

# The Herald of Christ's Kingdom

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## PALESTINE AND THE HEBREWS

PROGRESS in the Holy Land seems not as vigorous and rapid as some might wish or expect, basing their hopes on a very early fulfillment of the prophecies which relate to the establishing of the new order of things. Nevertheless, there can be no delay from the Lord's standpoint; and no doubt all things are onward moving according to the predetermined counsel of God. The report of doings and developments coming to public attention from time to time may very reasonably be regarded as encouraging hints, looking in the direction of Israel's restoration. The following, appearing in the public Press of March 14, is of this nature:

### **"Palestine Farm Movement Strongly Attracts Jews"**

"Palestine is experiencing a 'back-to-the-land' movement that promises to transform the psychology of the Jew, and has already made Palestinian oranges predominant on the Liverpool market, according to Dr. Ben Zion Mossinson, principal of the 'Hebrew College' at Tel-Aviv, who is here in the course of an American tour that has already lasted two months.

"The fascinating thing about Palestine,' Dr. Mossinson remarked to The Star, 'is that there one sees the victual development of life. In other countries things progress, but in Palestine they grow, and one can sometimes even see the effect of one's own influence upon them.

"For example, there is the Plain of Ezderlon, sometimes called the Plain of Armageddon. Only a few years ago it was a swampy and desolate waste. Seven or eight years ago, a chain of Jewish colonies and settlements spread themselves across it; roads were built, lands drained, the soil cultivated; and now the country is blooming.

"Wheat is one of the main crops, but there is a great deal of mixed farming, and one interesting development is that cow's milk is being introduced as a food for the first time in the history of the Near East.

"The most striking aspect of this change, however, is not in the countryside, but in the people themselves. Their whole psychology appears to have altered. The young Jews of Ezderlon are not seeking the easiest way to make a living; they are seeking how they can best get into immediate contact with the soil, 'till it, and multiply its fruits. Work has become almost a religion

with them. Many of them are university graduates who have left the office and shop to engage in the toil of agriculture and are finding happiness in it.'

"Dr. Mossinson is inclined to think that the real motive of the Wahabi rising under Ibn Saud has not yet been revealed. 'Of course Saud himself denies that there is a holy war or that he is behind the trouble,' he said. 'But we must remember that it is a common stratagem of the desert to instigate a rising, and remain in the background until the movement arrives to reap the fruits of victory, if it is victorious.

"There is also a religious background to the affair, for the Wahabis, Ibn Saud's followers, are a very rigorous sect who do not look upon the more self-indulgent Arabs of the cities as true Mohammedans. Possibly a political motive is added by the fact that these desert nomads are more easily held together when they are united by war. Possibly Ibn Saud is content to see them busy."

### **Ancient Zion Glory Revived**

A still later report (April 2), gives a summary of a lecture recently delivered in Toronto by Mr. Ittaman Ben Avi, who is said to be a famous son of a famous father, and brings "the tidings that the Zionist movement is making remarkable progress." It is reported that Mr. Ben Avi "edits a daily paper in Hebrew and the Palestine Weekly in English. His father, Ben Yehuda, was a philological genius, who performed the remarkable feat of adapting the language of the psalms to all modern usages and compiled a monumental Hebrew lexicon. The new Palestine can now conduct its affairs in its ancient language.

"In Holy Blossom Synagogue yesterday morning, and in the afternoon at a conference and tea in the King Edward to consider the ways and means of Toronto's assistance to the Zionist movement, he proved himself an orator with an unusual capacity for clothing cold facts with imagination, and economics with wit.

"The economic crisis due to too, rapid emigration had passed. 'It seemed a terrible thing,' said he, 'that 9,000 should lack their daily bread, but when I reflect that there are 4,000,000 unemployed in the United States, one and one-quarter million in England, and over 2,000,000 in that paradise upon earth which is said to be Soviet Russia, I see that the economic crisis was not peculiarly Palestinian but general.

"Immigration, which was 40,000 two years ago, has now been checked. We are consolidating our 160 colonies. Last year we exported over \$10,000,000 worth of our most valuable product, the Jaffa orange. Soon the balance of trade will be in our favor:

"The British government had large undertakings under way which were of great economic significance. Haifa is becoming the biggest British naval port in the Mediterranean. In this work alone, which will be finished in five years; over 4,000 Jewish laborers are being employed. Haifa will be the end of a

pipe line for oils from Mesopotamia, and will in five years increase from its present 30,000 to a population of 50,000.

"The English mandate was going to mean as much economically for Palestine as the English protectorate had meant for Egypt. The British had begun the building of a railway from Amman to Bagdad through the desert. This meant that Palestine was not to remain a mere strip of littoral, but was the gateway to an immense hinterland extending as far as Persia. It was a window looking into the East, a bridge between three continents.

"The Dead Sea is one of our main assets.' said Ben Avi. 'In two years, there will be immensely valuable potash available for export as well as for our agriculture. The River Jordan drops from 150 meters above to over 400 below sea level. Already its electricity is used, by the cities of Jaffa, Tel Aviv, and Tiberias, and the Arab who cried out against it makes a greater employment of it than the Jews.'

"The promoter of this Jordan hydro-electric system had at first been unable to sell more than \$60,000 of stock in the United States. Now the shares were paying 8 per cent, and in a few years would pay 19 per cent. 'That's better than General Motors,' said Ben Avi with a smile.

"Palestine was going to be a land flowing not with milk and honey, but with olive oil and orange juice. 'Our economic future rests largely with the Jaffa orange,' said he. 'Of that we have a monopoly. Egypt cannot grow it. America cannot compete with it. When I see countries such as yours with woods and streams and grass everywhere, at first I think mournfully of our rocks and sands. And then I bless them. The sand dunes save Palestine as they save Holland. They make the Jaffa orange possible. And the olive trees grow luxuriantly on the rocks.'

"Palestine already blossomed like the rose and with the rose. The ground was carpeted with the roses of Sharon, but, said he, 'it is better for the rose to go somewhere else and for the orange to take its place.'

"He was confident that the option held by Canadians and Americans on \$1,000,000 of Citrus lands would be a valuable one to exercise. 'It will be worth,' said he, '\$20,000,000 in ten years.'

"He had no fear that the Jewish minority would not in time, even without immigration, exceed the present Arab majority. 'You hear,' said he, 'of Jewish colonists with families of thirteen sons, or six sons and four daughters. The fruitful days of Abraham have come again. We are augmenting to the extent of 10,000 to 15,000 annually. But the Arab birth rate is lower and mortality higher than ours, despite the improvements the English have affected in sanitation.'

"But the new Zion was not going to be a land of religious persecution. There will also be Jews who are Moslems and Jews who are Christians. It will be a religious Switzerland."

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## **"CHRISTIAN MESSAGE SENT FROM HOLY CITY"**

"Jerusalem, April 5. -- The international Missionary Council today adopted by a unanimous rising vote a report of findings on the Christian message in relation to non-Christian systems:

The report occasioned much solicitude in advance of the council meeting: Theological stalwarts feared that the missionary movement was tending toward an unsafe position and felt that the question of the 'message' of Christianity should be dealt with in meetings of the great ecclesiastical bodies rather than at inter-denominational, international missionary gatherings.

"Others, sympathizing with modernism, were solicitous, lest the findings on the message prove heavily traditional:

"Under the skillful handling of the Right Rev. William Temple, Anglican Bishop of Manchester, and Dr. Robert F. Speer of New York, Secretary of the Presbyterian Board of Foreign Missions, a document was produced which at the first reading satisfied all types of opinion. After the postponement of the decision until today to insure a mature judgment, the vote for adoption was undoubtedly the high point of the conference thus far.

### **"Summary of Report on 'Message'"**

"The report reaffirms the statement on the subject issued by the World Conference on Faith and Order at Lausanne last summer. Dealing with the missionary motive, the spirit of missionary endeavor and the 'call' of the world, it declares that the message of Christianity should world, proclaimed against the background of a world situation that is characterized as follows:

"First, ancient religions are undergoing modification and in some regions dissolution, as scientific and commercial developments alter the current of men's thought. Second, the existence of the world-wide suffering and pain due to the birth pangs of rising nationalism and keener consciousness of race and class oppression.

"Third, amid wide-spreading materialism, is still found, especially among youth, a yearning toward untrammelled expression of personality, spiritual leadership, reality in religion, social justice, human brotherhood and international peace. Fourth, Christ has drawn to Himself the attention and admiration of mankind, more than ever within His church, in the widespread desire for unity, centered in His person."

One could wish on reading the foregoing account that those Christian bodies assembled in the City of the Great King, could have been so illuminated by the truth from Divine revelation that they, like those early disciples at Jerusalem, would have announced as their message to all the world, "Jesus and the resurrection," the Redeemer and His work. Their message would then

include, "the Kingdom of Heaven is at hand," with the explanation that the inauguration of the Kingdom will mean the fulfillment of Jesus' prayer, and that God's will shall thereby be caused to be done on earth as it is in heaven and that in this Kingdom alone lies the hope of world-redemption and recovery from the curse of death.

## **THE BIRTH OF A NATION**

*"A voice of noise from the city, a voice from the Temple, a voice of the Lord that rendereth recompense to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child." -- Isa. 66:6, 7*

THE promise of the ultimate establishment of Divine rulership in the earth may be said to date back to the early dawn of human history. Indeed man's original state of harmony with God was one in which the Divine rule or will of God was intended to govern and control. The entrance of sin into the world became the occasion for the removal or withdrawal of the rule or government of God's will on earth; but ever since man's fall the promise of redemption has gone forth with the assurance that it is to be accomplished by the inauguration of a mighty Kingdom from heaven that will assume complete controllership and dominion of the earth and its affairs.

When therefore, at our Lord's First Advent, four thousand years after the fall of man, the announcement concerning the coming of God's Kingdom went forth, it was but a reiteration of what had been promised many times throughout the Old Testament days. As it pleased God to give that promise to the world through the ancient Hebrews, it naturally became the burning hope of that people that God, would exalt them, under the promised Messiah, above all the other nations; hence when the Lord Jesus came to, them it was as their King to fulfil toward them the promises made through the Prophets concerning the establishment of God's Kingdom upon the earth.

### **The Theme of Christ and His Apostles**

Not only did Jesus commence His ministry with the announcement that the Kingdom of Heaven was at hand, but His Apostles were sent forth bearing the same message. Indeed the Kingdom was the principal theme of our Lord's preaching, other subjects being mentioned merely in connection with or in explanation of this one subject. The majority of Christ's parables are seen to be either illustrations of the Kingdom from various standpoints, and its different features, or else serve to, point out consecration to God as being necessary to a share in the Kingdom, and to correct the misunderstanding prevailing amongst the Jews that they were sure of the Kingdom because they were natural children of Abraham and hence natural heirs to the promises.

Our Lord in His intercourse with His immediate disciples gave them every encouragement to believe in this coming Kingdom, saying to them, "I

appoint unto you a Kingdom as My Father has appointed unto Me that ye may eat and drink at My table in My Kingdom and sit on thrones judging [ruling] the twelve tribes of Israel." Further, He said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." No wonder when, instead of being crowned and enthroned, their King was crucified His disciples were sorely perplexed and disappointed. But Jesus after His resurrection appeared unto His disappointed followers and opened their understanding, showing them from the Scriptures that His sacrifice, the offering for sin; was necessary first of all before the Kingdom could be established. There is no question that God could have given Jesus the controllership of the earth without entering upon any plan of redemption from death; for the Most High ruleth over the kingdom of men and giveth it to whomsoever He pleaseth. But the purpose of God was far greater than that of bestowing a blessing upon men which could have only been temporary, as long as the death sentence remained. Therefore, in order that the Kingdom blessings might be of an enduring and eternal character, the human race must first be ransomed from death and the way opened up whereby condemnation could be lifted and a new trial for life given to each and all.

### **The Pentecostal Illumination**

Jesus truly revived the hope of the taming Kingdom in His disciples, for as He was about to leave them they inquired, "Lord, wilt Thou at this time restore the Kingdom to Israel?" The answer He gave them was not of a very definite character, though He did not contradict their hope, but said, "It is not for you to know the times and seasons which the Father hath put in His own power." Up to the time of the ascension of Christ the disciples in common with the Jewish nation as a whole had a very crude conception of the Kingdom of God in supposing it to be exclusively an earthly Kingdom, even as many in our day make the mistake in the opposite direction in concluding that the Kingdom is to be altogether of a heavenly character. Many of the teachings and explanations that Jesus gave were intended in due time to correct these misconceptions. But the Master always maintained the viewpoint of a supreme government or Kingdom to, be established in the earth and to have complete controllership of the affairs of men. And He not only inspired in the hearts of His followers a hope for a share in the Kingdom, to, sit with Him in His throne, etc., but He also taught them to pray for its establishment "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

It was the illumination of Pentecost that brought to the followers of Christ clearer conceptions and views of the Kingdom and its purposes. Under the enlightening influence of the Spirit the early Church was taught that the object of the present Age was that of selecting out from amongst men those, who should constitute the Kingdom; and that after a long period of absence, Jesus would return again for the purpose of receiving the faithful and installing them with Himself as kings and rulers of the world. It was made clear to the primitive Church that the Kingdom of God was not set up in power and glory at that time, but that the Kingdom of Heaven was at hand merely in its incipiency or embryonic stage; and so indeed all the expositions of the Kingdom in the New Testament so teach. The Kingdom of Heaven

now suffers violence at the hand's of the world; the great King Himself was maltreated and crucified, and whosoever will follow in His footsteps shall suffer persecution and violence in some form. It will be observed of course that this is true only of the real Church and not of the merely professing Church. The promise has been held out to the faithful that if they suffer with Christ, they shall also in due time, when He takes to Himself His great power and reigns, be glorified and reign with Him.

### **The Promise of the Throne with Jesus**

According to the sacred record the promises and assurances of the Kingdom honor and joint-heriship with the Master were strong incentives to the primitive Church, to faithfulness under present trials and persecutions which they had been forewarned to expect; and of all the words that impart inspiring hope in the Apocalypse given to the Seven Churches, none shines out more clearly and forcibly than those which declare, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne"; and, "To him that overcometh will I give power over the nations."

Furthermore, the instruction that came with the Pentecostal blessing of the Spirit bore the information that whereas, while Jesus was with His disciples in the flesh, the call and invitation to share with Him the Kingdom was limited to the Jewish nations in harmony with the covenant and arrangements that God had with that nation from the time they first became His people, now a change was to come with their rejection of Jesus, and the Kingdom invitation was to extend to others. We read, "Jesus came unto His own and His own received Him not. But as many as did receive Him, to them gave He power to become the sons of God." The meaning is obvious, namely that as many of the Jews as received the Savior up to the time of their rejection as a nation, were received into the Gospel fold as prospective members of the Kingdom. But as St. Paul under the inspiration of the Spirit explains in the eleventh chapter of Romans, only a remnant, comparatively speaking, of the Jews were found worthy and in a condition of heart to receive the offer of the Kingdom with its terms of consecration to God and of bearing the cross after Christ faithfully unto death. It is at this point that the Divine purpose concerning the Kingdom is seen to expand, for with the failure of the Jews as a nation to become God's Kingdom, the Gospel call turned to the Gentiles to "take out of them a people for His name," that is, to complete the Kingdom class which was started with the remnant taken from the Jews. In keeping with this thought the same explanations, promises, etc., that had been given to the Jews were communicated to the Gentiles; they were told that they could become "fellow-heirs" in the promises made to Israel; that the "middle wall of partition" was broken down, and that the Lord by His providence and Spirit was making of the two, "one new man"; that is, making up the completed Christ or Kingdom class out of both Jews and Gentiles, that they alike should inherit the promises of joint-heirship with Christ in His Kingdom, of association with Him in the fulfillment of the prayer, "Thy Kingdom come," etc.

## **Jerusalem Prefigured the Kingdom**

No one in carefully studying the Old Testament can fail to be impressed with the many prophecies and promises that were made to, and apparently apply exclusively to fleshly Israel. For instance, concerning the future glory of the Kingdom operating on earth as represented in Jerusalem, the Prophet speaks in glowing terms: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem." "Behold, I create Jerusalem a rejoicing and her people a joy." "Rejoice ye with Jerusalem and be glad with her, . . . that may be delighted with the abundance of her glory; for thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time they shall call Jerusalem the throne of the Lord and all nations shall be gathered unto it." "And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob ; and He will teach us of His ways; and we will walk in His paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." -- Isa. 52:9; 65:18; 66:10-12; Jer. 3:17; Isa. 2:3.

It is well to remember however that though without doubt the literal city of Jerusalem will be built, and though it probably will become the capital of the world, yet many prophecies which mention Jerusalem and its future glories refer under that as a symbol to the Kingdom of God to be established in great splendor.

## **Early Consummation of Our Hopes**

Thus when studying the various precious promises of future blessings made to Israel, and expecting an accurate fulfillment of them to that people, it is important that we remember that as a people they are pictorial or illustrative as well as actual. In one aspect they were a pre-figuration of the whole world of humanity; and their Law Covenant of obedience and life was illustrative of the New Covenant to be established with the world during the time of the supremacy of God's Kingdom.

The blood of atonement under their typical covenant and the priesthood which applied it to that nation, evidently prefigured the blood of the New Covenant and the royal priesthood which will, during the Millennial reign, apply its cleansing and blessing to the human race. Thus their priesthood prefigured the Christ, and that nation prefigured all for whom the real sacrifice was made and to whom the real blessings will come -- "every man," "the whole world."

Though as we have seen, through the rejection of Messiah, Israel as a nation did lose the special favor of securing the prize of the Kingdom to be given to the faithful at our Lord's Second Advent, yet St. Paul shows that this did not prove them entirely cut off from favor; but that the time will come when the Deliverer, Christ, Head and Body, selected from both Jews and Gentiles,



being complete, Divine favor will return to, fleshly Israel and the glorious Deliverer will turn away ungodliness from Jacob, and so all Israel shall be saved; recovered to favor, as it is written by the Prophets. -- Rom. 11:25-33.

No matter from what standpoint we view the subject of the Kingdom of God and the promises and prophecies appertaining thereto, the establishment of that Kingdom in the earth means the deliverance of all the faithful Church, the restoration of the Hebrew race to Divine favor, and the restitution of all the willing and obedient of humanity to paradise and to all that was lost of favor and fellowship with God, enjoyed by our first parents before sin entered the world. Faithful watchers of today, giving sober heed to the Word of Divine counsel, as they look back over the long centuries since the call to enter the race for the Kingdom was first issued, are enabled to recognize that the blessed consummation of their hopes draweth nigh. They realize this by a careful examination and comparison of the predictions of the ancient Prophets with the progress of events and; the general developments in the nations of the earth, together with all the circumstances peculiar to this time. In other words, in consideration of all the signs about us, of the day of His preparation, and in view of the rapid and startling fulfillment of many Bible prophecies in our midst, there is a special and intense appropriateness in the announcement or proclamation that the Kingdom of God approaches, is even "at the door."

### **A Vivid Prophecy of the Birth of the New Order**

One of the striking prophecies of the Old Testament, of somewhat symbolical character, descriptive of how the kingdoms of this world are to give place to the Kingdom of God and of how the new order of things is to be born, is suggested at the head of this article: "Shall the earth be made to bring forth in one day? Or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

It is recalled that the name "Zion" was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace, it was called "the city of David." (2 Chron. 5:2.) It was also called the "holy hill," or "hill of the sanctuary" (Psa. 2:6), being the original site of the tabernacle, pitched by David for the reception of the ark.

By the Prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel Church, the symbolism applies with still deeper significance to the Gospel Church, which term, throughout this dispensation, has included the entire body of professed Christians, all of whom are on probation for full membership in the Church triumphant -- the true Church, the Zion of the future, and the true Zion of the present Age, the elect "little flock," to whom it is the Father's good pleasure to give the Kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether the reference is to

the fleshly or to the spiritual house of Israel, or to both; or if to the latter, whether it applies in its broadest sense to the professing Gospel Church, or to the faithful little flock, the only true Church in God's estimation.

### **The Birth of the New Nation**

The symbolic travail, in the above prophecy, evidently is a reference to the great distress and time of trouble -- the travail that is to come upon the visible or nominal Gospel Church, great "Babylon," from which some are to be counted worthy to escape. (Luke 21:36.) This, is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard "a voice of noise [confusion] from the city" (Babylon), and "a voice [of truth and warning] from the temple" (the elect little flock of consecrated and faithful ones), and "a voice of Jehovah that rendereth recompense to His enemies" -- in the great time of trouble.

The travail that is coming is to be upon nominal Zion -- "Christendom," "Babylon"; and it will be a great and sore affliction -- "a time of trouble such as was not since there was a nation." But the marvelous thing the Prophet here has to record is that a man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere indicated, that the ripe wheat of the Gospel Church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble shall come upon the latter. This man-child is, therefore, the little, flock -- the true Zion in God's estimation, the Body of Christ; as it is written, "There shall come out of Zion [the nominal Gospel Church] the Deliverer [the Christ, Head and Body], and shall turn away ungodliness from Jacob [the Fleshly Israel or Zion]." -- Rom. 11:26.

This is the man-child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:16, 29.) The birth of the man-child we would understand to be the First Resurrection. Blessed and holy are all they that have part in the First Resurrection. Such are now begotten of God by the Word of Truth, and quickened by the Holy Spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time -- before the travail -- they will be born in the glorious likeness of Christ. The birth of this man-child began over eighteen hundred years ago with the resurrection of Christ Jesus. There the Head of this Body of Christ came forth; and as surely as the Head has been born, so surely, shall the body come, forth. "Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God." (Isa. 66:9.) Ah, no; "the man-child," the Christ complete, the Great Deliverer, shall come forth.

### **The Christ of Many Members the Man-Child**

Yet "Who hath heard such a thing? who hath seen such things?" for not only shall the Body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion, before the travail; but

when she travails apparently a great company of other children will be born. This would seem to be the class described, in the Apocalypse as coming up out of the great tribulation, having washed their robes and made them white in the blood of the Lamb. The Body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, "Come out of her, my people," etc. (Rev. 18 :4); these held aloof from all organizational bondage and maintained their liberty in Christ, and were counted worthy to have part in the First Resurrection; while the many children born through the great tribulation would appear to be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this time of searching judgment. They fail to realize the full import of these days and consequently fail to understand the meaning of the present fiery trials And tests upon the Church and what the true ministry of the Church is that of perfecting herself in the character likeness of Christ.

The discipline and chastening of the great tribulation or travail that is .coming upon the professing Church or nominal Zion, will be God's agency for the instructing and; assisting of a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, lacking in the Spirit of the Lord, and who are not fully surrendering themselves to the Divine will -- not following Him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men's opinions, traditions and plans, and the word of fellow-mortals, and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck and failure of their plans and arrangements will they realize how they have been deceived by strong delusions and be delivered .from them.

### **The Stone of Stumbling and Rock of Offense**

"Behold," says the Prophet, "I lay in Zion a stumbling-stone and rock of offense: and whosoever believeth on Him shall riot be ashamed." (Rom. 9:33; Isa. 8:14; 15; 28:16.) That stumbling stone may be said to be the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Israel stumbled, and so now many in professing spiritual Zion are stumbling at the same stone; for it was to be "a stone of stumbling and a rock of offense to both the houses of Israel" -- the fleshly and the spiritual. The faithful overcomers do not so stumble, but recognize this as the chief corner stone of the true Zion, remembering the words of the Prophet, "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on Him 'shall not be confounded. Unto you therefore which believe [in Christ as your Redeemer, who bought you with His precious blood] He is precious; but unto them which be disobedient, . . . the same is made . . . a stone of stumbling and a rock of offense, even to them which stumble at the Word, being disobedient; whereunto also they were appointed" (1 Pet. 2:6-8); for God does not propose to deliver His Kingdom unto any of the disobedient: Such need the fiery trials of the coming tribulation to bring them into a proper attitude before God ; and hence must come up through severe disciplinary experience.

While those who are truly begotten of God and who have been quickened by His Spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the First Resurrection, and of being born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

### **Has the New Nation Been Born**

In consideration of the various testimonies foregoing and others of a related character, we conclude that the birth of the holy nation and the establishment of the Kingdom of God relate to one and the same thing. The true Church is addressed by the Apostle as a royal priesthood, a peculiar people; "a holy nation," but it was only in prospect that the saints in the flesh have been the holy nation; they have indeed been God's people on trial just as true disciples of Christ have been the Kingdom in embryo or on trial. The members of the true Church or holy nation in prospect have been passing through the various processes of preparation, development of the Christ character, to determine their worthiness to be finally accepted as members of the holy nation organized as the Kingdom of God to rule the world in the coming Age. The question now is before us, has the birth of the new nation yet taken place? Our answer must be No, for the same reason that we must contend that the Kingdom of God has not yet come and been established. Since the Church together with Christ are to constitute the new nation, it could not yet be said to be born as long as a number of the Church are still in the flesh and have not yet experienced their resurrection change. Nor could the Kingdom of God be established as long as some of the personnel of that Kingdom are still passing through the hour of their trial.

Neither is this view that the new nation has not yet been born and that the Kingdom is not yet established, in conflict with the understanding that our Lord's Second Presence has already taken place and the saints who have died throughout the Age have been raised.\* While we may and do have splendid evidences that we are living in that period designated the "Parousia," and therefore the time of Christ's official assumption of power, and that the dead in Christ are risen with Him, and that therefore there are vast preparations under way for the ushering in of the new order of things, we are still lacking the proof that the reign of Christ has begun in the sense of His Kingdom inaugurated and governing the affairs of men. Let all who would have their moderation known unto all men, be governed by sane views and by the spirit of a sound mind on this subject as well as upon all other matters pertaining to our faith and hope. Everywhere about us the facts contradict whatever thought any one may have to the effect that God's Kingdom has been established. There is nothing whatever in the Scriptures nor in the circumstances that we observe about us to lead us to believe that the new nation, or the Kingdom of God has yet been born or that Christ's reign has commenced. To the contrary, all the facts and circumstances of life around us

teach us that we are still living under the old order of things and that the one who was termed by Jesus "the prince of this world," and by St. Paul "the god of this world," is still in general control and exercises a mighty influence in the hearts, minds, and affairs of mankind. In other words, Satan has not yet been bound, nor his empire overthrown ;\*\* and until that has taken place, until the kingdoms of this world pass away and the power of the great Adversary is broken; there can be no reign of the Kingdom of God.

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\* For an exhaustive discussion of the subject of the Second Presence and the resurrection of the saints, see issues of the "Herald," October-December, 1926, and February 1-15, 1927; supplied free upon request. ,

\*\* The casting of Satan out of heaven as shown in Revelation 12, which was symbolical of the fall of Paganism in the fourth century A. D., should not be confused with the symbolic picture given in Revelation 20, of the binding of Satan and the final overthrow of his empire in connection with the inauguration of the Kingdom of God. As for the Apocalyptic vision of the war between Christ and Satan, it appears not to be a picture of the end of this Age, nor of the final overthrow of Satan's Kingdom. It is not a prophecy of the last great struggle between truth and error, light and darkness, by any means. Nothing is said about Satan being overthrown at the time of this symbolic war, nothing about Satan being restrained or bound at that time, nor is there anything recorded about Christ's Kingdom superseding that of Satan at the time of the war. To the contrary, the context shows (verses 12-17) that the Adversary after this war with Michael continues very active in the earth. The true interpretation of this vision of the war between Christ and Satan is found only as we examine and view it in connection with associated visions; for it is one of the links in the great chain of symbolic pictures, and if we attempt to lift the link out of its place in the chain and to fit it in somewhere else, we will be doing violence to this great symbolic prophecy as a whole. For a further explanation of this point, see "The Revelation of Jesus Christ," Volume II, Chapter 3; also issues of the "Herald" of February 1, and April 16, 1927.

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## **Rejoice Ye with Jerusalem**

We have already referred to certain pointed prophecies that are descriptive of the situation that will obtain when the Kingdom of the Lord has been established: "Rejoice ye with Jerusalem and be glad with her, all ye that mourn for her." "Behold, I create Jerusalem a rejoicing and her :people a joy. And I will rejoice in Jerusalem and joy in My people, and the voice of weeping shall be no more heard in her nor the voice of .crying." This is one of the prophecies yet to be fulfilled -- in the near future we trust.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the Body of Christ to Kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailing together in pain until now. -- Rom. 8:22, 23.

When the true Zion is thus exalted, then will follow the great work of the Kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth

to larger views and higher principles, and develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the ,peaceful reign of righteousness.

### **The Birth of the True Zion the World's only Hope**

Then the great Millennial reign of righteousness will begin, when, every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred year ; though if he wastes all of that time without taking any steps toward reformation, he will be considered: unworthy of life and will be cut off in the Second Death. (Isa. 65:20.) But the obedient shall eat the good of the land (Isa. 1:19): "They shall build houses and inhabit them [there will not be so many houses to let in those days probably, but more improved and cultivated homesteads in which the owners shall take pleasure and comfort]; and they shall plant vineyard's and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the day's o a tree are the days of My people ["they shall renew their strength" -- Isa. 40:31] ; and Mine elect [all the faithful and obedient then] shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed [the children] of the blessed of the Lord [the Church] and their offspring with them."

"And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear" -- so near will the Lord be, so mindful of all their interests.

"The wolf and the lamb shall feed together [the reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both -- the expression signifying in any case a reign of peace]; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat [another expression similar to, "His enemies shall lick the dust," signifying the destruction of the serpent, or rather of Satan whom the serpent symbolizes]. They shall not hurt, nor destroy; in all My holy mountain [Kingdom], saith the Lord."-Isa. 65 :21-25.

Thus the birth of the true Zion will be cause for rejoicing among all men who truly love righteousness: for, though it will first dash in pieces all their long cherished? hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely Wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the Kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth.

## **"WHATSOEVER HE SAITH UNTO YOU, DO IT"**

THERE was a shortage of wine in connection with the marriage in Cana of Galilee, which occurred about the time of the beginning of our Lord's ministry -- our Lord, His mother and His disciples being guests at the wedding. Mary addressing the servants said, "Whatsoever He saith unto you, do it!" How suitable are Mary's words to all of the Lord's people! How important that all should learn the lesson that it is not merely the hearing of the Gospel which brings blessing to the heart; but obedience to the glad tidings! Of course, it is necessary that we should believe the Master before we could be ready to obey Him; yet the expression, "Whatsoever He shall say unto you, do it!" includes a faith in the Lord on the part of all those who are obedient. The Christian cannot do better than adopt these words as one of the mottoes of his life, -- Whatsoever my Lord saith unto me, I will do it.

We are not to hear and to obey every voice, but, as our Lord Himself said, "My sheep hear My voice, and they follow Me." (John 10:27.) There are many voices in the world (1 Cor. 14:11), particularly at the present time, some calling in one direction and some in another! The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. But he may have more difficulty in discerning between the voice of the Adversary and the voice of the Good Shepherd; because, the Adversary's method is to simulate, or counterfeit; the voice of the Shepherd. His usual methods of deception are through false teachings backed by human organizations; the whole being made to appear as a message of light through messengers of light. Christians need to be specially on guard on this point; many are hearing and adopting these various strange and uncertain teachings, which hinder them from hearing and obeying the voice of the Shepherd. They have need to remember that the proper course is to "take heed that ye refuse not Him which speaketh from heaven" -- "Whatsoever He shall say unto you, do it."

### **He That Hath My Commandments**

Hearken to His words! "A new commandment I give unto you, that ye love one another as I have loved you." "If ye love Me keep My commandments." "He that bath 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.) "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. He that taketh .not his cross, and followeth after Me is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it. He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." He speaks again and

says, "Blessed are the meek, the merciful, the humble-minded, the peacemakers, the pure in heart and those hungering and thirsting for righteousness and enduring persecution for righteousness' sake" -- "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad; for great is your reward in heaven." He saith to us again, "Ye are the salt of the earth and the light of the world;" "let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

From heaven, He continued to speak to us through the Apostles to the same effect : "Present your bodies living sacrifices to God, holy, acceptable, your reasonable service." "Love as brethren; be pitiful, be courteous." (1 Pet. 3:8.) "Laying aside every weight, run with patience the race set before you, looking unto Jesus, the author and the finisher of your faith." "Laying aside all malice, and all guile and hypocrisies, and! envies and all evil-speaking, as newborn babes, desire the sincere milk of the Word, that ye, may grow thereby." And "giving all diligence add to your faith fortitude; and to fortitude knowledge; and to knowledge moderation; and to moderation patience, Godlikeness, brotherly- kindness, love."

### **Am I Doing What He Says?**

We have heard His words. They impress us as being the very essence of wisdom and righteousness. We know that He is faithful who has promised that if we **do these things** we shall never fall, but be granted an abundant entrance into His everlasting Kingdom. We have taken the first step of belief; we have taken the second steps of response, and have agreed to do these things; the important question with each one of us, therefore, must be -- Am I obedient to Him from heaven who speaketh? Am I doing whatsoever He says? To whatever extent any shall find shortcomings on the line of obedience to the Shepherd's voice, to the extent of ability let him beware and arouse himself, promptly, energetically to do these things; for the Father also saith, "This is My beloved Son: hear Him!"

Returning to the narrative: We note our Lord's command to the servants to "fill the water-pots with water." Remembering the statement of the Prophet, corroborated by our Lord's own words "without a parable speaks He not unto them," we are inclined: to surmise that this, His first miracle, contains some spiritual lesson for us. Endeavoring to draw such a lesson from this miracle, in harmony with the general testimony of the Word, we reason thus: The water-pots may symbolize the Lord's people. The water with which the water-pots were commanded to be filled, is in Scripture the symbol for the truth, the "water of life"; not merely the Word of truth, but the Word accompanied by and infused with the Spirit of the Truth -- it is with this that the Master command's that we shall be filled. In the symbolic miracle the servants obeyed; not doubtfully or slothfully did they fill them half full, but, as it is recorded, "They filled them up to the brim." So it should be with us; having heard the Master's word, "Be ye filled with the spirit," we should draw abundantly from the fountain of grace and! truth, nor cease until we are filled with the spirit "to the brim" -- completely. And if we so do the Master's commands, what may we expect as a result? We may expect, as illustrated in



the symbolic miracle, that the water will ultimately be changed into wine -- the symbol for unalloyed pleasure, heavenly joys.

### **We Have Tasted that the Lord Is Gracious**

In the symbol the miracle of **change** from water into wine came only to those vessels which were filled to the brim with water; so likewise, the Lord has promised a still greater change to His faithful followers who receive the treasure of Divine truth, and its spirit into their "earthen vessels," and who are filled with it. They, shall be "changed" in a moment, in the twinkling of an eye, under the sounding of the seventh trumpet; they shall be changed from the human nature to the Divine nature; from earthly conditions to heavenly conditions: this greater miracle, yet to be accomplished by our Lord, was well symbolized in the change of the water into wine the joys of the Kingdom, the joys of the new nature. The Lord's consecrated people are symbolized not only by the waterpots and by the servants who fill them, but also they are symbolized by the bride at the marriage; just as the bridegroom is also the one who commands that the vessels be filled with the water. The governor of the symbolic feast who pronounced the new wine to be of the very finest quality, aptly symbolizes the heavenly Father who is the great Governor of the great feast associated with the union of the heavenly Bridegroom with His Bride, and the excellence of the wine represents fitly the joys of the Lord with which we shall be filled at our "change." Already we share to some extent in the blessings of this union; already we know something of the joys of our Lord; already we taste not only of the cup of His sufferings, but also "have tasted that the Lord is gracious." Already we partake of the wine on the lees, and the fat things full of marrow (Isa. 25 :6); but our present joys are but foretastes of the coming realities-the best of the wine comes at the end of the feast, :when our heavenly Bridegroom shall have changed us to His own image and likeness that we may share His glory.

### **Filled with the Truth and its Spirit**

Oh, how important that we remember the words, "Whatsoever He saith unto you, do it!" 'Tis but a little time since we heard His voice directing us how our dearth of joy and happiness might be overcome, and how, instead of impurities and filth of the flesh, we might be filled with the truth, its spirit and its joy, and subsequently have, the whole instantly "changed" to the perfection of joy, into the Divine nature. How are we heeding the Master's words? To what extent have we gotten filled with the truth and its spirit? He will give ample opportunity to each of us to be filled, and if any, therefore, is only partly filled, it will be because of a lack of the proper spirit of obedience. Our vessels may not all be of the same size; as with those in the symbol which apparently varied in size, holding from two to three firkins apiece, so our capacities, opportunities, etc., may vary; but, to fulfil the Master's requirement, each must be filled full -- no more, no less -- if we would experience the desired "change."

While this lesson evidently applies merely to the hearing of the Lord's voice by the Church, during this Gospel Age, the principle holds good also for the Millennial Age. Now, the vast majority of the world do not hear the Lord's message of grace, and, consequently, are not responsible; but by and by all the deaf ears shall be unstopped, and all the sin and prejudice-blinded eyes shall be opened; and the Lord shall be recognized as the great Teacher, and all shall hear His voice. This is set forth by the Apostle Peter; after picturing the great Prophet (teacher), Christ the Head and the Church His Body, whom God is raising up during this Gospel Age, and fitting for the great work of the Millennial Age, he declares, "Him shall ye hear [obey] in all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear [obey] that Prophet, shall be **destroyed** from among the people" -- in the Second Death.

If the responsibility of those who will hear during the Millennial Age is thus prefigured, and declared, so as to leave no doubt that "everlasting destruction from the presence of the Lord" shall be visited! upon all who shall then refuse to obey, what shall we say would be the result of a refusal now to obey on the part of those who hear the Master's voice during the Gospel Age? We will not say positively that there is no hope for such; but we see little room for hope for such as, hearing the voice and recognizing it, make no effort to obey it. On the contrary, we hear the Apostle saying, "If we sin willfully after we have **received a knowledge** of the truth" [heard the Lord's voice], after we have tasted of the good Word of God and been made partakers, of the Holy Spirit, and [experienced in our justification] the powers of the Age to come, there remaineth no longer a share for us in the great sacrifice for sin; but only a fearful looking for of judgment and fiery indignation which would devour us as 'adversaries who had despised the mercy and grace of God.

### **We Ought to Give the More Earnest Heed**

Hearken to the Apostle's words again, "See that ye refuse not Him from, heaven who speaketh." "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip . . . How shall we escape if we neglect so great salvation." So far as we may judge, the hearing of the Word of the Lord in every case brings with it responsibilities; and becomes "a savor of life unto life or of death unto death." We do not say that those who are partially negligent -- who fail to fill their "earthen vessels" **to the brim** with the truth and its spirit -- will be esteemed to have despised the words of the great Teacher; on the contrary, the fact that they are seeking at all to be filled with the truth and its spirit is an evidence that they have respect to the Lord's Word, and do not reject nor refuse "Him that speaketh from heaven." But their failure to give diligence to be filled with the truth and its spirit will mean their loss of the great prize, the fullness of joy in the "change." Losing the great prize because of a deficiency of zeal, these will, nevertheless, get a great blessing. because they did not refuse "Him from heaven that speaketh."

We must remember, however, that the hearing of the natural ear is not the only hearing to which the Scriptures refer. Hence, the expression, "He that hath an ear let him hear"; and again, "Ears have they, but they hear not"; and

again, our Lord's words, respecting the multitudes, "To them that are without, these things are spoken in parables, that hearing they might hear, and not understand." Our responsibility is not, therefore, marked by the opportunities of the outward ear. Many have heard with the outward ear who have never heard in the responsible sense of 'the Scriptures, in the sense that all eventually must hear; in the sense of understanding, appreciating the message. The responsibility as to how we hear, and how we reject, is upon those who have an understanding of the Lord's grace. "Blessed are your ears for they hear, and your eyes for they see." But the blessing can come only to such as "refuse not Him from heaven that speaketh." Let us all, therefore, who have heard the Master's voice, strive to remember His Word., as we have considered it foregoing: and let each of us seek to live as nearly as possible according to that Word. "Whatsoever He saith unto you, do it."

## "GOD KNOWS WHY

"Through the furnace of affliction  
God oft tests His children dear,  
Tries them, proves them to the utmost,  
And His ways so dark appear.

"Should we question why, we dare not,  
Though we are perplexed, distressed,  
Well He knows just what is needed,  
And God's ways are always best.

"Aj! this stone is for the Temple,  
God Himself hath so designed,  
And it needs much heavy chiseling,  
For the form must be outlined.

"The rough edges must be smoother,  
And the carving done with care,  
For we know that God's own image  
Soon will be reflected there.

"All the tools the workman uses  
Must most sharp and pointed be;  
But no haste the King requireth,  
Only perfect work wants He.

"Years may pass, and still the workman  
Noiselessly performs His task,  
But some day 'twill reach completion,  
Then the King for it will ask.

"To the King each stone is precious,  
Beautiful, peculiar, rare;  
God designed them for His Temple,  
Has a place prepared somewhere.

"Murmur not, then, at God's chidings,  
We are precious in His sight;  
In the, future, the hereafter,  
We shall know God's ways were right"

## **LIKE UNTO YOUR FATHER IN HEAVEN**

*As for God, His way is perfect: the Word of the Lord is tried: He is a buckler  
to all those that trust in Him. For who is God save the Lord?  
or who is a rock save our God. -- Psa. 18:30, 31*

THE prevailing impression amongst Christians of all doctrines and shades of belief, is that the great Creator, whom we are permitted to call our Father in Heaven, is absolutely perfect, upright, and righteous, even though many of the teachings supported by the various professing Christian bodies, are not consistent with that impression. It is to the Scriptures that we look for our information concerning the character of God. And these constantly affirm the integrity, the holiness, and the righteousness of the great God of Heaven. The laws and principles outlined in the Bible, setting forth from one standpoint or another What is truth and what is justice and righteousness, represent the mind, disposition, and character of Jehovah. And from all that we read in His Holy Word we gather the impression as expressed by the Psalmist that, "His way is perfect."

It is proper to think of God's way as His Plan or purpose, that which He purposes to accomplish and which He is steadily working out according to the counsel of His own will. God and man are frequently contrasted in the Bible. Men also have various plans and purposes of their own which they try to work out as nearly as possible. Thus some men purpose to amass a fortune; some endeavor to acquire a liberal education, and vastly to increase their mental capacity and power; others struggle to gain fame and popular applause, or social or political preferment, etc. But it is manifest in the course of human experience that to most men the way they choose proves unsatisfactory after a brief trial, and they turn restlessly from one way or plan to another; and even when they pursue one plan or way to the end, they realize that it has been an unprofitable way -- that the end was not worthy of the strife necessary to gain it.

### **The Responsibility of the Truth**

Amongst men, too, there are to be found, various ways or theories as to how God will or ought to accomplish the world's redemption; some claiming and teaching one scheme and some another. But the various ways or conceptions that men have of God and His purpose, not having come from His revelation and not inspired by His Spirit, dishonor the Lord and His name. It is a grave mistake for any of God's children to accept or entertain wrong views of His character and purpose, when the truth, is clearly stated in His inspired

Message; and any one who can hear our Heavenly Father's character misrepresented and traduced without feeling or expressing his righteous indignation and disapproval is disloyal to God and is not living up to his profession. If we have so much regard for the friendship of those who advocate misleading and erroneous views of God and the various features of His Truth, that we cannot take a definite stand on His side and indicate our disapproval of the course of those who disgrace and dishonor the Lord and His Message, then we also rank ourselves measurably with the enemies of the Lord and He will surely so regard us. Such a measure of indifference to God and His Truth shows clearly that there is a lack of zeal for truth and righteousness and the high principles of His character, and sooner or later such will come under severe tests unless they promptly and resolutely determine to make no compromise with error and to cultivate no friendship with those who dishonor the Lord.

### **The Truth "the Light of Life"**

In that grand and marvelous statement of the truth which by common consent is designated the Sermon on the Mount, Jesus says to His followers, "Ye are the light of the world . . . let your light shine . . . Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whomsoever shall do and teach them, the same shall be called great in the Kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." -- Matt. 5:14-20.

This fragment of our Lord's discourse indicates a responsibility toward the truth received, which it is feared many Christians do not carefully observe and consider. Mark the expression, "Ye are the light of the world . . . let your light shine." And again He said, "As long as I am in the world, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." And now, instructed and enlightened from His Word, He would have us remember that we, as His representatives, are the light of the world, and that we should keep, our light constantly trimmed and burning -- that we must let our light shine so that those following us may not walk in darkness. .

Light is a symbol of truth, both in the Scriptures and in common parlance. So the expression, "Ye are the light of the world . . . let your light shine," is equivalent to, saying "You are now so illuminated by the truth that you yourself have become a living representative of the truth. So do not in any way obscure it, but let it shine out more and more, that others may be similarly blessed by it." This truth is "the light of life"; it is what the world needs-what all must have before they can attain unto everlasting life. Men must know the truth before the truth can make them free from the bondage of sin and death; they must know the truth before the truth can cleanse and sanctify them. It is the will of God, therefore, that all men shall come to an

accurate knowledge of the truth. (1 Tim. 2:4.) And therefore it is the duty of every -child of God to be very active in the dissemination of the truth -- in letting his light shine, and in keeping it trimmed and burning.

### **Proclaiming Mixture of Truth and Error**

"Trimmed and burning!' 'trimmed and burning!'" says some thoughtful soul. "I have often sung with fervor those words, 'Let the lower lights be burning,' 'Trim your lights,' etc., but what does it mean?" It means that we must give very close attention to the words of life that we may come to an exact knowledge of the truth, and that we must carefully and faithfully trim away every vestige of error as fast as it becomes apparent to us -- whether it be an error in doctrine or in our daily walk and conversation -- so that the pure light of Divine truth may shine out with as little obstruction as possible through the medium of a clear and transparent character.

It is a lamentable fact that many of the Lord's children seem very indifferent to this matter of trimming their lights. They get some truth and with it a great deal of error; and instead of trying to eliminate the error, they hold and teach the two together, so that the light they shed is not a pure light, but is colored and distorted by the shades with which it is mixed. And again, even when much pure truth is held, there are those who fail to lest it have its cleansing effect upon the character, and so the light is obscured and misrepresented by the unclean medium through which it passes. Any who continue thus too hold the, sacred trust of truth are really unworthy of it, and must eventually lose it; for it is written, "Light [truth] is sown for the righteous"; and such indifference to the claims of the truth is unrighteousness.

But, "As for God, His Way is perfect"; and His Word clearly sets forth His way to all the simpleminded ones who take Him at His Word and who have no fine-spun theories of their own to establish. In coming to God's Word it is always important to remember that our attitude should be that of the disciple and not of the teacher. Such an attitude is itself a long step in the direction of a knowledge of the Truth; for it is written that God resisteth the proud, but giveth grace to the humble. If we come to His Word as reverent students, expecting to find therein the delineation of the pure and righteous character and plan of our God, that plan and character will be revealed to us; but if we come to it in a captious spirit and with impure and unholy thoughts and ambitions, we have just the kind of poor, imperfect brains that can warp and twist the Scriptures to, suit our own ideas. If we put on the colored glasses of prejudice we can read God's Word as seen. through them only.

And this is what the Psalmist implied when he said, "With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward. For Thou want save the humble people, but wilt bring down high looks." (Psa. 18:25-27.) And again we read; "A scorner seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth"; and, "There is a way which seemeth right unto a man, but the end therefore are the ways of death."

## **Pride Obscures the Vision**

Oh, how we need to beware of "high looks" and of the pride that goeth before destruction and of the haughty spirit that precedeth a fall! For if in pride we go about to establish our own ways, and do not fully submit ourselves to the right ways of the Lord, we will surely deceive ourselves and be led away by the error of the wicked, so that God's way or Plan, as viewed through the colored glasses of our ambitions and prejudices, will seem to, our obscured vision as the Psalmist describes -- unmerciful, impure, and perverse, instead of what it really is -- merciful and holy and righteous' altogether. There is nothing more dangerous than pride, whether it be manifested in a love of display or in ambition to be great or to be thought well of by others. If we are ambitious to be more generous than good, and go about to establish the idea of the absolute certainty of "universal reconciliation" or the everlasting salvation of every individual of the human race, when God plainly speaks to the contrary; or if we ignore God's appointed means of salvation, which is by faith in the precious blood of Christ shed for the remission of sins, and endeavor to climb up to life by some other way, and to teach others to make the same effort; or if we seek out any other human invention contrary to the Word of God, and go about to establish it, it is pride that is asserting itself; and if it be not promptly humbled, it will surely and shortly end in complete alienation from God.

In our Lord's day there were those who, openly professed to be teachers and representatives of Divine truth. The Scribes and Pharisees professed to be very zealous for the truth, and thought themselves very creditable manifestations of its cleansing power. They claimed to have the light and to be letting it shine. "God," said the Pharisee, "I thank Thee that I am not as other men . . . I fast twice in the week, I give tithes of all I possess." But the Lord said, "Woe unto you; . . . ye outwardly appear righteous unto men, but within ye are full of hypocrisy and, deceit." So they appeared in the Lord's sight; but they were revered and honored of men and esteemed as holy, and as guides in the way of truth and holiness. To God's law they presumed to add their own vain and foolish traditions, which made void the Law of God, and they were very zealous in teaching these traditions to the people.

## **The Truth Colored and Distorted in Jesus' Day**

In so doing those teachers were inexcusable. The Law of God was open before them, and it was their privilege and their duty to be correctly informed with reference to it. And especially after Christ had come, and by His teaching had made the truth so manifest, and the absurdity of their vain traditions so apparent, they were without excuse. And our Lord's accusation of hypocrisy well fitted their case when they resolutely determined to hold and teach the traditions of the Elders and to oppose the increasing light of truth which made their absurdity so manifest.

The Scribes and the Pharisees had much truth they had the whole Law of God, and claimed to believe and teach it; but they miserably colored and

distorted it by their traditions and their really ignoble, though whitewashed, characters. And consequently their efforts, professedly to convert men to God, resulted only in making more hypocrites like themselves. "I say unto you," said the Lord to His disciples, "that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, Ye shall in no case enter into the Kingdom of Heaven."

Let us beware of that kind of righteousness which to men may indeed appear fair and praiseworthy, but which, in God's estimation, is mere sham. God, who reads the heart, quickly discerns the motives with which we receive or disseminate the Truth; and foolish indeed is the man who attempts to make merchandise of this Divine treasure for the paltry gains of this fleeting life, who prefers to hold and to teach error and becloud or oppose the truth of God, or to sell it after having once accepted it, for money, or influence, or popularity among his dying fellow-travelers on the way to, the tomb, or for any consideration whatever.

### **Let Us Beware of These Things**

And yet there are some who, though they do not thus hypocritically make merchandise of the truth, do in a measure undervalue it, and who, both in the present and in the future, will be the losers thereby. If we permit prejudice, or some measure of self-emulation, or of pride, or of combativeness, or any other thing, to interrupt the freedom of artless candor and simplicity, and that spirit of meekness which alone befits the searchers after truth, we will find ourselves approaching the pharisaical spirit, which, when fully ripe, becomes glaring hypocrisy. Those who avoid such a disposition, and who therefore, in meekness and sincerity fully accept the truth and zealously teach it at any cost or sacrifice, shall, the Lord says, be called great in the Kingdom of Heaven; while those who hold, and teach a measure of error when it was their privilege to have clear truth, had they been in the right condition of heart to receive it, shall be called least in the Kingdom of Heaven.

Prejudices and various old deformities of disposition often greatly retard the progress of some of God's sincerely consecrated children; and in consequence their efforts, which are verily meant to be in God's service, are misdirected, and they are found both believing and teaching contrary to the truth on points where God's Word is very explicit. Let us beware of these things, and, diligently casting behind us every hindrance to our personal progress in the way of truth and to our usefulness in the Master's service, let us run with patience, with meekness and diligence, the race set before us, looking unto, Jesus, who has said, "My grace is sufficient for thee. My strength is made perfect in weakness."

Dearly beloved, let us additionally fear lest a promise being left us of entering into God's rest -- into the rest of abiding faith in His way, His glorious Plan -- any of us should come short of it, and instead of calmly and confidently resting in God's way and in the blessed hope of its glorious outcome, we be left in confusion and doubt upon the whole subject.



## **For Thou Wilt Light My Candle**

But if we have thus far stood firmly in the faith of God's way, we may be confident of better things. And if, with the Psalmist we can say, "My heart is fixed, O God, my heart is fixed"; if our heart is established in love and reverence and faith in the sure Word of God, then we may also say, "For Thou wilt light my candle: the Lord my God will enlighten my darkness." Yea, has it not even been so,? Surely hitherto the Lord hath led us. The language of the Prophet applies to, all those humble and faithful ones whom the Lord has been leading "For by Thee I have run through a troop [of opposing enemies]; and by my God have I leaped over a wall [of bondage, into the glorious liberty of a son of God]."

Beloved, have we been thus overcoming? have we been following the Lord's leading? have we found, and are we still abiding in the sweet rest of faith in His Plan, in His way, and not our own? As for God, His way is perfect: it is just and merciful and benevolent and wise and practicable, and sure of a glorious termination. "The Word of the Lord is tried": when fully understood it will stand the test of every argument that could be formed against it as to its justice, its wisdom, or its benevolence. Of this we are fully assured by our Lord, who prophetically declared that the, testimony of those who come to a full knowledge of God's Plan will be -- "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

"The Lord is a buckler [a defense] to all those that trust in Him; for who is God [is mighty] save the Lord? or who is a rock [a safe anchorage to our souls] save our God?" There is no other one to whom we may anchor to our faith and hope; but securely anchored to Him we may trust and not be afraid, and may sweetly rest under the shadow of His wing. "The Lord liveth; and, blessed be our rock; and let the Lord of our salvation be exalted."

## **LETTERS OF ENCOURAGEMENT**

Dear Brethren:

Greetings in our dear Redeemer's name! I thank you very much for your letter of recent date and for the Daniel book. Ever since I began studying the Bible, I have thought the Book of Daniel most wonderful. I have looked forward to the publication of this exposition with joyful anticipation. I have read it as far as the 11<sup>th</sup> chapter and I think it is wonderful. It is indeed a worthy companion to the Revelation books. I marvel at the ability of some of the commentators quoted to see deeply into the hidden things of the prophecies, and at Brother Streeter's own ability and humility. I have often marveled also at the effect of God's Word and His works on some of those heathen kings of ancient times, as shown in their conduct. Surely they put to shame many in our day, who think they are Christians I pray for you a blessed season of refreshing at your Memorial services, and assure you that while I am not able to be with you in person, I will be with you in spirit. Warmest love to you all.

Your brother by His grace,

H. J. H. -- Minn.

Dear Brethren:

Since my husband and I were given the true light, barely six weeks ago, two more have received it also, and a third one is deeply interested, but has been reading only a few days. So yesterday we started a little class here and received a great blessing therefrom. We are also going to celebrate the Lord's Supper here in our home tomorrow evening with the aid of one of the Houston brethren, if it be the Lord's will, and we are looking forward to receiving another blessing then.

The good Lord and Shepherd has been pouring out blessings without measure for us recently and we are so very thankful that He has blessed us by giving us the true light now; as we were most famished from the food we were receiving through the Tower, because there were so many things we could not masticate, let alone digest. We know there are many more who are hungry and we feel sure it will be only a matter of a short time till they will go to other pastures for pure and better food. One simply cannot realize how far away from the true pasture the Tower has strayed unless they have read the recent articles with the Spirit of the Lord.

It is the purpose of this letter to order some hymn books, so I won't take any more of your valuable time.

Asking an interest in your prayers, we remain

Your brethren in the one Hope,

Mr. and Mrs. W. F. S. -- Tex.

Dear Brethren in Christ:

There was published in March 1st issue of the "Herald" the article, "Methods and Forms of Edifying the Body of Christ." I read it several times and consider it the best article. on the "liberty wherewith Christ has made us free" that I have ever read. I am so glad to know you have, it published in leaflet form. When I read it I exclaimed with the Prophet David, the "sweet singer of Israel": "Thou hast set my feet in a large room," compared with the narrow covering and short bed I was in a year ago -- no room to refer to the Word of God or take it for my guide, but without any mental reservation, believe the teachings of uninspired men as the basis of fellowship, the qualification for eldership; and worse still, as one in the Class said, "Unless we see and believe these articles we cannot be saved." The blood of Christ was not sufficient. We are surely living in the day of "strong delusions."

"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" -- those who abide in Him who has purged our sins and sat down on the right hand of the Majesty on high, to whom be glory for ever.

Please send me about twenty copies of the above mentioned leaflet. With much love, I am

Yours in Christ, by grace,

J. E. -- Ont

## **OBSERVANCE OF THE FEAST OF PASSOVER**

Communications from the friends in various parts make manifest that there was a general observance of the Lord's Supper on the evening of April 3rd. Brethren in larger or smaller groups, in some instances only one and two kept the Feast of Passover and thus showed forth their Master's death, "till He come" -- till the entire Christ has finished the sacrificial experience and has "come," entered with Him in the official capacity as the world's great Prophet, Priest and King.

The blessing of the Lord rested very richly upon the assembly of the brethren in Brooklyn, as during this sacred season their contemplations were especially engaged in the last hours of the Savior's earthly life, and as they realized afresh the significance of His sacrificial death. He was indeed the Bread that came down from heaven, and His Is the blood of .the New Covenant by which all the world will have the opportunity Of being reconciled to God. It was the privilege of the brethren once more to, review afresh their heritage with the Lord Jesus in being broken as a part of the one loaf, and in participating with Him in His cup -- in hope of the glory to follow. Truly,

"Sweet the moments, rich in blessing,  
Which before the Cross I spend;  
Life, and health, and peace possessing,  
From the sinner's dying Friend:"

Whether there be few or many more of the Passover seasons to be observed by the Church, each one is to be regarded as an occasion for special thanksgiving to God. for His unspeakable Gift and for all the blessed hopes. and promises that center in Him.

Some who have observed from newspaper notices that the Jewish Passover Feast as celebrated by the Jews began after sundown on the evening of April 4th, have inquired if we are not therefore out of harmony with the Jewish Calendar in observing our Feast of Passover on the evening of the 3rd of April. We reply, No. We have only to explain that the Jewish Passover Feast commences on the 15th of Nisan which this year began at sundown of the evening of April 4th, and extended to the evening of April 5<sup>th</sup>. As Christians we partake of the Passover Feast on the 14th of Nisan in keeping with the order established by our Lord. In harmony with this, the Jewish Passover Feast or 15th of Nisan began at sundown after our Lord's death of that same

day, while, as all know, Jesus with His disciples observed the Passover the previous evening which was Nisan the 14th.

# The Herald of Christ's Kingdom

VOL. XI. May 15, 1928 Vol. 10

## HUMAN WISDOM ON THE SUBJECT OF IMMORTALITY

UNDER the heading, "Personal Immortality: 'What I Believe,'" in the Easter issue of the "New York Times" there was published a symposium on the subject of life after death, representing testimonies of leaders of thought from many walks of life. One who has gained a knowledge of the Divine Plan of the Ages and of life, death, and the hereafter, as presented in the Divine revelation, cannot fail to observe the contrast between the wisdom that cometh down from above and that which is purely human philosophy and speculation. We submit below, extracts from a number of these published statements:

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### "ROBERT ANDREWS MILLIKAN "

*"Physicist, California Institute of Technology"*

"The best of us are only gropers, and yet one cannot refuse to tell a fellow-groper what he sees or thinks he sees with such light as is available to him.

"Physics has compelled us to think of a universe which is changing, living, growing, even in its elements -- a dynamic instead of a static universe. Thus, science here has made a great contribution to religion. The recent discoveries of physicists have taught us a wholesome lesson of humility, wonder and joy in the face of an as yet incomprehensible universe.

"Through the celestial mechanics of Galileo mankind began to know a God not of caprice and whim, such as were all the gods of the ancient world, but a God who works through law.

"Religion itself is one of the most striking examples of evolution, as seen in the abolition of human sacrifice, in new conceptions of God, in new ideas of the way God works, in a new conception of progress:"



**"JOHN A. RYAN, D. D.:"**

*"Professor of Moral Philosophy, Catholic University"*

"My reason demonstrates these propositions: The human soul is a spiritual and indivisible substance; therefore, it is incorruptible; therefore, it could cease to exist only through annihilation by its Creator -- a contingency which is more than improbable. History assures me that Jesus Christ rose from the dead, demonstrating that His soul did not perish when separated from His body."

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**"S. PARKES CADMAN, D. D.:"**

*"President Federal Council of Churches of Christ in America" in America"*

"Immortality for me is a continued and conscious existence after death. But it is possible to describe this existence in terms which deprive it of its moral values and attractiveness. Its mere prolongation, attended by the responsibilities which intelligent life everywhere incurs, is not the Christian doctrine. This doctrine conceives immortality as life's endless opportunity to increase in spiritual capacity, opportunity and satisfaction. The conception is based upon the authority of Jesus, who taught that the life He shared with the Father was the heritage of every receptive soul."

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**"STEPHEN S. WISE"**

*"Rabbi of the Free Synagogue"*

"I do not rest my faith in personal immortality on any such miracle as is traditionally associated with Easter Sunday. I rest my faith in personal immortality not on the single miracle of the physical resurrection of one man but on the eternal miracle of the spiritual birth or rise of men.

"I believe that man is made in the spiritual likeness of the Eternal, and that life means an ever closer approximation to the imperishable elements of life. I do not believe that man is set upon earth to rise to the sublimities of love and truth and goodness by the hard, steep pathway of their sacrificial quest - only to be doomed to extinction. 'Though He slay me, yet would I trust in Him,' though He seem not to answer my prayer, still let my Godward soul reach up to the manward God."

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**"WILLIAM T. MANNING, D.D."**

*"Bishop of New York"*

"All our highest knowledge and experience, every fact of nature and of human life, points to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen, the deeper this longing has become; the greater and nobler the soul, the more impossible for it to believe in its own extinction.

"We cannot believe that the purpose of our creation is fulfilled by our brief existence on this earth. God has woven the hope of immortality into the very texture of our being. And yet, confronted with the great fact of death, this hope of the future life is inadequate and uncertain."

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**"FRANK P. WALSH"**

*"New York Attorney"*

"I am a strong believer in the immortality of the soul. My belief is found between the four corners of the Apostles' Creed, in the Catholic Prayer Book, so there is nothing novel in my faith."

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**"SAMUEL SCHULMAN, D. D."**

*"Rabbi of Congregation Emanu-el"*

"The Jewish religion, clearly and unequivocally, teaches the belief in the immortality of the soul. And only religion is the foundation for a belief in personal immortality. Man, as a thing in nature, is an insignificant atom, tossed by forces which use him for unknown purposes beyond himself. Man, as image and child of God, has something in him that is indestructible. Thus, the Scripture says, 'The dust will return to dust and the spirit will return to God who gave it: And if there is no death for the spirit, the only kind of immortality in which we can be interested is personal immortality, which means that our personality will, in some form, survive.'"

**"HARRY EMERSON FOSDICK, D. D."**

*"Minister of the Park Avenue Baptist Church, New York"*

"Belief that death ends all involves belief that personality is a transient result of physical particles, aimlessly organized. It involves also the idea that since this earth is a temporary affair, which once was not here, and some day will be uninhabitable, mankind in the end will totally vanish with all the fruits of its struggle and sacrifice. I cannot myself submit to the mental confusion, the triumphant irrationality of existence where death finally is the victor over all.

"If some one says that we cannot demonstrate immortality, I grant that to start with. 'We do not believe in immortality, said Martineau, 'because we have proved it, but we forever try to prove it because we believe it.'"

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## **"JOHN HAYNES HOLMES"**

*"Pastor of the Community Church, New York"*

"I believe in immortality for the same reason and by the same necessity that I believe in evolution.

"Charles Darwin came to the idea of evolution because he encountered facts, myriads of them, the experience and character of which he could not explain on any other hypothesis. As he first hit upon these facts, and then deliberately gathered them through long and patient years of observation, he worked out a theory or a formula which would explain them, and this theory, when formulated, was evolution. We accept it as true, not because we can prove it, but because it explains as nothing else explains the data of organic life upon this planet.

"So with immortality! Nobody has ever proved that personality survives after death. But if personality does not survive, then there are innumerable facts of life, and these the highest and most beautiful realities of human experience, which are inexplicable, as myriads of biological facts are inexplicable if evolution is not true."

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## **"DR. CHARLES F. THWING"**

*"President Emeritus Western Reserve University"*

"One of my grounds for believing in immortality is that this belief helps to solve the great problems of life. Under this condition that we are immortal it is easier to find answers to the problems of suffering and of sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth."

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## **"WILLIAM ADAMS BROWN"**

*"President Union Theological Seminary, New York"*

"The hope we have of self-conscious existence and moral progress after death for the individual is founded on four things

"1 There is the historical argument -- the resurrection of Jesus. To the early disciples the resurrection was a central fact of their existence.

"2. The philosophical argument. The Christian hope finds confirmation in the laws of the human mind. Assurance for a rational universe is found in personal immortality.

"3. The ethical argument. This is the oldest and most inflectional of all arguments for immortality. The inequalities of the present demand a readjustment that only immortality can supply.

"4. The religious argument. If Jesus is right in His teaching about Divine Fatherhood, immortality follows as a matter of course. This is the foundation of the Christian hope. It depends upon the purpose of God: Jesus gave us not only a new fact, but a new value. The Christian hope stands or falls upon the Christian experience."

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**"CLARENCE C. LITTLE"**

*"President University of Michigan"*

"I believe in personal immortality because of a deep inner conviction based upon personal experience. Most of this experience involves relationships of lasting love for other people. The death of my own parents within a day of one another completely wiped out pre-existing logical bases for immortality and replaced them with an utter indescribable but completely convincing and satisfying realization that personal immortality exists. Such experiences are not transferable but are probably the most comforting and sacred realization that can come to any of us."

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**"SHERWOOD EDDY"**

*"Secretary for Asia, Young Men's Christian Association"*

"I believe in personal immortality for the following reasons:

"The testimony of science to a world that is rational and trustworthy.

"The testimony of religion to immortality is far stronger than that of science.

"The testimony of the great leaders of the race. Thus, Socrates can say, 'Then beyond the question the soul is immortal and imperishable and will long exist in another World.'

"The testimony of Jesus Christ. He based His life on the eternal. It was this faith in the spiritual and eternal that made Jesus what He was."

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**"CHARLES M. SHELDON"**

*"Author of 'In His Steps'"*

"There never has been any question in my mind about immortality. The next world is just as real to me as this one.

"I live in two worlds at the same time. All people today should live in two worlds. I have a definite picture of the next world in my mind. When I wake in the morning I am just as conscious of the world to come as I am of the world I am now living in.

"I cannot conceive of an eternity in which I should have nothing to do but loaf. In the next world we shall continue to develop spiritually from the point where we leave off in this world. Our characters will not change."

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## **"JAMES L. BARTON, D. D."**

*"Foreign Secretary, American Board of Foreign Missions"*

"In all nature startling transformations take place while nothing is annihilated. Ice becomes water, water becomes invisible vapor; fire consumes wood, but the elements in the wood pass into another form with no loss whatsoever. Fundamental changes momentarily take place on every side and yet, from the beginning, nothing in the physical world has been destroyed.

"We cannot escape the belief and convictions that inevitably 'this mortal shall put on immortality' with no loss of that which here on earth belongs to personality and character."

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Considering that the foregoing testimonies are from men who are of representative character and who wield a great influence over the masses of the people, the views expressed serve to show the uncertainty of understanding and confusion of mind with regard to the great issues of life and death, on the part of the masses of the people today. Additionally we have here a demonstration of the utter inability and helplessness of men to solve the great problem of immortality and life after death, apart from the, understanding that comes with the proper interpretation of Divine revelation. In reading the foregoing testimonies the words of the prayer of Jesus come to mind: "I thank Thee, O Father, Lord of heaven and earth because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

## **"LO, I AM WITH YOU ALWAYS"**

*"Lo, I am with you always, even unto the end of the world." -- Matt. 28:20*

SUCH were the parting words of Jesus as He took His leave from His followers nearly nineteen centuries ago. They were words significant of the deepest and most sacred of friendships; words which signified that while the physical eyes and ears of His disciples should see and hear Him no more, yet He would be present with them in a very real, wonderful, and important sense. Who indeed can measure the value of this farewell message of Jesus to His faithful Church, as through the long and weary centuries of trial and tribulation she has sought to be faithful to her Divine Master and to make her calling and election sure to a place in the heavenly Kingdom.

Upon the last night of the Savior's earthly life He had taken occasion to utter many things to the Apostles that were to have a reassuring effect not only on their minds but also upon those who should later read the sacred record and who would believe on Him through their word. He told the Apostles plainly

that He was going away and that they could not come with Him then. His mission on earth was about to be finished, He would take His departure, but their mission would only then commence. He spoke of the Father's house of many mansions, of how His going away was not to mean a permanent separation, but that, after a time, He would return again and receive them unto Himself; and that during the interim, while He was absent, He would prepare a place for them in order that ultimately where He was, there they might be also.

### **"I Will Not Leave You Comfortless"**

But He went on to explain that during His absence His followers were not to be left comfortless; He was not forsaking them even temporarily: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelt with you, and shall be in you. I will not leave you comfortless: I will come to you." Neither were His disciples left in darkness as to the meaning of this Comforter, as to its mission and object in their midst, for the Savior went on to say that "the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Now it was concerning this same power from on high that Jesus spoke after His resurrection as He led His disciples out as far as Bethany and lifted up His hands pronouncing upon them His parting benediction: "Ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Nothing in any of these expressions of Jesus implied the sending of a separate and distinct person from Himself and the Father. Rather, the fact that He had said, "Lo, I will be with you always" implied that the promised Comforter or Holy Spirit was to be a power emanating from Himself and the Father; an influence, a power exerted indeed by a person -- the power or influence of God, exerted in and upon His newly adopted children. This Holy Power coming from above was to constitute their anointing or their authorization to enter upon the great commission as God's witnesses concerning the truth of the Gospel to those among men who should have ears to hear. Without this anointing they could do nothing; they were helpless and without strength except as this holy illuminating power should enlighten, their minds and give strength and courage to carry out the Divine will. Hence Jesus instructed His disciples while He was still with them, saying, Tarry ye in Jerusalem and wait until you are endued with power from on high, because that power is all important. It is so necessary that without it you would be unable to accomplish anything.

### **The Spirit's Marvelous Revealing**

We have only to observe the great changes that came with the Pentecostal blessing, to be convinced that the Holy Spirit coming to the early Church meant to them, all that Jesus had promised. It was indeed a comforter; it did surely give them a vision and enlighten their souls; it most certainly, imparted strength and fortitude and courage, and in fact changed the entire viewpoint of those men who a few days before in connection with the Master's death, were so fearful, troubled in spirit, lacking in faith, as well as in perception and understanding of spiritual things.

After the illumination of the Spirit and the promise of Jesus began to be fulfilled, there was a marvelous opening of the eyes of their understanding. It was with the Apostles and the early Church then as it had been with Jesus at the time of His baptism at Jordan, concerning which we read that the heavens were opened unto Him—heavenly wisdom, spiritual knowledge and understanding was especially imparted unto the Lord. So it was with those who received the benediction of the Spirit. They now saw deeply into the meaning of many things that Jesus had expressed while He was with them; they now recognized why He did not attempt to establish an earthly Kingdom while in the flesh; they saw the necessity for His suffering and sacrifice, and they recognized now the meaning of the call to discipleship, to walk in the footsteps of Christ and to bear the cross after Him; for the Spirit taught them that this was God's way of preparing them to share with their Redeemer in the coming spiritual Kingdom. Truly that portion of the New Testament recording matters and developments subsequent to the day of Pentecost, presents to us a revelation of the work of the Spirit and the fulfillment of the promise of Jesus, "Lo I am with you always" And so tracing the onward history of God's people through the dark centuries of persecution and suffering since the Apostolic period, without doubt we observe that the promise of the Master has continued to be fulfilled unto the faithful.

### **Many Fail to "Tarry at Jerusalem"**

How manifest it is that whatever failure there has been in the Church, whatever seeming defeat, whatever of inconsistencies in the Christian profession, whatever apostasy has overtaken professing Christians, is due to the failure to receive the Holy Spirit. Whatever of confusion, doubt, or darkness has existed amongst God's professing people, whatever of contention, strife, and sectarianism has prevailed, is due to the failure of the many to put themselves in such a position of relationship to Christ as to have fulfilled unto them the promise of His spirit. In other words; the masses have failed to "Tarry at Jerusalem" and wait until they were endued with power from on high. The masses have sadly neglected the Master's instruction to exercise obedient faith, to wait before Him in prayer and earnest supplication have failed to properly humble themselves before Him in patient waiting; the many, ignoring the leading of the Spirit of the Lord, have gone about to establish their own plans and purposes for carrying out God's work and service, apart from the Divine instruction. But the Heavenly Master has continued to abide with those who have remained loyal to Him and His Word. And such is the consolation of those who in full confidence and faith patiently wait before the Lord for Him to direct their way.

The Master's presence with His people today means not only that they are comforted and given to taste of the true consolation, but that they are given to receive of the Divine counsel respecting many things appertaining to their spiritual interests as new creatures in Christ. If there are those today as there have been all through the Age, who lay claim to superior powers and rights in the Church, if there are those who would direct the minds of the Lord's people away from the great Head of the Church and those whom He has authorized to speak for Him, if there are those who would claim to be installed in high office over the Church with special unction from above to interpret the Scriptures and decide for the Church in general what her faith, her belief and works and service shall be, then those who are remaining loyal to Christ the Head will keep in mind the holy commandment and counsel of His Word and that of the Apostles, who with one voice have affirmed the headship of Christ, and in no uncertain terms have taught that only One is our Master and all others are brethren, having equal rights and liberties in the Lord to study and interpret His Word and to decide all issues, all questions and points of faith. There is no special anointing of one member of the Church above another. The faithful members of Christ's Church today hearkening to the counsel of Him who said, I am with you always, will recognize that they individually must prove all things and determine to hold fast to only that which is good. The counsel coming through the Spirit from our present Master today would have us recognize how all important is the Word of Truth as presented in the Scriptures; and bids us beware of unsound doctrine inasmuch as there are many and varied teachings and teachers who are giving forth an uncertain sound and whose messages will not bear the close analysis and searching test of the Holy Spirit and the Word of Truth.

### **The Word of the Lord Settled All**

Many times in the history of God's people both ancient and modern, has the Word of God "been relegated to the background and the word of man and human authority substituted therefor. Time and again other influences have entered in to subvert the real power of the truth and, the Word of God; and as often has it been necessary that the attention of God's true people should be directed to the necessity of giving the Divine Word its proper place and of showing up the weakness of the word of man and that of human authority. How often throughout the Old Testament writings do we read, "Thus saith the Lord," or "the Lord spake and said," etc. Another, referring to the supremacy of the Word of God and its authority and power in His dealings With Israel of old has made the following convincing observations

"There was no room left for the play of fancy, the working of imagination, the introduction of man's plausible inferences, or the cunning devices of human expediency: Everything was laid down, with the Divine precision and commanding authority of a 'thus saith the Lord.' Minute and elaborate as was the detail of sacrifices, rites, and ceremonies, nothing was left for man's brain to originate. He was not even permitted to decide upon the kind of sacrifice to be offered; upon any given occasion; nor yet as to the mode in which such sacrifice was to be presented. Jehovah took care of everything. Neither the congregation nor the priest had any authority whatsoever, to decree, enact, or suggest so much as a single item throughout all the vast

array of ordinances in the Mosaic economy. The sword of the Lord settled all. Man had only to obey.

"This, to an obedient heart, was nothing short of an unspeakable mercy. It is quite impossible to overestimate 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. No one can read the Book of Leviticus, and not be struck with the extraordinary painstaking, on the part of Israel's God, to furnish His people with the most minute instruction upon every point connected with His service and worship. The most cursory reader of the book might, at least, bear away with him this touching and interesting lesson.

### **The Divine Chart is All Sufficient**

"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 Holy Scripture is called in question. In some cases this is openly and deliberately done; in others it is with less frankness, hinted, insinuated, implied, and inferred. 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 is entirely deficient for the purposes of modern navigation. He is told that the currents, tides, coasts, strands, and shores of that ocean are quite different now, from what they were some centuries ago; and that, as anecessary consequence, he must have recourse to the aids which modern navigation supplies, in order to make up for the deficiencies in the old chart, which is, as a matter of course, admitted to have been perfect at the time it was made.

"Now I earnestly desire that the Christian reader should be able, with clearness and decision, to meet this grievous dishonor done to the precious volume of inspiration, every line of which comes to him fresh from his Father's bosom, through the pen of God the Holy Spirit. I desire that he should meet it, whether it comes before him in the shape of a bold and blasphemous statement, or a learned and plausible inference. . . . 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 -- personal, social, and ecclesiastical, 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.'

### **The Word the Pasture of Our Souls**



"It is to be feared that many who read the Bible do not digest the Word. The two things are widely different. One may read chapter after chapter, book after book, and not digest so much as a single line. We may read the Bible as part of a dull profitless routine; but through lack of the ruminating powers -- the digestive organs, we derive no profit whatsoever. This should be carefully looked into. The cattle that browse on the green may teach us a wholesome lesson. They, first, diligently gather up the refreshing pasture, and then calmly lie down to chew the cud. Striking and beautiful picture of a Christian feeding upon and inwardly digesting the precious contents of the volume of inspiration. Would that there were more of this amongst us! Were we more accustomed to betake ourselves to the Word as necessary pasture of our souls, we should, assuredly, be in a more vigorous and healthy condition. Let us beware of reading the Bible as a dead form -- a cold duty -- a piece of religious routine.

"The same caution is needful in reference to the public exposition of the Word. Let those who expound Scripture to their fellows, first feed and digest for themselves. Let them read and ruminate, in private, not merely for others, but for themselves. It is a poor thing for a man to be continually occupied in procuring food for other people, and he himself dying of starvation. Then, again, let those who attend upon the public ministry of the Word, see that they are not doing so mechanically, as by the force of mere religious habit, but with an earnest desire to 'read, mark, learn, and inwardly digest' what they hear. Then will both teachers and taught be well-conditioned, the spiritual life nourished and sustained, and the true character of outward walk exhibited."

### **Dwelling Amongst the Golden Candlesticks**

One of the most comforting lessons before the Lord's people today, one that teaches the supremacy of Christ and His Word, and the importance of recognizing the source from which cometh spiritual light, is that to be observed in the first chapter of Revelation where we have the symbolism of the Savior dwelling amongst the golden candlesticks. St. John was told that the seven golden candlesticks; which he had seen, represented the seven churches, or the one Church as a whole in its seven divisions or epochs. The beloved John tells us that he saw one like a son of man, that is, like a man, like a priest, as implied by the clothes described, walking amongst seven golden candlesticks. The picture obviously teaches the thought of Christ's presence amongst His people throughout the Age. He was amongst the candlesticks for the purpose of caring for them, trimming the wicks, seeing to the supply of oil, etc. The suggestion then is, that the Savior has been with His people by His Word and through His Spirit and providences, directing, controlling and supervising all of their interests to the intent that they might be developed, disciplined, tried and perfected in His character likeness, in preparation for the great change.

In the tabernacle and subsequently in the temple of Solomon the golden candlesticks or lampstand were placed by the Lord's direction -- not seven

candlesticks but one with seven branches, representing the whole Church, the complete Church during this Gospel Age. In Revelation the same candlestick or lampstand is brought to our attention but the parts are separated -- the union, the relationship between them being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord's professing people of this Gospel Age including those who are truly His members. It holds forth the light of life, the light that shines in the darkness and which He directed should be so let shine before men that they might see the good works and glorify the Father in heaven. The Master evidently found but few good works, but little glorifying light shining out from His earthly representatives in any of the epochs. This is represented by His messages, chidings, encouragement, etc., given to each of these epoch churches represented by the different candlesticks or lampstands.

### **The Light of the Spirit's Testimony**

With regard to the golden candlesticks that were a part of the furnishment of the tabernacle in the wilderness we read, "And the Lord spake unto 'Moses, saying, speak unto Aaron, and say unto him, when thou lightest the lamps, the seven lamps shall give light over against the candlestick." The thoughts of another bearing upon this seem worthy of careful consideration: "Those 'seven lamps' express the light of the Spirit in testimony. They were connected with the beaten shaft of the candlestick which typifies Christ, who in His person and work, is the foundation of the Spirit's work in the Church. All depends upon Christ. Every ray of light in the Church, in the individual believer, or in Israel by and by, all flows from Christ."

This suggestion seems in every way appropriate and reasonable and is fully in keeping with the New Testament teaching concerning the exalted station of our Lord Jesus Christ as the only real light-bearer and light-giver to the Church. Men who presume to speak in the name of the Lord and who profess to be some special authorities or sources of light are without foundation for such claims except as they acknowledge that Christ alone giveth light, and are able to show by their lives, their examples, that they have a real vital and spiritual union with the Savior and are meekly and humbly following His counsel and advice. As a matter of fact, Christ alone is the light of the world, and while His followers are from one standpoint honored in a special sense by being told that they too, are the light of the world, yet it is only because of their personal touch and relationship with the Savior that they are in a position to give forth light to others. The same writer continues:

"Nor is this all we learn from our type. 'The seven lamps shall give light over against the candlestick.' Were we to clothe this figure in New Testament language, we should quote our Lord's words when He says to us, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' (Matt. 5:16.) Wherever the true light of the Spirit shines, it will always yield a clear testimony to Christ. It will call attention not to itself, but to Him; and this is the way to glorify God. 'The seven lamps shall give light over against the candlestick.'

## When Man and His Doings Are Exalted Instead of Christ

"This is a great practical truth for all Christians. The very finest evidence which can be afforded of true spiritual work is that it tends directly to exalt Christ. If attention be sought for the work or the workman, the light has become dim, and the Minister of the sanctuary must use the snuffers. It was Aaron's province to light the lamps; and he it was who trimmed them likewise. In other words, the light which, as Christians, we are responsible to yield, is not only founded upon Christ, but maintained by Him, from moment to moment, through the entire night. Apart from Him we can do nothing. The golden shaft sustained the lamps; the priestly hand supplied the oil and applied the snuffers. It is all **in** Christ, **from** Christ, and **by** Christ.

"And more, it is all to Christ. Wherever the light of the Spirit --- the true light of the sanctuary -- has shone, in this wilderness world, the object of that light has been to exalt the name of Jesus. Whatever has been done by the Holy Spirit, whatever has been said, whatever has been written, has had for its aim the glory of that blessed One. And we may say with confidence, that whatever has not that tendency, that aim, is not of the Holy Spirit, be it what it may. There may be an immense amount of work done, a great deal of apparent result reached, a quantity of that which is calculated to attract human attention, and elicit human applause, and yet not one ray of light from the golden candlestick. And why? Because attention is **sought** for the work, or for those engaged in it. **Man** and his doings and sayings are exalted, instead of Christ. The light has not been produced by the oil which the hand of the great High Priest supplies; and, as a consequence, it is false light. It is a light which shines not over against the candlestick, but over against the name or the actings of some poor mortal.

"All this is most solemn, and demands our deepest attention. There is always the utmost danger when a man or his work becomes remarkable. He may be sure Satan is gaining his object, when attention is drawn to aught or to any one but the Lord Jesus Himself. A work may be commenced in the greatest possible simplicity, but through lack of holy watchfulness and spirituality on the part of the workman, he himself, or the results of his work, may attract general attention, and he may fall into the snare of the Devil. Satan's grand and ceaseless object is to dishonor the Lord Jesus; and if he can do this by what seems to be Christian service, he has achieved all the greater victory for the time. He has no objection to work, as such, provided he can detach that work from the name of Jesus. He will ever mingle himself, if he can, with the work; he will present himself amongst the servants of Christ, as he once presented himself amongst the sons of God; but his object is ever one and the same, namely to dishonor the Lord. He permitted the damsel, in Acts 16, to bear testimony to Christ's servants, and say, 'These men are the servants of the most high God, which show unto us the way of salvation.' But this was simply with a view to ensnare those servants and mar their work. He was defeated, however, because the light that emanated from Paul and Silas was the genuine light of the sanctuary, and it shone only for Christ. They sought not a name for themselves; and, inasmuch as it was to them and not to their Master that the damsel bore witness, they refused the witness, and chose rather to suffer for their Master's sake than to be exalted at His expense.

## Faithful Vessels of the Spirit's Light

"This is a fine example for all the Lord's workmen. And if we turn, for an instant to Acts 3, we shall find another very striking illustration. There the light of the sanctuary shone out in the healing of the lame man, and when attention was drawn, unsought, to the workmen, we find Peter and John, at once, with holy jealousy, retiring behind their glorious Master, and giving all the praise to Him. 'And, as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son, Jesus.

"Here we have, in very deed, 'the seven lamps giving their light over against, the candlestick'; or, in other words, the sevenfold or perfect display of the Spirit's light in distinct testimony to the name of Jesus. 'Why,' said these faithful vessels of the Spirit's light, 'look ye so earnestly on us?' No need of the snuffers here! The light was undimmed. It was, no doubt, an occasion which the Apostles might have turned to their own account, had they been so disposed. It was a moment in the which they might have surrounded their own names with a halo of glory. They might have raised themselves to a pinnacle of fame, and drawn around them the respect and veneration of wondering, if not worshipping, thousands. But had they done so, they would have robbed their Master; falsified the testimony; grieved the Holy Spirit,, and, brought down upon themselves the just judgment of Him who will not give His glory to another.

"But, no: the seven lamps were shining brightly in Jerusalem, at this interesting moment. The true candlestick was in Solomon's porch just then, and not in the temple. At least the seven lamps were there, and doing their appointed work most blessedly. Those honored servants sought no glory for themselves; yea, they instantly put forth all their energies in order to avert the wondering gaze of the multitude from themselves, and fix it upon the only worthy One, who, though He had passed into the heavens, was still working by His Spirit on earth.

## **A Danger to Be Guarded Against**

"Many other illustrations might be drawn from the pages of the Acts of the Apostles; but the above will suffice to impress upon our hearts the great practical lesson taught in the golden candlestick with its seven lamps. We are deeply sensible of our need of the lesson at this very moment. There is always a danger of the work and the workman being more the object than the Master. Let us be on our guard against this. It is a sad evil. It grieves the blessed Spirit, who ever labors to exalt the name of Jesus. It is offensive to the Father, who would ever be sounding in our ears; and deep down in our hearts, those words heard, from an open heaven, on the mount of transfiguration. 'This is My beloved Son, in whom I am well pleased: hear ye Him.' It is in the most direct and positive hostility to the mind of heaven, where every eye is fixed on Jesus, every heart occupied with Jesus, and where the one eternal, universal, unanimous cry shall be, 'Thou art worthy.'

"Let us think of all this -- think deeply -- think habitually; that so we may shrink from everything bordering upon, or savoring of, the exaltation of man -- of self -- our doings and sayings and thinkings. May we all more earnestly seek the quiet, shady, unobtrusive path where the spirit of the meek and lowly Jesus will ever lead us to walk and serve. In a word, may we so abide in Christ, .so receive from Him, day by day, and moment by moment, the pure oil, that our light may shine, without our thinking of it, to His praise, in whom alone we have all, and apart from whom we can do absolutely nothing."

### **Instructed in Proper Conduct in the House of God**

When St. Paul prayed for the early Church that she might grow and expand in spiritual knowledge, that she might comprehend the lengths and breadths and depths and heights of the heavenly wisdom, he was surely expressing the deep desire of his heart that she might be enjoying the full heritage that is properly hers as a result of her acceptance of that gracious invitation to so live and walk with Christ in this world that she would. be accounted worthy to be His joint-heir and Bride upon the heavenly plane. And truly how abundant is the provision made for the upbuilding, establishing, and keeping of His Church in the right way during the time of her earthly pilgrimage. How important it is that we shall understand just what this provision consists of, that we may avail ourselves of its advantages. How important that we shall recognize that it is through the instruction of His Word in connection with the light of the Spirit that the Lord imparts spiritual strength and vigor to His followers, according to their need.

"It is a blessed thing," says an able expositor of spiritual truth, "in the midst of the apostasy we are in that Christ is seen saying, 'To him that overcometh.' Today we are blessed that we can get God's Word. God to the end will preserve the gifts that will give His Word, pure and simple. Therefore He says that He gave some Apostles, and we have them yet in all their simplicity, just as God gave them -- unmixed with philosophy, standing pure and clear by the Holy Spirit. We are thoroughly furnished in regard to Church truth and Church conduct. We have an epistle written on purpose to

show us how we ought to conduct ourselves in the house of God, the Church of God. (1 Timothy.) We have one in the age of apostasy to tell us exactly what our resource is. (2 Timothy.) If we want to know what Church truth is, we get it from Ephesians. If we want to know our relation to our Head, that we may hold fast the Head, we have Colossians. If we want to know how to act under all this truth, so as to walk as heavenly persons, and not as earthly ones, we have Philipians. If we want to know how to act in the simplicity of the same, we have Philemon. If We want to know what to do and believe in this day of ritualism that is increasing more and more, we have the epistle to the Hebrews that warns us on all sides. If we want to have Christ Himself, through whom all gifts come, we have to take all these epistles together, and He is brought out rounded and full of grace, more and more, for the heart and conscience and faith of each one. Then if we want to know, in the midst of this denial of the faith in regard to salvation, what it is in itself, we go to the epistle to the Romans, which tells the, whole thing, beginning with us in, our sins, and exposing us as guilty, and then bringing in the righteousness of God to meet all; and so we are brought into life in Him, and there is no condemnation before God; we are sons of God and heirs of God; grace reigning through righteousness unto eternal life. Why, we are perfectly equipped, for **He gave Apostles**, and 'we have them yet.

### **The Word of God Is Enough**

"Then if we want to know, all about the coming of the Lord and the judgments of Christ Himself (for He will judge in His own House, the Church, and will judge Israel, and take care of His little remnant, and judge the professing Church in its apostasy), we have to listen to John in the Book of the Revelation. If we want to know what fellowship is with the Father and with the Son, we listen to the same voice -- of John in his first epistle. If we need to have all this pressed upon us with reference to the coming of the Lord Jesus Christ, we read his second and third epistles.

"If we want to learn all about our being pilgrims and strangers, and learn that the trial of our faith is more precious than gold, we turn and listen to Peter, appealing to us to walk in all separation, because God is separate, and making us know that we are a holy and a royal priesthood.

"And we have **Prophets** of the New Testament linked with the Apostles -- every one that gives out the Word is a Prophet; giving it for exhortation, and for comfort and to profit every one with it. Paul and Barnabas and Silas, not necessarily opening Scripture as teachers, but being the mouth of God to us, giving out the mind of God as received from Him. If I give you my **opinion** I am not a prophet, but if I give you God's mind, I am prophesying.

"Then there are the Evangelists to give the Good Tidings. Paul said he was all three. -- 1 Cor. 14.

"What are all these 'Gifts' for? 'For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.' We are edified or built up by the Word, not by sympathy or intellectualism; we are built up by the Word only. Can anything be more delightful?

"We shall always have the Word of God clear tip to the end, no matter what comes -- until the Body is complete, the perfect man, the man in Christ Jesus.

"And we are to have it so that we can **speak** it. 'Speaking the truth in love, may grow up into Him in all things which is the Head,' even Christ. Let everything be measured and weighed by the Word. Then we can be sure we will be carried through.

"The Word of God is enough for us, that we are in heavenly places and are heirs of all that is to come, and are to reign over the earth! Hold on to these things! "Then the food that Satan would present to us will not do. He will present science and wealth and attachments here. It will not do for those who are risen and seated with Christ in heavenly places already. It will not do for those whom God has blessed with the richest blessings. The dignity that is reserved for us will outrank all that can be offered here.

"Past, present, and future are set before us, and faith, hope, and love take hold upon all these and the way becomes plain."

### **To Whom Is Christ Thus Present?**

"Thoroughly furnished unto all good works," is the way St. Paul expressed the Divine care and provision for the people of God; and this is merely another way of expressing the thought and power of Christ's presence with His followers all along through the Age. Blessedly consoling thought, Christ abiding with those whom the Father hath given Him, possessing as He does the most perfectly understanding heart and feeling the deepest sympathy and love, with all power in heaven and in earth vested in Him to do for them exceeding abundantly above all that they ask or think! But to whom is Christ thus present? With whom is He thus abiding as the constant companion in the ways of life? Is it not with him who is of a broken and contrite spirit? Jesus answers the question further: "If a man love Me," "he will keep My words; and My Father will love him, and We will come unto him and make our abode with him." Verily it is with those who are walking in the path of obedience and loving service, with those who are keeping the commandments of the Lord Jesus, who have respect unto and who live in harmony with His words which express the will of Himself and the Father concerning us. Our Lord pointedly declares that he who does not seek to please Him by conforming to His instructions, thereby manifests that he does not love Him. Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words and with the Apostle we exclaim, "the love of Christ constraineth us, for we thus judge that if one died for all, then all were dead, and that He died for all, that they who live [justified and begotten to newness of life] should henceforth not live unto themselves but unto Him who died for us and rose again.

### **Who Shall Separate Us from the Love of Christ**

It is those then who are "living unto Him" who realize the abiding presence of the Father and the Son. In such company as this, can any Christian fail utterly to realize some measure of joy in the Lord? No, if his faith grasps the promise and holds it, the realization of joy in the Lord is sure to follow; and the more firmly his faith lays hold upon the promise the more will he realize its fulfillment and the more fully will his joy abound; for in the presence of the Lord is fullness of joy, no matter what may be the condition and circumstances.

In the blessed realization of this experience and the assurance of faith which it gave, in the midst of all his labors, St. Paul exclaimed, "who shall lay anything to the charge of God's elect? . . . who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For 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, which is in Christ Jesus our Lord." Most evidently the Lord's promises were fulfilled in the great Apostle in the abiding presence of the Father and the Son with him at all times and under all circumstances. And so shall it be with all those who firmly trust in the Lord. With a blessed consciousness of the Master's promise, "Lo, I am with you alway," and indeed with a realization of the constant presence of our Heavenly Father and our Lord Jesus, and of their love and favor, and with a faith that lays hold of all the exceeding great and precious promises of God, what soul may not rejoice and be glad even in the midst of deep sorrow or great tribulation! Beloved, let us not be contented to live beneath our privileges. Let us appreciate the favor of God to the extent of seeking for it with all our heart, remembering the exhortation, "Seek and ye shall find, knock and it shall be opened unto you."

## **SECRET PRAYER**

*"Pray to thy Father which is in secret" -- Matt. 6:6.*

THE SCRIPTURES truly instruct that God is a "discerner of the thoughts and intents of the heart," and in the case of any one approaching Him in prayer, He already knows the purposes and desires of the heart. Again, in the case of the saints, the spirit or intention is accepted by the Lord when they approach Him in seasons of distress, when they can find no language in which to clothe their desires-when they come to Him with spirit -- groanings which they cannot utter in words. However, there is no room left for doubt as to the propriety of God's children coming to Him in formal prayer and worship; that though He needs not to be instructed respecting the necessities of any, it is good for the individual himself to be thus exercised and to come to God in personal communion and prayer. Both by word and example our Lord Jesus instructed that our prayers should be uttered, formulated, and if possible not be left merely to incoherent feelings and groanings. It was to this



end that He gave instruction in answer to the request of the Apostle's, "Lord, teach u to pray."

There are various examples in the Scriptures which assure us of the propriety of public prayers -- prayers uttered in the presence of one or more, either of believers or unbelievers. An illustration of this may also be drawn from bur Lord's ministry and example: For instance, His prayers recorded in John 11:41, 42; and chapter 17; Matt. 11:25, 26; Luke 10:21; 11:1. These prayers could not have been recorded if they had not been heard by the Apostles; and the very object of their utterance in their presence was evidently for their benefit and blessing, as well as for the benefit and blessing of. all the household of faith since then.

### **Lofty Examples of Secret Devotion**

However, it is recognized that special emphasis is given to the importance of the more private or secret prayer and communion with God. Amongst those who approach God in prayer as His children, different circumstances and conditions may have a bearing as respects the manner of worship: at times they may properly go aside and hold communion with the Father in secret -- where no earthly eye will see and no earthly ear will hear. Our Lord's own example should be an illustration of this privilege: we remember how it is written of Him frequently that He went apart from His disciples and prayed alone, and how sometimes He spent the entire night in solitary prayer. Another has beautifully observed and remarked upon the real value and necessity of secret prayer, as follows:

"Secret prayer has the sanction of lofty examples. Isaac went out into the fields to meditate at eventide. In his chamber, Daniel knelt upon his knees three times a day, and prayed and gave thanks before the Lord his God. Jesus saw the devotion of Nathaniel under the fig tree. Peter was at prayer on the housetop when he received his commission to preach the Gospel to the Gentiles. Jesus withdrew from the multitude and from the presence of the disciples, and retired to the mountains, or to the desert to, pray. Sometimes He spent the whole night in prayer. How often did Olivet witness the devotions of the Man of Sorrows! The last rays of the setting sun, as they fell upon the mountain, revealed Jesus on its summit, kneeling, and when the morning dawned He was still there, His locks wet with the dews of the night.

"Secret prayer is a test of sincerity. Public worship may be attended from various motives, good or bad. But private devotion, secret prayer -- what can induce it but the motives pure and lofty, the desire heaven-inspired and heaven aspiring, the thirst after righteousness, the love of God! Who that loves not God or desires not to love Him, can have any business with Him in private or will seek a private interview? The hypocrite may pray in public, and he may pray in his family. Here others see him. But he will not pray in secret. If he attempts it, he will soon abandon it, for he expects from it neither profit nor pleasure. There is hope for a man as long as he is mindful of his secret devotions. He may have left his love, and the things that remain may be ready to die. But the fact that he still feels after God in secret places, if haply he may find Him, is evidence, first of, his own sincerity; secondly,

that the Spirit of Divine grace is with him, and drawing him to the fountain of life.

### **In That Lone Place No Ear but God's to Hear**

"The closet removes all the external restraints to devotion. The sentiments of the public service are suited to the general sympathy; and this measure of emotion is not transcended, except in cases of overwhelming power and overflowing feeling, when the impetuous tide breaks through all restraints. But there are no restraints whatever in the closet. There, no feeling need be suppressed. The tear may flow. The passion of penitence may be indulged. The agony of prayer may be exercised. There are none to be annoyed, none to pass the harsh judgment, none to ascribe your feeling to weakness or hypocrisy. In that lone place there is no ear but God's to hear. And are there not confessions to be made which no ear but His should hear? In that lone place there is no eye but God's to see. And who but God can understand and sympathize with your secret sorrows? He is thy Father -- thy Father in heaven. "Cast all your care upon Him; for He careth for you." And this is the promise of Jesus: "Him that cometh unto Me I will in no wise cast out."

"The closet is favorable to devotion. It not only removes hindrances, but it furnishes helps. It shuts out things visible. We leave the dusty and crowded thoroughfare of the world, and turn aside to rest a little in the sweet shade of the tree of life -- to drink of the spring that gushes from the rock -- to commune with God and think of heaven. The world is not there, pride is not there, passion is not there. Eternity is there, God is there, Jesus is there, the Holy Spirit is there, angels are there. We feel as Jacob felt as he lay down to sleep on the rocky knoll, and awoke in the midst of hovering angels. 'And he said, Surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven.'

"Secret prayer prepares for all public services. The Christian comes forth from his closet refreshed with grace, filled with the Spirit, his face shining, like the face of Moses when he came down from the mount of communion; active to labor, patient to suffer, ready to serve his generation, and prepared to finish his course with joy.

"The Father which seeth in secret shall reward thee openly.' His blessing shall rest manifestly upon you. It will appear in your experience, and in the daily walks of life. It will be manifest to yourself, and visible to others. The Spirit of Jesus shall be with you and in you. It will appear in your voice, in your very looks, and in all your conversation. God will give you the necks of your enemies -- the world, the flesh, and the Devil. You shall run and not be weary, walk and not faint, and mount up with wings like an eagle."

## **THE SHEPHERD AND THE SHEEP**

IN THE days of our Lord's First Advent, even as in our Own time, there were many widely recognized leaders and teachers; and various systems of human philosophy claimed the attention of thinking men. Among the Jews much uninspired teaching was added to the sacred literature of the Law and the Prophets, while the neighboring Greeks were diligently dealing in philosophic speculation and ever seeking something new. And now the long expected, but generally unrecognized, Messiah of Israel was about to announce a great and important step in God's redemptive purpose, which meant that He was about to introduce a new system of teaching, the philosophy and the ethics of a new dispensation of Divine providence and grace, the outgrowth of what had been prefigured in Judaism.

But the changes were to be so radical and revolutionary, and so different from all human expectations among either Jews or Gentiles, that the Lord realized that its announcement would be to the Jews in general a stumbling-stone and to the Greeks foolishness, and that, under the blinding influence of the prince of this world, to the few only would it be manifestly the power of God and the wisdom of God. (1 Cor. 1:23, 24.) . And this few He knew would-be the meek and humble minded ones in Israel. Such He characterized as His sheep, sheep-like meekness and docility being the chief traits of their character, the same symbol being applied also to the Lord Himself -- "Behold the Lamb of God that taketh away the sin of the world."

Upon the few who had thus far received His teaching and become His disciples, as well as upon all such subsequently, He desired to impress the lesson of meekness and to assure them of His tender care over them. Therefore, He says, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep;" etc. And He added at another time, "Come unto Me, all ye that labor and are heavy laden, and: I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

### **The Door and the Shepherd**

No matter how many others might claim to be the Shepherd, He declared Himself to be the only true one, and that He would prove it, even to the sacrifice of His life for them.

Again He said, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and, out and find pasture." But how does this harmonize with that other statement -- "He that entereth in by the door is the Shepherd of the sheep"? How could our Lord both enter by the door and also be the door? In this way: According to God's Plan of Salvation the way of man's recovery from death and of his access to eternal life was to be legally opened up by a ransom sacrifice; and when our Lord, Jesus freely offered Himself to fulfil that requirement of the Divine Plan, He thereby entered the divinely arranged door of opportunity to become the Savior of the world and the Shepherd of the Lord's sheep. He entered the door, of the Divine Plan and thus became to us the door of opportunity, the way of access to eternal life, and was also therefore counted worthy to be the Good Shepherd to lead the lost flock of humanity back to the fold of God, in whose favor is life and at whose right

hand there are pleasures forevermore. (Psa. 16:11.) He that entered in by the way of Jehovah's appointment is thus both the door of access to God and the Good Shepherd of the sheep.'

David wrote prophetically, "Jehovah is my Shepherd; I shall not want," for in David's day the arrangements for the Shepherd and the flock of this lesson had not been completed. True, the Heavenly Father had purposed His entire Plan as respects humanity's redemption and return to His care as His flock, but He had not yet sent His only begotten Son, the Good Shepherd, to give His life for the sheep; to call the flock, to open the door and to lead them out and into pasturage and to rest. Nevertheless, in the Lord's providence the nation of Israel had already been gathered, as those who would be prepared: to be the flock of the Good Shepherd when He should come. These were "shut up under the Law" (Gal. 3:23), waiting for the coming of the Good Shepherd to open the door and to call them by name as His own sheep.

### **"To Him the Porter Openeth"**

The "porter" (representing the Law) would not recognize any who came before the Messiah, affecting to be the true Shepherd or Leader sent from God; nor approve them, nor open to them access to the sheep. But when the true Shepherd came He satisfied the Law (the porter); and bought the sheep from justice, giving His own life as their redemption price. Thus He gained the full right to open the door, the full sanction of the porter, the full authority to lead forth the sheep to the green pastures and still waters of Divine truth which then became due to them.

At the time of the giving of this parable our Lord was laying down His life, and at the same time uttering His voice, that the true sheep might learn to know Him. And not only will all the true sheep learn to know the Shepherd, but, precious thought! the Shepherd knoweth His own sheep individually, so that He calleth each by name as He leads them out. This suggests to us the intimacy of the relationship between Christ and each member of His flock.

The treatment of sheep in this part of the world is very different from that described in the parable, which is still maintained in Oriental countries. Here sheep are driven, and have little or no acquaintance with the herdsmen. But in Palestine, for instance, every sheep has a personal acquaintance with its shepherd, and he with it, and it is said that this acquaintance is so particular that shepherds have a separate name for each sheep, and know each individual by its name, and that the sheep knows its own name and will respond to a call from its own shepherd at any time. How beautifully this illustrates the close relationship between Christ and His flock, the Church! He gives to each one of us a new name, and we are each personally known to Him -- our peculiarities of character, of temperament, etc., our strong points and our weaknesses -- He knoweth them all. He loves us, cares for us, helps us over our trials and reverses, and shields us from the temptations which would be too strong for us. "He will not suffer us to be tempted above that we are able, but will with the temptation provide also a way of escape," and causes that "all things work together for good to them that love God, the called ones according to His purpose" -- His "little flock" of this Gospel Age.

## **Thy Rod and Thy Staff Comfort Me**

We note further the care of the Shepherd over the sheep, for He says, "He putteth forth His own sheep and goeth before them." The words "putteth forth" have the significance of looking after them, that they all get started 'in the way to the green pastures and still waters for soul refreshment. He is not heedless, careless, respecting them, whether they go or do not go; nevertheless, having started them in the way He will not drive them. He goeth before them to lead, that they may follow. Our Good Shepherd has indeed set us a noble example, so that we may walk in His steps; and whoever will, to the extent of his ability, trustfully do this, will find his wants abundantly supplied, for "No good thing will He [the Shepherd] withhold from those who walk uprightly." "He will guide them with His counsel, and afterwards receive them to glory."

Oor Lord's parable does not tell us about the disciplines which the sheep are sure to receive, but these are set before us in the prophetic Psalm on the subject, in the words, "Thy rod and Thy staff, they comfort me." The thought is that the Shepherd, while going before and not driving the sheep, nevertheless has such an interest and care that He will not suffer one of the sheep to wander away Without administering certain chastisements designed for its good, and to correct it and to bring it back into fellowship in the flock. This is a comfort, and yet it should certainly be the desire of all true sheep to follow the Shepherd so closely that the rod shall not often be necessary.

The link between the Shepherd and, the sheep, as here indicated, is love. The Shepherd loves the sheep, and has demonstrated this in having laid down His life for them; and the sheep speedily learn to love the Shepherd, as their caretaker; they recognize Him through His voice -- the Word of God. This voice appeals to the hearts of all the true sheep, who quickly respond, "Never man spake as this Man."

## **False and Hireling Shepherds**

While the Lord thus proclaimed Himself the true Shepherd and the only door into the fold of God, He characterized all others as strangers, false and hireling shepherds, and thieves and robbers; for there is none other name under heaven given among men whereby -we may be saved than the name of Jesus. Plato, uninstructed in Divine truth and blindly groping about with the torch of human reason, in seeking to solve the mysteries of human life, may at times have struck a chord of the Divine harmonies with thrilling effect upon thoughtful minds; but soon the clash of discords broke the spell or led the mind in channels of error. So also with Aristotle, Socrates, Confucius and other seekers after God, before life and immortality were brought to light by Jesus Christ. Such men could not be classed as false shepherds; for they evidently were seeking and following the best light they had. Rather, they, or at least some of them, were bell sheep which themselves had lost the way and

were wandering upon the mountains, and leading the flocks to the best pastures and the purest waters they could find. But those who, after light has come into the world, and after they themselves have seen and realized it, love darkness rather than light, and who, instead of pointing men to Christ, direct them to the human philosophies of Plato, or Darwin, or others -- all such merit the appellations which the Lord applies to them. They truly are thieves and robbers, teaching men that 'they can climb up into God's favor and into His fold by some other way than that which God hath appointed--through faith in the atoning sacrifice of Christ. Such teachers are the hireling shepherds to whom the Master refers -- they have little or no real interest in the sheep and seem reckless of their eternal interests, their own present advantage being always of paramount importance. They want to be known as popular leaders and teachers, or original thinkers and great philosophers, etc.

Such are the hirelings, whose number in these days is legion. It is good for us to remember, however, that it is only the wayward and heedless sheep that can be harmed and scattered by any of the evil works or deceptions of the present time. The obedient, trusting sheep will all be tenderly cared for by the Good Shepherd, to whose voice they hearken and the softest tones of which are familiar to their ears. Thus the Master said of the true and faithful sheep of His flock, "My sheep hear My voice and they follow Me, . . . and they shall never perish. Neither shall any pluck them out of My hand. My Father which gave them Me is greater than all and no man is able to pluck them out of My Father's hand." How blessed is the assurance of heavenly guidance and protection now to all the sheep of this flock, the truly consecrated and obedient.

### **A Stranger They Will not Follow**

"And a stranger they will not follow, but will flee from him; for they know not the voice of strangers." If the stranger come with enticing words, saying, Let me show you a broader salvation than that you have learned from the Apostles and Prophets to hope for; that eternal salvation is to be universal, and that not -one of. God's creatures shall ever perish, the true sheep says, That sounds very benevolent, and yet it has not the ring of the Shepherd's voice in it; for He tells us of "wolves in sheep's clothing" and of "vessels of wrath fitted to destruction" and warns against "presumptuous sins" and of a possible destruction of all willful sinners and "whosoever loveth and maketh a lie," and plainly says that the Devil and those following him shall be destroyed. (Rev. 21:8; Matt. 25:41; Heb. 2:14.) No, this voice that prophesies smooth things, contrary to the Word of God, is not the voice, of the Good Shepherd.

If he come to us again with a show of logic, of worldly wisdom under the guise of some form of new light that makes void the Word of God, attempting to substitute so-called "service" and "great and wonderful works" for that of holiness and the development of Christ-likeness, as a means of securing the favor of God and winning the heavenly prize, then the true sheep says, No, I cannot receive such teaching; for the voice of the Good Shepherd and those whom He duly appointed to teach, gives full assurance that the all-important consideration for the disciple of Christ is that of the development of Christian character, of growing up into Christ in all things, of the development of the love of Christ which is "the bond of perfectness."

These things I know represent the call of the true Shepherd and I will not follow other voices or calls than His.

### **In Green Pastures and Beside Still Waters**

No matter then what may be the sound or call or how similar it may seem to be to that of the true Shepherd., such as are fully devoted to and follow Him, will ignore and heed not the voice of these strangers, these voices that seem determined to propagate theories and doctrines that really have no Scriptural basis and in' the end lead away from the great things that concern the Christian and his call to heavenly glory.

Such is the attitude of all the true sheep; and such being their attitude, God is both able and willing to shield and protect them under all circumstances and at all times; and the Good Shepherd of His appointment shall lead them into green pastures and beside the still waters. They shall be abundantly fed with the "meat in due season" -- with the spiritual food so necessary to their life and to their growth and development; and such temporal things as are needful will not be withheld. Truly we can say with the Psalmist, "I have never seen the righteous forsaken, nor his seed begging bread."

Amongst those who heard this parable from our Lord's lips, not many comprehended, not many had the hearing ear for the true Shepherd's voice: only a small portion of the Jewish people followed Him and became His true sheep. Similarly now, many are professing to be the true sheep of the Lord's flock, but in this day of the Shepherd's presence, His voice, the truth, becomes the test. All of the true sheep will hear and be attracted by the voice of truth now uttered, and will obey it. Those who are not of the Good Shepherd's flock, and who have not His spirit, He desires shall now be separated; to this end they will hear the voice of other shepherds, and be deceived thereby: because they are not truly of the Lord's flock.

### **A Forceful Illustration**

A traveler tells of a scene he witnessed, in which several flocks of sheep were for a time commingled, and how, when the due time was come, the separation took place. He says :

"As we sat and looked, almost spell-bound, the silent hillsides around were in a moment filled with life and sound. Thousands of sheep and goats were there; grouped in confused masses. The shepherds stood together until all came out, and then they separated, each shepherd taking a different path, and uttering, as he advanced, a shrill, peculiar call. The sheep heard them; at first the mass swayed and moved as if shaken by some internal convulsion, then points struck out in the directions taken by the shepherds. These became longer and longer, until the confused masses were resolved in long, living streams flowing after their leaders."

So at the present time there are many professing sheep, but they are not all the Lord's sheep. Some belong to human leaders of various sects, and some are God's.. With the end of this Gospel Age comes a time of special trial and sifting and separation. In harmony with this, we now hear many voices calling the sheep in various directions as never before. This is, in the Lord's providence, for the purpose of separating all others from His own. His sheep will hear His voice and follow Him -- other sheep, consecrated to human leaders, human institutions, human theories, human efforts, will follow their own bents, and thus be separated at least in spirit and this is now the Lord's good pleasure.

Nor should we be surprised at the exceedingly small number who now diligently hearken and obediently follow the Shepherd's voice; for the Lord forewarned us it would be only a little flock, saying, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is a choice flock the Lord is selecting now-a flock that needs no driving nor coaxing, but joyfully runs in the right ways of the Lord; their delight is in the law of the Lord and they meditate in it day and night. The Good Shepherd does not propose to drive any sheep into His Kingdom; and He desires for the high office to which He is, calling them in this Age only such as need no driving, and who gladly follow Him through evil and through good report Thus He will "gather out of His Kingdom all things that offend and them that do iniquity," before the glorifying of His Church.

While all the true sheep of this flock may indeed rejoice in the loving care of the Good Shepherd, it is also a further cause for rejoicing that all the other sheep not lost and wandering, and blinded by the god of this world and misled by other voices, are also to be sought out and found and rejoiced over when the Lord in his own good time, shall spread "a feast of fat things and wines on the lees well refined." And then there shall be one fold and one Shepherd.

Though only a "little flock" is now recognized as the Lord's sheep, there shall by and by be a mighty host (John 10:16); and the redeemed of the Lord shall go forth with songs and everlasting joy upon their heads. Glorious Plan of Salvation! How worthy it is of the character of our God!

## **THE INSTITUTE'S ANNUAL MEETING**

Announcement is made at this time of the Annual Meeting of the Pastoral Bible Institute, which as provided in its Constitution is held on the first Saturday of the month of June, this year on Saturday, June 2nd, at 2 p. m., at the headquarters of the Institute, 177 Prospect Place, Brooklyn, .N. Y. As the friends are generally aware, the object of this meeting is that of the electing of directors for the ensuing year; and for the consideration and transacting of any Other items of business that may come before the meeting. These conferences heretofore have proven to be occasions of general profit and encouragement as reports of the work and ministry of the preceding year are placed before the friends; and opportunity is furnished for the brethren to



freely discuss any of the features of the work and make any suggestions that may seem good.

The names of the brethren who have been serving as directors the past year and whose term of office expires June 2nd, are as follows:

I. I. MARGESON, WESTWOOD, MASS.  
D. J. BLACKBURN, TORONTO, ONT.  
P. L. GREINER, ULSTER PARK, N. Y.  
I. F. HOSKINS, BROOKLYN, N. Y.  
B. A. PARKES, PHILADELPHIA, PA.  
B. BOULTER, PLAINFIELD, N. J.  
A. L. MUIR, TAMPA, FLA.

The brethren who have been serving as directors desire to express their gratitude and appreciation first of all to the Lord and then to the friends in general who have rendered co-operation and have given valuable assistance in connection with the humble efforts that have been put forth to further the general interests of the Lord and His Message. God's blessing has been richly upon the ministry of the past we believe and there is every reason to continue to hope for His direction and guidance in the days to come. Those who have been endeavoring to discharge the responsibility as trustees of this service have desired to keep in mind that it is the Master Himself that they serve primarily; and it is hoped that what has been achieved, though far from perfect, has had the Lord's acceptance and approval. The results are left with our gracious Master, in the consciousness that He is abundantly able to overrule any mistakes and to work out and accomplish all His wise purposes without the aid of any one.

Any member of the Institute is eligible for nomination at the annual meeting. It is always desirable to have as large a number of the friends present at this meeting as reasonably possible; but on account of the distances and unfavorable circumstances many of course will not be permitted to be present in person. Hence provision is made whereby all the members may have a voice in the election by indicating on a proxy form the names of those whom they desire elected as directors for the coming year. A proxy form will be mailed to each member before the election; and those who do not expect to be present at the Annual Meeting should fill out the proxy form and return to this office before the election.

As previously announced there is to be a convention held in connection with the Annual Meeting of the Institute, commencing Saturday morning about 10:30 and extending to Sunday evening. A season of spiritual refreshment is anticipated which is trusted will be for the uplift and encouragement of all present.

Brethren elsewhere will be warmly welcomed. Any one desiring further information will address the Class secretary, Brother F. H. Mundell, 300 McDonough Street, Brooklyn, N. Y.

## **WORDS OF ENCOURAGEMENT**

Dear Brethren:

Many greetings to you all in our dear Redeemer's name -- Jesus who is our only Head (Matt. 23:8), the only One we can recognize with authority (excepting the Father). We can recognize no earthly heads, teachers, leaders,

human channels, or organizations. How beautiful to think that One is our Master and we are all brethren. I thank the Lord for this liberty. And how I trust that many more of the dear brethren with whom we used to associate, also others in the various churches, may realize this wonderful truth, that there is no need for bondage to human channels, etc. What a perfect peace there is in our hearts -- a peace beyond all understanding

You will find money order for \$\_\_\_\_\_ for one year's further subscription to the "Herald" for myself, also one year's subscription for\_\_\_\_ ; Also the two volumes on Daniel which I ordered previously. The balance can be used in the Lord's service, however you judge best. I hope to send more later. Sister \_\_\_\_\_ who has also come out of difficulties with the old association is now á member of our little Class. She gave me the money for the "Herald" subscription, as I was writing. No doubt you may hear from her later.

We are proceeding very nicely with the little Class in W\_\_\_\_\_, which, thanks be to the Father's care, is quite free from narrowness. Our earnest prayer is that we all may be kept close to the Lord, And as little children, teachable, with love towards one another. We still greatly appreciate the spirit of the "Herald," which continues to be so loving and helpful to us all at this time.. Truly the Lord is guiding the work. My prayer is that this humble spirit may continue, and may the Lord continue to bless you all who are engaged in such responsible work. I am pleased to know that the work is being carried on in. the same spirit which our beloved Brother Russell started it.

With deep Christian love, ever remembering you all in my prayers. -- Psa. 13:6; Eph. 6:23, , 24.

Your brother, A. C. T -- N. Z.