days of Christ and was the one from the battlements of which the Jewish people staged their last heroic resistance against Roman domination before being conquered and scattered by Titus. Yet, if the archaeologists are correct in their surmise, which begins to, loom as a scientific certainty the present Church of the Holy Sepulchre with the Hill of Calvary next to it can no longer be accepted as the authentic spots of Christ's burial and death agony respectively. For not only does the New Testament affirm four times, but Jewish law leaves no doubt on the subject that no executions or burials took place within the city walls. And yet the Sepulchre Church and Calvary, as pointed out today, are within the area surrounded by the newly found wall.

"Abraham's Time Recalled"

"Further East, in Mesopotamia, diggers have stumbled upon houses forty-five feet under ground, which date from Abraham's time. Idols and instruments of war, amongst them beautifully wrought golden knives and swords, were recovered and sculptured gods in emerald, gold and granite were brought to the surface. Some of these idols are so tiny and constructed in such a peculiar manner that they could easily have been slipped under the saddle of camels.

"This fact confirms the Bible account of Abraham's grandson, Jacob, who discovered that his wives and attendants carried heathen idols under their saddles against his strict orders. Earlier exegeses had declared this Bible story fantastic, maintaining that the Chaldeans in Ur, Abraham's original home, worshiped immense stone images. The new discovery again confirms the Bible.

"The Sinai desert, scene of the Hebrew wanderings for forty years, will come next in the program of archaeological research. Under the white sands the investigators hope to discover traces of the Jewish habitation and possibly tablets of the earliest laws written by Moses after the escape from Egypt's bondage. It was also in this desert that Israel worshiped the Golden Calf during Moses' absence on Horeb.

THE ROMANISTS' VIEW

A Roman Catholic writer, the Rev. R. A. McGowan, comments upon the recent Encyclical of the Roman Pontiff and presents the Catholic viewpoint:

"Pope Pius XI's encyclical letter, 'The Promotion of True Religious Unity,' has just reached the United States. Earlier translations were incomplete and missed certain points.

"The letter is a definite answer to the Lausanne Conference of last summer on Faith and Order and also to the movement in the English Church toward union with Rome. Without referring to either by name, the allusions are precise and unmistakable. It is directed more especially, though, at the Lausanne plan of an interdenominational confederation created through general acceptance of a certain minimum of beliefs and practices, decided upon by agreement in conference. It is this which occupies the greater part of the space of the encyclical.

"Pope Pius begins with an account of the present move toward the political federation of nations and he pays high tribute to the yearning for universal brotherhood that presses upon men's minds today. 'Never, perhaps,' he says, 'has it, so taken hold of men's minds as in our times.' The desire for international unity, he continues, has been matched by the desire for unity 'under the ordinances of the New Law which Christ brought to us.'

"It is not unity that Pope Pius opposes in his encyclical. What he opposes is the attempt to form a unity through 'the profession of a few doctrines that will serve as a kind of common foundation for the spiritual life.' And the gist of the reasons Pope Pius presents for opposing an attempt at such a union is that if Christ gave a revelation, 'and that He has indeed spoken is historically certain,' then His revelation must be accepted by all mankind 'without qualification.' 'Could we suffer,' he asks, 'the truth, and divinely revealed truth, to be brought down to the level of a bargain?'

"The directors of the Lausanne movement he calls 'Pan-Americans.' Several paragraphs are given over to a discussion of their idea of holding conferences to decide the substratum that all are willing to stand on in the common name of a unified religion. Conferences to 'which are invited indiscriminately, to decide the question, infidels of all kinds and Christians alike, and even those who have apostatized from Christ or who intransigently deny the Divinity of His Person and mission,' cannot, he states, gain the approval of the Catholics. They cannot gain that approval because they assume, he says, that, in spite of Christ's revelation of a religion, 'all religions are more or less good and praiseworthy' and, therefore, they 'repudiate the true religion by attacking it in its very essence.' The words are 'coaxing,' the hope of union is 'entrancing,' but union ought not to be attempted by 'efforts to coalesce in one body through some sort of a pact all who call themselves Christians.'

"Pope Pius continually refers to 'pact,' 'bargain,' 'agreement' and the like as means of attaining unity. To the Catholic such an idea is the height of absurdity and Pope Pius is merely expressing the Catholic idea of Christ's revelation. To the Catholic, Christ's revelation is something definite and final; it was given to all men; a church was established which would be guided by the Holy Ghost to teach infallibly and for all time the revelation Christ gave that all men might quickly and with certainty know and believe. From this there is no withdrawing. Union to the Catholic can come only through holding all of the revelation of Christ."

The Catholic view up to a certain point is proper enough; their position is sufficiently sound when they frown upon "conferences to which are invited indiscriminately to decide the question, infidels of all kinds and Christians alike, and even those who have apostatized from Christ or who intransigently deny the Divinity of His Person and mission." Their position is correct enough also when they vigorously maintain that Christ gave a definite revelation of God and His purpose of redemption and the pathway of life;

and that those who compose His Church should receive this revelation and stand upon it in respect to the order of their life and ministry.

Our Catholic friends however are fundamentally wrong when they insist that Christ organized His Church into a visible institution, "in the sense than it should stand forth as one body of faithful, united in one identical doctrine and under one [visible human] head." Acting upon this unwarranted claim, the Catholic Church forthwith assumes to be that visible body of Christ, that it is the proper outgrowth of Christ's teaching. This position is entirely without Scriptural support. The teachings, practices and general course of the Papacy from the beginning of its history .are not at all in keeping with the revelation of Christ and His spirit and therefore she must forfeit her claim to be the one true Church. The Church will indeed exist as one body containing only the faithful, and united in one identical purpose and doctrine and under one head, in the glorified state and not until then. At the present time the Lord who is the only head, knows His Church only as individuals, scattered here and there throughout the earth; they are now on trial; they are known not by their membership and association with some human system of forms and ceremonies, but by their possession of the Holy Spirit which is the seal or sign of their adoption as probationary members of the Body of Christ.

WALKING AS HE WALKED

"He that saith he abideth in Him ought himself also so to walk, even as He walked." -- 1 John 2:6.

CAREFUL study of the three epistles of St. John impresses one with the very practical, emphatic characteristics of this "apostle of love," and "son of thunder." In his epistles he introduces no lengthy arguments, elaborating on the various doctrinal subjects dealt with; he makes no attempt to duplicate St. Paul's special abilities to expound the great mysteries associated with the oneness of the Christ, Head and Body; but in direct, explicit terms addresses the brethren as though they understood these doctrines, inferring that as faithful students of the Apostle Paul's exhaustive discussions they had become established in the knowledge of the Truth, and brings home to their minds what the Lord will require of them in view of their knowledge and profession.

If occasion demands, he does not hesitate to tell his brethren plainly that their claim to know God and failure to keep His commands, brands them as utterly false -- as not in the Truth at all. If we say we are in the light and harbor hatred in our hearts, we are still in darkness, wandering we know not whither. If we fail to hold Jesus in His proper relation to the Father and His Plan, we are anti-Christ. If we endorse error in doctrine or practice and bid it God-speed, we are evil workers, enemies of the Lord; the Truth, and the brethren. The issue is clear-cut: "He that doeth good is of God but he that doeth evil hath not seen God." -- 3 John 11.

"If Ye Walk Contrary to Me"

Consistent with this method of direct presentation of the facts, we observe the ultimatum presented in our text: "If we say," "then we ought also" by our walk, to demonstrate the truthfulness of our claim. This is the Scriptural definition of walking as applied to our conduct or habits of life. We may

"walk [conduct ourselves] worthy of the calling, wherewith we are called," or we may "walk [conduct ourselves] after the flesh,," and thereby separate ourselves from fellowship with the Lord. And the subject before us permits of no vacillation, but demands a conformity of profession and daily life.

Walking as He walked, would therefore include the thought of walking with Him, and like Him, in our conduct and fellowship, obedience and devotion, having an appreciative understanding of His will, and a growing admiration of His person, until His image has become stamped upon our characters. Such shall be accounted worthy to walk with Him in white, being made meet for that "inheritance incorruptible and undefiled and that fadeth not away." -- 1 Pet. 1:4.

To His typical people God said, "if ye walk contrary to Me, then I will walk contrary to you." (Lev. 26:21-28.) By this; and similar, statements oft repeated, He wanted them to understand that He could walk with them, and they could enjoy fellowship with Him only when they recognized His will, and way. He could not consider any compromise or alter His standards to meet their deflections or unfaithfulness. His law must be appreciated by them, and it must represent their heart's desire to thus perform His revealed will; for how can "two walk together except they be agreed." On this basis of agreement with Him they were assured of multiplied blessings, even the windows of heaven opened in a flood of blessings beyond their capacity to contain.

He That Hath My Commandments

This being true under the law, when walking with God as "friends" and "servants" was the highest privilege of the most faithful, how much more these principles must apply to our association with the Lord Jesus, when the privilege is that of sons of God and -- brethren of Jesus. Yea, how much deeper and more heart searching are the same principles in their application to His followers today! When it is remembered that He Himself declared that the spirit of that Law, which, according to His requirement should be fulfilled in His disciples, was to be all-comprehensive, being a discernor of the desires and intents of the heart; how necessary it is that we examine our hearts as we profess to walk with Him! In all of this Jesus seems to say to us, "If, as My disciples you fully appreciate, My terms of discipleship and gladly undertake to follow in My footsteps in a complete oneness of spirit with Me, noting my words and obeying my commands in the spirit of willing obedience, esteeming my approval of your work and character as being of priceless value, then you shall know the Truth and experience its sanctifying power, being led in, the paths of righteousness where My peace abides. Then the Father's love and care are assured, for "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father and I will love him, and will manifest Myself to him." -- John 14:21.

Let us then "consider Him" in His walk, that We may judge of our walk, and discover its defects or its similarity. If perchance we have been following afar off, and our vision of Him has been obscured by some misconceptions regarding our duties and responsibilities, or if we seem to have been out of touch with the sweet accents of His voice, our ears filled with the jarring discord of voices about us, let us tune our ears once more to His wonderful words of life, and in His immediate presence feel the invigoration, the burning hearts, as He talks to us by the way.

Remembering that He is the same Jesus "yesterday, today, and forever," let us with chastened and devout spirits, in vision, journey with Him as He moves about amidst the scenes of His earthly ministry, observing as we walk with Him how He 'speaks and acts, how He spends His time during those three and a half eventful years. Let us note particularly His understanding of His mission and His methods in fulfilling it, His humility and obedience, His perfect self-abnegation in devotion to God and His brethren; and if our hearts are receptive vessels, such a walk in the full view of His inspiring example must surely increase the fervency of our prayer,

"Gladly will I toil and suffer
Only let me walk with Thee."

Recognizing as we do that every detail of His ministry as it is recorded in the four Gospels is full of profound lessons for us, the contemplation of which should enthuse our hearts, it is manifestly impossible to exhaustively examine in detail the numberless truths contained therein. But by a careful comparison of the Gospels, it seems possible to gather out those features that might be said to be the burden of His ministry, the walks that might serve to illustrate His entire course in its various aspects. So we find ourselves journeying with Him in three of His walks recorded by one or more of the Gospel writers, whose love and service in rehearsing so much of what they personally saw or heard of His gracious words and condescending grace, have endeared them to us in bonds of unbounded gratitude.

Walking With Jesus

Our walk with Jesus should properly begin at the point in His life where He began His ministry. This would include the preliminary preparations He observed before He began His work, all of which are of the utmost importance to us. We begin our walk with Him then as He prepares to leave His home in Nazareth about the date of His thirtieth birthday. Some eighteen years before He had gone to Jerusalem with His parents to attend the Passover Feast, and no doubt took part in those features of this assembly which the Law as interpreted by the Talmud required of all males of twelve to thirty years of age. Subsequently He is found in the temple, surrounded by the doctors of the Law, propounding and answering questions with such marvelous wisdom that His teachers are amazed at His learning and His eagerness for information.

It seems reasonable to suppose that the special object of this conference in the temple, in so far as Jesus Himself was concerned, was to gather information relative to the Father's program respecting Himself. This is clearly implied in His significant reply to His mother's gentle rebuke, "Wist ye not that I must be about My Father's business?" -- though he would remind her that already having considerable knowledge of His peculiar and unusual birth -- possibly receiving much of it from Mary herself -- that now He should properly be deeply concerned about His responsibilities. And where could He expect to find the information He desired if not amongst those recognized as teachers in Israel; the scribes and doctors of the Law.

With this in mind, there seems to be some significance attached to His actions, as recorded by Luke (chap. 3), wherein it is stated in connection with His baptism that as "Jesus **began to be about** thirty years of age," He was already occupied in mind with certain preliminary preparations connected with the complete dedication of Himself to the work of His ministry. The

significant matter to be kept in mind is His actions at twelve and at thirty. At both ages we find Him intensely interested in the fulfilling of His duty to God, meditating deeply upon the meaning and importance of such Scriptures as would seem to have a bearing upon His pre-arranged course of action. This in itself establishes the fact that those intervening eighteen years must have been filled' with an ever-increasing illumination of mind respecting His identity, His place in the purpose of God, and the character of service and sacrifice required of the one who would fulfil the Messianic prophecies. That He did have considerable knowledge regarding the vital nature of His walk to Jordan seems evident. Not all the details of type and prophecy would be understood, for these could be seen in their proper relationship and significance only after spirit begetting. The best arguments that could be presented as to the amount of knowledge regarding Himself He enjoyed before baptism must be recognized as largely conjectural, and further discussion of this is not necessary to our present subject, which has to do with His walk to Jordan, and its lessons to us as we journey with Him.

Failure of the Many

This walk will, we trust, indelibly stamp upon our hearts three important observations: first, His intelligent grasp of the meaning of His act of consecration; second; His spirit of self-abnegation exhibited therein; and third, the finality of His vows.

We observe then how Jesus proceeds to Jordan: His is no momentary impulse resulting from a sudden exuberance of emotional fervor; neither is it because He finds Himself brought in contact with others whose ideas and purposes are congenial to Him, and whose fellowship is desired; nor because of the urgent request of His friends that He should immediately consider such a step, with the further assurance that even if He did not comprehend much of its real meaning, the understanding would come to Him later on. Rather, as we have seen, we see Jesus leaving for Jordan with His mind clear and well informed, starting out with a definite purpose and intention that had the backing of days and months, possibly years of thought and consideration; His intellect and heart in full accord, having a true perspective, and His affections reaching toward the privilege in joyful response.

How manifest it is that there are many of the professing people of God today, who have failed to ponder this walk of Jesus. What superficial views are held by many on the subject of a full surrender to God! As proving the point let any one today present the subject of consecration to the will of God as it was taught by Jesus and the Apostles, and as it was exemplified in their lives, and He will find himself at once considered extreme-his views impractical. He will discover that "higher criticism" is not confined to that proverbial scape-goat, "the nominal Church," but may be found even, amongst brethren, many of whom are guilty of taking liberties with the words of Jesus and His Apostles, and inferring that many of these must not be interpreted too seriously, that much of what Jesus said respecting the terms of discipleship were spoken in such hyperbolic language that He expected us to modify His words, and place such a construction upon them as would comport with our views of reason and moderation.

Had Jesus Adopted Other Methods

Forsaking all to follow Him would then simply refer to our attitude of mind. There might never be a time when we would be asked to forsake all and follow Him, but "would we be willing to do so if He asked it?" Selling all we have and giving to the poor must also be similarly treated and, consistently therefore, merely means a pretended transfer of our property to the Lord, with the proviso that this transfer will mean comparatively no change to us. We will expect that our needs, luxuries, conveniences, etc., will always be a first mortgage, and be supplied as heretofore, and the larger proportion of the balance stored up for the future for ourselves and our children. Taking up our cross to follow Him similarly interpreted soon signifies simply to bear our disappointments, sorrows, etc. -- most of which we would have had anyway - - with becoming fortitude and patience, just because He knows best what experiences we should have.

All of this but emphasizes the need of carefully considering the walk with Jesus to Jordan, and His intelligent understanding of its meaning as applied to Himself, and to such as desire to "walk as He walked." Let us then hold this in mind as we take a brief survey of the methods and teachings of Jesus as He gathers His followers. How apparent it is that had He adopted a more moderate course He would have seemingly attained much greater results. Had he studied more the preferences and conveniences of His hearers, what multitudes would have followed Him! Had His standards of discipleship not searched so deeply the conditions of the heart, or had they not so vitally stood related to and involved the earthly possessions of those who would follow Him; if His promises of the rewards of discipleship had minimized the cost in suffering and self-denial, and magnified the thought of present prestige, Kingdom honors, executive authority to rule and judge, had He enthroned might and power instead of love and peace, and put the premium on works agreeable to their flesh, instead of virtues begotten in gratitude and perfected in holiness, what a following He might have had!

Jesus Interprets His Own Words

It is a great mistake to conclude that the would-be follower of Jesus is left free to interpret His words relative to consecration according to his own preferences. "My words they are spirit and they are life," and "the words that I have spoken, the same shall judge him in the last day." (John 12:48.) These are solemn statements that will be remembered by the reverent disciple, earnestly desiring to learn at the feet of Jesus. And this is the very purpose of our walk with Him --- to learn how to understand His terms. For will He not in His own walk tell us plainly just what His words mean? Surely So! Will our walk with Him reveal to us that He did not regard His statements seriously? Will we find that the terms, "forsake all," "sell all he hath," "deny himself," "take up his cross," "a baptism to be baptized with; and how am I straitened till it be accomplished," and others, were merely matters of a mental attitude without vital relation to the real acts of life?

The united testimony of the four Gospels reechoes with an emphatic reply, No! The life of Jesus as lived in the daily performance of His consecration affords one of the sublimest records of actual self-denial and sacrificial love ever lived --- a story of riches laid aside, exchanged for poverty beyond that of the birds and the foxes; of burdens and crosses taken up, and borne voluntarily; of sufferings endured -- sufferings directly related to His

devotion to God and to His brethren, and thanks given for the same. In all this He is saying to us, "You may read herein the full meaning of My 'Follow Me, if thou wouldst My disciple be.'"

Thus we find throughout His ministry that consecration is ever presented in a definite, positive manner, as a privilege extraordinary, and entrance upon it as a matter for weighty consideration. Walking with Him in the days subsequent to Jordan we will hear Him frequently express Himself in "hard sayings" that will not only keep, the number of His followers small, but actually diminish it. We will hear some admonished to count the cost; others cautioned by illustrations of a builder failing to reckon his funds before starting to build, and finding himself subsequently deserving the scoffs of his neighbors; or we hear of the general going to war and suffering defeat because he had not taken stock of his equipment before engaging in the conflict. Walking as He walked then, in consecration, means the exercise of our reasoning powers, grasping the thought that we are definitely, intelligently giving ourselves up to God -- understanding that this is His will and our privilege. Having understood from His words that it represents a walk and life of self-denial, cross-bearing, sacrifice, we can say with the Apostles, "We are able"-- willing, and then go forth not to "make believe" we are sacrificing, giving up, suffering, etc., but by actual experience know self-denial, separation, and costly sacrifice, and exhibit the true spirit of devotion illustrated by David, who when offered the threshing-floor of Araunah and the material for sacrifice, refused, saying, "Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord, my God of that which doth cost me nothing."

His Self-Abnegation

Having noted our Lord's sober contemplations of the meaning of His Jordan walk, facing its significance with heart and intellect in full accord with its requirements, and noting in this same connection His teaching and example to us who would follow in His steps, we proceed to an examination of the spirit in which He carried out this feature of the Father's will.

Remembering the teachings of Jesus that those who worship the Father must do so in spirit and in truth, we are prepared to find this spirit of unadulterated devotion exemplified in His own example, and finding it, it is of the utmost importance that we give it our reverent attention lest we unintentionally dishonor His worthy character.

Some who have endeavored to visualize a scene in the heavenly court subsequent to Adam's fall have portrayed the Father conferring with the Logos and discussing the extremity of man's condition, the unalterableness of the penalty of death unless some one should die for him. They reason that since the Logos had always enjoyed pre-eminence in the Father's plans, and it being understood that the one who would suffer thus, for man would be highly exalted and obtain a name and position higher than all others, the Father desired that this honor should come to the Son; hence presented the opportunity first to Him. Jesus, according to this view, considered the situation, grasped its possibilities, and readily acquiesced, largely because of the promised exaltation.

Truly He has been "wounded in the house of His friends" by such attempts to enter the holy temple of His mind and explain its reactions to His Father's will. "This same Jesus," "yesterday, today, and forever," towers away above

such mercenary motives in His oneness with the Father ! And now at Jordan, as ever before, His action stands out in that transparent beauty -- "God' first in all His thoughts," self eliminated, the will of God, the one absolute factor permitted to enter into the meaning and purpose of His act.

In full accord with this we remember how in after days, presumably near the close of His ministry, when He was about to drink deeply the results of His consecration; we hear Him repeat His affirmation of self-abnegation in His memorable prayer, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" -- a prayer, at once so magnificent, so pure and free from any taint of self seeking, so free from the slightest suggestion that ought but profound devotion to God had prompted the sacrifice made, that we feel urged to examine our hearts thoroughly to discover the motives that prompt our actions.

Absorbed in the Divine Will

Thus we see that the baptism of Jesus -- His Jordan walk -- represented a love and devotion that found its expression in obeying the will of God. His declaration, "I delight to do Thy will" meant to Him that there could be no other purpose before Him than the most complete oneness of spirit with the Father. There could be no other object in life for Him. The Father so absorbed His affections, so completely met every longing desire and aspiration of His heart, that He delighted to be the expression of His character, the revelation of His every . thought and purpose. just to know His will was to experience a delight to perform it.

Beholding the Lamb of God as He walks, we see revealed the beautiful order in the motives and purposes perpetually before His mind: First, the Father's glory; second, the joy of being the medium through whom mankind was to find deliverance, delighting to give áll he had to redeem "a world of sinners lost." "His delights were with the sons of men." "He shall see of the travail of His soul and be satisfied." And last of all He thinks of Himself. Certainly His heart responds to the knowledge of the Father's intentions respecting His future glory, and for all these joys He willingly, gladly, endured the cross, despising the shame; and we join with the angelic choir rendering praise to His peerless name.

Jesus Has Satisfied, Jesus Is Mine

Beloved, let us examine our walk. Can we know of a surety that our consecration represents devotion and love like His? Have our eyes been so fixed on Him that our sacrifices, our sufferings and self-denials spring from a delight and joy that seems sufficient reward for our unprofitable service? Have we reached' that blessed experience where we can say, "Thy favor is better than life," -- "Jesus has satisfied, Jesus is mine"? and then thrill with the joy of His smile of recognition, which gives assurance that our "little all" of sacrifice is offered with the same spirit of self-abnegation as His own, and He whispers to our hearts, "You may walk with Me."

All of this is compatible with another line of thought kept before our minds in the Word. We are reminded by the Apostle that we have been left exceeding great and precious promises whereby we are encouraged to faithfulness and devotion. All these promises of reward surely encourage our hearts and have a vital bearing upon our relationship to the Lord, just as the ,joys set before Jesus meant much to Him. But let it be with us as with Him,

"God first," and we may then maintain the same beautiful order of motive and conduct exhibited in Him: First, that we might glorify our Father in heaven; second, that we might reflect His love for others, our brethren and the world of mankind; and, third, that we might realize the future joys of being perfected in His likeness to be forever to the glory of the God of all grace.

And now we come to our last point in this first walk, namely -- the finality of His vows. Truly He could say:

"The vow is past beyond repeal,
And now I set the solemn seal."

What an even, steadfast course He pursued, as stated by Luke (9:51), "He steadfastly set His face to go to Jerusalem." He had a definite work to do and an end to accomplish from which neither His enemies nor His friend's could turn Him aside. He was not full of impetuous ardor today, then lukewarm or cold tomorrow, but always full of the spirit foretold by the Prophet, "The zeal of Thine house hath eaten Me up" (Psa. 69:9) -- a zeal that experienced no fluctuations from Jordan to the cross, and brought forth in its last remaining fragment of strength those words of triumph that secured the emancipation of a fallen race, "It is finished."

Must Maintain Our First Love

The baptism begun at Jordan was continued until consummated on the cross. Three and a half years He suffered rejection by His nation; endured the hatred and bitterness of His enemies; suffered days and nights of fatigue and weariness; experienced solitude and isolation beyond our understanding, because of His perfections; condescended to men of low estate -- publicans and sinners ; wept and was moved with compassion for a shepherdless people; endured the smiting and spitting -- all in the spirit of that act at Jordan, the fixed purpose of doing the Father's will, of carrying out the program outlined for Him, with a full and ready heart.

If we would walk with Him, how necessary it becomes that we look well to our first love -- "Holding fast the beginning of our confidence and hope firm unto the end." Are we treading the Narrow Way today with the warmth of love that enthused our hearts when first we entered the path of consecration? Have we maintained the determination that we expressed then -- that having put our hand to the plow we would never turn back? Can we still say, since our hearts throb with the same joy as when we first caught the vision of His grace and accepted discipleship under His banner, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God"?

This is keeping step with Jesus. Blessed is the one who continues to value above everything else in life, the fellowship of suffering and companionship with Jesus, keeping his eye riveted on his Lord and Master, and turning neither to the right nor to the left, but steadfastly sets his face toward the goal of His "sweet well done."

(To be continued)

"ENTER THOU INTO THY CHAMBERS "

*"Come, My people, enter thou into thy chambers,
and shut thy doors. about thee: hide thyself as it were for a little moment,
until the indignation be overpast." -- Isa. 26:20.*

THERE is an affectionate tenderness about these words of our Heavenly Father which helps us to realize His great love for His people, and His special care over them. Through His Prophet, taking the standpoint of the end of this Age, He is fore warning us of a great time of trouble which is just imminent (ver. 5, 6, 21) -- "a time of trouble such as was not since there was a nation," when the whole present order of things, civil, social, and religious, shall be swept with the besom of destruction. Yet in the midst of it all He would have His people in rest and peace in Him, as saith the Prophet "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." -- Ver. 3, 4.

And again the Lord had another of His Prophets put into our mouths those beautiful words of trust and confidence -- "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present social order] be removed, and though the mountains [governments] be carried into the midst of the sea [over thrown by the turbulent sea of worldwide anarchy] ; though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof The Lord of hosts is with us, the God of Jacob is our refuge." (Psa. 46.) Surely, "like as a father pitieth his children, so the Lord pitieth them that fear Him." -- Psa. 103:13.

But who are those whom the Lord is pleased to designate by the endearing name, "My people"? Does this class include every one upon whom His name is named? No, for that would include a great number of false professors. As the Psalmist expresses it, it includes all those who have made a covenant with God by sacrifice -- all the consecrated and faithful children of God, however young or weak they may be, whose hearts are fixed firmly and resolutely to be true, loyal, and obedient children by His assisting grace.

To be numbered among the people of God is a very great privilege; but it means much more than many seem to understand -- much more both on their part and on God's part. On their part, it signifies, not merely a name to live, in some great organization which bears the Christian name, but that they have become sons and heirs of God through Christ, that they have fully consecrated themselves to God to follow in the footsteps of His dear Son, that they have renounced the vain pomp and glory of the world and have solemnly covenanted to live apart from its spirit, ambitions, hopes, and aims; and not only so, but that, in pursuance of that covenant, they are striving daily to be faithful, and meekly to take up their cross and follow their Leader and Head, Christ Jesus.

On God's part it signifies the fulfillment of all His gracious promises to such through Christ, both for the life that now is, and for that Which is to come. It signifies that in the present life we have His fatherly love, care, discipline, counsel, teaching, protection, and encouragement to the end, and that afterwards we shall be received into His glorious presence and everlasting rest and joy and peace. Oh, how blessed to be the people of God! even in the present life the reward of His favor is beyond computation.

The place of hiding is the secret place of the Most High, under the shadow of the Almighty. This secret place of the Most High, beloved, is the place of intimate communion and fellowship with God, through the blessed privilege of prayer and through faith in His precious Word and His promised providential care.

"When all around our souls gives way,
He then is all our hope and stay."

Oh, how precious is this hiding place! What rest and refreshment we find in the midst of the commotion that is even now bestirring the whole world, but especially the nations of Christendom -- rest from the pride and folly of man in their abortive efforts to readjust the present unsatisfactory social order; and rest from the strife of tongues in an equally vain attempt to evolve the clear principles of truth and righteousness from the present confusion of human traditions. (Psa. 31:20.) Here we find rest, peace, light and joy, which the world can neither give nor take away.

He Shall Hide Me in His Pavilion

Few indeed are those who can understand our motives in thus withdrawing from the world and from the various organizations of the nominal Christian Church to walk alone with God; and many are the reproaches which such must endure for His name's sake. But fear not; "shut thy doors [of faith] about thee," and heed not the reproaches; turn a deaf ear to them, and "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread" (Isa. 8:13) and, "Above all, take [for the conflict before you] the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

"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? . . . Though An host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident . . . In time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me: He shall set me upon a rock . . . When my father and my mother [my most trusted human friends] forsake me, then the Lord will take me up." The Lord is my Shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me." -- Psa. 27:1, 3, 5, 10; 23:1, 4; also 56:4.

What condescension on the part of the Almighty to thus consider our weakness when the darts of the enemy wound our hearts, and to pour in the balm of His consolation. He would not have one, of His children whom Christ has made free to come again under the bondage of "the fear of man which bringeth a snare." -- Prov. 29:25.

Let us fear and dread to displease the Lord; let us see to it that we know and love righteousness and that we have the, law of God, not in our heads only, but also in our hearts, for so shall we ever find acceptance with Him; and to such, who in faith continually rely upon the Lord, who go forth,, strong in the strength which He supplies through faith, to do valiant service for truth and righteousness, comes also the blessed assurance, "Fear not, Little Flock, it is your Father's good pleasure to give you the Kingdom."

While the storm of trouble that is to engulf the whole world will affect all men, both individually and collectively, the Lord's people, who seek only to

draw yet closer to Him, entering more fully into the secret place of communion and fellowship and rest in Him, and shutting the doors of faith about them, will there, be safely hidden from the alarm and fear and trembling that will take hold upon all other classes; and while they patiently endure its effects upon their temporal interests, they will rejoice not only in the knowledge of God's overruling providence, in the whirlwind, and in the storm as well as in the calms of life, but also in His blessed assurance that His wrath will be thus revealed only "for a little moment," and then will His righteous Kingdom be manifested in power and great glory, and they shall shine forth as the sun.

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were for a little moment, until the indignation be overpast." Oh, blessed invitation! Lord, we will trust in the covert of Thy wings.

STILL WILL WE TRUST

"Still will we trust, though earth seem dark and dreary,
And the heart faint beneath His chastening rod;
Though rough and steep our pathway, worn and weary,
Still will we trust in God!

"Our eyes see dimly till by faith anointed,
And our blind choosing brings us grief and pain;
Through Him alone who hath our way appointed
We find our peace again."

HE CARETH FOR HIS OWN

"LET NOT your heart be troubled," said Jesus to those disciples that were in close fellowship with Him. And these words were a part of what may be properly termed His dying message. They are words that surely have tended to quiet the disturbed spirits of followers of the Master through all the sad and changing scenes, from that day to the present time. His message further was, "The Father Himself loveth you." How wonderful the thought that no circumstance, no sorrow, no calamity can possibly affect the Lord's people so, far as their eternal interests are concerned; so long as they are loyal to the Lord and are giving heed to the precepts of His Word; so long as they dwell in the secret place of the Most High and abide under the shadow of the Almighty. The Master's words have comforted His followers all along through the Age. All who have had their eyes fixed upon the blessed goal of the heavenly Home in a proper way, have given ear to the voice of the Spirit which the Master in that same connection promised would guide His true followers aright. Through the power of that Spirit they would hear and understand the voice of the Good Shepherd, they would discern His providential headings in their midst, in those times of severe trial and stress upon the Church. And so it has been unto this time.

How evident in these days that "He who bath His eyes as a flame of fire" and who dwelleth in the midst of the golden candlesticks, is still sustaining His faithful, trusting ones so that they need not be moved nor disquieted by any

of the disturbing elements of the present time. Brethren today dwelling in remote parts of the earth write of their trials and tests of faith, of how in the midst of much confusion they are holding fast to the Lord and the Truth and that which is sound doctrine. As an example of such we submit below a letter that has recently come before our attention from one of the friends in Scotland, having been addressed to brethren in England:

Dear Brethren in Christ:

Please find postal order for six shillings enclosed as renewal of my "Herald" subscription for 1928. Let me say how very glad I am that we have still such a medium of fellowship, which is pure from the modern spirit of infidelity; under the guise of "more light," "new light," etc. It is so refreshing to open the "Herald" and find its teachings along the same lines as in the past. In this locality there is a movement -- a very pronounced movement -- towards adopting the Anglo-Israel teaching, and as those at the head of the movement are old brethren of repute, they are influencing very many. In addition to a public lecture every Sunday, there is a Class started for the special purpose of studying the subject, and it is drawing many numbers away from local Classes. It is claimed that "it is present Truth" and as such should be received by Bible Students. Some of us are in perfect agreement with what Pastor Russell said on this subject in the "Third Volume," and without denying that the Anglo-Saxon race may be the lineal descendants of the "ten tribes," cannot agree that they merit any Divine favor on that account, but rather the reverse. We would be very glad to see something in the "Herald" on the subject, perhaps you would bring it to the notice of the Pastoral Bible Institute when you are writing them. A timely word of warning in the "Herald" might prevent some of the brethren from being misled along these lines. These are many new and, strange ideas being brought forward at this time, and all contrary to what Pastor Russell has taught in them Volumes and Towers, and Bible Comments. I am not referring to the _____ but to what is being taught in the _____ and is, in my opinion, just as subversive as the _____ teaching. Perhaps you are aware of what is going on in _____ and for all I know may approve of it, but I feel sorry to see so many being led away from what I have, known as "Truth" for over 30 years now, and see no reason to change.'

Wishing you God's richest blessings on your labors and in your own souls, I am

Your brother in Christ,

Many times do the Lord's people have occasion to raise the question, How may I know what is Truth? How may I distinguish between Truth and error? How may I be kept free from the confusion and subtle errors of the present time? And in response we hear His Word of promise, "The meek will He guide in judgment and the meek will He teach His way." Meekness and childlike simplicity are of the utmost importance to the child of God. For it is the meek and lowly heart that acknowledges that it has no knowledge in itself that it cannot fathom the great mysteries of the Divine Plan and of eternity except through an unfolding by the Spirit of God. The heart that is possessed of such a spirit casts itself entirely upon the great resources of Jehovah. Such a heart resigned and submissive to the will of God does not run ahead of the Lord, but will wait long upon Him. The Lord addresses His faithful through the Apostle, "Prove all things, hold fast that which is good," and we are confident that those who in lowliness and meekness and godly fear rely upon

the Lord's assisting grace as they endeavor to prove all things will surely be enabled to discern between sound and unsound teaching and to hold fast to that which is good -- the Truth.

METHODS AND FORMS OF EDIFYING THE BODY OF CHRIST

FROM the beginning of this association known as The Pastoral Bible Institute, and the publishing of "The Herald of Christ's Kingdom," about ten years ago, the Bible teaching on the subject of Christian liberty, the basis of Christian fellowship, the present mission and work of the Church, Church organization, etc., have been given special prominence. This was done for the reason that these issues have been much beclouded And the truth largely hidden, not only generally throughout the Age, but particularly in these recent years; and this, too, notwithstanding the fact that Brother Russell ceased not to hold up the truth on these subjects and to admonish the brethren to avoid all organizational bondage and to zealously maintain their liberty in Christ and the right of individual judgment in the matter of deciding points of faith and teaching.

The open and free discussion of these subjects mentioned above have become the occasion for various inquiries as to the existence of the Pastoral Bible Institute, why it exists, what is its mission, and if there is not some conflict between the Scriptural thought of remaining free in Christ, and of being identified with an association of this kind.

The Consequences of a Crisis

It is not to be wondered at that some of the friends who have had such sad experiences in getting free from a state of bondage to an organization should be inclined to swing to the other extreme of the pendulum and be disposed to absent themselves entirely from every kind of an association, even from being identified with an ordinary Ecclesia of friends, feeling that they might become entangled again. However it is the sober and dispassionate view that will be found to be in harmony with the spirit of a sound mind.

At various times these inquiries have been dealt within the pages of the "Herald"; but for the benefit of a considerable number of new readers, and in response to various inquiries that continue to come, we are reviewing the subject again.

Briefly, the fiery experiences, the painful and distressing circumstances that have developed amongst the brethren in these recent years, became the occasion for the forming of this association. The passing of Brother Russell in 1916, as is well known, resulted in a general crisis in the work in which we were all engaged. The change in the management and controllership of the institution conducting the work meant a complete change in the spirit, policy, and methods of administration; and in that same connection brethren who had served long years in association with Brother Russell and who had occupied important positions of trust and responsibility, were summarily dismissed from their offices and posts, of duty for no reason whatever other than that of their stand in defense of the principles of the Truth, love, justice, and righteousness and the life-work and ministry of Brother Russell. As a result of this general sad situation -- departures, changes, and innovations --

many problems, questions, and issues of the most vital importance, involving the Truth and the liberty of the people of God, came before the brethren the world over. Out of this crisis and upheaval that immediately followed, in which many brethren everywhere were deeply affected, there came into existence this association designated the "Pastoral Bible Institute"; friends everywhere meeting with practically, the same tests of faith and being called upon to face substantially the same issues and problems, involving their loyalty to Christ the Head, saw the special advantages of uniting together and forming this association for mutual encouragement, and in authorizing the publication of a semi-monthly journal and such other forms and statements of the Truth as would be within their power; recognizing that by uniting their efforts much more could be accomplished than for each Ecclesia to attempt to work separately in an individual way.

Safe-Guarding the Liberties of the Brethren

Now it was in order that the friends of various Classes in the country might carry out this plan of a united ministry and service that it was deemed advisable to provide a business corporation, or organization. Funds were needed -- indeed voluntary contributions toward a treasury commenced at once. And in order that the contributors themselves might exercise the right and power to control the distribution of the funds so that they would be dispensed in what to them would be proper channels, matters were placed upon a legal basis in the form of a business membership corporation which provided that any one contributing to the amount of five dollars should be given a certificate of membership, entitling him to a voice in the management of the Institute's affairs, its business meetings, elections, etc. This method of procedure was followed after very careful and prayerful deliberation, and the earnest desire of the brethren was that everything in the nature of headship would be avoided and no opportunity left open for an ambitious individual or a company of individuals to usurp a position of authority, and lord it over God's heritage.

In keeping with this original purpose the brethren who have been exercising the stewardship of this ministry, have not taken on themselves these offices, privileges, responsibilities, or to any extent sought to, act on their own initiative. It was only after they were appealed to by hundreds of brethren in all parts of the world that this plan for mutual encouragement and for carrying on a ministry was formed; one of the provisions being that those whom the friends desired should thus serve and discharge this responsibility should be elected annually by the brethren at large.

"Decently and in Order"

Let the facts be clearly known that this association of the Institute is not in any sense a religious organization nor does it represent the formation of a Church or Ecclesia, but acts merely as a means or agency by which a religious work can be carried on by brethren of various Ecclases or Churches and by which they might co-operate and act together "decently and in order." Accordingly, this association has drawn up no creed nor formula of belief; none of those who become members are questioned as to what they believe; nor are they questioned as to their religious faith and practice. There are no articles of faith to be subscribed to and no, tests of fellowship made, nor any attempt made to judge or determine just who are members of the true Church and who are not. Moreover this Institute makes no claims whatever to being

a Divine "Channel" over the House of God, a thing never, authorized by the Lord with regard to, any except Christ and the Apostles.

From the foregoing it should be evident to all that there is no bondage to any one in any measure .whatever in connection with this ministry; nor are the liberties of any of the brethren interfered with in regard to studying and interpreting the Scriptures, or in regard to methods of service and dispensing the Truth. Each brother and each Class of brethren is left entirely free to conduct their own affairs and to decide what shall be their method of Bible study, service, etc.

Let it be clearly understood too, that this Institute undertakes to elect none as Elders of Churches nor to ordain any as teachers. Such matters as these are altogether for each Ecclesia to attend to within its own precincts, and apart from any outside interference of any kind. In the case of brethren who are sent forth by the Institute to-visit and to minister to Classes as Pilgrims, these are selected from among those who are already Elders, having been duly elected by some Ecclesia of friends. Such brethren thus sent forth as pilgrims to minister are directed to visit only such Classes as request their service and ministry; and there is no insistence that any Ecclesia shall receive the visits of the traveling brother unless they fully believe that his ministry would be uplifting to them spiritually.

Asked as to the Scripturalness of a business arrangement for conducting a general service amongst the churches, the reply is that we know of nothing in the Scriptures forbidding the use of a business concern such as described above. The Lord's people are exhorted to use the spirit of a sound. mind in all things, and to do whatsoever they do unto the glory of God. The Apostle assures us that "the end of the commandment is love," and that "love worketh no ill to his neighbor." (1 Tim. 1:5; Rom. 13:10.) The preaching of the Gospel is a ministry of love, and any device that will encourage or facilitate such holy service in harmony with the principle of justice and love is to be lauded and not condemned. True enough, we do not read of any business corporation being authorized in the early Church, nor for the Church subsequently; but neither do we read of the brethren of that time riding on railway trains, and making use of such devices as we have in modern times. The increase of the human family, and the advance of civilization and commercialism has become the occasion for the introduction of various legal instruments and arrangements by which the world's business might be transacted orderly. The matter of a corporation is one of those provisions which the Lord's people may make use of just the same as they may make use of a railway train, although St. Paul journeyed hundreds of miles on foot:

Other Methods Unwise to Follow

It is true that other methods of procedure might be adopted: One of these is for the friends to select some one individual and place the entire responsibility of the ministry in his hands, look to him for guidance and follow his leadership. But our, experience is that it would not be wise or safe to place so much authority and responsibility in any one person, or rely so much upon his wisdom or the exercise of his executive powers. Our experience furthermore, since the beginning of this form or method of ministry, is that there is no one person to be found anywhere who would be generally and uniformly as wise or as uniformly effective in any particular as a committee of brethren or board of trustees and an editorial staff. We have on more than one occasion had opportunity to give thanks that matters have

not been left to the exclusive control of one person, either as to his acts in important matters or as to the wisdom displayed; even though assuming that such an one would always walk in safe paths made for his feet.

Moreover, if it be suggested that some one church be authorized to act and have charge of the ministry over all the other churches, there is serious objection to this also; for there is no one ecclesia or congregation in a position, as far as we know, able to undertake and carry on the work now done by the Institute; and it has become very manifest that it was needful, therefore, that those interested in this ministry must be of several congregations and from the isolated ones -- indeed, from over the whole habitable globe. Furthermore, we thought and still think that it is better that these interested ones should have an opportunity to exercise a supervision and control over the directors and, through them, over the editors, such as would measure up to their individual and collective responsibilities, rather than that this particular service should be in the control of a single ecclesia or congregation, even should one ultimately come to such a position of influence as to be able to undertake such a work. It would require a framework and organization in some one church, not originally contemplated and not found in the apostolic body, and would very likely tend to make some metropolitan church self-controlled, without possible interference by, others interested, and thus put it in a position not conducive to the welfare of the Body of Christ.

It must be borne in mind that the apostolic Church as the visible church did not maintain its original purity and humility, but degenerated into a condition of subservience to a metropolitan church or churches; and so the first danger to be guarded against now, is the control of interchurch activities by any one congregation, rather than that the Institute composed of many congregations, would dominate any one ecclesia.

No Organizational Control

In the plan of procedure that has been followed, in the order of this Institute, there is no one-man controllership permitted; neither controllership by a group or, a committee of brethren, nor by any one central congregation or ecclesia of the friends. The affairs of the ministry are entirely in the hands of the friends at large, of various ecclesias; and through the election each year they may determine who shall be entrusted with the responsibilities of the service, the management, etc., as well as decide what methods shall be followed and what shall be the character of the ministry. The brethren at large therefore have it in their power to make any changes that may seem best at any time. From the standpoint of the foregoing explanation, none have anything whatever to fear with regard to bondage or to being deprived of their liberty in Christ in any sense. None are urged to become members of the Institute, nor is membership in this association in any sense or to any degree made the test of fellowship or of service; brethren who are not members of the Institute and who have abilities and talents as teachers and who display the spirit of the Lord are given equal share in the ministry to that of other brethren who are members of the Institute. So then, membership in this Institute is nothing so far as gaining a standing in Christ is concerned; neither is membership in this association any means whatever by which to measure one's spirituality or nearness to the Lord. For as the Scriptures clearly point out, it is a new creature alone that counts; to be a new creature is everything, and membership in Christ is everything. But getting into Christ is an

individual matter and is not effected by any device, institute, or organization that we as the Lord's people may form, but by a personal knowledge of God and by hearing the call from Him to believe on His dear Son and to surrender all to Him. Such Alone is the way of becoming enrolled as a member of Christ's Church and such are said to have their names written in heaven.

As before stated, the object of the membership feature in this institution is merely to preserve in the hands of those who are contributors the right that is properly theirs of deciding how the funds shall be used and in what direction they shall be appropriated. Membership in the Institute carries with it no responsibilities so far as subscribing to any form of belief is concerned, and no one in becoming a member is in any sense of the word joining a church or in any way becoming entangled in a church organization.

Not for Great and Wonderful Works

Let the facts be clearly seen further, then, that there is no purpose or effort on the part, of any one associated in the Institute to build up a great movement or "organization," nor to attract a great following; we are evidently very near the end of the Age and the true saints are surely very few in number. Any one therefore who is ambitious to create a great organization or movement composed of true footstep followers of Christ would surely be disappointed.

Nor has this association, this uniting of the energies and activities of the friends in general, been with the object in view of doing a "great and wonderful work" amongst men. As has been repeatedly pointed out in the "Herald" the Church in the flesh have never been authorized to attempt to do any great work of either witnessing or of reformation that would have to do with affecting either the masses of the world or the multitudes of professing Christians in Christendom. The work of the Church as is well known to Bible students was never intended to be of any large proportions in this Age, for it has merely to do with announcing the Message so as to reach those who have ears to hear and thus gather out of the world "a people for His name." The true Gospel Message has never been popular because the darkness still hateth the light. The "great work" of the Church as the Scriptures clearly point out will be after all the faithful called-out saints of this Gospel Age have been glorified together with Christ and compose the Kingdom of God. That will be after Satan is bound and the times of restitution are ushered in. Meantime "the present. work and mission of the Church, is that of the perfecting of the saints for the future work of service, to develop in herself every grace, to be God's witness to the world and to prepare to be kings and priests in the next Age."

Neglecting the Work of the Spirit

Time and again it has become obvious that those who are seized with the idea that their mission, as God's people, is that of "doing a work," or engaging in a great outward movement, have lost sight of the real work of the Church; that of the growth and development of spirituality, that of giving attention to the development of the fruits of the Spirit, the fruits of love, patience, long-suffering, meekness, gentleness, brotherly kindness and love; such qualities as represent the completely rounded-out Christian character which will be qualified to undertake the great work or the great mission of the coming Age, that of instructing and of uplifting all humanity. Those who have attempted to organize God's Zion .and do a great work for Him have ever displayed great outward activity; "increased in goods," and "great and

wonderful works" for the Lord, are the boasts of all those who have been set up by men as Divine agencies over the Church. Great ecclesiastical activity and works is offered as the seal or proof that they are "God's organization"; but such evidence is turned by the true Word of God into the occasion of their condemnation. Thus Jesus foretells how some will ultimately come to Him "in that day," claiming the right of entering into the inheritance of the saints on the basis of their activities, "Have we not done wonderful works?" And Jesus declares that their wonderful works will receive no recognition, inasmuch as they will have neglected the real work of grace, the work of the Spirit in the heart, the work of producing the character-likeness of the Lord Jesus Christ which alone will constitute any person fit for membership with Christ in the glorified Kingdom and fit to share with Him the responsibilities and honors thereof.

It has been in keeping with what the Scriptures teach to be the true and spiritual work of the Church, that this arrangement known as the Institute was formed. Looking back now over the past ten years of the ministry conducted in this form; it should be apparent to any one that the purposes of the brethren have merely been to be all the spiritual help they possibly can to the scattered friends in various parts of the world; to assist them to be of good courage and in a general way to assist in edifying and building up the Lord's people in spiritual things. To this end therefore special effort has been made by the brethren to preserve the purity and simplicity of the teachings of Christ and the Apostles and to uphold the Truth in general; further, to encourage and to enable the friends as far as possible, to maintain a proper poise and balance spiritually amidst all the perplexities and confusion of the present hour, and in that same connection, by a generally united effort to more effectively bear testimony to the Truth and carry on a work of the ministry to whatever extent it might please the Lord in the remaining days while we sojourn in the flesh.

"A New Commandment I Give unto You"

As is known by many, the chief and principal features of the ministry relate to the issuing of the semi-monthly journal, "The Herald of Christ's Kingdom," and otherwise sending forth the Divine Message in printed form by means of books, leaflets, etc.; additionally, that of assisting brethren of ability to travel from place to place and minister the word of grace to larger or smaller groups of friends who desire and request such service. The Lord has very graciously blessed what has been done up to the present time. Since the starting of this journal nearly ten years ago, we have been brought into communication with brethren in all parts of the world; many tell of their pain and heartaches during the recent years and of the grace of the Lord that has so marvelously sustained and kept them through all of these experiences. These also write of how they appreciate more than ever the Truth, the knowledge of the Lord, the knowledge of the principles of truth and righteousness, and that this knowledge is truly their shield and buckler at the present time.

As for other brethren who have not been disposed to associate themselves in this general ministry of the Institute, and who have felt called upon to start various individual movements of their own, apart from any particular authorization from the friends at large, we have no quarrel with any of these and have refrained from engaging in controversy with those who desire to pursue other lines of Bible interpretation and service.

Those who properly attend to the great commission that Christ gave the Church have no time to spend in strife over matters to no profit, but realize that they have their hearts and hands full in faithfully carrying out their God-given commission. Surely it is the spiritual interests of the Lord's people that deserve first consideration. Spirituality -- a larger possession and display of the Lord's spirit of love, forbearance and tolerance -- is what is sorely needed today everywhere. We need to hear afresh the Master's gentle tones, "A new commandment I give unto you that ye love one another as I have loved you"; and then to Christ, this love of God, that must enter into and occupy carefully and reverently join St. Paul in his study of this so large and prominent a place in the character-image or sublime subject, in his wonderful analysis of love -- the likeness of the Son of God--this love which all must have, love that is kind, that seeketh not her own, is not easily according to God's predestination, who would become provoked, that beareth all things; that endureth all things; joint-heirs with Jesus Christ in the riches and glory of the love that never faileth. Indeed it is this love of Christ this love of God, that must enter into and occupy so large and prominent place in the character-image or likeness of the Son of God--that love which all must have, according to God's predestination, who would become joint-heirs with Jesus Christ in the riches and glory of the Kingdom of Heaven.

PROPHETIC SIGNIFICANCE AS SEEN BY OTHERS

SO PRONOUNCED is the fulfillment of sacred prophecy at the present time that none need be surprised to find Christians in all denominations freely acknowledging that we are living in the last times and that there are unmistakable signs that we are closely approaching the close of the present dispensation. The following from a recent issue of "The Sunday School Times," is remarkably in harmony with the convictions of many Bible students:

"When the world is passing from one of God's great dispensations to another, startling things occur. The Scriptures show this to have been a fact during the historical ages that have passed, as divinely recorded. It should not surprise us, therefore, that profoundly impressive things are happening today, when the end of this Age or dispensation of grace is evidently so near, and the beginning of a new Age, to be ushered in by the Lord's return, is at hand.

"One of the best recent studies of this subject is a booklet, 'Seven Biblical Signs of the Times,' by Lewis Sperry Chafer.

"One of the seven signs of the end of this Age, all predicted in the Scriptures and all, for the first time in history, now occurring simultaneously, has to do with the material earth. We know that in the Age that lies just ahead, when the Lord shall be reigning in personal presence over the earth, 'creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God' (Rom. 8:21. Revised Version); and 'the wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose' (Isa. 35:1). As to the time just preceding that coming Age we read: 'But thou, O Daniel, shut up the words, and seal the book; even to the time of the end: many shall run to and fro, and knowledge shall be increased.' (Dan. 12:4.) Dr. Chafer writes, concerning these prophecies:

"Material things are to be transformed.

Within our own generation we have begun to experience a day of invention and material transformation the end of which we cannot foresee. The world is on wheels and wings. Every latent resource of the material earth is being unlocked. Knowledge, if not wisdom, is increased until the old-time general education has had to be set aside for this fast moving age of specialists.

"The present material changes and inventions have their origin in the world-system, and are only a shadow of the prophesied glory that will yet fill the earth. Though the present knowledge and discovery be of the Satanic order, that in it which is true will doubtless abide and contribute to the perfect order that will be. The present inrush of material change cannot be accounted for by human experience of the past. Is it not a signal, though but a shadow, of the coming glory Which God will yet accomplish in the earth?"

"This seems to be a Scriptural explanation of the marvelous and new 'outpouring of science' that is occurring before our eyes. It would seem to be, not because men have better minds than they used to have -- evolution may teach this; but not the Scriptures; nor is it because men are better able to make scientific discoveries than in earlier ages, or more resourceful in making 'many inventions'; but rather that God, by His arbitrary and sovereign will, has permitted and directed certain scientific discoveries of today, like radio, radium, airplanes, motor cars and motor boats, and a host of other marvels in natural science, as a foregleam of the glories of the Millennial or Kingdom Age that is to come.

"The seven Biblical signs of the times set forth Scripturally and discussed in Dr. Chafer's valuable booklet are the following:

"The Jew arises to national life; Gentile governments turn to democracy; Jerusalem is released from the overlordship of Gentiles; Prophecy is unveiled; Knowledge increases, and men run to and fro, and all creation is to be delivered from the bondage of corruption; An apostasy must appear which retains the outward form of godliness, but denies the power thereof; And treasure must be heaped together for the 'last days.' These are God's signs and they are being fulfilled at this moment. The rugged mountains appear; but our blessed haven in the presence of our Lord is even nearer. May this solemn truth lead us to be instant in season and out of season in the work which He has given us to do!"

MORNING SONG

"The dawning day is beaming,
The long night flies away,
The gates of light are gleaming,
Oped by the rosy ray.
Thou beauteous light of earth, all hail!
Let not thy cheering presence fail!

"Thy light and blessing sending
From Thine own radiant side,
While here our dark paths wending,
Be Thou our guard and guide.

Lift up the brightness of Thy face!
Forsake not, Lord, Thy chosen race!"

"Above all goodness dwelleth;
Where, at the fount of light,
The angel-chorus swelleth,
There it is ever bright!
Though here in darksome vale we stray,
'Tis lighted by that glorious ray.

ENCOURAGING LETTERS

Dear Brethren:

Greetings in our Master's name.

I cannot express the joy that is mine and the gratitude that is in our hearts toward our Heavenly Father for His gracious favor toward us; for the understanding that He has given and is still giving us, of His Holy Word; for the honor that is ours in being blessed with opportunities to help and encourage others, in our humble way, to attain more and more unto that blessed "sealing" which only the 144,000 can ever attain and retain -- the "mark" or character-likeness of our Lord and Master in heart and mind. We can indeed join with the Psalmist in saying, "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation."

We have endeavored in the past year to give back into His service as we have had the privilege and opportunity some little of the surplus over and above our needs, that He has given us; and though as a miner, not knowing only from day to day what we will earn, we feel we are not in position to promise ahead a set sum, yet we have great joy indeed in being able to enclose a little to be used in the blessed ministry as you see fit; for I can assure you that our Heavenly Father has used your ministry to bring great blessings and encouragement to us and I believe to many of "His little ones" such as could not be valued in earthly wealth. And we know that "He who looks on the heart" will be pleased to accept what little we try to do, in the spirit and desire He sees there.

That we may continue to see and be blessed by the loving spirit of the Master being manifested in and through your ministry, together with humble thankfulness for past blessings through the same, and that all His true saints may ever rest in that love of Christ which passes all (human) understanding, is the earnest prayer of

Your brother in Him,

H. J. B. -- Can.

Dear Brethren:

Greetings in our dear Redeemer's name!

The little Class here wishes to express its gratitude to God for His manifold mercies. We have been led and guided and kept by power Divine through another year, and we realize that our Father's method of dealing now, as in the past, is largely through human instrumentality. Living as we do in "the hour of temptation," with delusions and deceptions on every hand, the words

of our Pastor come to us with renewed force, "He shall give His angels charge concerning you," that is, God will raise up some faithful pastors and teachers who will "watch for your souls as they that must give an account."

The "Herald" comes to us semi-monthly; the dear Pilgrim brethren several times a year. These, with the Scripture Studies and the Revelation Series are used by the Lord to make plain His Word and to guide us by His Spirit. We praise Him for His guidance and His grace, and we trust that "He who has led, will lead." Because we recognize our Father's methods, we wish once more to assure the dear Institute brethren of our love and our appreciation of their unselfish service of His "little ones." Some of you we know and love personally, others we have never met; but we wish to assure you one and all, of our love and, esteem; that you are remembered at the throne of grace and that we rejoice to co-operate with you as you thus seek to glorify God and to serve His people.

Our little Class continues small. Two of our number are away but meet with us when they have or can, make an opportunity. The five who are left meet regularly and are greatly blessed thereby. In fact I do not see how we should be able to stand could we not thus meet and talk of the things of God. And so we give you greeting, friends, and trust that you will remember us at the throne of grace.

Yours in Him,

The Hutchinson Ecclesia.

Dear "Herald" Family:

Another year drawing toward its closing days reminds me that it is time to renew my subscription for the "Herald" of 1928. So I am sending money order for that purpose -- with a sincere desire for your continuation in the way of service to Him who is so worthy of all trust and devotion.

Many are the changes in this poor earth during the year now closing, and doubtless more and still more startling will be the changes during its successor. It sometimes seems as though we could hear the welcome sound of the shout, the voice of the Archangel, and the trump of God, to change conditions, in the most wonderful way, as has never yet been since man's creation -- His own made like Him; the judgments upon a world, busy in their own pursuits. What a privilege to be safe in Him, our loving Lord, who suffered that we might share in His glories, heirs of God, joint-heirs with our adorable Lord, who is able to carry out all His glorious plans, not only for His Church, but for a poor, blinded world, for whom He died, and rose again. What a marvelous treasure is given us in the living Word, and His Holy Spirit to give understanding and appreciation of its treasures.

"'Tis a mine, aye, deeper too
Than can mortal ever go;
Search we may for many years,
Still some new rich gem appears."

May you continue to search and give out more and more from this mine of Truth, and still show forth His sweet spirit, and enrich all who read the pages of the "Herald," to be encouraged to grow into that "perfect stature" in Christ Jesus.

With sincere Christian love,

Mrs. A. E. L. -- Mich.

Dear Friends: '

Find enclosed subscription to the "Herald" also a little contribution, \$_____ to the Institute. I wish you to know of my deep appreciation of the "Herald." You are holding fast to the truth amidst much confusion that prevails amongst those of whom we have reason to expect better things. I find very little that I can accept whole heartedly from those who claim to be teaching the Divine Plan outside the "Herald." . . . Your faithfulness to the Lord has enabled you to hold fast to the truth as it is in Christ Jesus. May the Lord's rich blessing, continue with you.

If you put in book form the articles on Daniel you may enter my order.

Yours in the one Hope,

W. D. B. -- Va.

The Herald of Christ's Kingdom

VOL. XI. March 15, 1928 No. 9

"THE PASSOVER MUST BE KILLED"

*"Then came the day of unleavened bread,
when the Passover must be killed."*

*"For even Christ our Passover is sacrificed for us:
therefore let us keep the feast." -- Luke 22:7; 1 Cor. 5:7, 8.*

"NOW the feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more the Passover draws nigh. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

The Divine program of arrangements for the ancient Hebrews was without doubt illustrative and full of valuable lessons for those who constitute God's people in this dispensation, and who be long to the higher, spiritual Israel. Standing out in great prominence in that program was the provision made for two great religious occasions amongst God's people, the one at the beginning of the secular year, and the other at the beginning of the religious year. The religious year began in the spring, counting from the first new moon nearest the vernal equinox, approximately April 1, but varying because of the difference between lunar and solar time. It was in connection with this, the commencement of their religious year, that the Lord appointed the Passover - the killing and eating of the Passover Lamb on the fourteenth day, to be followed by a Passover week of unleavened bread. The civil year with the Jews began six months later, in the seventh month, approximately October 1, and it was in connection with this civil year that the Atonement Day sacrifices were instituted, with the Feast of Tabernacles or Booths in which the Israelites called to mind their wilderness journey on leaving Egypt, en route for Canaan.

These two great religious celebrations presented the same lesson from different viewpoints: The first emphasized more especially the passing over of the firstborn, who subsequently were represented in the tribe of Levi, at whose head stood the priesthood. Although the type appears to carry forward and to picture the deliverance of all Israel through this priestly tribe to which Moses belonged, yet specifically in detail it dealt merely with the deliverance, the blessing of the priestly tribe, the firstborn. The other picture in the seventh month more particularly portrays the Atonement for the sins of the whole world, the forgiveness and reconciliation of all mankind who desire to be reconciled to God. Nevertheless, in connection with this Atonement Day sacrifice the special grace of God to the Church is also set forth as preceding the blessing coming upon the world; atonement and reconciliation for the Church's sins being represented in the first sacrifice of the Day of Atonement, the "bullock," while the sacrifice for the sins of the world in general, was represented in the second offering, the "Lord's Goat." In the fulfillment of the picture in the antitype the "Lord's Goat" class, which is evidently the Church of the Firstborn, have a share in the sacrifice, or sin-offering work by virtue of having had applied to them the precious blood of the Lord Jesus, the antitypical bullock, thus qualifying them to be counted in with the great Redeemer as members of His Body that they may ultimately attain membership in the New Creation and be associated with Christ in giving to mankind the blessings of the Atonement. From first to last in the Divine arrangement the sacrifice of our Lord Jesus is then seen to be the all-prevailing and meritorious one, as the entire merit and value of the redemption price is represented therein. as indicated in the words of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world."

The Passover and the Feast

Amongst the Jews, the term "Passover" was frequently applied as the name of a festival Week, otherwise called the Feast of Passover, beginning on the fifteenth day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word feast is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover." When the Master sat down with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God."

While the Jews still apparently think more of the Passover week than of the Passover lamb, the spiritual Israelites on the contrary and in harmony with the example of our Lord and the Apostles have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we who now believe, namely the "Church of the First, born" are passed over or spared in advance of the world.

The Great Question of Atonement and Redemption

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of justice against our race. "Typically" says another, writing on this

subject, "this was the great question, on the evening of the fourteenth day of the first month, namely how can God exempt from judgment, and receive into His favor, those whom His holiness condemns? To this most solemn question, there was but one answer that would satisfy the demands of the God of holiness, and that was the blood of the lamb of His own providing. 'When I see the blood, I will pass over you.' This settled the all-important question. It was one of life or death, of deliverance. The blood-sprinkled door-post was a perfect answer to all the claims of holiness, and to all the need of the congregation. God was glorified, sin judged and put away, and Israel saved through the blood of the lamb.

"Blessed truth! Israel was now at peace with God, a sheltered, saved, and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel -- precious type of the perfect security of all who are trusting to the blood of Christ! They were securely and peacefully feeding on the roasted lamb, when at midnight, the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. (Exod. 12:29, 30.) 'But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord Both put a difference between the Egyptians and Israel.' (Exod. 11:7.)

"Redemption being now accomplished, and Israel divinely prepared, they commenced their journey. But, observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified, and accepted, in His sight. Hence, it is written, 'When Israel was a child, then I loved him, and called My son out of Egypt.' (Hosea 11:1.) Blessed type of the real condition in which every true believer begins his Christian course! He may not see this blessed truth, or he may have a very feeble apprehension of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His beloved people at the Red Sea, in the manna from heaven, the water from the flinty rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purposes of His love, and the value of the blood of 'Jesus.'"

"Christ Our Passover"

There is a special force to the Church in the Apostle's words "Christ our Passover, is sacrificed for us." Our Savior is not the world's Passover, but the Church's Passover. All Israel pictured or represented the human family, represented all mankind under the bondage of sin and death; the great taskmaster in the type being Pharaoh, in the antitype, Satan. Deliverance is desired and planned for all, and it is the Divine purpose to ultimately deliver all. And so the Apostle explains when he writes, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."

However, the Apostle divides the groaning ones into two classes, saying, "The whole creation groaneth and travaileth in pain together until now" -- "waiting for the manifestation of the sons of God." The reference here is evidently to mankind at large, whose deliverance from the bondage of Satan and the power of sin and death will come only through the manifestation of the glorified Church, the Christ in glory and power, as God's Kingdom, ruling the world. The Apostle also mentions the Church of the Firstborn in her present condition, saying, "But ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." Both classes have an experience of groaning; both classes have an experience of waiting, but they wait for different things. Disciples of Christ, who compose the Church of the Firstborn, wait for their deliverance as the Body of Christ through a share in the First Resurrection. According to the Divine promise the former class, the world, wait until the Christ shall have been perfected, glorified, empowered, and shine forth as the sun in Kingdom splendor for the blessing of the multitudes of humanity, for the uplifting of all who desire Divine favor on the terms predetermined of God.

In considering the picture it is to be observed that not all Israel were in danger from the destroying angel, but only the firstborn. Only the firstborn of the Egyptians were slain. Hence it was only the firstborn of the Israelites that were spared or passed over. These firstborn ones, protected by the blood of the lamb, the Lord declared to be specially His, with a view to marking them out and keeping them as a special, peculiar people. The firstborn of all the tribes were exchanged by the Lord for the one tribe of Levi, which in the type represents the household of faith. Out of this household of faith in turn a priestly family was selected, which pictured Christ our High Priest and the Church His Body, the 'Royal Priesthood.' Those who perceive this matter clearly see that the Passover has to do only with the household of faith. It is in full accord with this that the Lord's Supper, which antitypes the eating of the lamb, is not offered to the unbelieving world, but is strictly and exclusively an institution for the household of faith.

Let Us Keep the Feast

Observing in the pre-figuration the slain lamb, its blood sprinkled upon the door-posts and lintels of the home, and the flesh eaten with bitter herbs, we apply this in the antitype and see Christ as the real Lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared, of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs

finds its place in the antitype in our consecration, in the bitter experiences and trials which the Lord provides for us and which help to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb. All who believe the testimony, all who trust in the precious blood, are passed over; and more than this, are expecting a great deliverance of the whole people, of all who love God, who desire to do Him reverence and service. So many as thus believe realize themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today should realize themselves pilgrims and stranger having no continue, inn city, but setting their affections on things above -- the heavenly city, the New Jerusalem, the Kingdom of God.

Our Lord Jesus fully identified Himself with the Passover lamb, when on the same night that He was betrayed, and just preceding His crucifixion, He gathered His disciples into the upper room. It was necessary that as Jews they should celebrate the Passover Supper on that night -- the saving of the typical firstborn from the typical "prince of this world." But as soon as the requirements of the type had been fulfilled, our Lord instituted a new Memorial upon the old foundation, "As often as ye do this [celebrate the Memorial of the Passover season -- annually] do it in remembrance of Me." (1 Cor. 11:24, 25.) Your Jewish neighbors whose eyes of understanding have not been opened, will not appreciate the matter in its true antitypical sense, but you who recognize Me as the Lamb of God, who in God's purpose has been slain from the foundation of the world -- who recognize that I am about to give My life as the world's redemption-price -- will note this Passover season with peculiar and sacred significance, that others cannot appreciate. Henceforth you will not celebrate any longer the type, but memorialize the antitype, for I am about to die as the Lamb of God, and thus to provide the blood of sprinkling for the Church of the Firstborn, and meat indeed to the entire household of faith.

The Loaf and the Cup

Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. This symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had He been of Adamic stock, had He received His life in the usual way from an earthly father, He too, would have been leavened with Adamic sin, as are all other men; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence He is called "the Bread from Heaven." (John 6:41.) Let us then appreciate the pure, unleavened, undefiled Bread which God has provided, and so let us eat of Him by eating and digesting the Truth, and especially His Truth -- appropriating to ourselves, by faith, His righteousness; and let us recognize Him as both the Way and the Life.

The Apostle, by Divine revelation, communicates to us the deeper meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of Him (after we have been justified by appropriating His righteousness), we, by consecration, become associated with Him as part of the one, broken Loaf -- food for the world. This suggests the thought of our privilege as justified believers to

share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs. with Him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the Church (which is Christ's Body, see Col. 1:24), with their Head, is the "one loaf," being broken, during the Gospel Age. It is a striking illustration of our union and fellowship with our Head. "Because there is one loaf we, the many [persons], are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the Body of the Anointed One?" -- 1 Cor. 10:16, 17. -- Diaglott.

The "fruit of the vine" represents the sacrificed life given by our Lord.. "This is My blood [symbol of life given up in death] of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it."-Matt. 26:27, 28.

Communion in the Body and Blood of Christ

It was by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to men through faith and obedience, under the New Covenant. (Rom. 5:18, 19.) The shed blood was the "ransom" [price] for all," which was provided by our Redeemer Himself; but His act of handing the cup, to the disciples, and asking them to drink of it, was' an invitation to them to become partakers of His sufferings, or as St. Paul expresses it, to, "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the Body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:15.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood -- death] of the Anointed One?" (1 Cor. 10:16. -- Diaglott.) Would that we all might realize the value of the "cup" and could bless God for an opportunity of sharing with Christ His "cup" of sufferings and shame! All such may be assured that they will be glorified together with Him. -- Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in His dishonor, our share in His sacrifice -- the death of our humanity. For instance, when asked by two of His disciples for a promise of future glory in His Throne, He answered them: "Ye know not what ye ask. Are ye able to drink of the cup, that I shall drink of?" On their hearty avowal He answered, "Ye shall indeed drink of My cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also His glories, honors, and immortality, when we drink the new wine with Him in the Kingdom.

An Occasion for Self-Examination

Let our minds, then, follow the Redeemer to Gethsemane's Garden, and behold Him with strong cryings and tears, praying to Him who was able to save Him out of death-expressive of the Master's. fear. of death, lest in some particular He might have failed to follow out the Father's Plan and therefore be thought unworthy of a resurrection.

We remember that even among His loyal disciples the most courageous forsook the Lord and fled,, and that one of them in his timidity even denied his Master! What an occasion is this for examining our own hearts as respects the degree of our faith, courage, and willingness to suffer with Him who redeemed us! What an opportunity is thus afforded for us to buttress our mind with resolutions that by His grace we will. not deny our Master under any circumstances or conditions -- that we will confess Him not only with our lips, but also by our conduct.

But let none think that they should remain away from the Memorial because of imperfections of the flesh. This is a great stumbling-block to many. So long. as we are in the flesh, imperfection of word, deed, and thought are possible -- yea, unavoidable. St. Paul says -- that we cannot do the things that we would. It is because we need Divine grace to forgive our daily, unintentional, unwilling trespasses that all whose sins have been forgiven and who, have been accepted into fellowship with Christ are encouraged to come to the Throne of Heavenly Grace in prayer. The Apostle says, "Let us come with courage to the Throne of Grace, that we may obtain. mercy and find grace to help in time of need." (Heb. 4:16.) It was because of our needs that God, opened up the way and made this arrangement for us.

All Christians should keep their accounts squared. with the Lord: If they come short, they should lose no time in getting the account squared, in obtaining forgiveness through the merit of the Savior's sacrifice. Such accounts with the Lord should be settled promptly at the time of their occurrence, or not later than the day of their occurrence. They should not be allowed to accumulate; for they will rise as a wall between the soul and the Heavenly Father. But whatever, has been the condition in the past, the Memorial season above all others, is the time for making sure that no cloud remains between the Lord and us, to hide us from His eyes. Thus forgiven, thus cleansed of any defiling spot on our robe, let us keep the feast -- the Memorial of our Lord's death.

With the glorious Morning of the New Dispensation will begin the great work of the world's release from the bonds of sin and death -- the great work of uplifting. The Apostle Peter calls that great Epoch "The Times of Restitution of all things. spoken by the mouth of all the holy Prophets since the world began." The thought before the minds of those who participate in this Memorial should be that expressed in the Apostle's word's, "If we suffer with Him we shall also reign with Him"; "If we be dead with Him we shall also live with Him"; "for the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." -- Rom. 8:17, 18; Rom. 6:8; 2 Tim. 2:11, 12.

With these thoughts respecting the passing over of the sins of the Firstborn through the merit of the precious blood, we may indeed keep the Feast of the Passover with joy, notwithstanding trials and reverses. So doing, and continuing faithful as the followers of Jesus, very soon we shall have the great privilege of leading forth the Lord's hosts -- all who ultimately shall hear and know and obey the great King-out of the dominion of sin and death, out of Egypt into Canaan. Yes, dearly beloved, in the language of the Apostle, "Christ our, Passover is slain for us; therefore let us keep the feast."

The Cup of Joy in the Kingdom

On the occasion of the institution of the Memorial of His Death, the Master in His conversation with the Apostles, said, "But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father's Kingdom." (Matt. 26:29.) Our Lord was here contrasting two great Days—the Day of suffering and the Day of glory. This Gospel Age has been the Day of suffering. The Millennial Age will be the Day of glory, and is especially spoken of as "the Day of Christ."

The fruit of the vine, the literal, cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. The cup of wine -- the juice of the grape -- represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolizes our Savior's sufferings and death, and our own participation with Him in these, sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So in the sense in which the Lord used the words, "fruit of the vine" in the text just quoted, it represents the joys of the Kingdom.

The Father marked out for our Lord Jesus in His earthly experience a certain specific course. This course constituted His Cup, of suffering and death. But the Father promised Him that after He had drunk the Cup faithfully, He should be given a different Cup, a different experience -- glory, honor, and immortality. And then the Savior was authorized by the Father to make the same proposition to those who might desire to become His followers -- that if they would suffer with Him; if they would drink His Cup of death with Him, then they should participate with Him in His future Cup of Joy.

"Whosoever will save his life shall lose it." We are all to pass through the trying experiences represented by the wine-press. We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans, and to become new creatures. "If we suffer [with Him], we shall also reign with Him" -- not otherwise. So we joyfully accept the invitation to drink of His Cup. Not until the Cup has been drained to the last shall we receive the other Cup -- the Cup of Kingdom joys. While our Lord had a great blessing in the obedience which He rendered to the Father, yet it was a trying time for Him down to the last moment, when He cried, "It is finished!" And so with His followers. They must drink all of the Cup. They must endure all the experiences.

All the sufferings of Christ will be complete when the Body of Christ shall have finished its course. The new Cup of joy was given our Lord when He was received up into glory. Then all the angels of God worshiped Him. Soon our Cup of joy will be given to us. Surely there will be a joyous time when all the saints shall enter into their reward and receive the Cup of Blessing! Undoubtedly all the faithful will soon partake of this joy. We believe the fullness of joy will not be reached until all, the members of Christ are with Him beyond the veil. Then we shall share His throne and partake of His glory. Then with our beloved Lord, we shall drink the new wine in the Kingdom; for the promise is to all His faithful saints.

As already announced, according, to the Jewish method of reckoning, the anniversary of our Lord's death will this year fall on Wednesday, April the 4th. And the, appropriate time for celebrating this Memorial will be on "the same night in which He was betrayed," the night of Tuesday, April the 3rd -- not immediately at six o'clock, but later on, allowing time for certain necessary preparations then, and for examination of the meaning of, the symbols and consideration of the. whole subject afresh.

According to the custom, the brethren will meet on this anniversary date to celebrate the great transaction by which we were bought back from, condemnation and to celebrate also our consecration to be dead with Christ, if so be that being dead with Him, we shall be partakers also in His resurrection, the First Resurrection, to glory, honor, and immortality.

"Go to dark Gethsemane,
Ye that feel the Tempter's power;
Your Redeemer's conflict see:
Watch with Him one bitter hour:
Turn not from His griefs away;
Learn of Jesus Christ to pray.

"Follow to the judgment-hall;
View the Lord of life arraigned,
Oh, the wormwood and the gall!
Oh, the pangs His soul sustained!
Shun not suffering, shame, or loss:
Learn of Him to bear the cross."

WALKING AS HE WALKED

(Continued from last issue)

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." -- 1 Pet. 2:21.

OUR second walk with Jesus, in our review of His earthly life, takes us through some of the most momentous experiences of His ministry, through trials and testings that were far-reaching in their results, involving life or death for Himself, and for the race He came to redeem. Here we will have opportunity to observe His fidelity to God under the tests that must necessarily overtake Him, since He is to learn obedience by the things which He suffers, and by these and related experiences become a faithful and merciful High Priest over the house of God. This walk will be of special importance to us, since He "was tempted in all points like as we are, yet without sin." His victory over His temptations and tests of devotion are properly intended to encourage and strengthen us in our conflicts. Such is the import of His own word to us: "Be of good cheer, I have overcome the world."

The special point to be observed in our Lord's victory through all His tests and temptations is the source of His strength, the secret springs that control His mind and heart, in all His actions. "God first" in all His thoughts manifestly imparts a wisdom and a dependence upon God that is beautiful to behold. There is no going forth in the self-confidence of might, arising from

the knowledge of His place in the Divine program, neither is there any desire to presumptuously go forth with the scepter of power, and lay hold of and crush underfoot all opposing elements, all of which would have but illustrated impetuous human weakness, destined to failure and remorse; rather there is manifested that reverential humility that has learned that it is "not by might, nor by power, but by My Spirit, saith the Lord." (Zech. 4:6.) "And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness." -- Luke 4:1.

The Spirit's Benediction at Jordan

Beholding Him then, as He stands on Jordan's bank, we witness the Father's attestation of His approval in the descent of the Holy Spirit, and the voice from heaven, giving enlightenment and authority to this beloved Son to fulfil all that had been foretold by Moses and the Prophets concerning Messiah. As He pauses to consider His next walk, His deliberations become to us an absorbing study. Will He return at once to Jerusalem and proclaim Himself as the one foretold and expected? Will He proceed to select His disciples, and plunge into the work of separating the wheat from the chaff-gather the "Israelites indeed" into His Kingdom and burn up the chaff with fiery judgments? This procedure, which would have been so natural to us in our short-sighted impulsiveness is rebuked by the reverent, inquiring attitude of Jesus, as He reflects upon the meaning of His vow, and the weighty responsibilities before Him. The rebuke is made still more impressive when it is remembered that our Lord at this moment enjoyed two very great advantages over us -- yea, over the brightest and greatest of His followers: First, His perfect reasoning faculties gave Him the advantage of being able to see the various aspects of any question and to decide its issues correctly. As that perfect intellect met the problems of duty and obedience, its operations would quickly discover the path of fidelity. Second, His baptism of the Spirit and His receiving its power without measure, placed Him in a very advantageous position, where He could quickly review the situation and act consistent with His step of consecration. Surely these things, combined with His spirit of devotion to God, would furnish Him with every needed equipment for carrying out His mission. But lo, He turns His face, not toward Jerusalem, but in the direction of the wilderness solitude.

"He That Believeth Shall not Make Haste"

Jesus was led of the Spirit -- His own spirit illuminated by the Spirit-baptism which He had just received -- to go apart from John and the concourse of people into quiet solitude, and for this purpose He chose the wilderness. The thought we get is that there was a great pressure upon our Lord's mind at this time. In the previous lesson His study at Jerusalem at an early age was noted, respecting the "Father's business," and how He should go about it. It was observed that the Law instructed Him that it would not be proper for Him to engage in the Father's business until He was thirty years of age, and in consideration of this fact He desisted and returned to Nazareth with His parents. The momentous hour for which He had been waiting for eighteen years had come, but now under the enlightenment of the Holy Spirit, instead of beginning His ministry precipitately. He felt that He must know definitely the proper course to pursue. He must not make a mistake at the very outstart of His service; He must know the Father's will, that He might render His service in harmony therewith. Such motives impelled Him to seek solitude for thought and prayer. and for reviewing the various Scriptures which

hitherto He had studied, but which now began to be luminous under the influence of the Holy Spirit which He had received.

One may imagine our Lord in the wilderness solitude, intently thinking over the various prophetic references to Himself, and linking these together, as an architect would first draw the outline of a building and subsequently, fill out feature after feature of its internal arrangements. The outline before our Lord's mind from the Scriptures, beyond any peradventure, was the Kingdom. He was to be the King, the Seed of Abraham, under whose gracious government all the families of the earth were to be blessed. This, the profile, was already clearly delineated in His mind, but other features needed to be properly adjusted. How was He to fulfil the types of the Law? Where would the type of the everlasting priesthood come in? The types of Abraham, Isaac, and Rebecca -- how would they be fulfilled? Then the prophecies of Isaiah, Daniel, and others would require consideration. The adjusting and readjusting of these prophecies and types with much reflection and prayer would surely occupy His mind during those forty days.

Take Time to Be Holy

Notwithstanding His possession of a full measure of the Spirit, and notwithstanding His perfect mind, our Lord found it requisite to take this walk to the wilderness, for solitude and study, before beginning His ministry. In this He teaches us a most timely lesson, and one that every true disciple should take to heart -- the lesson everywhere emphasized in Scripture, and stated in language easily comprehended, namely "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." -- 1 Sam. 15:22.

Surely Jesus would understand that if He kept the whole Law and yet offended in one point, He would be guilty of all, and having this knowledge He recognized the supreme importance of obedience to the mind of God. His whole program had been laid out for Him, and any deviation from that plan, even the neglect of a jot or tittle, would have been an act of disobedience that His love and devotion and submissive acquiescence constrained Him to avoid.

The results of this period of meditation are beautifully displayed in His subsequent ministry. Surely He was fortified against the assaults of Satan, and by His knowledge of what had been written, gained the victory, by meeting those cunning, insidious snares laid for Him at the close of the forty days. Would He have been victorious otherwise? His wisdom displayed in devoting so long a time to study seems to infer that such preparation was absolutely essential, and that its neglect would but invite disaster. Then how eloquent His words near the end of His ministry, when in various ways He testified to His faithfulness to what the Father had given Him to do. He had but said and done the things seen and heard of His Father. Nothing in the way of work or message had originated with Himself: He had neither taken away from nor sought to improve upon the plans and purposes of His Father. He had undertaken only to finish the work the Father gave Him to do -- nothing more, nothing less. Is it any wonder the universe is called upon eventually to give honor and praise to the Lamb of God, and His obedience held before our minds as an incentive and example

In His Steps

How manifest it becomes to us, as we walk with Him, and observe His deliberate course of action, that there is a depth of meaning in the words of the Prophet (Isa. 30:15; 28:16), "In quietness and in confidence shall be your strength"; "He that believeth shall not make "haste" -- shall not be found seeking to unduly hasten the Lord's plan or presumptuously introducing innovations unauthorized in His Word, but in the spirit of humility and true devotion will seek only to know and obey the all-sufficient Word of God. For regardless of every other consideration the runner "is not crowned except he strive lawfully," -- or as another translator gives it, "he gets no prize unless he obeys the rules." -- 2 Tim. 2 :5.

The question is now clearly presented to us: If Jesus, with His full measure of the Spirit, and His unimpaired intellectual abilities, required these forty days of solitude, study, prayer, and meditation, to prepare Him for His subsequent ministry, and to fortify Him against temptation, how large a proportion of our time must we necessarily spend in like manner? Surely a very much larger proportion! We are so painfully aware of our great imperfections intellectually, and having but a measure of the Spirit at most, how apparent it is that if we would possess that proficiency of knowledge and grace, and understand the principles of conduct and character necessary to overcome, we must be much, very much, under the influence of that Spirits that leads to the wilderness.

Obedience the Test

Notwithstanding the. weight of Scriptural admonition and warning stressing the urgency of his matter of full obedience to. the will of God as being of paramount importance, it seems evident that comparatively few in any age have really advanced beyond the theory, and in their unfaithfulness and disobedience have been disposed to ask of God, "Wherein shall we return?" "Wherein have we robbed Thee?" "What have we spoken against Thee?" (Mal. 3:7, 8, 13.) As in the past, so today, the besetting sin of God's professed people is that of robbing God of His rightful place in their worship and service by substituting their own perverted notions for His reasonable requirements, putting the emphasis on external things -- works, associations, numbers, when He asks for the undivided, obedient affections of the heart.

This point deserves special consideration, for the reason that so many today seem to be hindered from getting the full force of this requirement fixed in their minds. Some preconceived ideas regarding the nature of present-day tests, we fear, obstruct the vision of many; and this wrong view gives advantage to the Adversary in his ensnarement of the unwary.

To illustrate the lesson, let us review a subject so frequently introduced into our discussions of the Plan of God. Reference is here had to the matter of that secondary class known generally as the "Great Company." Almost invariably these are represented to us as a class :deficient in zeal, courage, and activity, to the extent of failing to sacrifice themselves and their means, and as being deficient in the courage necessary to proclaim their message, hiding their light under a bushel, and through fear of persecution avoiding any antagonism with the ecclesiastical systems, by compromising the Truth. Furthermore, instead. of being actively engaged in a work destructive of Satan's influence, they are represented as listlessly drifting with the popular opinion, choosing the path of least resistance, and thus failing to give the

witness properly expected of them. Because of these things they lose their place in the Little Flock and must pass through afflictions intended to establish in their characters those qualities of zeal, courage, and sacrifice.

There is no disputing the thought that fear, lukewarmness, and compromise, are factors in the unfaithfulness of this class; but the emphasis should be placed where the Scriptures place it. And this point of emphasis, it would seem; is obscure to many because of a one-sided view of this question, a view that thinks primarily of sacrificing zeal and fearless activity.

Let us consider briefly the words of Jesus bearing on this point: "Not every one who says to Me, 'Master! Master!' will enter into the Kingdom of heaven; but only those who do the will of My Father who is in heaven. Many will say to Me in that day, 'Master! Master! have we not preached in your name? and have we not cast out demons in your name?'"

Here we have a class, and a large one, approaching the Lord with their **confidence in themselves**, which in paraphrase would mean, "Lord, you must surely recognize us. We have been so well known by our witness on earth, as a class who have not been silent; we have not kept our message to ourselves by hiding it under a bushel, but publicly, in the streets, we have proclaimed it. And as for following the path of least resistance, we have been set in array against the Devil, exposing his snares to the people and casting out his agencies. Our record is one of many wonderful accomplishments. Surely we have merited a place in your special favor and recognition." . And then we hear those. fateful words that strike at the very root of their lamentable condition: "I never knew you, depart from Me, you traders in lawlessness!" -- Matt. 7:21-23, Fenton.

There is no disputing about their not. being zealous in sacrifice, no chiding for timidity and fear, but the charge of lawless disobedience stands as an effectual barrier between them and the Kingdom privileges.

They Entered not in Because of Unbelief

And all this is true of the precedent history of the Jewish people. From the time of Moses to Malachi, how frequently as we read the checkered experiences of their heights of splendor and depths of bondage, their reformations and backslidings, we meet such words as these, "They obeyed not the voice of the Lord"; "Oh that My people had hearkened unto Me !" As a people, they utterly failed to display that spirit of obedience required in their covenant with God. So it has been throughout the present Age. And today, the sentence of condemnation falls with solemn finality on those who heedlessly disregard the voice of Him who speaks from heaven.

Oh, that the voice of history, the voice of the Prophets, the voice of the Good Shepherd, might be heard and heeded by all who deviate from the commands of the Lord, either through lukewarmness or by substituting their own preferences for His infinite wisdom and authority! Then there would be a casting down of "imagination and every high thing that exalteth itself against the knowledge of God," and a "bringing into captivity" of "every thought to the obedience of Christ" -- walking as He walked. -- 2 Cor. 10:5.

How important it is to have this great truth deeply rooted in our minds, that God's great universal test as applied to His beloved Son, and His faithful Church, to angels, and to restored mankind, is that of obedience to His will and Word, and we will have learned the very foundation of every other

requirement, outside of which, no matter how great our zeal, our sacrifices, or our abilities there can be no hope of attaining the strength and fortification necessary to an overcomer. Let us catch the force of the Master's words in refuting Satan's suggestion: "Man shall not live by bread alone; but by **every word that proceedeth out of the mouth of God,**" and call to mind the further word of the Apostle, "**All Scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be **perfect, thoroughly furnished** unto all good works" (2 Tim. 2:16, 17), and we will then have such a "shield and buckler," such a fortress and hiding place, such a spirit of power and of love and of a sound mind that every temptation to gratify our flesh or to exalt ourselves or others, or to compromise the conditions of our consecration so as to co-operate with unscriptural methods will be nullified by the Word of God within. Yes, that Word planted deep in our hearts by reverent study, watered and kept fresh in its sanctifying effects by prayer and meditation, and rooted in the humility and devotion that leads us into the solitudes to wait and learn, will enrich our lives as we walk with Him.

Were this course pursued, how many lives would be different from what they are! How many failures and changes and turnings hither and thither would be avoided! If any of us have failed or neglected thus to seek the right path continually in our consecration to the Divine service, let us cultivate more and more of this attitude of mind illustrated in Jesus, **and study the Word** to show ourselves approved unto God, workmen needing not to be ashamed, rightly dividing the Word of Truth.

Blessed Bible, Precious Word

The words of another are eminently appropriate: "It is quite impossible to over-estimate the privilege of being permitted to betake oneself to the oracles of God, and there find the most ample guidance as to all the details of one's faith and service, day by day. All that we need is a broken will, a mortified mind, a single eye: The Divine Guide Book is as full as we can possibly desire. We want no more. To imagine, for a moment, that aught is left for man's wisdom, to supply, must be regarded as a flagrant insult offered to the sacred canon. . . . And, truly, if ever there was a time when this self-same lesson needed to be read out in the ears of the professing church, this is the time. On all hands, the Divine sufficiency of the Holy Scriptures is called in question. . . . The Christian mariner is told, directly or indirectly, that the Divine chart is insufficient for all the intricate details of his voyage -- that such changes, have taken place in the ocean of life, since that chart was made, that in many cases, it's entirely deficient for the purposes of modern navigation. . . . Oh! for a deeper sense of the fullness, majesty, and authority of the Word of God! We very much need to be braced up on this point. We want such a deep, bold, vigorous, influential, and abiding sense of the supreme authority of the Divine canon, and of its absolute completeness for every age, every clime, every position, every department, . . . as shall enable us to withstand every attempt of the enemy to depreciate the value of that inestimable treasure. May our hearts enter more into the spirit of those words of the Psalmist, 'Thy word is true from the beginning; and every one of Thy righteous judgments endureth for ever.' -- Psa. 119:160."

This is timely admonition!, Let us demonstrate our appreciation of the precious Word, "Boon most sacred from the Lord," and like our blessed Master feed upon its revelation of the whole will of God for us. Let us like Him

consider it our meat and drink, so that its truths may be so assimilated that victory shall be assured us, and our fellowship unbroken by disobedience.

The Spirit's Deep Searching

In view of all the wonderful advantages of our day -- the liberty to read and study without fear of molestation from spying enemies in the employ of Church and State -- in view of the multiplied Bible helps within our reach, representing the progressive illumination of the Scriptures, as the Holy Spirit through chosen vessels has led us back, past the errors of the Dark Ages, to the pure Fountain. of Truth, and onward and upward in that light that shineth more and more unto the perfect day, in view of how greatly we have been blessed, w^el^t might we ask ourselves now, "What manner of persons ought we to be?" Not only will the Lord expect exceptional proof of our appreciation of these priceless gifts -- "Apostles, Prophets, Pastors and Teachers," who have assisted us to understand this one all-sufficient message of His grace, but considering our exceptional advantages, much more may He reasonably require of us now; for has He not said, "Unto whomsoever much is given, of him shall much be required."

And as we conclude this second walk with Jesus, we want to make use of St: Paul's pertinent words: "For God's Message is full of. life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of soul from spirit,, and penetrates between the joints and the marrow; and it can discern the secret thoughts and purposes of the heart. And no created thing is able to escape its scrutiny; but everything lies bare and completely exposed before the eyes of Him with whom we have to do." -- Heb. 4:12, 13, Weymouth.

Here the need of a definite knowledge of the Word is emphasized, as though the Apostle would say, Such knowledge is essential in order that the outward life and the ministry of the Truth might be unblameable. Furthermore, the Word is God's. X-ray, that penetrates into every secret motive, every hidden recess of the mind, and its touch quickly discovers the dross of character and conduct and reveals the tarnish of every hurtful view or theory not supported by its spirit-inspired revelation. Let us, dear brethren, remembering that God looketh on the heart, pray with David, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Let us seek to assimilate that Word more and more until its sanctifying, invigorating, cleansing power has driven out of our hearts every hateful thing, every injurious fragment of carnality, every hindering motive. Then in this day when the secrets of every heart are due to be revealed, His searching test will discover the fullest measure of demonstrated devotion to His commands.

(To be continued)

A LEGEND OF SERVICE

"Also I heard the voice of the Lord; saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." -- Isa. 6:8.

"It pleased the Lord of Angels (praise His name),
To hear one day, report from those who came
With pitying sorrow, or exultant joy,

To tell of earthly tasks in His employ;
For some were sorry when they saw how slow
The streams of Heavenly love on earth did flow;
And some were glad because their eyes had seen
Along its banks, fresh flowers and living green.
So, at a certain hour before the throne
The youngest angel, Asmiel, stood alone;
Nor glad, nor sad, but full of earnest thought,
And thus his tidings to the Master brought:
'Lord, in the City Lupon I have found
Three servants of Thy holy name renowned
Above their fellows: one is very wise,
With thoughts that ever range above the skies,
And one is gifted with the golden speech
That makes men glad to hear when he will teach.
And one, with no rare gift or grace endued,
Has won the people's love by doing good.
With three such saints Lupon is trebly blessed;
But, Lord, I fain would know which loves Thee best.'

"Then spake the Lord of Angels, to whose look
The hearts of all are like an open book;
'In every soul, the secret thought I read,
And well I know who loves Me best indeed,
But every life has pages vacant still
Whereon a man may write the thing he will;
Therefore, I read in silence day by day
And wait for hearts untaught to learn My way.
But thou shalt go to Lupon, to the three
Who serve Me there, and take this word from Me;
Tell each of them his Master bids him go
Alone to Spiran's huts across the snow:
There he shall find a certain task for Me,
But what, I do not tell to them nor thee,
Give thou the message, make My word the test,
And crown for Me the one who answers best.'

"Silent the angel stood with folded hands
To take the imprint of his Lord's commands;
Then drew one breath, obedient and elate,
And passed the self-same hour through Lupon's gate.
First to the temple door he made his way,
And there, because it was a holy day,
He saw the folk by thousands thronging, stirred
By ardent thirst, to hear the preacher's word.

Then, while the echoes murmured Bernol's name,
Through aisles that hushed behind him, Bernol came;
Strung to the keenest pitch of conscious might,
With lips prepared and firm, and eyes alight,
One moment at the pulpit's steps he knelt
In silent prayer and on his shoulder felt
The angel's hand: 'The Master bids thee go
Alone to Spiran's buts across the snow,
To serve Him there.' Then Bernol's hidden face
Went white as death; and for about the space
of ten slow heart-beats there was no reply
Till Bernol looked around and whispered, 'Why?'
But answer to his question came there none,
The angel sighed, and with a sigh was gone.

"Within the humble home, where Malvin spent
His studious years, on holy things intent,
Sweet stillness reigned, and there the angel found
The saintly sage immersed in thought profound,
Weaving with patient toil and willing care
A web of wisdom, wonderful and fair;
A beauteous robe for truth's fair bridal meet;
And needing but one thread to be complete.
Then Asmiel touched his hand and broke the thread
Of fine-spun thought, and very gently said,
'The One of whom thou thinkest bids thee go
Alone to Spiran's buts, across the snow,
To serve Him there.' With sorrow and surprise
Malvin looked up, reluctance in his eyes.
The broken thread, the strangeness of the call,
The perilous passage through the mountain wall,
The solitary journey and the length
Of way unknown, too great for his frail strength,
Appalled him; with doubtful brow
He scanned the doubtful task, and muttered, 'How?'
But Asmiel answered, as he turned to go,
With cold disheartened voice, 'I do not know.'

"Now as he went, with fading hope, to seek
The third and last to whom God bade him speak,
Scarce twenty steps away whom should he meet
But Fermor, hurrying cheerful down the street,
With ready step that faced his work like play,
And joyed to find it greater every day;
Then Asmiel stopped him with uplifted hand,
And gave without delay, his Lord's command;
'Him whom thou servest here, would have thee go
Alone to Spiran's huts across the snow
To serve Him there.' Ere Asmiel breathed again
The eager answer leaped to meet him, 'When?'
The angel's face with inward joy grew bright,
And all his figure glowed with Heavenly light;
He took the golden circlet from his brow
And gave the crown to Fermor, answering,

Now, For thou hast met the Master's hidden test,
And I have found the man who loves Him best.
Not thine, nor mine, to question or reply
When He commands, answering, "how?" or "why?"
He knows the cause; His ways are wise and just;
Who serves the King must serve with perfect trust ""

"A VESSEL UNTO HONOR, SANCTIFIED"

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use and prepared unto every good work." -- 2 Tim. 2:20,21.

GOD's great empire embracing the universe and comprising many planets or worlds and various orders of being is likened to a great house. Thus said Jesus, "In My Father's house are many mansions [dwelling places, or planes of being]: . . . I go to prepare a place for you." While there was already in the universe a great variety in creation, various orders of being, there was up to that time no "new creation"; the arrangement had not been completed for the existence of such an order of beings. The Lord Jesus Himself had not yet attained the heights of that glorious Divine nature. His expectation was that in His resurrection He would receive that exaltation: "As the Father hath life in Himself; so hath He given to the Son to have life in Himself" also. He would go away, and during His absence He would "prepare a place" for those who should constitute His Bride and joint-heir; preparations would be made for His followers to be exalted with Him, and He would come again and receive them unto Himself, that where He was, there they should be also.

When therefore the Apostle speaks of various kinds of vessels, some to honor and some to less honor in a "great house," we may properly have in mind the universe, the marvelous and vast domain over which Jehovah presides. His language specifically declares that there is a variety in His house in which there is a manifestation of the "much diversified wisdom of God." Disciples of the Lord Jesus realizing their call to glory, their call to membership in the new creation and to be with Him in the place that He has 'gone to prepare for them, are admonished to give diligent heed to the Father's word of counsel, His instruction, and to zealously apply that counsel and instruction to the life in such a way that they may make their calling and election sure as vessels unto honor, of a very high and honorable. order. There must be cleansing, there must be purging and refining and sanctification of the spirit. "This is the will of God concerning you, even your sanctification."

It is none other therefore than consecrated believers in Christ that the Apostle addresses when he speaks of the purging in order to be a vessel unto honor. If such counsel were given to the worldly-minded, no such incentive would be held out; for such have no ambition to be in the Lord's service. The world can better appreciate such maxims as, "Honesty is the best policy," etc.; for temporal good is all they seek. It is indeed a good thing for worldly men to purge themselves of evil dispositions and practices. Moral reforms are always commendable as steps in the right direction and we are always glad to see worldly men trying to break away from the bondage of bad habits -- from the drink habit and from lying, profanity, and other vices.

"By Grace Are Ye Saved"

But such purging from the filth of the flesh can never render such vessels fit for the Master's use in the place and in the sense that the Apostle evidently had in mind. For with all such efforts at cleansing they are still unclean; and the Lord desires clean vessels for His use. It is only when, by faith we are plunged in the cleansing blood of our great Redeemer that we are clean and acceptable to God.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

The exalted holiness of God and the defilement, and depravity of man in his present state, are constantly borne out not only in the sacred oracle of the Word of God, but by our daily observations, and experiences in life. From the Lord's Word we unmistakably gather the thought that God will establish no creature in everlasting life and will admit none into His holy presence who do not possess a state of holiness like Himself: "Blessed are the pure in heart, for they shall see God." It is no marvel then that those selected out from amongst fallen man, tainted with sin and depravity, to be heirs of heavenly glory and to become vessels of honor in the Father's house, should have it distinctly pointed out to them that they must be purged from all filthiness of the flesh and spirit: and are to perfect holiness in the reverence of the Lord. When these accept the invitation and begin the life of faith and godless they are, through the imputed merit of the Redeemer given a standing with God as restored and perfected beings; and this condition is indicated in the figure of the pure robe of Christ's righteousness covering all imperfection and infirmity. It is an all-important consideration that these strive to make this reckoned or imputed perfection an actual thing to the extent of their ability, for only by so doing can they prove themselves worthy of God's mercy as represented in the imputation of the merit of Christ. 'It is purely of Divine grace that we are considered or reckoned of God as righteous before we have actually become so. Seeing in us the desire for perfection and the endeavor to be so in His appointed way, God, accepting the will for the deed, counts us righteous now and treats us as sons, since we have been redeemed from the curse and have accepted His gracious provision for reconciliation. But the cleansing, the purging and purifying process under the Lord's providence must be going. Even the clothing of the individual suspected of this on in all of these whom He accepts into the Divine family.

Purge Out the Old Leaven

However, if after being thus reconciled to God and counted righteous, our course of conduct proves that we do not sufficiently love righteousness, if we do not endeavor to make that righteousness or perfection which he has accounted unto us, an actual thing by a constant effort to so purge out the old leaven of sin; if we are content to let it remain and work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker and we are proving unworthy of the Lord's gracious reckoning in our favor. But, if on the contrary, we are striving daily to purge out the old leaven of sin, if we are not merely working it down occasionally, and allowing it again and again to ferment and disturb the whole spiritual being, endangering its complete souring and spoiling (but purging it out by constantly resisting it) cleansing our thoughts, words and

deeds with the Truth and cultivating the blessed fruit of love, joy, and peace - then, indeed, as the Apostle affirms, we shall be vessels meet for the Master's use.

Not only so, but the Lord can honor such vessels because they honor Him; they fairly and properly represent Him and His cause. If they are meek and humble-minded, not inclined to think of themselves more highly than they ought to think, but to think soberly, than the Lord can exalt them to positions of trust and honor without injury either to themselves or to the cause; and thus they are more and more sanctified and prepared for every good work.

If we have that blessed hope in us and if we would be honored and used of the Master now and hereafter, let us truly purify ourselves, purge out the old leaven of sin. In the language of another forceful illustration let us endeavor to war a good warfare against the world, the flesh, and the Evil One, and we may be assured that in these duties and in discharging these responsibilities we have the work of a life-time; and even at its close we will find the necessity for availing ourselves of God's gracious and merciful arrangement through Christ, to cover the remaining deformities of our character.

Leaven as a Type of Sin

In those far-off days when God dealt with ancient Israel we find that sin and uncleanness is pictured to us under the figure of the disease of leprosy, one of the most loathsome of diseases. Because of its terrible ravages in the human system it constitutes one of the most forceful symbols of moral and spiritual disease. In Israel God provided safe-guards against this dreadful disease -- provided for its cleansing and healing. It was the office of the priest to carry out the Divine instruction regarding this matter. Thorough investigation must be made of all who presented any symptoms of this malady. Even the clothing of the one suspected of this trouble, must be carefully observed, as we read: "And he shall look on the plague on the seventh day; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague is a fretting leprosy; it is unclean. He shall therefore burn that garment."

The lesson to be drawn is that of the subtlety and deceptiveness of sin. With the Lord's people in this dispensation various safe-guards are provided in the way of the light and assistance of the Holy Spirit, many admonitions and warnings that are calculated to fortify the position of God's children in truth and righteousness, that there may be preserved in them a wholesome and healthy condition morally and spiritually. Another who has evidently made a careful study of this subject has expressed the following thought: "The wrong habit must be given up the moment I discover it. If I find myself in a thoroughly wrong position, I must abandon it. The burning of the garment expresses the act of judgment upon evil, whether in a man's habits or circumstances. There must be no trifling with evil. In certain cases the garment was to be 'washed,' which expresses the action of the Word of God upon a man's habits. 'Then the priest shall command that they shall wash the thing wherein the plague is, and he shall shut it up seven days more.' There is to be patient waiting in order to ascertain the effect of the Word. 'And the priest shall look on the plague, after that it is washed; and, behold, if the plague have not changed . . . thou shalt burn it in the fire.' When there is anything that is radically and irremediably bad in one's position or habits, the whole things is to be given up. 'And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rent it out of the

garment.' The Word may produce such an effect as that the wrong features in a man's character, or the wrong points in his position, shall be given up, and the evil be got rid of; but if the evil continue, after all, the whole thing must be condemned and set aside.

"There is a rich mine of practical instruction in all this. We must look well to the position which we occupy, the circumstances in which we stand, the habits we adopt, the character we wear. There is special need of watchfulness. Every suspicious symptom and trait must be sedulously guarded, lest it should prove, in the sequel, to be 'a fretting' or 'spreading leprosy,' whereby we ourselves and many others may be defiled. We may be placed in a position attached to which are certain wrong things which can be given up, without entirely abandoning the position; and on the other hand, we may find ourselves in a situation in which it is impossible to 'abide with God.' Where the eye is single, the path will be plain. Where the one desire of the heart is to enjoy the Divine presence, we shall easily discover those things which tend to deprive us of that unspeakable blessing. May our hearts be tender and sensitive. May we cultivate a deeper, closer walk with God; and may we carefully guard against every form of defilement, whether in person, in habit, or in association !"

Study to Show Ourselves Approved

While the purifying and cleansing that is to be carried on in the Christian life includes the general cleansing from all sin and uncleanness, we believe the Apostle in speaking of the purging so as to be a vessel unto honor, had special reference on that occasion to purging from a disposition to hearken to the false doctrines of those who would subvert the faith of the Church. His counsel is to avoid foolish questions and strife about words to no profit; to shun profane and vain babblings which increase only unto more ungodliness, which savor more of bombast and self-exaltation than of truth and godliness, and on the contrary, as he states in that connection, to study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of truth.

We may properly see much significance in the word "study"; and only the studious find the narrow way to the Divine approval and acceptance. Study with the object in view of showing thyself approved -- study the doctrine; study your course of conduct, to keep it in harmony with the doctrine; study how to promote the peace and prosperity and the spiritual interests of the Lord's people and how to shield yourself and others from the missiles of error and from the poison of an evil worldly spirit. Study to perform the duties of a faithful soldier of the cross -- the seemingly insignificant as well as the bravest and noblest deeds. A soldier has many seemingly trivial duties to perform and he is as really doing his duty as a soldier -- when he is polishing his armor, foraging, cooking his meals, cleaning camp, clearing the way or building bridges for the army to pass, as when he is fighting the enemy. All such necessary incidental work is entirely compatible with his commission as a soldier and is not to be considered "entanglements," or hindrances. And these things cannot be avoided or carelessly done, without a measure of unfaithfulness.

Must Guard Against Becoming Entangled

Thus it is with the Christian soldier. The routine of life, housework, daily toil, any and everything incidental to a proper and honest provision of "things

needful" for ourselves and those dependent on us for support, as well as provision for the prosecution and care of the Lord's work, all this is a proper part of our engagement as soldiers of the Lord. The Apostle Peter was as truly serving the Lord when catching the fish from whose mouth he got the coin wherewith to pay the Lord's taxes and his own as when proclaiming the Kingdom of God is come nigh unto you. The Apostle Paul was as truly a soldier of the cross and doing his proper work as such, when making tents (rather than be chargeable to any) as when at Mars Hill he preached Jesus and the resurrection. Whatever is done with a view to the glory of our Lord, the Captain of our Salvation, or for the benefit of any of our fellow soldiers, or for our own preparation for this warfare, or in the discharge of obligations which our Captain has recognized and approved, this is proper work for us as soldiers, and not entanglements in the affairs of this life.

But the soldier of Christ must study to perform even the common duties in a manner creditable to his calling. Nor must he permit himself to become entangled with other things, which do not relate to his duties as a soldier, and thus to be side-tracked. For example, if a soldier knowing how to repair watches were to divert his attention from his regular duties, neglect his camp and battle duties and the commands of his captain and the proper work of a soldier to acquire a some extra compensation by this means, he would be an unfaithful soldier. Similarly, the Christian who turns aside to seek some personal, temporal advantage to the detriment of his duties as a soldier is likewise to some extent an unfaithful soldier and likely to be drawn out of the ranks entirely.

Should Be Established in the Truth

Study to show thyself approved: study the Word, in order that you may grasp its deep and inner meaning and be cleansed and sanctified by it. Another Apostle, St. Peter, calls attention to the necessity of being established in the present truth; and he is evidently referring to an attitude of fixedness in the knowledge of the Lord. Surely a diligent application of the mind, a careful and sober reflection upon the Lord's will and a daily cleansing and purging of the life are necessary if one would really in deed and in fact be established in the truth that is present for .the Lord's people to know.

But though we be thus established, we need to bear in mind that our election to the high position to which we are called is not yet made sure. The race for the prize of our high calling is still before us, and we are yet in the enemy's country, surrounded by many subtle and powerful foes, so that if we would be successful we must "fight the good fight of faith," remembering, too, that "the weapons of our warfare are not carnal, but [God's Truth is] mighty to the pulling down of the strongholds of error and superstition and of inbred sin; and remembering, also, that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is in view of these facts -- of the warfare before us, .of the subtlety of our temptations and of the weakness of the flesh -- that the faithful Apostle Peter urges all diligence in the cultivation of the Christian graces and a continual calling to remembrance of the precious truths we have learned, that we may be strengthened thereby to make our calling and election sure. Faith is a good thing; but faith without virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it. The truth is given to us for its sanctifying effect upon our hearts and lives. Therefore let it have

free course and be glorified. Let its precious fruits appear more and more from day to day.

Adding Knowledge and Patience

Add to your faith virtue true excellence of character, such excellence of character, as will mark you as separate from the world and its spirit. In all such the world will see the moral qualities which they must approve, however they may oppose our faith. Add sterling honesty, truth, and fair dealing in all business relations; moral integrity, in all social relations; manifestly clean hands and a pure heart and a bridled tongue that works no ill to a neighbor. All of these the world has a right to expect from those who call themselves Christians; and all of these are indispensable features of that virtuous character which must be added to our faith. The clean hands will not dabble in anything that is not virtuous; they will have nothing to do with unrighteous schemes or projects in business. The pure heart will not devise evil things, or harbor evil thoughts, or plot mischief. And the bridled tongue will not be given to evil speaking, but will hold its peace when it cannot speak well and wisely. But the promptings of virtue go further than merely these negative features which refuse to do anything which would work ill to a neighbor; they incite not only to passive, but also to active goodness in benevolent charity which seeks to alleviate suffering, to sympathize with sorrow, to comfort those in distress and to elevate and bless others -- to assist "all men as we have opportunity."

The Lord's people are counseled to add still more knowledge, which of course means that they are to continue to grow in knowledge. It will not be merely the head-knowledge, but a knowledge that embraces the affections and emotions of the soul. It will involve further, a growing acquaintance with the Lord and a clearer understanding of those things that are well pleasing in His sight.

Again the Apostle counsels that the Lord's people shall add patience to their stock of spiritual qualities; that is, they must add more patience, they must grow in the grace of patience; for as Jesus admonished, "In your patience possess ye your souls." Surely one cannot make progress in the Narrow Way without recognizing the importance of the quality of patience which means forbearance, tolerance, long-suffering, indeed Christlikeness.

The Christian's Life-Work

"And to patience, godliness" -- a careful study and imitation of the Divine character as presented in the Divine Word.

"And to godliness, brotherly kindness" -- an exercise and manifestation of the principles of the character toward our fellow-men.

"And to brotherly kindness, charity" -- love. Kindness may be manifested; where but little love exists toward the subject of such kindness; but we cannot long persevere in such acts of kindness. before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens, into, love. And, even though the subject may be: unlovely in character, the love of sympathy for the fallen and degraded grows, until it becomes tender and solicitous and akin to that of a parent for an erring son.

St. Peter indeed describes a most amiable character, but who can consider it without feeling that to attain it will be a life-work. It cannot be accomplished

in a day, nor in a year, but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development of Christian character. It is not proper that we know the Truth and are contented to hold it in unrighteousness. We must see to it that the Truth is having its legitimate and designed effect upon the character. And if the Truth is thus received into good and honest hearts, we have the assurance of the Apostle that we shall never fall, and that in due time we shall be received into the Kingdom of our Lord and Savior, Jesus Christ. Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into its inspiring spirit, although we are already established in the faith. To be established in the faith is one thing, but to be established in Christian character and in all the graces of the Spirit is quite another.

Who indeed is there that has tasted of the heavenly gift of the Holy Spirit, has been enlightened by that Spirit and given a vision of Christ and the treasures of grace that are represented in Him and His fellowship, would not desire with all his heart and soul to so run, labor and strive, that he may prove to be a vessel unto honor and for the Master's higher and eternal use made meet!

ENCOURAGING WORDS

Dear Brethren:

I notice that you have discontinued sending me the "Herald" since the first of the year, for which I am very sorry, as it is to me an old friend and has been a great comfort in all my past trials and sorrows when I had no earthly being to resort to. I always found a message of heavenly comfort in its pages. Furthermore, I have always felt that God has used it in these apostate times as a vehicle for His message for the few faithful ones now remaining on earth. My wife and loved ones have forsaken me because of my allegiance to God, and during this trying ordeal I have often found just the help I needed when your valued paper came to me nearly always with some special messages which only God's spirit could have prompted you to write. I am just now unable to send you the subscription price, but if you will continue sending it, I will try later on to repay you. I would like the paper to start with the January 1st issue.

With Christian Love,

W. T. S. -- Minn.